

CORRESPONDENCE.

For the Christian Messenger.

The Baptists of Prince Edward Island.

No. 10.

(Conclusion.)

On Wednesday, July 14, 1869, a Council met, by request, at the Baptist Meeting House, Cavendish, to consider the propriety of organizing a Baptist Church at that place. For some time previously the brethren at Cavendish had been connected with the Church at Bedeque, under the pastoral care of Rev. M. P. Freeman. It was now deemed expedient to form a separate Church. This was accordingly done at the above date. Bro. Jeremiah Simpson was elected as Deacon and Bro. Arthur Simpson as Clerk. The Church numbered twenty-two members at its formation. One year previously they had entered their new Meeting-House—a structure creditable to their zeal in the Master's cause, and to their liberality in its sustenance. Bro. Freeman, who had already labored in this community upwards of five years, continued his pastorate at Cavendish until Sep. 11, 1870. Many were added to the Church by baptism during that time. In September, 1871 Bro. W. H. Warren, then recently from Acadia College, was called to this field. His ordination took place on Feb. 8, 1872. He remained two years at Cavendish, during which time it was his privilege to baptize ten persons in that locality, and five in other parts of the Island. It was a pleasant pastorate, the many encouraging features of which will long be held in grateful remembrance. Bro. C. C. Burgess came to this field soon after, and labored there until a comparatively recent date. He was appointed to the care of the Churches at Cavendish and North River by the Home Missionary Union.

The Church at Bedeque was without a pastor for several months after the resignation of Rev. M. P. Freeman in 1869. In the following January Bro. J. B. McDonald, in compliance with a call extended to him from this Church, commenced laboring at Bedeque. On May 7, 1870, he was ordained. "Since then the Lord has been pleased to own the word preached in the edification of believers and in the conversion of sinners. Twenty-seven willing converts have been baptized; twenty-six of whom have united in fellowship with us. As a Church we are revived and encouraged." Thus wrote the brethren at Bedeque in their Associational letter for that year. Bro. McDonald labored at the same time in connection with the Tryon Church. He continued his pastoral watch-care over these Churches until 1873, when he resigned. Bro's. D. W. Crandall and D. McDonald supplied these Churches for a short time and baptized a number of happy converts. In October, 1874 Rev. Alfred Chipman entered upon his labors in this field. He found a good degree of spiritual life in the Churches, a large number of young and zealous members having recently been received into the ranks: Westmoreland, the scene of Bro. Kidson's early labors in Christian work, has now become, to a great extent, a Baptist community. It forms an interesting and important section of the Tryon Church.

After the departure of Rev. E. N. Archibald from North River in 1870, that Church was without a pastor for more than a year. In December, 1871, Bro. W. B. Bradshaw visited that community, and began to labor among the people with much acceptance. Early in the following year he was called to the pastorate, and on July 4, 1872, he was ordained. A neat parsonage had been built for the resident minister; and a good degree of activity was manifested by the members of the Church in carrying forward the work of the Lord. In the autumn of 1874 Bro. Bradshaw removed to Argyle, N. S. He was succeeded by Bro. C. C. Burgess who still labors at North River.

We have already indicated that in consequence of failing health Rev. F. A. Kidson was obliged to leave Alexandria, Uigg and Belfast. For nearly a year this important field was unoccupied. In May 1874 Rev. D. McDonald labored for a few weeks at Alexandria. A gracious revival was the result, during which upwards of thirty persons were added to the company of believers. In

September following Rev. J. I. DeWolf began to preach in these Churches. He is still in that field working with much perseverance and not a little success.

Rev. J. Davis resigned his charge at Charlottetown, July 27, 1873, "owing to continual indisposition and increasing infirmity." The church soon after communicated with the Pastor's College, London, and thence obtained its next pastor, Rev. W. B. Haynes. He reached his new field Feb. 16, 1874, and began his labors under favorable auspices. In the early part of the present year he resigned, having spent two years at Charlottetown and gathered a goodly number of converts into the church. Rev. D. McDonald received a unanimous call to the vacant pulpit. His efforts have hitherto been greatly blessed. He is still the highly appreciated pastor of that church.

