

who would be benefited are only those who reside within short distances of the Centennial, a very small minority compared with the entire working class. In this country, moreover, we live under the rule of the majority, and the sabbath of that majority is the Christian Sabbath, a day which our ancestors of one hundred years ago venerated and reverently observed.

Moreover, foreigners will come here to study us and our institutions as they are, and one of those institutions is certainly the sabbath as a day devoted to rest and religious duties. Hence, the question after all reduces itself to whether a small minority of one class of the population, plus a still smaller proportionate minority of the entire religious community, are to be accommodated in opposition to a public sentiment which overwhelmingly prevails. There are various other considerations, notably the enforcement of extra work among the employees on the grounds, and the interference with the quiet enjoyment of the day of rest by those residing in Philadelphia and its suburbs, which need not here be reviewed. As we said in the beginning, the decision will be acceptable to the greatest number of our people.

Education of P. E. Island.

Things appear to be in a very bad way in P. E. Island. The Education Law is a good one, but it has been carried out in the most negligent and inefficient manner conceivable. There is no Superintendent. The "Board of Education" is supposed to have a good deal of power, but, according to the Report of a Committee of the Legislature,

"Individual responsibility is merged in that of the General Board. This Secretary does not seem to possess any special powers, and his duties practically appear to be simply mechanical. Other members of the Board seem to feel that their powers are so limited and their actions so hampered by the Law, that any attempts at comprehensive reforms would be useless. The result is that a total lack of energy and a want of union and earnestness has partially paralyzed the Board itself, and seems gradually spreading through the entire Educational System. They, at the same time, desire to record their conviction that the Chairman of the Board as well as several other members, have, in the face of many difficulties, conscientiously endeavored faithfully to discharge their duties. The evils lying rather in the constitution of the Board than in its composition."

The law seems "vague and uncertain." There are no regulations for the Government of public schools founded on the Act of 1868, and the old regulations have fallen into disuse. There is no complete list of books to be used or permitted in the schools. Recommendations made by the Board seem to have been equally disregarded by the Government and the people. The reports of Visitors were not even read by the Board and no note taken of their contents. Says the Committee:

"From the evidence adduced on this division of the subject, it is clear that there is a lamentable falling off in the number of schools in operation and in the acquirements of the Teachers. The increase in the number of valet schools in Queen's County, within the last year, is thirty-seven, a rate which, if it continues will, in a very short time bring about the closing of all the schools in the County."

"There are two principal causes alleged for the deficiency. The want of encouragement to Teachers to enter and remain in the profession. 2nd, The indifference of many of the people to the advantages of Education, resulting in difficulty, often an impossibility in keeping up the necessary average attendance without which a Teacher is not in a position to draw his salary. In this relation, the absolute necessity of a law compelling the attendance of children of a certain age, for at least some period of the year, was insisted upon by a majority of the witnesses. The defects of the law regarding Trustees and their powers are here also important factors, and many of the witnesses attributed the increasing indifference of the people, in a large measure, to these defects."

"The inferiority in the acquirements of Teachers may be accounted for, 1st, from the fact that the amount of remuneration is entirely insufficient, and bears no relation to length of service or ability to teach, 2nd, the Board have introduced no system for the Education or training of Teachers, nor have they prescribed a Curriculum, through which candidates applying for licenses should pass."

"In the French-Canadian Schools nearly all the books used are sectarian, and instruction in English is not compulsory. The Grammar Schools are useless. The Normal School is overcrowded, and doing good work as a Common School, but not otherwise.—Prince of Wales College is efficient, it appears,—and it is the only institution commended by the Committee."

The Committee recommend the appointment of a Superintendent of Education, vested with full power to carry out the law.

Sectarian books have been used and sectarian instruction has been given in very many of the Schools. The Christian Brothers have been licensed as public teachers, and, as we understand the matter, they conduct schools that are virtually separate. This is a sad account of our "tight little island" neighbor. We trust that no time will be lost in applying appropriate remedies. The *Patriot* sighs for a Ryerson or a Rand to take the reins.—*Witness*.

CORRESPONDENCE.

For the Christian Messenger:

The Baptists of Prince Edward Island.

No. 2.

FIRST MISSIONARIES FROM NOVA SCOTIA.

