CORRESPONDENCE.

For the Christian Messenger.

The Baptists of Prince Edward Island.

No. 1.

EARLY BAPTIST PREACHING.

The preparation of the present Historical Sketch has been undertaken at the urgent request of the Prince Edward Island Baptist Association. Whilst the intentions of our brethren on the Island are deserving of much appreciation, the wisdom evinced in the selection of their historian may be very justly questioned. The Rev. W. B. Haynes, who was nominated to assist in this compilation, has left the matter entirely in the hands of the writer. This has thrown a very great amount of labor and responsibility upon one who is already sufficiently burdened with the pastoral cares of a large and intelligent church. Under these circumstances it is but fair to expect a very generous allowance for such imperfections as may occur in the performance of the task.

The history of our denominational progress in all communities is one of deep and abiding interest to every Baptist reader. We peruse with delight the records of the faithful labors of selfdenying pioneers who, amid many and peculiar disadvantages, have been instrumental in introducing and establishing in new communities the glorious principles of the Gospel of Jesus Christ. All honor to their memory. They planted the good seed; and we are but gathering in the harvest which, under God's blessing, has largely resulted from their zealous efforts.

The recent history of our churches on P. E. Island has been placed before us in our Associational Minutes and other similar records. Their future progress will be duly chronicled in the same manner. But in reference to that period which intervened between the rise of Baptist principles and the formation of the Baptist Association on P. E. Island, there is much need of more general and correct information than exists among us at the present time. To fill up this comparative blank shall be the principal aim of this series of articles.

lor-

ped

of a

to

the

l of

dies

live-

ches

im-

the

very

tical

t he

HAIR,

hab-

earts,

y set

ment.

eddle

ir fin-

ther,"

e way

g rela-

minor

oretty

s, the

soft,

sweet,

move-

l, the

d it is

ritten

little

and to

a tiny

ce and

sit the

lor he

of say

nce of

he pic-as told

daugh-

u lost

as, sir!"

ter her

ited to

we ap-

The inception of Baptist effort on Prince Edward Island dates back but a few years. Many of the Senior members of our churches remember well the visits of the first Baptist missionaries who landed on the shores of that Province and proclaimed the good news of salvation among the people. Among the early settlers who found a home in the new colony during the latter half of the last century, there was an occasional Baptist immigrant, who, finding no church of his own persuasion, united in worship with other denominations, or, if conscience dictated otherwise, offered his sacrifice of thanksgiving "under his own vine and fig-tree."

tist preaching was heard by the people of | perhaps nothing more can be said with that Province. In 1809 Alexander Crawford, a native of the Isle of Arran, on the coast of Scotland, emigrated to Nova Scotia. He was one of the Haldane missionaries, and was a much-respected and zealous minister. He proceeded to Yarmouth where he remained nearly | College will meet at Wolfville, and at two years, teaching school and preaching as opportunity offered. With the some policy that will be fraught with Baptists at Yarmouth he did not unite; and there would seem to have been little | the higher education of the denominafraternal feeling existing between him | tion and the Province. and them. In their religious experiences and exercises the emotional element predominated, whilst his were rather of an intellectual character. Dr. Cramp very justly observes that "Mr Crawford was a Scotchman and a Scotch Baptist. He had learned to think. Our people had been taught to feel. Had there been more of the emotional in his religion, and more of the intellectual in theirs, all parties would have been improved."

In the month of October, 1811, Elder Crawford visited P. E. Island. There he | They were more unequally matched met a number of acquaintances who with the foe in the past, than at present. had recently come from Scotland. He The victory then is a guarantee of the began to preach among his friends, and his ministrations were much appreciated and very successful. Soon he was permitted to baptize eight persons. witnessed on P. E. Island. An eye-witin the community by this circumstance: -"The inhabitants of the Island in fail. general lifted up their voices against 2ndly. To fall in with the Examining sity notwithstanding.

the new Baptist preacher and against those whom he baptized. A few days after the Baptism took place there was a heavy and tremendous storm which laid acres of the standing wood flat on Island. Many cattle were killed by the

the ground here and there all over the falling of trees and houses. This was said by many persons to be an immediate judgment from the Almighty on account of Mr. Crawford's plunging

people in the water."

