

CORRESPONDENCE.

For the Christian Messenger.

The Baptist Church at Margaree.

No. 1.

The Margaree River is said to be the largest river in Cape Breton, perhaps in this Province. In fact, as I am credibly informed, its source, like that of the ancient Nile is unknown. Large quantities of Salmon make their way up this river through shaded valleys, and mountains over 1000 feet in height. This peculiar fish makes its way up stream and huge rocks amid a strong current and very high falls, leaps from shelf to shelf against every obstacle. From pool to pool it goes up the river twenty or thirty miles beyond the "furthest up inhabitant." It is somewhat strange that government never made a survey of this river, to ascertain its full height.

The first English settler came here in the year 1795. Soon there came a rush of immigration from the North of Scotland and Ireland during the years 1820-1840. These early settlers carried here with them the creeds of their forefathers, which represented five different denominations of Christians—Catholics, Methodists, Congregationalists, Presbyterians and Baptists. These five sects now have each a comfortable place of worship, and are supplied in whole or in part during the year. The Protestant churches are generally supplied by young men from the various colleges. A Methodist missionary is sustained and kept between here and Port Hood during the year. Mr. Lane an excellent preacher is now laboring with acceptance between the two places at present. A young Congregationalist minister, the Rev. Wm. Peacock, a graduate of McGill College, Montreal, is now laboring with the Congregationalist church. He is an humble and unassuming christian, and a faithful diligent servant in the cause of Christ. Of his church I can say that they are a kind and united people. The Presbyterians are at present without a shepherd, but will soon be cared for by their Home Mission Board.

The little Baptist Church here, of which I wish to speak more particularly, was organized in April 1835 by the late and lamented Rev. Wm. Burton, a native of this place. In 1826 the Rev. Joseph Dimock visited Margaree, and baptised one young man, Hezekiah Hart, son of Irad Hart, Esq., deacon of the Congregationalist Church, who lived to a good old age, and departed to be with Christ leaving a record of an exemplary life of true piety, benevolence and usefulness. This young man, to use his own words, had an ardent desire "to preach the glorious gospel," which he did in a very pleasing and effectual manner. In 1828 he was cut down by a malignant fever that was raging in the place.

The pious and zealous John Hull, who frequently visited the place in his early ministry, was perhaps the first to instil Baptist principles into a great many minds in Margaree. In 1821 he paid many visits to this place, where many of his relatives live. His great influence over his hearers can be largely attributed to his sweet and melodious voice. In 1828 the Rev. Wm. Burton visited this locality, his preaching was with power, christians were edified and built up. He baptised four who professed faith in the gospel and a glorious Redeemer. A period of seven years after this passed without organizing a church.

Those who embraced Baptist doctrines and principles, and who were baptised according to the example and command of our glorious Redeemer, had thus and for some time afterwards to bear a share of the reproach usually cast upon this sacred ordinance. The baptising of believers by immersion was then, and is by some even now, considered an innovation of the long established institution. During the Rev. Wm. Burton's visit to Cape Breton in 1855 his labours were abundantly blessed in the conversion of many who afterwards publicly professed faith in the Lord, and became diligent and obedient servants in his vineyard. Shortly after the organization of the church, Rev. D. P. McQuillan came here and rendered valuable assistance, baptised many—both men and women. The love and union of the disciples were great. Some of the young men who professed faith in Jesus went into the world, preaching the glorious gospel. Their humble labours were not in vain. Not a few of them consecrated themselves to the gospel ministry,

Yours,  
A CHURCH MEMBER.

For the Christian Messenger.

"We know that we have passed from death unto life, because we love the brethren."—1 JOHN III. 14.

"By this we know that we love the children of God, when we love God and keep his commandments."—1 JOHN V. 2.

