

CORRESPONDENCE.

For the Christian Messenger.

The Baptists of Prince Edward Island.

No. 9.

REVIVALS. ASSOCIATION ORGANIZED.

The church at West and Clyde Rivers was formally separated from that at North River in the year 1861. The members are chiefly of Scottish descent, and a large proportion of them still speak the Gaelic language. Revs. J. Shaw and M. Ross frequently visited that church, preaching to the people both in Gaelic and English. Some precious revivals were awakened during these missions. In 1865 Rev. M. Ross was called to the pastorate of this church. He has continued his labors in that field up to the present time. Whilst many difficulties have arisen to retard the progress of the Master's kingdom, yet a good degree of success has followed the efforts of Bro. Ross. "All the first Baptist volunteers in this region except one have been called home. Bro. Donald Livingstone, of Clyde River, one hundred and one years old, is still able to attend parade and carry his rifle."

In 1863 Revs. M. Ross and M. P. Freeman visited Uigg and held special religious services. Observing that God's blessing was resting upon their efforts the meetings were continued. Revs. J. Davis and J. Shaw gave their assistance in furthering the good work. Over forty persons were led to make a public profession of faith in the Lord Jesus Christ. There was joy throughout the community.

At this time the cause at Belfast was much depressed. Deacon John McDonald, father of Rev. J. B. McDonald, M. D., who had been laboring faithfully in that locality for upwards of forty years, was still toiling on at Belfast amidst difficulties and discouragements. Deacon McDonald preached regularly for his church after the disaffection and secession of Elder John Fraser, and continued to labor for Christ until his death in 1872. During the revival at Uigg, just referred to, it was agreed that those who had lately been baptized and those who were members of the church at Belfast should henceforth be regarded as one interest, to be known as the Uigg and Belfast church.

That revival was the means divinely used for the bringing out of several worthy brethren who are now filling useful and honorable positions in our denomination. Among these we may mention Rev. D. McDonald, the present pastor of the church at Charlottetown; Rev. John McLean, pastor at Falmouth, N. S.; Rev. John Gordon who is at present laboring at Alberton, P. E. I., and the late Rev. John McDonald, one of Acadia's honored graduates, who died at Kansas about two years ago. Thus, although the branch at Uigg has not grown much numerically since its organization, it has nevertheless sent forth zealous laborers to gather sheaves in other fields.

Rev. Samuel McLeod continued to labor as pastor until 1869, when he accepted a joint pastorate with Bro. John McDonald, who, having lately graduated at Acadia College, was publicly ordained at Uigg, Aug. 1, 1869. Failing health, however, compelled Bro. McDonald to resign his charge before he had completed his first pastoral year.

The church at North River gave Rev. E. N. Archibald a call to the pastorate in the year 1865. It was accepted, and on January 6, 1866, Bro. Archibald was publicly ordained. One quarter of his time was spent in laboring at Alexandra. His unremitting and faithful efforts in these churches were greatly blessed. About sixty persons were added to the church of Christ during this pastorate. In 1870 Bro. Archibald resigned his charge and started for the Western States.

During this period Rev. F. A. Kidson was ordained as an evangelist at the request of the church at North River. This took place on May 16, 1867. Thenceforth for several years Bro. Kidson continued to labor as a missionary on P. E. Island. He visited almost every settlement from North Cape to East Point, and the most signal success seemed to attend his ministrations. Frequent and extensive revivals were awakened, during which large accessions were made to the churches. Both the

eastern and western sections of the Island were greatly benefitted by the missionary's visits. In November, 1869, Bro. Kidson visited Uigg and Belfast. A remarkable work of grace began, the influence of which was felt throughout the Island. Thirty nine persons were baptized at Belfast and eleven at Uigg. One of the immediate results of this revival was that Bro. J. B. McDonald, who was at that time a medical practitioner at Belfast, resolved to carry out a purpose he had formed years before but had apparently relinquished, namely, to dedicate himself to the gospel ministry. In 1871 Bro. Kidson accepted a call to the pastorate of the churches at Alexandra, Uigg and Belfast. He continued to fill this position for nearly two years, when illness compelled him to resign.