For some time Mr. Crawford taught school in Charlottetown, spending each Sabbath in laboring among the people | the last post, that decides the fall of the in Lot 48. He subsequently accepted fortress. By as much as the several dethe pastorate of the church in the latter place, "the members promising to do what they could for his support and of the Province, to paralyze denominato purchase a farm for that purpose, tional sympathy, to foster state patronthe only stipulation on his part being age, and prepare the way for a Provin- cabin plodding, and then go up and that he should be at liberty to visit | cial Teaching University. other parts of the Island occasionally in order to preach the gospel and establish churches." This arrangement was of short continuance. His services were charge. He did not accept another pasmuch nobility of character and Christian | prepared by the Halifax College. forbearance. His pamphlet on Baptism, which appeared in 1827, is an able defence of the doctrine of believer's im- the Province. mersion. He died in May, 1828, at the early age of forty-two.

As has been already indicated, he was not in full sympathy with the Baptists of Nova Scotia. The result was that between the churches established by him and those subsequently founded by patrons fairly represent the educational Nova Scotian missionaries there was never a very strong fraternal feeling. nominations would be reluctant to ad-The line of separation became more remarked as time advanced; and, even- the times." The patrons of Dalhousie tually, Mr. Crawford's friends united claim that she is quite abreast of the with the followers of Alexander Camp-

The events thus briefly review extended over a period of more than fourteen years, during which time no minister of what are called the Associated the needs of their supporters, and are Baptists visited P. E. Island. Churches had been organized at Lot 48, at New Glasgow, at Bedeque, and at other places; but the churches at present composing the Island Baptist Association were not at this time in existence. The next article will furnish some account of the circumstances under which the last named churches were founded.

W. H. W. Yarmouth, May 9th, 1876.

For the Christian Messenger.

The College Question.

So much has been written during the It was not till the year 1811 that Bap- past winter on the above subject, that profit. But as a Baptist, and viewing the subject from a denominational standpoint, allow me to make a few observations-even though they may be superfluous upon this perplexing question.

In a few weeks the Governors of the that time will commit themselves to important consequences in respect to

Two courses are open before the Governors,-the one to endorse the late act of Parliament, the other to stand aloof from it. Various reasons suggest themselves in support of the latter course, a few of which are subjoined.

1st. If the Baptists take that stand, they can maintain it.

Their resources are vastly greater today than when their College was founded. They stood alone when they were weak in influence and in numbers; they can stand alone now that they are strong. victory now. To-day they have an endowment, the prestige of an honorable Those who have the means and are discareer, a respectable alumni, warm enthusiastic friends, and a denomination This was the first Sciptural baptism ever | rapidly increasing in numbers, intelli- United States, where they will enjoy adgence and wealth. Their educational vantages such as Nova Scotia cannot of its belief. ness thus describes the effect produced work has developed in accordance with afford for a century yet to come. Young the eternal fitness of things: it cannot men have gone abroad, are going, and

University, is for the Baptists to compromise principle.

Baptists, as a body are opposed to the state control of the higher education. Their position is firm, as will be shown

Last winter, the government openly and positively affirmed that the Examining University was but the first step towards a Provincial Teaching University. Take the first step and it will be difficult to recede.

Obsta principiis is a good motto. It is the first breach, not the occupation of nominations favor this scheme, they

3rdly. The Baptists can derive no possible advantage from a union.

but who taught him, that is inquired soon after secured by another church; after: Not where he got the diploma, but here also his stay was brief owing but where he received his training. to discord among the members of his Acadia College is not fossilized. There is vigorous life manifest in it. It has adtorate. During the remainder of his vanced, is advancing, and will continue life he itinerated in various parts of the | to advance, by the very nature of things, Island devoting his time and energies to as fast as the public wants require. If evangelistic labors. He passed through | young men study at Acadia, what posmany severe trials during his ministerial | sible good can they get by spending a career; but amid them all he manifested | few days writing answers to questions

4thly. The Examining University will not confer any substantial benefit upon

It presupposes a want that the exist- lege. ing Colleges are not meeting; and under the present regime, are not likely to meet. The assumption is false. Acadia College to day, fairly meets the wants of those who patronize it, and its wants of the Province. The several demit that their Colleges were "behind times, and that she is advancing rapidly. The Episcopalians have not publicly declared that their College is unequal to the wants of their people. Sackville and Acadia are both thoroughly alive to both moving steadily forward.