The first of these passages is often quoted by persons professing Christianity when all other ground of hope seems to fail. Such persons express themselves somewhat after this manner "I know I am living in neglect of my duty to God and those around me. I am so cold and indifferent to religious things that I can hardly decide whether I love God or not. But one thing I do know, and in this I cannot be mistaken, I love God's people. They are the people of my choice." Ask them how they know this, and they will tell you "Because I feel it in my heart. I have loved them for years." Although for as many years, perhaps, they have lived in almost total neglect of God's commandments and ordinances.

Now if such persons will take the trouble to examine the second passage above cited they will see at a glance that if they have based their hope on the first passage alone, that hope is blown to the winds by the second. For if we are not living in obedience to the commands of God and in the exercise of love to Him, we have no right even to think, that "we love the brethren," whatever may be our feelings towards them. Far be it from me to wish to deprive the true child of God of the least crumb of comfort to be derived from the passage referred to, for I believe it to be a plain and forcible evidence of the "new birth." But my object is to show that the first passage is utterly valueless, unless we can claim the second as unmistakably applicable to us. To make it a little plainer, if I can say truly, "I love God" and am endeavouring to keep his commandments, then I can say with equal truth that "I love the brethren." And thus I can claim the full benefit of this evidence of the new birth. But if I cannot say this, is it not the greatest folly for me to attempt to build up a hope upon my professed "love to the brethren?" Let us examine the ground of our hope of eternal life in the light of both the above passages and we shall be less liable to mistake in this all important matter. If we can claim the second as applicable to us, then we are sure of the first. If we build upon the first without regard to the second, we lose both and are left hopeless.

I. J. S.

For the Christian Messenger.

Plain Talk to the Baptists.

WHO ARE THE SECTARIANS?

Mr. Editor,—

I have lately heard a wail—and it is getting to be chronic—about "the curse of sectarianism in these Provinces." Do you know, brother Baptists, I am hard-hearted enough to believe that there is a good deal of bunkum in all this. The real trouble with some people is, that their own sect, which is predominant somewhere, is obliged to take its place by the side of the other sects. It is hard for some folks to think that they are no bigger than other people.

I have always noticed that the parties who are the first and the loudest in decrying "sectarianism," are the firmest and foremost in their own particular denomination. This lamentation, when traced to its source, is uttered by one who never looks beyond his prayer-book, and believes in but one church "one holy Catholic church;" or by another, who is a Methodist, and knows little of religion, save as laid down by Wesley; or by another, who, to use their own favorite phrase, is the "bluest of Presbyterians." The two denominations which never utter any of this pother about "the curse of sectarianism," are the Catholics and the Baptists, wide asunder as the two poles, yet each consistent with its own principles. The Roman Catholic, believing his to be the only true church, the only true priests, the only true sacraments, never stoops to sigh over the insignificant crafts following in her wake, or lying in the sea around her, each with its little flag and motto, "church." If a Catholic ever excogitates the subject at all, he merely utters a very decided opinion: "They will all come back to us by-and-by." No looking toward free intercourse—no amalgamation nonsense with him.

And at the other pole the Baptists, firmly fixed in the rock of the New Testament, having cast off the traditions of Rome, and laid them aside as old clouts, no more to be used or come into vogue,—having flung aside the notion of priestly efficacy, and priestly domination, and distinctive dresses for a superior order,—holding to the one idea of building up churches with a regenerated membership—leaving their children to be baptized on the profession of their faith—giving the Lord's Supper to their members in their church capacity—and not hawking it about as a means of grace to the sick or the criminal,—the Baptist does not whine over the prevalence of "the sects," but preaches the truth clearly and heartily, expecting to see it prevail. He does not feel very anxious for an amalgamation, just yet. He has an idea that in the days which are coming there will be a Union, truer than any of the misnamed unions of the present, because "in the truth." No, no, my brethren there can be no sentimental helter skelter mingling of heterogeneous elements. When "the sects" are obliterated we shall "all come into the unity of the faith, and of the knowledge of the Son of God." There will then appear "one body," animated by "one Spirit." Then shall be one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in (you) all. But the monstrosity of infant sprinkling must be put away forever, before that day can come. The Baptist works and waits for that day.

