

For the Christian Messenger. Native Manufactures.

MIXED PICKLES, &c.—At dinner, in Digby, a friend beside me remarked, "These English Pickles are very fine and well assorted. It seems strange such cannot be made in this country, &c."

"Thank you," remarked mine host "for your compliment on my make of Pickles put up in English market Jars. Hurrah! for N. S. manufactures."

Hundreds of articles now imported into this country—and a heavy duty paid, can be made at home better and cheaper—why do not our people—encourage the manufacture and sale of such?

KNITTING.

Mr. Archibald of Wolfville is turning out a nice variety of knitting work—better and cheaper than the imported work—and yet has had to fairly fight his way up hill.

W. J. G.

Digby, October, 1880.

For the Christian Messenger. WOLFVILLE, OCT. 25, 1880.

My Dear Sir,—

Our esteemed brother, Rev. Jas. Stevens, expects to celebrate his "Golden wedding" on Wednesday, the 3rd of November. Some friends have agreed to make a contribution for him on that day, and J. S. Morse, Esq., has consented to act as Treasurer. The day mentioned is also appointed to be observed as a thanksgiving day. Collections are invariably made by congregations on such days. Can the Baptist churches of our Central Association do better than appropriate their collections to the assistance of our aged and infirm brother Stevens? I beg to say that I entirely concur in such a purpose, and in mentioning it am expressing the sentiments of others.

J. M. CRAMP.

The Christian Messenger.

Halifax, N. S., Oct. 27, 1880.

BAPTIST CHURCH AFFAIRS IN PRINCE EDWARD ISLAND.

Our readers generally take a deep interest in all matters relating to the P. E. Island Baptist churches. We have, too, a respectable and intelligent number of readers in the Island churches, and whilst we would prefer drawing a veil over whatever is causing trouble and sorrow, we should be justly regarded as indifferent to existing matters, seriously affecting their well-being and the character of their ministry, were we to ignore, or consider of small importance to the brethren generally, certain things which have recently transpired there.

We noticed very briefly in our last, the fact of such things existing, and hoped that we should not have occasion for further exposure of the unpleasant affair, but having received, for our own information rather than for publication, several letters from esteemed brethren, some of whom view matters from one standpoint and some from another, and as the matter has already partially appeared in the public prints, we have concluded that it will be better to make known in brief what we believe are the facts of the case, and so prevent a lengthened, unpleasant correspondence on the subject between brethren we all highly esteem.

We may notice, then, in the first place, that the closing paragraph in the Minutes of the P. E. Island Baptist Association held in July last at Tryon reads as follows:

"Reference being made to our strange brethren, W. B. Hinson, and W. J. Swaffield, who have been on the Island for some months past, preaching and administering the ordinances, were asked for credentials of ordination. They both read extracts from letters, and made explanations, which on motion were received as sufficient evidence that they were regular Baptist Preachers."

The fact that the brethren here referred to, had themselves read the extracts of letters, we understand, was deemed by several of the members of the Association far less satisfactory than if they had handed the letters to the chairman or clerk to read.

Mr. Hinson had been preaching during the past year at Charlottetown, and large congregations assembled to hear him. He had subsequently been at Summerside, and was there so favorably received that shortly after the Association, he received a call to the pastorate of that church, and arrangements were being made for calling a Council to advise respecting his ordination as pastor of the church. It

was moved in amendment, at the church meeting held for this purpose, that the church clerk be instructed to write to England for confirmation of the letters of commendation presented by Mr. Hinson, the names to which, they knew but little of; and that in the meantime Mr. H. obtain his letter of dismission from the church of which he was a member in England. Mr. H. and a large number of the church members objected to this, but eventually yielded to a postponement for six weeks.

Rev. Archibald G. Brown, of London, in due time replied that his letter was authentic, he also sent his compliments to Mr. Hinson.

A reply was also received from the deacon to whom application was made regarding Mr. H.'s dismission, stating that he had removed from the place, but had forwarded the request to his fellow-deacon, and it would be attended to. Other letters were received from Rev. Samuel Couling and others, Mr. C. stating that he knew Mr. H. for some years as a baptized believer, and for some time as a "Baptist minister." The letter of dismission has since come to hand, giving Mr. H. an honorable dismission as a member in good standing of the Bovington Baptist Church, and making mention of his efficient pastorate for two years.

