

## Rise and Progress of the Baptist Church in Ragged Island, Shel. Co.

Read at the Annual Roll Call, and Published by the Request of the Church.

BY PASTOR N. B. DUNN.

The first conversions appear to have occurred here under the preaching of Rev. Henry Alline, in the year 1781. The first persons who embraced Baptist sentiments went to Shelburne, received baptism by Rev. Daniel George (colored) in the year 1788, he being the only ordained Baptist minister along these shores.

Mr. John Craig, a native of Dublin, Ireland, came to Ragged Island, about the year 1790. He was baptized by one of the old Fathers somewhere near Horton. He married Miss Mary Locke and began preaching in the year 1791. In the year 1804, Rev. John Bustin came from Halifax and ordained Mr. Craig a regular Baptist minister. The first organization of a regular Baptist church took place at the same time. Mr. Craig continued preaching as long as his strength would permit. He died in 1837. He is justly recognized as the founder of the Baptist church in this place.

Many of the old ministers in turn visited this church and rendered valuable aid. In 1821, Rev. David Nutter, assisted in special work and souls were saved. The church was without a regular pastor until 1833, when Rev. Anthony Dimock began laboring with them. His pastorate closed 1836. During his labors a large number were baptized. From 1836 until 1856 the church was visited by a number of ministering brethren, some of them only remaining for a short time, while others of them remained a year or two. They were: Revs. Wellington Jackson, Thomas DeLong, Henry Angel, Ebenezer Stronach, Perez Murray, David Pineo, Willard, James, Maynard Parker, H. Achilles, Nathaniel Vidito and Samuel Bentley, while Bros. John Locke, Hewitt, Spearwater and Huston, as laymen, served the church.

In the year 1856 the Lord directed to us Rev. Wm. Hobbs. Owing to deaths and removals the church had almost lost its visibility, and at a meeting held May 3rd, 1856, it was resolved to re-organize the body. Twenty-eight members of the old church subscribed to the Articles of the Covenant and became members of the new church. Bros. Joshua Chadsey and John Locke were chosen deacons and Bro. X. Z. Chipman, clerk. Bro. Hobbs labored faithfully until Oct., 1858. During his ministry 38 were added to the church by baptism and a number by letter. One hundred and twenty pounds sterling was voted as a salary to the successor of Bro. Hobbs. The pastorate was to include Ragged Island, Lewis Head and Sable River. Three pastors serve the same fields now. In Jan., 1857, John Arnold was elected deacon.

Bro. John McKena, lic. of Queens Co., labored with the church until June, 1859, when the church called Rev. A. W. Barss to become pastor. Bro. Barss labored on the field until the autumn of 1865. God blessed his efforts, the church was built up and 48 were received by baptism. During his ministry Locke's Island was visited by diphtheria in its worse form and many died from the effects of the disease. As an evidence that God's people believed in the power of prayer, we find that May 18th was set apart as a day of fasting and prayer. That the wrath of God might be averted and the dreadful malady removed. Dancing was condemned by a resolution passed April 2nd, 1864. During Bro. Barss' ministry, Bro. Isaac Lloyd was chosen deacon. Between the autumn of 1865 and Jan., 1867, Rev. W. H. Richan served the church very acceptably.

Rev. R. D. Porter received a unanimous call to the pastorate and began his labors Jan. 30th, 1867. His labors were highly prized by the church and he was held in high esteem by all. In 1868 an effort was made to divide the church, making Osborne and Locke's Island independent bodies; but the effort failed for the time. About this time Deacon John Arnold, died on a voyage from the West India Islands to New York. His death was a great loss to the church. In March, 1868, Bros. James Lloyd, Wm. T. Lloyd and Austen Locke were chosen deacons. During Bro. Porter's ministry, which ended Oct., 1870, 15 were received by baptism, and the work of the church along other lines was advanced. Between Oct., 1870 and May, 1872, the church was served in holy things by Bros. Joseph H. Saunders and W. H. Richan. Bro. Richan's labors were blessed in the salvation of souls and eleven were baptized.

