

**Progress of the Baptist Denomination of Maritime Provinces from 1848 to 1898.**

An Address Delivered by E. M. Saunders, on Thursday Evening at the Jubilee Service of the North Baptist Church, Halifax.

Year.	Ordained Ministers.	Churches.	Members.
1848	66	141	11,662
1858	105	251	18,506
1868	165	287	26,751
1878	197	351	36,430
1888	236	379	42,171
1897	241	414	50,424

The ministers attending the convention in Fredericton in 1848 were the Rev. Harris, Harding, John Chase, R. W. Cunningham, Nathaniel Vidito, Geo. Dimmock, D. W. C. Dimmock, J. Potter, B. Taylor, J. E. Bill, J. C. Morse, J. E. Cogswell, T. S. Harding, John Pryor, Ed. Manning, A. S. Hunt, Aaron Cogswell, Chas. C. Tupper, Wm. Chipman, Chas. Randall, Robert B. Dickie, James Parker, Thos. Delong, Geo. Richardson, Perez P. Murray, Benj. Vaughan, E. A. Crawley, Wm. C. Rideout, David Pinea, Wm. Hobbs, John Shaw, Abraham Stronach, J. Leat, James Stubbart, R. Marshall, S. T. Rand, J. Whidden, Benj. Scott, Jas. Stephens, David Harris, J. B. Cogswell, Henry Eagles, Levi Marshall, E. Dunn, Chas. Tupper, J. Millar, Malcolm Ross, Hugh Ross, Ebenezer Stronach, Obid Parker, W. D. Piteh, A. McDonald, G. P. Miles, Chas. Spurden, W. Harris, W. Coleman, W. Gremly, Wm. Hall, E. D. Very, T. W. Saunders, A. D. Thonupon, J. Walker, W. L. Hopkins, Thos. McGee, Sam. Robinson, Thos. Todd, J. W. Tupper, G. Righy, G. Estabrooks, Jas. Trimble.

The well-known laymen of that day were the Hon. W. B. Kinsneay, baptized at Halifax shortly after the Granville St. Church was formed, Hon. J. W. Johnston, J. W. Nutting, Nathan S. DeMille, Prof. I. Chipman, Dr. Harding, Dr. Sowers, John King, Hon. McL. Seely, John W. Bars, Simon Fitch and others.

Of the ministers present at that convention, 3 are left with us. Dr. John Chipman Morse, loved and honored by all his brethren, and the tireless Rev. David Pinea of Cornwallis; Thos. Todd, who persists in being young; two in Nova Scotia and the other in New Brunswick.

The ordained ministers have multiplied from 66 to 241, the number of churches from 141 to 414, and the number of church members from 11,662 to 50,424.

At the time the North church was organized there were in the foreign field one missionary family. They reported ten baptisms—all Karens and the children of converts from heathenism. Fear was expressed in the report read by Dr. Crawley at the convention in regard to the health of Mr. Burpee. He had taken a cold and was troubled with a cough. Mrs. Burpee was a sister of Mrs. A. R. Crawley. On account of failing health Mr. and Mrs. Burpee were compelled to return to this country in 1850. He lived about three years after his arrival in Nova Scotia. He passed away at Florida on the 26th of Feb. 1853.

Some progress has been made in this department of work in the last half century. Last year the foreign missionary Board gave us the following summary: 6 mission families, and four single women, 19 preachers and evangelists, 6 colporteurs and 15 Bible women, 6 day schools having an average attendance of 159 pupils and 13 teachers, 4 of whom are Christians, 2 boarding schools having an attendance of 83 pupils, 8 Sunday Schools and 21 teachers having an average attendance of 246 scholars, 7 churches with a membership of 200.

The above is in contrast with the one family in 1848. The amount contributed in 1848 to foreign missions was \$1,474. The amount contributed last year was about \$20,000.

At the time of the organization of the North church, Horton Academy was 20 years old and Acadia College was only 10 years old.

In 1848, Acadia College had no endowment. Dr. Crawley had resigned the presidency in 1846 to take the pastorate of the Granville St. church. The Rev. John Pryor had been appointed president. A. P. S. Stewart of Brown University was professor of mental and moral philosophy and logic, and Isaac Chipman was professor of mathematics. Mark Bailey, C. D. Randall and S. W. deBlois were the teachers in the Academy. In 1849 the college was in debt \$14,800. This did not discourage the 12,000 Baptists of that day.