The arrangements for calling together a Council were duly attended to. On the same morning as that appointed for the Council to meet at Summerside, the following letter appeared in the Charlottetown Island Argus:

To the Editor of the Argus:—

DEAR SIR.—Will you favor me with a little space in this issue of your deserving and widely circulated paper, to make a few remarks on the controversy now raging between the Presbyterians and Baptists. Concerning the discussion between the Rev. Dr. Murray and Mr. Swaffield, I am not prepared to speak, not having been present at all their meetings. This is not to be regretted, as there are plenty arguing already with respect to that, but I wish to utter a few statements respecting the Tryon Associational gathering of the Baptists, at which Mr. Hinson—the companion of the Dundas hero—figured rather prominently. I was aware beforehand that Mr. Hinson was not regarded with any special degree of favor by some of the Baptist ministers of the Island, and fully conscious of the storm that had long been brewing, which was destined to burst on that occasion. Of course this being generally known, many of us looked forward to the gathering with much interest.

Well, the auspicious occasion arrived, and, contrary to the expectations of many, Mr. Hinson deliberately walked into the trap prepared for him, by going down in the train from Charlottetown to be present at the meetings. His arrival considerably disconcerted some of those present, as was clearly manifested by the suggestive nods and glances of some in the audience.

We had expected the proceedings to open with the trial of the Evangelist, but owing to some break in the arrangements, this did not take place; the scene was postponed. But soon a committee ordered Mr. H. to preach on the coming Sabbath for the Wesleyans. This considerably surprised us, for we supposed the denomination had assembled for the purpose of excommunicating, and not countenancing, the evangelist, who had wrought such havoc on Baptist Churches. It has however been suggested that this arrangement was merely a snare, for of course Mr. H. could not prominently display the peculiar doctrines and views of the Baptists in a Methodist Chapel; and his not doing so would furnish additional proof of his heterodoxy: However, Mr. H. refused, in spite of the request of many in the audience, combined with the persuasion of Dr. Sawyer, of Acadia College, and in so doing, appeared to please a minority of the clergy. By this time, our expectations as to having a scene in the shape of a discussion between heter and orthodoxy were getting shaky, and our anxiety was shared by some of the ministerial brethren, who drew up a petition, advising, or requesting the Moderator to hurry up the charge. Still Sunday passed, and Monday evening arrived, and very little had been said in the shape of direct charge; though insinuations about spreadeagleism in style, and so forth, encouraged us to hope on.

At length we were gratified, for at about 9 o'clock, a Mr. Burgess, hailing from North, or West River, arose and blusteringly said—"An explanation from Mr. Hinson was due to them as a body." At the close of his remarks there was, Mr. Editor, what in business language would be called a "hum."

This commenced the real fun of the meeting, for the heterodox Evangelist has plenty of English pluck, which he manifested by directly walking into the charges. We saw the ex-clerk, and two of the ministers raise their eyebrows when Mr. H. rose to speak; but the ministers speedily lowered theirs as they were freely yet calmly spoken of; and when the Evangelist spoke of some city man saying—"Mr. Hinson should never

speak in the Baptist Church again," the former clerk of the Association looked uneasy, and appeared to take that as a home thrust.

It appears the big boaster, who figured prominently in the Union Meeting business last January, had acted in his usual style towards Mr. H., on that gentleman's arrival in September last. However, the Union Meeting hero was fortunately conspicuous for his absence, or probably he too would have received a hard knock among the rest.

But to return to Mr. Hinson. He defended his position as an Evangelist with great skill and power, though what an Evangelist has to do with preaching any doctrine, is more than some of us can tell. However, among the Baptists queer things occur, for so exclusive are their views, they refuse to recognize even their own Evangelists.

Still Mr. H. may be undeserving of their notice for aught we know, on account of the doctrines he preaches; for certainly unless something were radically wrong, a man who could speak as logically and eloquently as he did on the occasion referred to, must be a powerful ally to any denomination, and a successful exponent of any system. Although not believing in the man or his practice at all, we could hardly help pitying him as he stood there all alone, hearing charges of such gravity, with accusers so numerous and determined. Still the people who sometimes have more sense than the clergy, cheered Mr. H. lustily whenever he carried a point, and as he carried them often, cheered him frequently. Perhaps to this may be referred a part of the enthusiasm and eloquence that characterized his forcible speech. As to his speech, we neither remember nor care what he said, but the result was a unanimous vote to be recorded in the all-important minutes, that Mr. H.'s credentials have been examined, and he may go on preaching his doctrines, sanctioned by the Association.

But, Mr. Editor, grant me a little more space while I say, these Baptists must be pretty fickle, for the next morning—so we are informed—the blustering questioner already referred to, withdrew his support from Mr. H., on the ground that his mind had changed, possibly on account of his wife's demands, probably on account of Mr. H.'s absence, for that gentleman left the Association in disgust, after his fiery ordeal, and has not since been heard of, except in connection with the Cape Breton boat. This combined with the fact that Mr. M. G. McLeod purposes writing to England for information respecting Mr. H., will probably raise the wind again, thus preventing Mr. H. from ever returning to the Island.