To Nova Scotia belongs the honor, under the Divine blessing, of planting and fostering the first churches of our Association on P. E. Island. In the year 1825 Rev. Charles Tupper, to whose name the honorary title of D. D. has since been added, paid the Island a short missionary visit. He was the earliest pioneer from N. S.; and the account he has given of his mission is so interesting that we deem it best to reproduce it at length and in his own words.

"In the order of Providence it fell to my lot to be the first Associated Baptist minister that visited P. E. Island. It may not be uninteresting to notice some of the circumstances which led to the making of that visit."

"Elder Alexander Crawford, who was a Scotch Baptist preacher, educated at the institution established by the Messrs. Haldane, was residing at Tryon, P. E. Island, and had the charge of several churches of that order in different parts of the Island. Having heard him preach in Cornwallis some years before, and being desirous of forming an acquaintance with him, I addressed a letter to him. He promptly replied, and urgently pressed me to visit the Island as an inviting field for missionary labor."

"In compliance with this invitation, I obtained an appointment from the Domestic Missionary Board, and crossed from Cape Tormentine, N. B., to Cape Traverse, P. E. Island, on the 6th day of June, 1825. The first man to whom I spoke of my mission, a Mr. M., said he did not think that many people in that settlement would hear me, as he supposed I was a Methodist. When I informed him that I was a Baptist, 'Oh!' said he, 'that is still worse. He however, named a Mr. C., at whose house I might probably obtain permission to preach. This man complied with the request, and invited me to go in with him and take refreshment. When we came to his bars he clasped his hands on them, paused, and—evidently laboring under misapprehension—spoke to the following effect:—'What shall we do? The Presbyterians come and preach their doctrine, telling us—If you do not believe as we do you will surely be lost! The Methodists come and preach, saying—If you do not believe as we do you will surely be lost! Now you are going to preach still another doctrine, and you will say the same thing! Wait, said I, till you hear me. He replied, 'Very well,' and took me into his house. In the evening, a considerable company of hearers listened with marked attention to the message of mercy. Doubtless he and they perceived that evangelical denominations of Christians do not differ so greatly as is sometimes imagined, and that none of us regard an exact agreement with us in every point as indispensable to salvation. I was requested to preach there again. The next day I proceeded to Tryon where I found a few aged pilgrims by whom I was cordially received, and formed a pleasing acquaintance with Elder Crawford. He was a very pious and exemplary man, his views were strictly evangelical; and he deemed it needful to exercise care not to admit persons to baptism without satisfactory evidence of regeneration. Our intercourse was mutually gratifying. Some of his peculiarities however, appeared to me to diminish his usefulness. He could not conscientiously receive any support as a minister (though he would not refuse a present as a poor man) from any per-

son out of his church, nor allow such a one to set the tunes in his meetings. He also maintained that every member who married out of the church must be excluded. In consequence of these views he had less opportunity to devote himself to ministerial labor, in some instances had no singing in public worship, and was led in different cases to such interferences with reference to matrimonial alliances as subjected him to much disaffection and censure. The church which he had gathered in Tryon and Bedeque, containing some who had been Baptists before, had become wholly disorganized, and he saw no prospect of getting it into order again. He expressed a readiness to aid me in my labors, and he invariably did so.

"Toward the close of the week I went to Bedeque, where I was gladly received by the venerable Isaac Bradshaw and his wife. This worthy brother had formerly preached as a licentiate. He removed from N. B., and he still continued to take an active part in public worship as occasion offered."

"After preaching on the Lord's Day to attentive congregations at Bedeque, I returned to Tryon; and thence proceeded, in company with my esteemed brother Crawford to North River and Charlottetown. Having published the glad tidings in several places during the week-days, I spent the next Sabbath at Tryon and Cape Traverse. Some persons travelled at least thirty miles, in going and returning, to attend my meetings that day."

"On the whole the attendance during this short tour was highly encouraging. Some believers were evidently quickened and comforted, and some unconverted persons manifested concern about their spiritual welfare. Many urgently requested me to visit them again."

"A number of excellent brethren and sisters, of whom some had been members of churches of our order before they went to the Island, seemed much revived and comforted; and they expressed a desire to be formed into the church in connection with our Association. As my stay at this time was necessarily short it did not seem to me advisable to attempt such an organization so soon."

