

CORRESPONDENCE.

For the Christian Messenger.

The Baptists of Prince Edward Island.

No. 4.

NEW CHURCHES ORGANIZED.

The occasional visits of Baptist missionaries to Charlottetown were not unproductive of good results. Thomas Desbrisay, whose baptism has already been noticed, became a very active and faithful advocate of our principles. His immersion awakened in the community an earnest spirit of inquiry in reference to the subject of Scriptural Baptism; and as a natural consequence, several other persons of independent thought and action adopted our views, and publicly avowed them by following Mr. Desbrisay's example. In the early part of 1835 this little band of brethren began to meet regularly for the purpose of holding religious services. A room, capable of accommodating about a hundred hearers, was rented and fitted up for these meetings. An occasional sermon was preached by Rev. B. Scott, pastor at Lot 49, or by some missionary who visited the place. Among the records of the church it is stated that "Elder Geo. McDonald, who was on the Island on a mission from the Nova Scotia Baptist Board of Missions, by request organized the church in August, 1836." There were nine members. Later in the same year Rev. James Munro of Onslow, N. S. performed missionary labor on the Island, spending part of his time at Charlottetown. His efforts are spoken of as having resulted in "much refreshing."

The necessity of the more frequent and regular preaching of the gospel in this church was now deeply felt by the brethren. In March, 1837, Rev. B. Scott, in response to an invitation from the little church, agreed to preach and administer the Lord's Supper for them once every month. This arrangement was successfully carried out. During the following Summer the brethren at Charlottetown became formally united with the N. S. Baptist Association. In the Autumn of that year their place of worship was enlarged, affording comfortable accommodation for upwards of two hundred persons. The congregation rapidly increased in numbers, and the prospects generally became exceedingly encouraging.

In the year 1838 Samuel McLeod, a worthy Baptist worker, was ordained at Uigg by Rev's J. Shaw and B. Scott. Many years previously a Scotch Baptist church had been formed in that locality. Another had been organized at Belfast. One of the leading members of the latter church, John Fraser, had been chosen as their pastor. This office he efficiently filled for a number of years. In 1829 these little churches received important accessions to their membership. Among a number of emigrants from Scotland, who came at that time to settle in the community, there were a few Baptists. These at once united in fellowship and active effort with their brethren at Uigg and Belfast. Samuel McLeod was one of their number. He became one of the most active and useful men in the last named locality, devoting his time to school teaching during the week, and, on Sabbath, endeavoring to minister to the spiritual necessities of the people. Having remained at Belfast about six years, he removed to Uigg, relinquishing the occupation of teaching and turning his attention to farming for the support of his family. Here he was ordained as above indicated; and for a period of twelve years he continued his pastoral relations with the churches at Uigg and Belfast. Having no Meeting House, the people congregated at their private residences or in the open air. This state of things continued at Uigg until 1853, when a suitable place of worship was erected.

The brethren in Nova Scotia did not forget to send an occasional missionary to the Island, in order to assist in promoting the good work. In June 1838 Rev. Wm. Burton performed a successful mission of thirteen weeks. He visited Charlottetown, where the brethren had become somewhat discouraged through apparent neglect. "Their place of worship," remarks Mr. Burton, "was well filled with attentive hearers: During my stay on the Island I spent a part of three Sabbaths more with this church. On the afternoon of the last Sabbath I baptized three persons, who had been before received by the church, in the

presence of a large assembly. After giving them the right hand of fellowship I administered the Lord's Supper to the brethren, who seemed to be greatly revived with the Divine presence and encouraged by the new addition of members." Mr. Burton spent a Sabbath or two at Lot 48 and Three Rivers. He then proceeded to East Point. In reference to the little band in this place the missionary observes, "I found them walking in union and love. The Sabbath was a day long to be remembered, especially that part of the worship connected with the Lord's Supper. The most powerful impressions seemed to be made on the minds of this humble band of Christ's disciples. O the solemn silence, broken only by my own voice, and the utterance of subdued feelings of the weeping brethren and sisters! Here were met together at Christ's table Europeans and Americans, hitherto strangers in the flesh, but united by the spirit of one common brotherhood, while every affection of the heart was concentrated to one point of attraction—Jesus Christ, and him crucified. Everything visible seemed to say God is here! It was truly a time of refreshing from the presence of the Lord." Mr. Burton also visited Tryon and Bedeque. In the former place he found the church "in a state of great trial" owing to the existence of immorality among some of its members. "The branch of this church at Bedeque," he adds, "is also much tried by erroneous sentiments which are gaining influence among the people. I labored to hold up the truth of God's most holy word among them, and left them in the hope that my labor was not in vain." Thus it is seen that the little churches on Prince Edward Island, like those of Apostolic times, began at an early stage in their growth to manifest the evidences of human weakness and imperfection.