Now friends, who read this article, listen to the moral—Leave the water controversy alone; these Evangelists are not likely to defend these unpopular doctrines again, after the denomination they have served so well, have spurned and abused them; and if they do return, they are all unsupported, and consequently powerless.

While civil war rages in a nation, aggression is not to be feared; and when a denomination imitates the noted cats of Kilkenny, let them fight, but be it ours to keep cool and fearless. Thanking you for the space you have granted this article,

I am Dear Sir,
Yours very respectfully,
A CONSTANT READER.

The Council assembled, comprising eight pastors and eighteen deacons and other members of churches. During the sitting of the Council, and as Mr. H. was about to retire, for the Council to deliberate, it appears that J. R. Calhoun, Esq., a prominent member of the Summerside Church, presented the foregoing letter in the Argus, signed, "A Constant Reader," which he read, and charged Mr. Hinson with being its author. This, of course, produced great excitement. Mr. C. made remarks on the statements in said letter, and read from the fly-leaf of his hymn-book a remark made by Mr. Hinson in his sermon of the previous Sabbath, "Because a man talks religion it is no proof that he has religion. The man who has hell in his bosom may talk of God's glory and Heaven's brightness." He, Mr. C., asked Mr. Hinson if he was the author of the letter. Mr. H. solemnly denied all knowledge of it, and argued subsequently to prove that the "scurrilous letter," as he called it, bore internal evidence that he could not be the writer. Mr. Calhoun said he was prepared to prove that Mr. H. did write it, and asked for an adjournment of 24 hours until he could procure the manuscript from Charlottetown. This was agreed to, and the meeting assembled on the next evening. The MS. had not arrived. Mr. C. asked the Council to defer the ordination till the arrival of the train at 8 1/2 p.m. The Council appointed a Committee to make the comparison of the MS. with Mr. H.'s writing in his Notebook and Diary. If the report of the Committee proved unfavorable, the ordination was not to proceed. A sermon was being preached in the meantime. Some difficulty occurred in the giving

up the manuscript for comparison, and further delay occurred. Ten minutes were asked for and given. The Committee went to the place appointed and spent the time in prayer, waiting 22 minutes. About an hour after the arrival of the train, we learn from one party, and just as the ordination services were commenced, Messrs. Calhoun and Burgess arrived with the MS. Some trouble arose from the disturbance of the service. The Committee held that they were ignored by the brethren having the MS.

Mr. H. still denying the authorship of the letter, the Council were unwilling to defer the Ordination, except by a vote of the Summerside Church, for a reconsideration. Mr. Calhoun, moved for a reconsideration. Another member moved in amendment to go forward, Mr. C. wished to speak to the motion, but no speaking was allowed, and after much confusion three only voted for a reconsideration. This all took place in the public meeting, and the services then went on as previously arranged, Brethren Calhoun, Burgess and Woodland, having retired from the meeting.

It is said on one side that Rev. D. G. McDonald called for the police; but it is affirmed on the other side that persons in the meeting called for Mr. C. to be put down, and Mr. McD. said it could not be done, except by calling in the police.

It appeared on subsequent comparison, that the manuscript was unquestionably in Mr. Hinson's handwriting.

The next day it appears that Mr. Hinson having had time to consider the matter, wrote a full confession of his terrible sin, first in writing the letter signed "A Constant Reader," and then in denying that he was the writer of it, and tendered his resignation of the pastorate. He expressed the greatest contrition and grief.

The church again called together the brethren who composed the Council a week later, and all but one again assembled, when the church placed the matter before them. After full consideration had been given to the case, the following resolutions were adopted: Moved by Rev. D. G. McDonald, seconded by Bro. James Simpson, and adopted unanimously:

Whereas, We have learned with deep sorrow of the grievous fall of our erring brother, and deeply deplore the evil influences of his sin upon us as a denomination, and upon the cause of Christ in general,

Whereas, We have also learned with great joy that the Lord has given him repentance,

Resolved, That while we denounce the sin and deplore its effects, we also accept his repentance as genuine.

It was then moved by Rev. E. N. Archibald, seconded by Bro. Samuel Simpson:

Resolved, That we concur in the decision of the Summerside Church in rejecting his resignation for the present.

One brother expressed himself as not prepared to vote. Another thought that Mr. Hinson should apologize to a certain brother whose name he had mentioned in the article in the Argus, but the resolution was carried without a dissentient voice.