Who is chargeable with the odium of sectarianism? On whose shoulders rests the sin of schism? On those who have departed from the "simplicity that is in Christ." The Baptists are looked upon as the most sectarian of all the sects, whereas our only fault is that we are trying "to keep the ordinances and commandments as they were delivered to us." We must not be surprised if some who have departed from gospel simplicity call us "hard names," as Dr. Cramp says. But we are not to be diverted from the correct answer to the question, Who are the sectarians?

ACIER.

Hayside, April.

For the Christian Messenger.

Monies Collected by M. Normonday for French Mission.

Westport Church.....	\$ 4 68
Freeport Church.....	9 70
Tideville.....	0 48
Sandy Cove.....	1 50
Centreville.....	3 75
Hillsburgh.....	7 00
Waldeck Line.....	2 85
Clementsvale.....	7 25
Hillsburgh.....	4 10
Lower Granville.....	0 57
Stony Beach.....	2 29
Granville Ferry.....	2 51
A Friend.....	1 00
Samuel Hall.....	5 00
Annapolis.....	3 42
Round Hill.....	4 50
Bridgetown.....	2 85
Mrs. Gidney.....	1 00
Mr. Wetherspoon.....	5 00
Winnot Church.....	11 00
Lawrencetown.....	6 50
Pine Grove.....	8 50
Nictaux.....	8 15
Mrs. Abner Parker.....	20 00
Lower Aylesford and South Wil-	5 04
mot.....	0 50
Samuel Parsons.....	1 00
A. T. Baker.....	1 00
C. W. Nealy.....	1 00
Jacob Nealy.....	1 00
J. L. McKinney.....	1 00
Reuben Baker.....	1 00
Rev. E. O. Read.....	1 00
Rev. Dr. Tupper and wife.....	0 75
Upper Aylesford.....	21 45
Berwick Church.....	5 18
Cambridge Church.....	4 50
Kentville Church.....	3 00
Lower Canard.....	3 00
D. R. & C. F. Eaton.....	5 00
Canning Church.....	1 95
Wolfville Church.....	10 00
J. W. Bars.....	4 00
Rev. Dr. Cramp.....	3 00
Miss Cramp.....	1 00
Dr. Bars.....	1 00
Hantsport Church.....	15 50
Dartmouth Church.....	2 29
Gerrish Street Church, Halifax.....	2 40
North Church, Halifax.....	5 81
Granville Street Church, Halifax.....	56 71
Windsor.....	8 00
Canard Church.....	4 00
Rev. D. W. C. Dimock.....	1 00
William C. Bill, Esq.....	4 00
Mrs. John Dodge.....	1 00
Milltown Church.....	6 40
William Skinner and wife.....	2 00
Digby Church.....	3 08
Goat Island.....	2 23

M. NORMONDAY,

Saubnierville, March 16th, 1876.

For the Christian Messenger.

Dear Editor,—Dr. Day the Secretary of the Home Missionary Union acknowledged in the Messenger of April 5, the sum of \$20 95 from River John. Please publish the items which are as follows:

David Rogers, \$4. Nelson Sutherland, \$2. Mrs. N. Sutherland, \$1. Ada M. Sutherland, 25c. Bessie Sutherland, 25c. Harold H. Sutherland, 25c. David C. Sutherland, 10c. Ralph R. Sutherland, 5c. Wm. Gammon, \$1.50. Mrs. Wm. Gammon, 50c. Mrs. James Perrin, 25c. Chas. C. Perrin, \$1. Wm. Hamilton, 60c. Jas. Gammon, \$1. Robert Allan, \$2. Mrs. F. Perrin, \$5. Julia H. Perrin, 25c. Jno. Henderson, \$1. Total, \$20.95.