The Examining University is plainly superfluous; and hence will injure rather than benefit the Province, by diverting a portion of the revenue to a useless enterprise. The scheme does not propose to bring scholars from abroad into the Province. The examiners will be taken from the number of educators already here. The degrees will have about the same names on them as those already conferred. To presume that those degrees will represent more cul. ture, is to insinuate rather a grave charge against the professors already at work in the several Colleges. But it may fairly be questioned whether those degrees will represent more culture, even on the supposition that the examination is based on a higher curriculum. It is possible for them to represent not culture but "cram," as the system encour-

ages that abuse. A degree from Acadia College represents six years of study,-the Academic course being two, and the College four. Suppose the standard for admission should be raised so as to make the Academic course three years; what would be the result? Why, many who bing heart. The primal source of life under the present arrangement go and health. through the Academy and College would not even go through the Academy, but would go into business or go to some College where they could get their degree in a shorter time. Thus an injury would be done to the Province. If the course at Acadia were three years instead of four, the number of students which clearly demonstrates that the the public demand. Statistics from Dalhousie would support this position.

The aim of the College is to assist the young men of average means and ability. The genius can take care of himself. posed after graduating from a Nova Scotian College can go to Europe or the will continue to go, the Halifax Univer-

5thly. The social condition of Nova Scotia is not adapted to the system pro-

In countries of advanced culture, the associations of the College, the presence of educated men and the contact with trained minds is not so indispensible: since the students' social sorroundings have been an equivalent; and residence at College is a mere matter of preference,-expense having nothing to do

The majority of students in Nova Scotia need the associations of the College, and will need it for years to come. The present system requires them to attend lectures and discourages non-residence. tend to centralize the higher education | The proposed system is really a bounty on non-residence at College. A student may spend four years or more in a log pass his examinations and get his degree. Such a graduate cannot be as much of a man as he who has spent It is not who examined the student, four years in a College. If so, why are American students so eager to go to Europe to spend a few years in those time honored seats of learning? Why not go into the backwoods instead? the presence of the living instructor is almost omnipotent.

Let the Baptists accept the proposed scheme, and their students will not feel obliged to pass examinations in Acadia College. The result will not be beneficial to sound learning. The ultimatum will be that it will subvert the regular work and discipline of the Institution. 6thly. To join the Examining Uni versity would be detrimental to the Col-

It would tend directly to alienate the the affections of the Baptists from their own College; and Acadia needs, and will need for years to come, the love and watch care of the Baptist people. Alienate the affections of the people, and you diminish her energy and power; and her absorption into the Provincial Teaching University is made more easy and speedy.

7thly. By adopting the proposed plan Acadia will soon cease to have an Alumni, which would be a calamity indeed. Or if any took degrees from her, they would be the sickly and weak.

Where offspring fails families become extinct. A college can perish in the same way.

Nature has planted in the hearts of men instincts that incline them to care for the parents who gave them being. Kindred is the feeling of an alumnus to his alma mater. Let Acadia College have no alumni whose hearts ever beat in sympathy with her, and who guard her honor as they would their own, and who are ready to contribute to her support, and her days of usefulness will be numbered. Uniting with the examining University will give Acadia a thrust which will produce death as surely, if not as quickly, as if the Provincial University were actually established and Acadia's charter revoked.

8thly. Union even with the "Paper University," will be injurious to denominational unity.