On August 14, 1875, the Rev. John Davis passed away to his reward. He was born in Liverpool, England, in 1802; came to America in 1845, and became pastor of a Baptist Church in New Jersey. He subsequently visited the British Provinces as an agent for the American and Foreign Bible Society. His acquaintance with the people of Yarmouth, N. S., resulted in his receiving a call to the pastorate of the First Baptist Church in that town. After remaining in this field for about three years, he removed to St. George, N. B., where he spent two and a half years. Thence he went, in 1858, to Charlottetown, P. E. I., where he remained until his death.

The intellectual powers of Mr. Davis were of no common order. He read extensively, and not only grasped but fully utilized the matter of his studies. As a natural result his varied productions, whether intended for the pulpit, the platform, or the press, were rich in thought and exhaustive in treatment. He was an industrious writer, and his contributions to the religious and secular press were both numerous and valuable. His place in the denomination will not soon be filled, and his name will long be fragrant in the memory of those with whom he was so honorably associated.

At Summerside the work so well begun by Bro. Freeman was energetically carried on by his successors. Rev. J. B. McDonald gave part of his time to this church in 1870 and 1871, whilst he was pastor at Bedeque. In 1871 Rev. E. F. Foshay took charge of the church; but owing to feeble health he remained only one year. His labors were very highly appreciated by the community. Revs. J. A. Durkee, W. H. Warren, W. B. Bradshaw, and J. A. Simpson successively labored for a longer or shorter period of time in this field. Many additions were made by baptism. In October, 1874, Rev. Joseph Murray was called to the pastorate of this church. He has been successfully laboring there up to the present time. The interest at Summerside has grown with remarkable rapidity. It is now one of the largest and most influential churches on P. E. Island.

A number of missionaries have, during the past few years, been laboring in different parts of the Island. Brethren Kidson and Gordon have done good work in the western sections. As a result of their efforts a new church has just been organized at Alberton. Rev. D. McDonald has been greatly blessed in his general missionary work. Revivals have accompanied his preaching in many places, and hundreds have thus been brought to a saving knowledge of the truth. He has, moreover, been instrumental in organizing two new churches, one at Murray River, and the other at Belmont, Lot 16. Other missionaries have also labored with marked success.

Owing to his advanced years, Rev. J. Shaw has ceased to labor steadily for the churches at Brudenell and East Point. Here are inviting pastorates for young and zealous ministers. The churches at Dundas, Lower Grand River, and St. Peter's Bay are at present supplied by Rev. F. A. Kidson, a part of whose time is given to missionary work. The new house of worship at Dundas was opened in August, 1872. The Baptists are rapidly gaining ground in that vicinity, notwithstanding the persistent opposition they have encountered from the day on which our standard was first set up in that part of the Island. Opposition has tended rather to advance than to hinder the spread of our denominational views.

Such is a brief and very imperfect

outline of the history of Baptist progress on Prince Edward Island. The subject is sufficiently important to demand something better in the early future. This series of articles has necessarily been prepared in greater haste than either elegant writing or accurate narration would allow. In addition to this a few typographical errors have marred my orthography and in some cases obscured my meaning. Whilst tendering thanks to the Editor for his kindness in encouraging the publication of this outline, it is but proper to pay to the CHRISTIAN MESSENGER the just compliment that it is the most complete and reliable historical record we possess of the origin and progress of Baptist effort in the Maritime Provinces.

A hopeful future lies before our brethren on P. E. Island. Their progress has been by no means slow, considering the difficulties and continued opposition they have had to meet. Fifty years ago there were scarcely a score of Baptists in the colony. To-day upwards of four thousand persons avow their belief in Baptist sentiments. Fifty years ago there was but one associated Baptist church on the Island. At present there are seventeen churches, having a membership of about twelve hundred. There is abundant reason to "thank God and take courage."

W. H. W. Yarmouth, July 22nd, 1876.

For the Christian Messenger.

Thoughts for Thinkers—No. 2.

Dear Editor,—

The following circumstance took place not a thousand miles from Halifax, but a short time since, in a family belonging to a Protestant Church. A child took sick, and the Dr. was called in, who pronounced the disease incurable, whereupon the family was thrown into very deep trouble.