This mission was followed by most important results. Interest in the new field was at once awakened among the Baptists of both Nova Scotia and New Brunswick. During the next year, 1826, two veteran missionaries from these Provinces spent some time in labouring on the Island. These were Rev's. Jos. Crandall, and Theodore S. Harding, whose honored names are familiar to every Baptist household. We are in possession of no report of Joseph Crandall's mission. He would seem to have visited the Island late in the summer of that year, spending his time chiefly in laboring at Bedeque and Tryon. His preaching was attended with much success, as we shall presently perceive."

A month or two later, on Oct. 18, Theodore S. Harding arrived at Charlottetown. There was no Baptist church there at that time, and the missionary contented himself with simply receiving a polite invitation to occupy the pulpit of another denomination at some subsequent date. He then proceeded to Tryon where he was gladdened by meeting his fellow laborer Joseph Crandall. He preached on the following Sabbath to a much interested congregation, "I realized," he remarks, "something of what Jacob expressed when he awoke from his heavenly vision—Surely the Lord is in this place; this is none other than the house of God, and this is the gate of heaven." He visited Crapaud, Cape Traverse and Bedeque, preaching as he went. At Bedeque he preached an impressive sermon from the text—*Who may abide the day of his coming?* A work of grace was immediately begun, and seven converts were forthwith baptized. A church was then organized on the gospel plan. That was the first Regular Baptist Church formed on P. E. I. It comprised the Baptists of Bedeque and Tryon. In 1827 that church 28 members, was received into the Association convened at Chester, N. S.

Returning to Tryon Mr. Harding spent a few days in preaching and visiting among the people, during which time seven persons became united with the church. Thence he set out for Charlottetown, spending a day or two on the way in preaching at West River. "The people were much affected, and numbers of

young people went away from the house weeping." On the Sabbath following he "preached in the Scotch Baptist Meeting House at the Cross Roads," (Lot 48), and also in the Methodist Chapel in Charlottetown to a crowded congregation. This with Rev. C. Tupper's previous visit, was the beginning of Baptist effort in that city. The fruits of the seeds then sown are being gathered at the present time.

On the following Monday Mr. Harding addressed a congregation on St. Peter's Road, and on the Thursday of that week he returned to his pastoral charge in Nova Scotia. Joseph Crandall seems to have left the Island nearly about the same time. These missions had been greatly blessed. Much had been accomplished in the way of disseminating our denominational doctrines throughout the new field of labor.

W. H. W.

Yarmouth May 22.

For the Christian Messenger.

Plain Talk to the Baptists.

WHO MAKE THE MOST OF BAPTISM?

It is frequently said by our brethren of other persuasions, "Baptists make too much of baptism. It is their one favorite ordinance. They write of it, and talk of it, as if it were the be-all, and the end-all of religion." Or sometimes it is put more tersely, thus:—"Baptists think you can't be saved, if you don't go under the water." Or again: "If they get them into the water, that is all they require."

We admit that there may be a grain of truth in the first way of putting it. By the sad abuse of this ordinance, by the total subversion of the New Testament Baptism, in putting babies in the place of believers, and in substituting a few drops of water for an immersion, thus destroying the meaning of baptism altogether, we have been compelled to cry aloud—to draw special attention to the error, made by our friends of the other denominations. It may be, that we have given more prominence to the doctrine of believers' baptism than to some other truths. When a leak is discovered in the ship, all attention is turned to it, the captain, mates, crew, and even the cook, all labor till the danger is removed. Not even the most thoughtless passenger would say, what a fuss over a little hole! Now, somebody went one day to make some repairs and changes in the old ship of the Gospel, but in doing so—in making his changes of one kind or other—left an ugly leak below the water line, and the old ship has been in great danger ever since. The Baptist part of the crew saw the leak at once, and cried out lustily, but the others answered back, "Poh, you fellows are making too much ado about a little water." But the Baptist sailors have always kept on crying out that this leak will sink the ship.