I wish to acknowledge also for Foreign Missions:

David Rogers, \$1. Nelson Sutherland, 50c. Mrs. Nelson Sutherland, 50c. Ada M. Sutherland, 25c. Alfred N. Sutherland, 10c. Robert Allan, 50c.

Also for Acadia College:

David Rogers, \$1. Nelson Sutherland, 50c. Mrs. N. Sutherland, 50c.

Summary acknowledged by Dr.

Day.....\$20 95

Not before acknowledged for.

Missions..... 2 85

For Acadia College..... 2 00

Total from River John.....\$25 80

The items for Foreign Missions and Acadia College, I will forward to the Treasurers.

The dear friends in River John are now enjoying a refreshing from the presence of the Lord, and are raising funds to support a minister of their own, in connection perhaps with Pictou town. Pray for this place that the Lord may "return and will build again the tabernacle of David which is fallen down."

Yours faithfully,

D. FREEMAN.

River John, May 10th, 1876.

In Memoriam.

MRS. OLIVE DENTON,

Wife of Deacon Edward Denton, of Freeport, Digby, Co., was amiable, affectionate, and much beloved. Having obtained a hope in Christ, she was baptized by the Rev. Peter Crandall, in the year 1833, and united with the 1st Baptist Church of Digby Neck, then under his care. Her subsequent life evinced the reality of the change made by the power of God. Ministers and all christians ever found a welcome to her house. Her last illness commenced in the latter part of February. Her sufferings were borne with remarkable composure and with confidence in God. As her exit drew near, she longed to be away, and would say, "Do you think Jesus will come today. Her dying words were, Now he has come, and gently fell asleep, on the 3rd day of April, 1876, at the age of 62 years, leaving a sorrowing husband and seven sons and daughters. The Rev. W. L. Parker, pastor of the Freeport Baptist Church delivered an impressive sermon from Eph. iii. 15. "Of whom the whole family in heaven and earth is named."—Com.

LUCINDA S. MCCURDY,

daughter of James McCurdy, Esq., of Onslow, departed this life on the 25th inst., aged 30 years. Our sister was the victim of bronchial consumption, superinduced by protracted continuous labor in the profession of teacher, for which she was peculiarly adapted both by natural ability and educational qualification. This work occupied her attention and engaged her whole being. For it she had a passion, and in it she exercised herself with untiring interest. She was withal a sincere and humble Christian, and devoted herself and her talents to the work of leading the young to Christ. She was an earnest but modest christian laborer, and in every department won the affectionate sympathy and esteem of those who knew her. Fourteen years ago she was baptized by the late Rev. B. Scott, and united with the Onslow church. Whatever she could do to promote the well-being of the church to which she belonged or the happiness of those around her, she cheerfully engaged in; and with a spirit of self-forgetfulness seldom manifested. She has left behind her tangible evidences of her love for the church and Sabbath School, which will not soon be forgotten. Her latest active exertions were employed in aiding to provide means for the erection of the new parsonage, and with no stinted hand she appropriated means acquired by dint of hard toil in her profession for this end; stimulating others to the exercise of a like benevolence. When, about five months since, she became aware of her situation, and it was evident she must sink under the power of disease, she calmly said, "I have but one wish to live, and that is that I might do some good." During her last visit to Halifax she became greatly interested in the Asylum for the Blind, and said "I think if I lived I should like to enter such an institution that I might instruct those afflicted ones." But, said she, "it is all well. I am satisfied." Since that she gradually sank under the power of disease; always manifesting the most patient submission to the Divine will.

During my ministry of twenty years I think I have never witnessed a case of such implicit and unwavering confidence in Christ. From first to last she felt she was founded on the Rock. I visited her frequently, and always found her leaning on Jesus. "Trusting and waiting" were the last words she uttered in my hearing just two days before her departure, and thus she calmly fell asleep in Jesus. She has left behind her tenderly loved parents. One brother and five sisters and a large circle of acquaintances and friends who deeply lament her early death, but rejoice in the thought that she had entered into rest. Her funeral was largely attended, and a sermon preached by the pastor from Psalm xxii. 4.—Com. by Rev. S. March.