Bro. Edward Whitman, lic., a recent graduate of Acadia University, became pastor June 30th, 1872. In August of the same year Bro. Whitman was ordained. Rev. Joseph Jones, pastor at Liverpool, preached the ordination sermon April 18th, 1873, the field was divided and a new church organized at Locke's Island, to be known as the Lockport Baptist church. Bro. Whitman labored with the Lockport church and we were thus left pastorless.

In the autumn of 1873, the H. M. Board sent us Bro. Geo. B. Titus, lic., for a short time. The church was so well pleased with Bro. Titus that he received a call to the pastorate. Bro. Titus was ordained in March 26th, 1874. Rev. E. N. Archibald preached the sermon of ordination.

Bros. Jas. Hayden, John Allen and Thomas Locke were elected deacons, and Bro. Jacob Giffin, clerk. The present spacious house of worship was dedicated Nov. 15th, 1874. Bro. Titus remained with the church until August, 1875, when he returned to college to complete his course. Fifteen were added to the church by baptism during his ministry.

Bro. Richan preached very acceptably for the church until January 1, 1876, when the H. M. B. sent Rev. P. A. Shields among us for a short time. The divine blessing rested upon his efforts and eleven were baptized. In July, Rev. E. N. Archibald, then pastor at Shelburne, settled with us. He remained with the church until December 31, 1878. Bro. Archibald labored faithfully with the church and although the increase in membership was not large, five being baptized, much good was accomplished and his self-denying efforts were apparent, especially in the S. S.

From June 1, 1879, until August 31 of the same year, Bro. J. W. Weeks was the pastor. From January 1, 1880, until January 1, 1881, Bro. W. H. Richan served the church as pastor, giving us one-half the time. In November, 1881, Bro. P. R. Foster paid the church a visit and after a short time a call was extended him to become the pastor. He began his labors at once and continued them until April, 1886. The church made large advancement under his ministry and a number of revivals were enjoyed and God's cause advanced generally. Seventy-seven were added to the church by baptism. The summer of 1886 found Bro. W. W. Weeks in as pastor. He was a clever preacher and held in high esteem by all.

In February, 1887, God directed to us "Father" Wallace. He began special services at once and the power of God was displayed in the salvation of souls. Twenty-five were added to the church by baptism during the month of February. In May the church had a visit from Bro. H. D. Bentley, lic., who remained three months. In October Rev. B. N. Hughes began a short pastorate. The Lord's presence was manifest and ten followed the Lord in baptism.

The church was pastorless for five months, yet the divine favor was with us and five were baptized. Bro. B. N. Nobles, then pastor at Lockport, administered the ordinance. In June, Rev. Frank Potter became pastor. His labors were highly appreciated by all and although there was no increase by baptism the cause of God was advanced, Bro. P. being both a good pastor and preacher. Bro. Potter and family returned to England. February, 1889, Bros. John Arnold and Herbert Doleman were chosen deacons.

In January, 1891, Rev. J. L. Read settled with the church, but owing to ill health his labors terminated in March of the same year. Bro. E. Read, lic., son of Rev. E. O. Read, began to labor with us in June and continued for three months, when he returned to school.

On February 4, 1892, Rev. J. W. S. Young, evangelist, visited the church by the advice of the H. M. Board. The Lord was with him, and from the beginning to the end of the services the saving power of the Master was displayed. He was with the church most of the time until April 24, when he left for other scenes of labor. Forty-two were added to the church by baptism. In June we were visited by Bro. Howard Wright, lic. He remained for four months, doing excellent work. Our brother was held in high esteem not only for his work's sake, but also for his noble Christian character. Ill health compelled him to visit his home in October. He lingered until the following June, when he passed away a victim of consumption, September, 1893. Rev. L. A. Cooney assumed pastoral care of the church for a short time. His labors were much appreciated and largely blessed. Fourteen were received into the church by baptism. He closed his labors December 24.