A Missionary Society was about this time organized in connection with the churches at Three Rivers and East Point. The respectable sum of Twenty-three Pounds was raised during the first year, for the purpose of sending the gospel to destitute parts of the Island. The people were, moreover, willing to let their pastor go forth on such missions two or three months at a time, whilst they sustained the interests of the Master's cause at home. In this way the Island pastors became active home missionaries, planting new churches in different localities and maintaining a constant watch-care over them all.

In the meantime ministering brethren from the neighboring Provinces continued to lend assistance. Rev. C. Tupper would seem to have made annual visits to the Island. Of his mission in 1840 he thus speaks, "Most of the places where we had any interest established on the Island were visited. Christian friends seemed much cheered and revived. It was my privilege to aid my esteemed Bro. B. Scott in his useful labors at Charlottetown and Lot 49; as also my valued friend Rev. J. Shaw in a precious revival at Three Rivers. It was remarkable that this gracious work, in which between thirty and forty persons professed faith, prevailed principally among elderly people; whilst, if I mistake not, about a year afterwards when our zealous Bro. A. V. Dimock was there a large number of the young were brought in. At Cavendish, where were very few Baptists, it was my privilege to open a neat Meeting House built by seven men."

The Baptist interest at Cavendish had commenced a few years before the date above indicated. Rev. C. Tupper had been the first Baptist missionary in the place. He was followed by Rev. T. S. Harding. The ordinance of Baptism was, for the first time in that community administered by Rev. George McDonald, Hon. Jeremiah Simpson and the late James Simpson Esq. being the candidates. A few others were baptized subsequently, and a church was duly organized. This church, however, ceased to exist in the course of time, the present one being founded in the year 1869.

The work of our denomination was now practically self-sustaining on P. E. Island. Although the laborers were few in number and our brethren comparatively weak in financial matters, yet there was steady growth and a goodly measure of spiritual activity among the churches.

W. H. W.

Yarmouth, June, 2nd 1876.

For the Christian Messenger.

Southern Baptist Convention.

Dear Editor,—

I have enjoyed the rare privilege of attending the 21st Session of this body, recently held in Richmond, Va. It is what I believe our Convention should be, the Baptists of a given district uniting to promote Home and Foreign Missions and Denominational Education, making Home Missions if anything most prominent.

The interest of the meeting was also to me greatly enhanced by the presence and exercises of so many whose names were familiar to me—probably to your readers generally. Prominent among these were Drs. Brurroughs, Jeter, Fuller, Curry, Sampson, and Lorimer, and Rev's. McArthur and Hawthorne of New York. Hartwell returned Chinese Missionary, and J. A. Chambliss of brief open-communication notoriety. It is a singular coincidence that Dr. Tupper has long been the Secretary of their Foreign Mission Board.

Dr. Boyce presided with matchless skill and energy, making most effective use of a gavel from Palestine, the handle of which was made from the balsam-wood that fringes the Jordan and the head of Olive. This was presented to the body four years ago by Dr. Broadus whose absence North just now was a great disappointment to many beside myself, as he shares with Dr. Curry the almost homage of Southern Baptists. Drs. Jeter and Fuller however also come in for a large share. I became more or less acquainted with a large number beside, whose names will henceforth have to me new interest.

The congregations were very large throughout, evincing the interest of Southern Baptists in these great questions, and in matters appertaining generally to the welfare of the Denomination and the cause of Christ. Another feature that pleased me was the general feeling of interest taken by the members, and the disposition of, and freedom for all to participate in the proceedings.