At that time the convention took the college off the hands of the old Education Society. On to success was the watchword. The \$14,800 must be raised and enough for current expenses be found somewhere. That was a good chance for faith and love to lend a hand—love that never faileth—love for the college. They did not fail to do their duty. The Rev. John Francis with a face beaming like a harvest moon, and a heart aglow with sanctified Welsh fire and the Rev. I. E. Bill fervid and fearless, tactful and tireless, one of the Baptists present when the foundations of Horton Academy were laid, were engaged to visit the United States and England and ask the friends in these countries to come to the rescue, and help the 12,000 Baptists of the Maritime Provinces out of an educational difficulty. They went to England and had sent home \$500 when a storm broke out on their heads. Dr. Belcher distinguished for self-reliance and for his

faith in putting other people right by a liberal use of the rod of correction, as pastor of the Granville St. church had publicly stigmatized the leaders of that church as a clique of politicians. He was of course relieved of his pastorate, but he took a large following with him and set up for himself on Argyle Street. This put him out of joint with the denomination and especially with the college. His turn at last came. Of course he was fighting the Lord's battle. Every Christian is doing that when he is trying to have his own way and to have sweet revenge.

Well, Dr. Belcher saw his chance. The Rev. I. E. Bill and John Francis were having a successful time in the old country. They saw its glories. They had the hospitality of many friends. The guineas were dropping into their hands at every turn. In the midst of this there was a clap of thunder out of the blue above their heads. Letters appeared in some English papers that the Baptists of the Maritime provinces were in incestuous unholy alliance with the State. They were taking state aid to sustain a college where theology was taught. The fire from this flint and steel touched the powder of English Baptist hatred to church statism. With fallen countenances and sad hearts the Rev. John Francis and the Rev. I. E. Bill turned their feet west and thought a good deal about the matter during their return voyage across the Atlantic. Dr. Belcher felt comfortable as every victorious man does, and the agents and the Baptist denomination felt very uncomfortable. But their faith did not fail. Their courage waned not.

Time does not permit me to trace the history of Acadia college through this and other storms. All that is expedient to do now is to say that hitherto the Lord has helped the college.

The 12,000 Baptists of 1848 faced a debt of \$14,800 and Acadia College is alive to-day.

In 1849 all the Institutions had six professors and teachers and 101 students and pupils. To-day the 50,000 Baptists have a debt of \$70,000, an endowment of about \$145,000 including the Payzant bequest; and about \$100,000 worth of premises, buildings and furnishings. There are about 300 students and pupils, and 28 professors and teachers. And they have President Trotter rolling up the forward movement fund as a boy rolls up the snow down a decline in a soft winter's day.

Deacon J. W. Bars who put at one time \$2,000 in the North church, to give it a place of worship free of debt has also put \$20,000 into Acadia College. He has lived to see some of the results of both these investments. The insight which has made Mr. Bars a successful business man is here exhibited in this highest department in which money is spent. No one except the Omniscient One himself can gather up the full results of what Mr. Bars and others have done in these sacred enterprises.

What has been accomplished in fifty years in Home Missions, ministerial education, annuities for ministers, widows and orphans, for Grande Ligne and the North West, must be passed over. The birth of W. M. A. Societies and the B. Y. P. Unions and their great work must be left to the memories and the imaginations of this audience.

The demand for Baptist and Baptist institutions now claims our attention. Baptists are not very well understood. Some of them do not understand themselves very well and all others are alike puzzled concerning them. Three things, however, to an intelligent full-grown Baptist are an abomination; yea, four things do his soul hate. Let us produce them in the abstract lest we give unnecessary offence. Here they are—priest-power baptism-power, the sacramental power of the eucharist, and the unholy wedlock of church and state. Sacerdotalism, that alleged spiritual power which helps the Holy Ghost create souls anew in Christ, is a demon that has the mark of the beast on its forehead. It is Antichrist. That which is born of the flesh is flesh, that which is born of the spirit is spirit. This is Christ's dictum. The infallible *ipse dixit* of Him who cannot lie, but priestism says that which is born of the spirit, and of priestism, and of water is spirit. Here is where water-power comes in—water made holy by the manipulations of sacerdotalism takes to itself spiritual efficiency and power. A mere symbol of cleansing is made an agent in a spiritual creation. Closely joined to this usurpation of power that belongs to God alone, is another delusion which has a local habitation among people called Christians and is believed to be a reality—a religious truth. This rite, too, in which bread and wine are mere symbols has given to it, by priestly performance, an alleged power and meaning, never heard of by the apostles and first heralds of the cross. The bread and the wine are said to undergo a transformation by the incantations of priestism. They are robbed of the functions allotted to them by Christ—to simply symbolize, figuratively show forth his death, and this for the edification and improvement of believers, and are said to be the very body and blood of the crucified Son of God. If it is not transubstantiation, it is consubstantiation or some other abomination.