The present pastorate began December 31, 1893, and as we to day view the past three and a quarter years of service we have much to be thankful for. There have been mistakes made along the line, for we are mortal and liable to err. The Lord has blessed his word and twenty-five have put on Christ by following Him in his ordinance. A. B. Y. P. U. has been organized and is doing a noble work. The meeting house at the head of Lockport Bay was dedicated January 13, 1895, the Osborne church repaired, a bell purchased, and other improvements made. April 11, 1896, Bro. Frank Cole was chosen deacon. The following young men have, since 1886, been licensed by the church, viz: Bros. I. D. Freeman, D. H. McQuarrie, H. A. Giffin, Irad Hardy and Sanford Doleman. The first three are at present actively engaged in the work of the ministry, and the other two are members of the Sophomore Class at Acadia, preparing for their life's work.

This brief history is very incomplete, but as we contemplate what God has done for us, as we see the leading of the divine hand, we can say, "The Lord hath done great things for us whereof we are glad." May the great Head of the church be always recognized as our Leader.

### Extracts from a Letter Written by the Late Rev. T. H. Porter.

PUBLISHED BY REQUEST.

I have read with a great deal of interest the books you sent, and am glad they came just when they did. I do not know what criticisms others have passed upon them, but mine is this—like the most of the "Gospel" preached now-a-days, there is a large amount of legalism mixed up with them; and this I believe to be the reason why they all prove so comparatively ineffective. The error of our day, and probably of all time, is the mingling of something of ours with the great work performed by Christ. This, I have no doubt, is the secret of the bondage and darkness of many, if not most Christians, perhaps more properly *professing* Christians, for I can hardly reconcile Christianity with distrust and habitual unhappiness. At

any rate, I do not wish to in my own case. As respects others, perhaps the best thing I can say is that I don't know where they are—"the Lord" only "knoweth them that are His." If you examine carefully those publications you will find that the writers represent themselves as reaching a high plane through an apparently necessary process. Now I have no confidence in any attainment called a "higher Christian life," whatever. I see no Scripture for it, and I do not like to hear Christians professing to have reached it, and then holding themselves up as examples, and rather depreciating other Christians. I find no warrant in Scripture for this either in its precepts or promises, or in the experience or example of Bible saints, but does not this whole thing look a little like that?

But there is another objectionable feature, it seems to me, in their teaching. They represent something as necessary to be done by the individual before he is authorized to exercise trust. He is at least to surrender himself and his all to Christ before he can expect a blessing from Christ. Do you find any such teaching as that in the Gospel—can it be considered the Gospel? If without Christ or without living faith in Him I can surrender everything to Him, what can I not do without Him? And just here is where I have been stumbling all my life. I have made innumerable vows, promises, pledges and covenants, but never found any of them bring me any nearer Christ. Indeed they all took me farther away, because they all built me up in a sort of self-righteousness, and became substitutes for Christ. I do not say but some may apparently have been brought in some such way. But I believe they are mistaken as to their experiences. The gospel is a gospel for sinners or it is no gospel at all. It is a gospel for *helpless* sinners. Christ came not to call the righteous—wholly or only partly so. He is a whole Saviour or none. And this is just as true of all advancements in the Christian life as in its origin. But here is where we mistake. We know we must come at first helpless and undone, and get what we get through faith alone. True some tell us we must repent and then believe. But *gospel* repentance is merely a change of mind, and it is principally, if not wholly, a change of mind about ourselves and about Christ, and this is all the repentance I ever had till I came to Christ, and He gave it to me. He who "is exalted to give repentance." Is it not strange then that those who have experienced this should afterward go back to the law or to themselves? But just this is what we are doing and just this is keeping us away from Christ, the only source of true peace. If I want anything from Him I must come just as I am and get it, and there cannot be shown one instance in the Bible of any preparation whatever being either required or accepted. You say you have been a year trying to get faith, just the faith you and I require, and the want of which has indeed done us so much injury, but you have been in Doubting Castle instead of getting it. Now it is not faith you should be seeking, but Christ, and it is not so much want of faith that is keeping you from Him, as unbelief, and among all the sins you ever committed this is the worst. You would not say to me that you want to believe and trust me, but could not. You know you could not offer me a greater insult unless you thought I was mistaken. I do not think you would care to go to your Saviour and tell Him such a thing. How would it do to try it? And if you cannot *trust* Him. He is worthy, and when that is done, all is done.