A finer looking body of men—and I may add, women—I never saw, tall, square shouldered muscular developments characterized almost every man who rose to his feet. And such a general display of real oratory I think is not usual farther North. Dr. Curry especially, is a magnificent representative of the fiery, impassioned eloquence for which we have all regarded the South as so famous. He has just returned from a European tour, and shows plainly that travel has not narrowed his views.

For instance, speaking on the Foreign Mission question he said he had not an American Christ—He was the Son of Man. Great Britain and the United States should love each other, for they are both set for the defence of the Gospel. In talking of the North and South he quoted some-body as saying years ago, "there is no Mason and Dixon's line in the kingdom of heaven," so, fearless of those not in perfect sympathy of whom he had good reason to suppose he was addressing not a few, he talked freely of the union of "black and white" in Christ's work, and declared that he had come back a better American, and could pray for the President of the United States.

On the question of Education he manifested similar fearlessness. In Virginia there is as might be expected, strong opposition to the free school system, adopted at the close of the war as a part of the re-construction policy. To show how strong it is I need only remark that a distinguished Presbyterian clergyman, Professor in Union Theological Seminary, openly, and the Chairman of the Faculty of Richmond College—the Baptist Institution at Virginia—a fellow-professor of Dr. Curry, over an assumed name, have come out in the public press in deadly opposition to the whole system, remanding education to the old voluntary plan. To me it is interesting and not a little instructive, that the ground upon which this opposition is mainly based is that education belongs to the family, the opposers being strangely oblivious to the fact that there it belongs to every family, and that the State is but a combination of families, Dr. Curry shews plainly which way his sympathies run, and gives to some, quite serious offence, by such intimations as the following:—Italy has the good sense to be favorable to common schools. Romanism in this country

has been modified by the public schools. The remedy for the evils connected with one mixed population is to Educate. And once he assured the audience that he did not often allow any one to speak in his presence on Education or soul-liberty without saying something himself.

This leads me to refer to his remarks on a subject that will remind at last one of your readers of a striking incident in one of the New York Evangelical Alliance Meetings, referring to his tour, he said the European mind can't give up the idea of Church and State and don't understand the question. Of all the discussions of it he had ever read, his own was the only one that argued it upon New Testament grounds. (A voice—"Spurgeon understands it.") Yes, but then Spurgeon happens to be a Baptist. I have been accused of saying hard things about the church. I have not done it, but I have said hard things of Church and State, and, God helping me, I intend to say harder.

A man who talks that way, might be expected in this country to be a pretty decided Baptist. In that connection he said Baptists are not Protestants. They are not indebted to the Reformation—which was only half a Reformation. Referring to one of the native Italian Missionaries and his church, he said they have without any human aid, through study of the Scriptures alone, become thorough Baptists—that is close-communication Baptists. When asked if it would not be better for all denominations to co-operate in Italy, he always said "yes on a New Testament basis." He would go out of his way to act with others, but there is the same necessity for one Denomination there as here.

His account of the work at Rome was deeply interesting. He said we had been too sanguine about success, opposition to Popery is not N. T. Christianity. The obstacles there are greater than in heathen lands, Romanism infects the very air. The people had had one thousand years of tyranny. Consequently we must not expect obtuse-angle results. But all this is the effect of sin—just the same sin as in our hearts. And our consolation is God reigns, they are Christ's heritage, and Jesus died. The Gospel had made pagan England Christian, and it could do the same for worse than pagan Rome. Christ became sin, and can overcome it. He had pledged the brethren there on behalf of the Board and the Southern people, to stand by them and not permit them to suffer, and that the Mission should be reinforced and sustained.

He had attended the first Bible Society meeting held within the walls of Rome. Then exhibiting a New Testament that he had purchased there for five cents, to be placed in the College Library, he exclaimed: This is the panacea for all ills, the "protoplasm" of all reforms. So, in advocating Home Missions, he said, Christianity is essential to the permanence of our institutions. Our mongrel population must be fused. And nothing can so fuse as the gospel. The cross is the solvent of all our difficult problems. Jesus is more than the Bible, He is the Gospel. I despise religious cant—but if the gospel can save me, it can save any one. And if it has saved us, we should bear it to others.

In my next which I hope to complete at home, I will do my best to bring to your readers some other interesting speakers and suggestions.

Yours very truly,

T. H. PORTER.

Green Springs, Va., May 25, 1876.