The Prince Edward Island Baptist Association was organized July 18, 1868. The need of such a society had long been felt, and the time had now fully come for its formation. Representatives from all the Island churches convened at North River on the day indicated. Revs. G. F. Miles, W. B. Boggs, W. H. Porter, T. H. Porter, M. Normondy and others from Nova Scotia were present. The occasion was one of deep interest, and will long be remembered by those who were in attendance. Rev. John Davis was chosen Moderator, and brethren W. H. Warren and W. McVean, Secretaries. The Lord's Day was occupied with the opening services of the New Meeting House which had just been completed for the use of the North River church. Rev. J. Davis preached the sermon. Overflowing congregations filled both the old and the new houses during the day.

It was found that every Baptist church on the Island was included in the Association; making an aggregate of thirteen churches, with more than six hundred members. Says an observer: "Our Island Baptists have never had such a gathering as that which has now come to a close. It has awakened an interest which has almost taken us by surprise, and marked for us, as we would fain hope, not a new era alone, but an auspicious one: auspicious, indeed, if our Great Head will but be pleased to smile upon us and prosper us as heretofore, only much more abundantly." This Association has been a grand success. Since its formation our denominational principles have been propagated throughout the Island with marked rapidity.

A few weeks previous to the formation of the Island Association the little band of Baptists worshipping at Summerside were organized into a church. That event occurred May 27, 1868. Five years previously, Revs. G. F. Miles and J. E. Hopper, who were delegates to the N. S. Eastern Association held at Bedeque in 1863, preached at Summerside. These, as far as can be ascertained, were the first Baptist sermons ever delivered in the town. During the following four years Rev. M. P. Freeman, pastor at Bedeque, preached occasionally at Summerside and St. Eleanors. He administered the first baptism, and to his indefatigable labors is due in great measure the early prosperity of that church. The earnest efforts of brethren Stephen Baker and Isaac Howatt contributed largely to the welfare of the growing interest. In 1867 Rev. F. A. Kidson was appointed a mission of three weeks to Summerside. During these services much opposition was encountered, and it was with great difficulty that the use of a school-room could be obtained in which to hold the meetings. The year following witnessed still more malignant opposition to the efforts of our missionary. The school-room was locked, and our brethren were refused any further admittance. Bro. Kidson often preached on the street to large and attentive congregations. Men were anxious to hear those who were everywhere spoken against. The result was that many were led to believe on the Lord Jesus, and to profess that belief by a scriptural observance of the ordinance of baptism.

The church was duly organized at the date above mentioned. Rev. M. P. Freeman took the pastoral charge, and remained about two years. The interest and prosperity of the church steadily advanced. Four were baptized, one of whom was Bro. Jacob Schurman who is at present pursuing his studies at the London University. A fine lot of land was secured through the noble assistance

of Bro. Geo. Davis, of Charlottetown, and others, and a neat and commodious meeting-house erected thereon.

W. H. W.
Yarmouth, July 11, 1876.

For the Christian Messenger.

Valedictory Address

OF THE FALMOUTH VILLAGE BAPTIST SABBATH SCHOOL TO ALONZO T. DYKEMAN, LIC., OF N. B.

Beloved Brother,—To say we feel sorry that, on account of ill health, you are obliged to give the "parting hand" just now, does not express our deep toned feelings of regret at being thus deprived of your company and presence amongst us. A retrospect of the past winter carries us to the never-to-be-forgotten revival meetings, when the great Master of assemblies was with us, and those rich showers of blessing descended upon the church, and many of us found, we humbly trust, the "Pearl of great price."—Then it was that our hearts went out to you in no measured manner, and we saw new beauty in Jesus and His cross, and learned a friendship for you that cannot be defaced by time, and which we hope will be, by God's grace, renewed in that great assembly in our Father's home above.

But the events that have been our experience during the days of this glorious spring-time turn our hearts to sadness. We, as a Sabbath School, awaited your return from Wolfville with gladness, and looked down the coming months of vacation with no little pleasure, because of the new life anticipated in the Sabbath-hour of Bible study. We were pleased to call you our Superintendent, and knew that we were learning wondrous things from the sacred pages from Sabbath to Sabbath. Looking into life's journey with all its stern realities—its temptations and allurements hung out on every side to draw the incautious from the path of right, we shudder to think of the wayward feet, with eternity just before.—Thus we learn to prize that fountain, where sages have ever sought for wisdom.