Frederickton, June 23, 1875.

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It is by comparing the present with the past that we can truly estimate progress in any direction. A great deal has been and still is being written and said of the hopelessness of attempting to evangelize the habitans of Quebec. The citadel of Roman Catholicism in that Province has been generally believed by many, to be so strongly entrenched that it is but waste of time to attack it from without. The contrast between the Quebec of to-day and the Quebec of sixty years ago, as presented by some of our correspondents in that Province—and it would be easy to corroborate their statements from other sources—is marked and striking. The danger that many may glide from Catholicism into infidelity, as they have done in France and elsewhere, is no doubt a real one. Such a transition is very natural for those who have no knowledge of Christ's Gospel in its simple spirituality. The remedy is to give them that Gospel as soon as possible. The people, Bro. Therrien tells us, and we learn the same fact from many other indications, are thinking, talking, writing. They are, thousands of them, in a ferment of mental activity. Mind and conscience are aroused as never before in their history. Grande Ligne has done and is doing a noble work. Now is the time to strengthen her hands and to multiply her agencies. And are there not in the Dominion a few business men with money and backbone who are willing even to risk some capital—if there need be any risk—in opening up industries and thereby meeting in a legitimate way the great practical need described by several of our correspondents?—Canadian Baptist.

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BY PRESS

A Recent Add

There is opportunity; that word will be repeated and yet one every day; one nations and many individuals be accepted afresh by every being who may be appropriately bearing directly upon have finished the collection to me, may appropriate also, assembled as we twelve studies which a word concerning God. Nations have existed. Of other nations only. These have done nothing to its history. er or shorter period of existence. In the case is true. Separating the environment of which gradually lifted themselves to higher and higher the history of these nations.

Of the many millions the mass are as if they gible evidence of their they have existed, and There has been no case of some, however bled with a spirit eager driven by an impulse humankind: controlled selves could not appreciate world in each step of case, was the factor which from the many, the few answer: A conception this conception was true proportion did the national darkness into light; to entertained true and clear and the relationships of of death. In other words concerning God which is accepted by any individual, the key which will explain habits of the individual, utterances of the individual soul of the individual.

If you will tell me, my the relationship which mine the measure of you possible that you have not come to realize the pence on him; that goodness of God and h Then, indeed, you re that vast multitude who avail. The great needed in order that lacking; I do not have creeds, or the work of higher and deeper—the power that created with the spirit that light has come into the coming of the truer enter the soul, and the gress with the increasing and the greatness of God, pression of thought, and thought of God. Let us from the things which come into contact with part. Let us break down tween us and the God in us avail ourselves of ever rather than downward. life in which spirit meet creation is at last attained.

What is it to be free? divinity. What is it to be ion spirit of the great spirit is to be in harmony with is itself the reflection of the The minds of some of v in these recent days to University as well as eleven man, Henry Drummond into the lives of so many c

Is there a Christian man life has not been quickened of mind has not been stirred spirit? And how was such with God. Not in its sacred phrase, but in its tr said, God dwelt in his soul. I ask you this afternoon men must entertain, to humanity, by whatever memory of this pure and from earth, to rise, and w and heart in a verse of that God to Thee."—The Stand