Stranger if e'er by chance or feeling led,  
Thy foot upon this hallowed turf to tread,  
Turn from the contemplation of the sod,  
And think on her whose spirit rests with God.  
Happy her lot on earth, but He who bore  
Tidings of grace and blessing to the poor,  
Gave her His truth and faithfulness to prove,  
The choicest treasure of His boundless love,  
Faith that dispels affliction's darkest gloom,  
Hope that could cheer the passage to the tomb;  
Peace that not hell's dark legions could destroy,  
And love that fills the soul with heavenly joy;  
Death of its sting disarmed, she knew no fear,  
But tasted heaven, e'en while she lingered here.  
Oh happy saint; may we, like thee, be blest,  
In life be faithful and in death find rest.

T. H.

MRS. ANN GIFFIN,

beloved wife of bro. John Giffin, fell asleep in Jesus at her home in Osborne, on the 15th of Feb., last, aged 74 years. Sister Giffin was baptized at Sable River, in March of the year 1820, by the Rev. David Nutter, being one of the first ever immersed in the beautiful "Sable." She then united with the 1st Ragged Island Baptist church as there was no Baptist church nearer. Five years later she married and moved to Lewis Head, and upon the organization of a church in that place, she was received into its membership, and her connection was continued there until her death. Her commodious dwelling at Lewis Head became the home of the ministers of that time; their godly conversation and grateful acceptance of her hospitality being considered by her as sufficient remuneration for her toil on their behalf. The Revs. Harding, Dimock, Stronach and others of the fathers spent many happy days with bro. and sister G., and our departed sister never tired of repeating their texts and also many of the most striking passages of their sermons. The writer of this notice, during a residence of more than a year at her house has often listened with pleasure while she called up dearly cherished reminiscences of their work for God in by-gone days. For several years Sister G. has lived at Osborne, loved and respected by all who knew her. She was a faithful member of the Woman's Missionary Aid Society, always helping, by her presence, prayers and money. Four of her children were called home before the summons came for her, and although she grieved over their departure, yet she was happy in the belief that all were with Jesus. When on her death bed, she expressed herself as being willing "to depart and be with Christ." Her last day was one of suffering; but just as the sun was sinking in the western sky, her happy spirit fled the earthly tabernacle to dwell in the "house not made with hands," where no sickness nor sorrow can reach her. Her remains were interred near those of loved ones departed, in the Osborne burying ground. Rev. A. Shields preached the funeral sermon from 2 Cor. v. 1. We tender our sympathies to the bereaved friends.

Sister,

Thou art gone to the grave; but we will not deplore thee,  
Since God was thy Ransom, thy Guardian,  
thy Guide;  
He gave thee, He took thee, and He will restore thee;  
And death has no sting, since the Saviour hath died.

G. B. T.

RELIGIOUS INTELLIGENCE.

KENTVILLE, April 10th, 1875.—Dear Brother,—While sister churches have been sharing largely in Revival influences, we have not been without tokens of the Master's love in Kentville. The Baptist Church in this town was planted by our esteemed Brother Rev. James Parker about two years ago, commencing with a membership of twenty four. It continued to grow under his ministry until God in his providence laid him aside from his much loved work, to the great regret of those for whom he had so faithfully labored.

After closing my studies at Acadia in June last I came here to spend the summer vacation, intending to go to Newton in September, but was prevailed upon by the church to remain with them for a year. God was with us through the summer, and we were much encouraged from week to week as He added to the church "such as should be saved." Seventeen were received by baptism, and some by baptism, and some by letter. During the few weeks that have passed, we have been holding some special meetings, and the Lord has given us great cause for gratitude and encouragement. It has been our happy privilege to visit the bap-