From the social circle of home we shall miss you, and around these family altars—some of them so new—we shall continue to hear, we think, though parted, your pleadings with God. We shall miss you from a long line of seasons, but mostly from our much loved Sabbath School. We shall cherish your interest in this school, and long remember your sweet service of song and labors for the Master. While we dare to think of the starry crown and the victor's palm, "over there."

When we reflect on these things; the providences of God seem dark and mysterious, but we know that that all-wise Being, whose we are and who orders the events of life to suit His own plans, must be right in compelling you to relinquish your loved employ. It would seem that we cannot reason this matter with Him who does all things well. Thus studying our Creator, we would trustingly grasp that oft-quoted precept, which mortals are so slow to learn, "This is the way, walk ye in it."

You have our sympathies in your affliction, and rest assured that you carry with you to your home our best wishes for your success in life, and desire to God that you will be restored to health, and permitted to spend the years of that life you have so early consecrated to the most noble employ of men, to the glory of God and the good of precious souls.

And as we are thus reminded by our meetings and partings here, where the cycling years fill the cup of sorrow for all that breathe, that this is not our home, let us look away to the higher and better life. It has many attractions. There is much to allure us there. In this we are comforted to-day. God grant that our portion may be in heaven, and our rest there forever. Farewell!

In behalf of the School,
SAMUEL N. DANIELS.
Falmouth Village, June 17th, 1876.

For the Christian Messenger.

The Influence of the Press.

The printing-press is a wonderful invention. Nothing could supply its place in the diffusion of knowledge. Through its agency one individual may speak to millions, not only while he lives, but when sleeping in his grave. Thoughts committed to paper and printed in

books centuries ago, are still in existence, and familiar to leading men of this generation. Thus by the power of this simple engine, distant ages are brought together; and with the aid of translators, men of all languages may converse and become acquainted with each other's laws, language, customs and religion through the press. When the world was dependent on scribes to multiply the copies of manuscript, only limited scraps of history could be preserved; and the knowledge of them was confined to a few individuals who might obtain access to the huge rolls of parchment on which they were written. We are indebted to the press for the abundance and cheapness of reading in this age. Had not the art of printing been discovered, the Bible would still be locked up in the archives of the University, and read only by a few learned doctors of the law. The press has thrown the Bible among the multitude of common people, and made it at once the parent's companion and the child's school book. They, whose usurped authority rests upon the slender foundation:—"Ignorance is the mother of devotion," have important reasons for withholding the Bible from their deluded subjects, and to them nothing is more troublesome than the press. It is difficult for them to exclude from their limited dominions all the delight which it sheds upon the world around them. How important then is the press in multiplying copies of the sacred writings, and removing obstructions to their circulation.

But the press, like all other benefits bestowed upon man, is liable to be abused and perverted to improper use. How many political papers we find which evince more zeal for their respective leaders and parties than they do for their country! How often do they abuse a political opponent to prevent his elevation, or flatter a political friend with the prospect of obtaining office!

The literary press has its toils, perplexities and discouragements to contend with, but it sustains a relation less exciting, and occupies a position less perilous. Besides, its toil is pleasant. What delightful labor to store the mind with knowledge, and then employ it in erecting monuments of science, and strewing the garlands of literature along the path of life for the benefit of those who come after!

The religious press has a responsibility much greater than that of all others. There is very much land to be possessed and cultivated. This press is expected to furnish the whole world with all the religious reading which it needs, and to distinguish between good and evil.

We trust that our valued friend, the *Messenger*, will be among the foremost in the glorious work of giving to the world the great truths of Christianity,

MAY.

Canning, July 4th, 1876.

For the Christian Messenger.

In Memoriam.

REV. JAMES PARKER.

James Parker was born in Aylesford, in the year 1812. Aylesford was the original seat of the Parker family.

The following account of his conversion was found among his papers after his death:—"In the year of our Lord 1828, in September, the yearly meeting of the Baptists was held in Aylesford, at which time I became deeply concerned for my salvation, under an Address delivered by the Rev. T. Ansley. Truth reached my heart, and in about thirteen days I felt for the first time in my life that God had forgiven my sins through faith in Christ Jesus. My joy was great. I subsequently related my experience, with ten others, and was baptized by Father Ansley on Feb. 1, 1829.