P. S.—In letters from Dr. Curry just published in Southern papers, I notice the following:—

"Our people do not appreciate education. They are not willing to make the necessary sacrifices to secure an education for their children. To turn an uneducated man loose on society is little less than a crime."

Speaking of Great Britain he says:—"I pity the man who has not a feeling of profound respect and admiration for a government that has existed improvingly for a thousand years, and has established nearly all of those great characters of liberty which lie at the foundation of republican institutions."

T. H. P.

It was said by one of the martyrs when going to the stake, "Life is sweet and death is bitter, but eternal life is more sweet, and eternal death more bitter."

Crucify your sins, that have crucified your Saviour.

For the Christian Messenger.

Latin Exercises.

Mr. Editor,—

I notice a brief communication in your issue of the 10th inst., a little out of the ordinary line of newspaper writing. The writer, over a somewhat grandiloquent signature, asks for a translation of several sentences in Latin, and also for criticism, and for a short essay in Latin. Is he one of those "Seniors" or "Freshmen" who have of late been shaking their Latin lances at one another? One would conclude that this is the case; for who but school boys pretend to write Latin now-a-days? Is it not deemed a merit to be rusty in Latin, and is not the very assumption to be able to speak or write, or even to read fluently, in that old fashioned tongue, branded at once with the designation of pedantry? What on earth was Latin made for, except to be studied and drilled over at the Academy and College, and to assist in getting an A. B., or an M. A., tacked on to one's name? This, judging from facts, would seem to be the idea of scholars. But if Latin is worth learning, is it not worth remembering? and where is the sense of pretending to understand a language in which you cannot express your common wants and thoughts?

As for your humble servant, I labored too hard and under too many disadvantages to acquire a little knowledge of that noble language, and have taken too much satisfaction in the use of it, to allow it to rust entirely out, and shall fearlessly face both the taunt of pedantry, and the fear of criticism, while "I read your friend's writing and shew the interpretation."

He has given us four versions of a common but significant proverb: viz.:

- 1. "Homines in vitreis domibus viventes, non debent jaculari lapides." That is: "Men who live in glass houses, ought not to throw stones."
2. "Non decet mortales aedes vitreas inhabitantes, esse arrogantes jaculatores lapidosorum missilium." This is the same thing, somewhat inflated, and may be thus rendered:

"It does not become mortals inhabiting glass houses, to be arrogant hurlers of stony missiles."

This sentence so far as Grammar is concerned, is passible Latin; still I should have shuddered for one of old Quintilian's pupils had he carried up such a ponderous sentence to his master. But perhaps the writer was aiming a couple of rugged rocks at the head of some poor wight, and meant to crush him, and make fun of him, as he came swaggeringly swinging his "arrogantes"—and his "lapidosorum missilium."
3. "Non est inhabitantium aedificiorum vitreorum esse jaculatorum fragmentorum saxeorum." "It is not for the inhabitants of glassy houses to be throwers of rocky fragments." This sentence illustrates and violates an important Rule of Latin Grammar. The verb esse, to be, and some others, take the same case after them as before them. But the Genitive case is excepted.

Had your friend been writing Greek, his "jaculatorum" would have been in the right case. But it is not good Latin. He should have said jaculatores, in the Accusative; and then there is a majestic roll to the sentence, which finely illustrates the perspicuity and the grandeur of the Latin Tongue.

4. In No. 4 there is an error, probably typographical—materii is not Latin. Presuming that the writer wrote materis I will thus correct it, and then it reads: "Constituendum est omnibus hominibus mortalibus, vitam decentibus in tuguriis vitreis materiis edificatis, esse longe cautissimis in lapidibus jacendis." "It should be a settled resolve with all who live in huts composed of vitreous materials, to be exceedingly cautious in the business of throwing stones." This sentence, if elegant writing were the point, would bear pruning and changing. But if it were the writer's design to exhibit the flexibility and precision of the language, and its beauty, he has in my judgment succeeded.

I have now complied with a part of your correspondent's request. I have translated, criticised freely, praised and censured. I trust he will not be offended, and I will take it as a favor if he or any one else will apply the virgula critica to my performance.

He asks for a short Latin dissertation on the application of this famous-pro