The strength of every organization consists in its unity. That the christian world should be divided into sects is no infraction of this principle but furnishes an illustration in each of them. It is in exact accord with the wonder ful unity in diversity seen in nature on every hand. Now, every system must have a centre, every living body a throb-

To the few the temple was the source of inspiration; to the Mahommedan it is the Caaba at Mecca; to the christian it is the Incarnate Son of God; to the Protestant it is the Bible and soul liberty, to each christian denomination, it is some peculiar tenet or scriptural doctrine. Therefore the denomination would be largely increased .- A fact should guard well the seat or source of its power. To do that it must train its College is not only abreast but ahead of own men; it must control its own culture. This has long been recognized. The phenomenon of denominational colleges is a legitimate sequence. Loyalty to the colleges is hence instinctive; and the measure of life in the denomination, the energy of its vis viva at any given time, is in direct proportion to the intensity of its loyalty to its College the citadel of its faith—the palladium

> Baptists should beware how they throw open their gates, or break down their walls. The Paper University will be to them what the wooden horse was

to ancient Troy. It will prepare the way for, and beckon on the Teaching University, as the wooden horse did the Grecian fleet that was concealed behind Tenedos. The result will be disaster,-

9th. The whole theory of state control of the highest education rests on an unsound base. Therefore as a denomination—the Baptists should oppose it.

Public revenue is raised by taxes impartially levied on all citizens. What is contributed by all, should be expended for the benefit of all.

Every citizen passes through the common school and gets the rudiments of an education, a smaller number receive a High School training, and a few go into or through College.

Now the Common School should be entirely supported by government, since the benefit is direct to all, and education there should be made compulsory. The High School should be partially supported by public funds, as an equivalent for the indirect benefit that accrues to all through the few who avail themselves of its advantages. The College, on the other hand, to which only the few aspire should be supported by private benefactions, and by fees paid by those who receive the direct personal benefit from studying within its walls. If government should assist, the College it should be to a limited extent and for a short time while in its infancy. The reason why state colleges have failed, is, because they are based on wrong principles.

If the Baptists, in an hour, should accept the proposed University, they would make a retrograde movement. They will go back farther than the shadow on on the sun dial of Ahaz, -not a few degrees merely but a semi-circle-from the zenith of prosperity to the nadir of obscurity.

ALIQUIS.

For the Christian Messenger.

Letter from Italy.

ROME, April 8th, 1876.

An institution bearing the pompous title of the "Vatican or Pontifical University," had been for several years established in this city in four or five rooms of the Altemps Palace. Professors of the old University of Rome who had refused to teach in the new one, in consequence of the oath required by the Italian Government, and other persons, all paid by the Pope, held evening classes for "right minded students, to neutralize the poison of the official instruction" they had been forced to ab. sorb during the day. This establishment seems to have admitted to those classes students who did not frequent the Royal University, and have even conferred on them provisional diplomas, without value of course in a country in which the State still possesses the monopoly of superior education, but which were to be recognized "in better times." Signor Bonghi, the minister of Public Instruction by a decree based on the law of the 13th November, 1859, has declared this school to be illegal, and has ordered it to be closed. He has invited the students enrolled in the suppressed institution to present, if they desire it, their requests to be admitted to the studies of the Government University, and to conform their position to the requirements of the law. About sixty young men have already made the application.

Thus another nest of Jesuitism is broken up. The late Roman Archbishop of Malines, has well said: "Jesuitism is the leaven which incessantly foments and embitters everything. Jesuitism prescribes general instruction as too favourable for the expansion of light among the people. It assigns tuition for males, to priests only, and for females, to nuns. It condemns the liberty of the press as Pandora's box, the source of every species of evil. It is the natural enemy of progressive knowledge and freedom. Human society is fearfully menaced by the Jesuits, for the dissemination of their principles engenders and promotes private profligacy, and public collisions and disorders." That paragraph was published at Brussels nearly sixty years ago, yet such is the unchangeable character of Romanism, that it is an equally accurate delineation of the iniquitous system which still prevails in Rome and in every part of the Papal world.

The Romish hierarchy are ruthless