That they should be very anxious and make use of every means for the child's recovery is perfectly natural, but the sequel will explain the phenomenon.

The father was soon away for the minister, and in a little time returned with him, (a man who would be insulted if told that he believed and taught baptismal regeneration). He took a few drops of water and sprinkling them upon the child, pronounced it "a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven." Almost immediately the family appeared quite reconciled, and when the poor little sufferer passed away they seemed scarce to grieve; believing that the minister and water between them had, in some mysterious way, prepared him for death.—Why did not that minister tell the parents that the child did not need the application of water in order to be saved? Can it be possible that he believed what he said when he sprinkled the child?—If he did not, why would he, how could he, do and say as he did? It is absurd for men to sprinkle water on dying children and preach that it is not a saving ordinance! If it is not a saving ordinance, what is it? Yes, in the name of christianity and common sense, why must the minister be sent for, and why need he hasten so, in order to put the water on them before they die? Why not let them die, trusting them to the blood of Jesus Christ for salvation?—Why not put it on after death, as it has been said to have been? And why accompany the sprinkling with the words which pronounce them "members of Christ, &c."

It is of no use to deny the fact, and it might as well be confessed first as last, that "baptismal regeneration" was and is the origin of infant sprinkling!! Oh! ye who see and know this, upon you we call, and in the name of Jesus Christ demand that you be vigilant, and allow no threats nor persuasions to prevent your lifting up your voices like trumpets, and use your pens until this last figment of Popery be banished from the earth!

APERCU.

For the Christian Messenger.

Compromise.

Is it not undesirable, if not disrespectful, to our Heavenly Father, that Baptists especially should, in any manner, to any extent, however trivial it may appear to others, compromise themselves in regard to their religious senti-

ments, holding most sacred as they do the declaration of the immortal Chillingworth, "the Bible only is the religion of Protestants?"

To do this individually is abhorrent to every true child of God, of whatever faith, not only as regards his honest belief of the truth, but also of his right and duty to express that truth, and yet how many seem ready to forego that right in religious associations. If it is appointed me of God to receive and make known his truth to others, as my calling in life shall enable me to do, who am I that I should confront the appointment of God by placing myself in a position where my responsibility to God must be dishonored by my situation;—my allegiance to men.

These thoughts have long had an existence in my mind, and have recently been revived while I read with mingled emotions of pleasure and pain the manifesto of the Executive Committee of the "Tract Society," published in your last issue;—pleasure that the Committee could and did so readily deny any departure from the rules of the Society, with deeper pain that they ever covenanted together to withhold in their union, however conscientiously they believed them, those portions of Divine Truth, aside from their joint efforts, which they felt in duty bound, under other circumstances, to promulgate.

In that committee I observe the names of men belonging to different denominations. Allow me to suggest to them an inquiry. To whom do you pay deference when you agree with each other to lay aside, for the purpose of joint effort, those distinguishing doctrines which you professedly believe to be given you of God for the guide of your faith and practice? Not to God, for you assume that God is your authority for all that gives you denominational bias.—Your deference is to the opinion of others, whom, after all your christian charity, you think in error in that in which they differ from you. Is not this too great a compromise for all that can possibly be gained by it? The same spirit of compromise, extended a little further, would have saved the blood of the martyrs.

Such compromise by Baptists seems aggravated by the fact that there now exists no apology for it on the ground of necessity. In the "Book Department" connected with our N. S. Baptist Home Missionary Union, books can be obtained at reasonable rates, free from admixture of doctrines prejudicial to the truth as held, from time immemorial, by Baptists. That Depository needs and deserves the fostering patronage of the entire denomination, and can receive such without subjection to any compromise of truth, or annoyance of complaint by its patrons.

The time has more than come when the truth, the whole truth, and nothing but the truth, should be the bloodless battle-cry of every child of God, without reserve or restraint, voluntary or enforced.

J. C. Wolfville, July 20th, 1876.

For the Christian Messenger.

The Policy of Silence and Indecision.

"Speech is Silver.—Silence Golden."