Thus the matter stands. It is a sad affliction for the brethren and churches concerned. The writing of such a letter to a secular paper is bad enough, but the denial of its authorship until proof had been brought forward was a thousand times worse, and admits of no defense. From what we hear of Mr. Hinson's letters to the church and to others, he does not attempt to palliate it but feels that he has done a great wrong to the church and to the cause of Christ in Prince Edward Island.

It would be easy now to say what should have been done, and to blame one and another for the manner in which they performed their part in dealing with these series of falsehoods and attempts to deceive. It is always far easier, after we see the consequences, to say what should have been done, whereas the probabilities are that had many others been in just the same position, they would have done very much the same.

We believe that in the above, we have said nothing that will be called in question. If otherwise, we shall be greatly obliged if parties will let us know without delay, and we shall be happy to make any needed corrections.

We have not characterized the conduct of any of the parties concerned as we might have done and as will probably be done by many of the brethren. We hope that our declining to do so will not lead any to suppose that we would lessen the abhorrence that should be felt of the dreadful falsehoods contained in the letters, and of the persistent lying in

denying its authorship. The propriety of the course pursued by the Church and the Council, in condoning the offence and rejecting his resignation we leave for the future to justify or condemn, without offering any opinion of our own upon it.

Mr. Calhoun gives the following description of Mr. Hinson:

"He is only 24 years of age, and for one so young, had a remarkable gift for preaching. By no means a thinker, his style too florid perhaps, he had nevertheless, a clear grasp of our cardinal doctrines, and was, so far as I have heard him, fearless and clear in their enunciation. He had an excellent voice. His reading of the scriptures, and prayers, and general pulpit manner were reverent to a degree. It is little wonder then, that he drew large congregations. Judges, governor, the elite were his auditors."

NEW SUBSCRIBERS by sending 25 cents, may have the CHRISTIAN MESSENGER to Dec. 31st, 1880, Postage paid.

THE CENSUS.

It appears that the Census of the Dominion is to be taken on the 3rd of April, 1881, the same day on which the Census of Great Britain will be taken. This, we understand, is to be the day for taking the Census over the whole British Empire. The extent of territory over which this operation is to take place in the Dominion of Canada is considerably increased since that of 1871. Then the Dominion of Canada only comprised four Provinces—Ontario, Quebec, New Brunswick, and Nova Scotia. Since that time Prince Edward Island and British Columbia have been admitted into the Union, Manitoba created, and the North-West Territories and Keewatin organized.

There are five large volumes of the Census of 1871. Although there is now so much larger an extent of territory, it is not likely that the results will fill a very much larger amount of space. Some of the matters in the last Census respecting the old records when France had possession of a large portion of the country, will not need to be repeated.

The schedules in 1871 were nine, and embraced the following particulars:

- (1) Normal returns of the living; (2) of deaths; (3) of public institutions, real and personal estates; (4) of cultivated lands and products; (5) live stock, animal products, home-made fabrics, and furs; (6) of industrial establishments; (7) of forest products; (8) of shipping and fisheries; and (9) of mineral products.

It appears that in the Census next year the grouping will be somewhat changed, making but seven schedules to be filled.

In 1871 there were thirteen chief Census Commissioners, 206 district Commissioners, and 2,789 enumerators. The number will require to be considerably greater in the approaching Census.

It has been decided to make the same classification of "Religions" as in 1871. The clergy of the Church of England have complained that the term Catholics belongs as much to Anglicans as to Roman Catholics. Several other religious parties have offered objections, but the difficulty of making any change without making it worse, have induced a resolve, we believe, in the authorities to let it remain as formerly.

Supply your families and friends with good wholesome Literature. Let them have the CHRISTIAN MESSENGER, a weekly family paper. Only 25 cents to Dec. 31st.

The Wolfville Star seems disposed to poke fun at our forlorn-looking "Grand Parade," so called. Here is what he says about it:—

IMPROVEMENTS IN HALIFAX.—The new fence around the Grand Parade, Halifax, reflects great credit alike on the City Board of Works and the Governors of Dalhousie College.

He should have added, This is a joke! or he might deceive some of his more serious readers. The "new fence" is something like the Irishman's definition of nothing—"a footless stocking without a leg."

The same paper gives out the following among its "Twinkles"—far more like sparks!

During 1878, Germans about 7,000,000 cigars, or two daily for 10,000,000 smokers, besides over 60,000 tons of tobacco. The whole value of the tobacco wasted in smoke was over \$85,000,000.

A North Carolina man has 284,000 tube-roses in bloom.