If therefore we have given emphasis to one doctrine, it is because we see the danger of accepting infant baptism. It is like a leak in a vessel. Following it, we might say, part and parcel of it are baptismal regeneration, and an unconverted membership. These evils have been the bane of christianity. Baptists have always lifted up their voices in solemn protest against them. They are root-evils, whence spring a thousand others, formality, heterodoxies of all kinds, among church and state, priestly domination over the consciences of men, and such like. Once believe in baptismal regeneration, the next stage is an unconverted membership—and from this the step is a short one to Unitarianism, Romanism, or to any other form of error. Is it any wonder that we should give prominence to the subject of Baptism? The reason, is because we see the half truths, the perversion of truth, and the untruths, which logically and necessarily follow the substitution of the sprinkling of infants for the baptism of believers. Do we make too much of it? I speak as to wise men, judge ye.

But perhaps now it is time to change my method, and instead of defending the Baptists, allow them to make the charge. Other denominations make more of Baptism than we do. Pedobaptists lay greater stress upon the ordinance than Baptists. They are in greater haste to have it performed than we are. Why do they baptize an infant at all? We never think of such a thing. It must be of some benefit, surely. But without dwelling upon this absurdity, of being in more of a hurry than we are, as seen

every time a baby is sprinkled. I will make good my statement.

A child lay a dying, no clergyman was within reach. In this emergency the school master was called, and brought to baptize the dying babe. What does this mean?

Take another case. A clergyman was informed that one of the little ones of his flock had departed. The infant had not been baptized, therefore it could not be buried in consecrated ground! Who is it makes the most of Baptism? Can't bury a person decently because forsooth he has not submitted to a rite, having no more connection with real christianity than the cross or the dome of St. Peter's. Baptists cannot tolerate such rubbish—cannot speak of it with patience.

One more instance. Our Pedobaptist brethren administer (in their peculiar mode) this ordinance to the dying.—What is this for, unless they attach greater efficacy to the rite than we do? Baptists never baptize dying people. If poor sinners are converted on their death-bed—and are unable to obey the Saviour's command, we trust that He who took the dying robber to Paradise, will have mercy upon them. If they cannot be baptized scripturally, we dare not make a mockery of the ordinance, by pouring or by sprinkling water, even could we find out to what part of the body we should apply the water; whether the head or the heart, who would inform us?

No, the Baptists are not chargeable with making too much of baptism. The cap fits the other bodies, and let them wear it, as long as they baptize infants and dying persons, as long as they cannot bury decently the unbaptized, they should for shame sake hold their peace. It is easily seen who makes the most of baptism. According to the New Testament, we baptize the converted upon professing their faith: while according to the commandments of men our brethren of other persuasions, sprinkle the unconscious infant and the departing adult. I have more plain things to say, and you will probably hear again from

ACIER.

Hayside, May, 1876.

For the Christian Messenger.

From Rev. John Brown.

Mr. Editor,—

In the *Wesleyan* of the 20th inst., some one who signs himself 'Pedobaptist' attempts a reply to my letter that appeared in the *Messenger* of the 3rd inst., although he says he does not desire discussion. Why does he fear? and why does he not put his name to his letter?

I beg to say in reply and as briefly as possible:

First, I made no such mistake as P. asserts as to the character and intelligence of the people of Nova Scotia. My estimate was high before I came, and it has risen considerably since, and I give an honest opinion when I say that after two years residence among said people, I consider they will not come one whit behind any people I know both for character and intelligence, but I must add that my estimate of the intelligence of some writers on Infant sprinkling is very shaky, and many of the arguments used to establish that dogma have been the weakest I have ever seen or heard of, still I suppose they are as strong as the writers could find. What estimate of the intelligence of the people of Nova Scotia have they who advance such arguments for Infant Sprinkling as I have pointed out in the course of this discussion.

Second, P. does not like my dogmatism. That I cannot help, but I can assure him that baptize means to dip, only to dip, and nothing but to dip, and can never be made to mean anything else; that immersion is the only mode the Bible knows anything of; that of sprinkling it knows nothing, being a human invention, and will therefore come to an end some day with all other false doctrines; and I repeat, that when any one who might know better, says that Sprinkling is more excellent and Scriptural than immersion, it is a clear case of moral obliquity.

Third, P. argues that baptize cannot mean dipping because learned men have failed to establish general belief in that doctrine. Would not this argument tell equally against Sprinkling? And if P. will open his eyes he will see