"In the multitude of words there wanteth not sin, but he that refraineth his lips is wise."—PROVERBS OF SOLOMON.

Mr. Editor,—

There are times, and not seldom, when we all need to heed these excellent maxims. But there are times, on the other hand, when free, frank, and fearless speech is just what is needed. When great questions are to be decided, then is the time for the thinkers and the speakers and the writers to come to the front. "Without counsel purposes are disappointed; but in the multitude of counsellors there is wisdom."

A great question is before our people just now. The future of our College is to be determined. Through what strange delusion is it that so many of you good brethren are acting as though the best way to bring about a wise decision of the denomination is to repress all individual decision? Surely the denominational press should endeavor to lead public opinion in the right direction. But the MESSENGER said, on the 21st of June last,—"We have been unwilling to speak so as to prejudice or forestall them (the Governors) in any action they may think proper to take."

Again, Rev. E. M. Saunders, at the

Central Association, "thought it much better that we should abstain from expressing any opinion which we might regret in the future. It will be," he said, "for the Convention to decide, and we could afford to wait till then before giving an adverse opinion." (Must we also wait before giving a favorable opinion?)

On the same occasion, "Rev. Dr. Sawyer said the faculty of Acadia were giving close attention to this new scheme, and, as far as he knew, none of them were as yet prepared to vote upon it, except it might be Professor Welton." That is to say, only one of the professors was prepared to express a decided opinion, after studying the question carefully ever since last winter.

At the Eastern Association Prof. Higgins "thought it would be unwise to give any decided opinion on the matter of the Examining or paper University, as it has been called, until obtaining a fuller acquaintance with the measure in all its aspects." How are we to obtain that acquaintance before the 26th of August?

In the same strain the CHRISTIAN MESSENGER speaks in its editorial of last week, and censures the VISITOR for taking a different course.

Is this the best way to prepare for action at the Convention? Let us now allow ourselves to reason upon the subject, and weigh the arguments on either side at present; or, if we do try to weigh arguments, let us carefully resist any downward tendency of the beam on one side! Keep the balance even! When the hour for voting arrives then it will be time enough to let it tip, whichever way the majority says it ought to tip!

Such sentiments are strangely in contrast with the following, from the Report on Education, at the Central Association:—

"Certainly the questions concerning collegiate education, which have recently been presented for consideration and decision, are so serious that they demand the calmest wisdom in deliberation, and the greatest prudence in action."

Wisdom in deliberation and prudence in action will not be secured by reticence on the part of the leaders of opinion. Every man capable of judging should speak out, and so aid others in forming a judgment.

But, after all, these words of doubt and irresolution are only an offset to the expressed or implied opinions of those who have used them. They all evidently favor the proposed affiliation.

July 24th, 1876.

\*[Only when the VISITOR, without sufficient foundation, laid a charge at our door.—Ed. C. M.]

For the Christian Messenger.

Cape Breton.

Mr. Editor,—

For some time past we have heard through the MESSENGER, accounts of the destitution of Baptist preaching on Cape Breton Island, and still the cry is heard, and it seems there was no need to the call.

The thought has occupied my mind for some time past, and I have mentioned it to a few of our ministerial brethren, the plan of striking off the Cape Breton Churches, and forming them into a separate Association, viz.: The Cape Breton Baptist Association,—(I think the Methodist body has done virtually the same, for a Cape Breton District)—would it not have the happy effect, as it has proved to have done to the Prince Edward Island Association. Whether the idea is practicable or not, would it not be well to have it brought before the Convention. Will you confer a favor to a subscriber, by giving the few thoughts above in the MESSENGER, and oblige,

ONE IN THE EAST.

In Memoriam.

DEACON SMITH HARLOW,

died at Sable River, May 8, 1876, aged 62 years. Deacon Harlow was for many years a follower of Jesus. He was brought to God in his youthful days and subsequently baptized by Rev. Anthony Dimock. At the organizing of the church at Sable River, Brother Harlow was chosen their Deacon and ordained, which office he filled until his death.—Brother Harlow was one who trusted solely in the righteousness of Christ for salvation, discarding all merit of his