Brother Parker adds:—"I commenced preaching the blessed gospel, after much trouble of mind, on the 27th of July, 1839. On the 14th of February, 1840 I left home for Horton Academy.

We pause here, to offer a remark or two:

1. Ten years elapsed before he commenced preaching. Brother Parker was "not a novice" (1 Tim. iii. 6.) Unlike some in these days, whom the Churches unwisely license to preach before they have even learned the responsibilities of membership, he was contented to wait till his spiritual powers were developed. Not that we advocate restraint.

Every one who understands the Gospel is bound to preach it, if he is able; but as to license, which gives a man a public standing, "Let them first be proved" as the Apostle enjoined in regard to deacons. (1 Tim. iii. 10.)

2. It was "after much trouble of mind." The cause of that "trouble is not stated; but probably it was occasioned by his solemn conviction of the importance of the ministerial work. His hesitation was the fruit of humility. He desired clear evidence of a divine call.

3. His desire for mental improvement. If he could not enter College, on account of advanced age or other difficulties, he determined to avail himself of the advantages offered by the Academy, so that he might not go into the ministry in a raw, uncultured state. There are many young men among us now in the same position, and it is much to be desired that suitable arrangements should be made in their behalf. It would be far better to obtain even a year's instruction, general and theological, than to rush into the pastorate unprepared.

Brother Parker was ordained at Aylesford "as an Evangelist" May 19, 1842. God blessed his labours there, and sixty persons were added to the church.

In August, 1843, he was invited to the pastorate of the church in Brookfield, Queens Co., where he continued 11½ years, during which time there were 168 additions to the church by baptism.

He became pastor of the Third Cornwallis Church in May, 1855, where he laboured diligently and earnestly till 1870, when he took charge of the Third Horton Church; and in 1874, having secured the formation of a new church at Kentville, and the erection of a meeting House, he assumed the pastorate of the Kentville church, in which Brother A. J. Stevens (the present pastor) was afterwards associated with him.

After his removal from Brookfield, Brother Parker baptized 324 persons, so that it was his privilege to administer the ordinance of baptism, during his life, to 552 professed believers.

Such were the details of our brother's public life. He stood high in the esteem and respect of his brethren, as was manifest by the fact that he was generally a member of the Boards and Committees to which denominational business was entrusted. He was also for about ten years a governor of Acadia College. Twice in the course of his life he furnished the Circular Letter to the Association: in 1852, to the Western, on "the importance of an uncompromising adherence to the truths of God, as revealed in his most holy word;" in 1867, to the *Central*, on "the support of the Christian ministry." He was five times chosen as Moderator of the *Central Association*:—in 1856, at Chester; in 1858, at Berwick; in 1861, at Wolfville; in 1864, at Chester; and in 1866 at Canning.

Brother Parker was a kind and faithful friend—a judicious counsellor—a useful preacher—and a thorough, uncompromising Baptist. His talents were rather solid than brilliant, and they were conscientiously employed in the Lord's service.

(To be continued.)

DEACON EDWARD SPRING.

The Baptist Church at Freeport, Digby Co., has met with a great loss in the recent death of brother Spring, who departed this life July 1st, 1876, at the age of 58 years, leaving a wife and five children to mourn their loss. Death has again put forth his sickle and severed another branch from our vine, laden with precious fruit of the Redeemer's grace and righteousness, and it is borne away to the house not made with hands, eternal in the heavens. At the age of about 18, Bro. Spring manifested deep seriousness of mind upon the subject of religion, and probably experienced the renewing power of the Holy Spirit. In 1851, a powerful revival was experienced in Freeport, during which many persons, both old and young professed faith in Christ, and 143 were baptized. Brother Spring was among a number who were baptized by Rev. J. C. Morse, who with other ministers were engaged in the glorious revival. The church at this time had no stated pastor. In 1868 the church made choice of Bro. S. as deacon, and he was set apart for that office. During his sickness it was a great pleasure to witness his unwavering confidence in the Redeemer. He was fully aware that