Early in the history of Christianity the states drew to themselves the churches of Christ and wedded them. The union was declared legitimate—ordained of God.

This illicit alliance, joined with priestism, sacramentalism, has filled the earth with the horrors of war, and it has been tracked by the blood of its terrible persecutions. Since it has had a name to live it was never so dead as it is today. It lives not in the United States. It is nearly defunct in Canada.

Every time a child is declared regenerated by priestism and water, there rings out a trumpet call through the earth for the sword of the Lord and of Gideon—the sword of the Lord of Bunyan and of Charles Spurgeon, the simple word of God the Spirit's—which were born not of the will of the flesh nor of the will of man but of God. Every time the sacrament of bread and wine is united to the sacrament of water baptism to fit a man for heaven there goes out a Macedonian cry through the earth—"come over and help us" out of the clutches of this evil genius. Just as in proportion as these spirits walk through dry places seeking rest and finding none, Baptist preachers should be on their heels crying aloud, "the blood of Jesus Christ His Son cleanses from all sin;" "the wind bloweth where it listeth and ye hear the sound thereof and cannot tell whence it cometh and whither it goeth so is every one that is born of the spirit;" believe on the Lord Jesus Christ and thou shalt be saved;" "by grace are ye saved through faith, and that not of yourselves;" not of works lest any man should boast." The words of the great Baptist should be rung into the ears of these evil spirits that have gone abroad into all the earth to deceive the nations—"Oh, generation of vipers who hath warned you to flee from the wrath to come." You preach another gospel. Joined to the proclamation of the great commission that bids the preachers of the gospel to go into all the world to teach the nations and baptize believers, should be the declaration of the alarming fact that the doctrines of sacerdotalism and sacramentalism, wolves of destruction, are abroad in sheep's clothing. They are distilling these delusions into the minds of millions of the human race who have never heard the simple truth that salvation is by the blood of Christ alone. The blindness, superinduced by these deceptions, is far worse than the blindness of the natural heart, apart from any false notions about the way to escape from the coming wrath; and it is a call for the simple gospel—for the gospel preached by Paul and all the early ministers of Christ.

State-churchism lived for about two hundred years in the New England states after Roger Williams gave it its first blow. Baptists fought this evil spirit through these two centuries almost single handed. But by the grace of God they conquered at last. Success from time to time increased their courage and strengthened their faith. In 1833 the last vestige of church and state law was blotted from the statutes of Massachusetts.

On these matters there can be no compromise. Compromise would be treason. Loyalty to the truth requires open war against this quartet of evil spirits—priestism, baptismal regeneration, the law of the other sacrament and the unholy union of church and state. The last is dead in some countries. In others it is doomed and is dying by creeping paralysis.

But this fire of error must be fought with the fire of truth. Tell the people they must be born again, tell it to them in the love of Christ, tell it to them with the power of the Holy Ghost sent down from heaven. Infrequent must be controversies with these spirits of error, but send out the truth without ceasing into the face of these lies. Appeal to the hearts of the people. Declare to them the full satisfaction there is to the soul who trusts alone to the blood of Jesus, who sings "What can wash away my sin, nothing but the blood of Jesus."

What the North church has done to damage and destroy these lies and advance the truth, what the denomination in the Maritime provinces has accomplished in this regard, what has been done by the Baptists, now about 4,000,000 in the world, to accomplish the great end for which Christ came into the earth, only the Head of the church knows to its fullest extent. What they might have done more than they have done the same Omniscient One also knows. Baptists are not unmindful of the co-operative labors of hosts of other Christians in their fight against the erroneous doctrines above named, neither are they ignorant that while they have been declaring that for three transgressions and for four—for priestism, water regeneration, the real presence in the eucharist, for church and state—the Lord will come in righteous wrath and sweep away these refuges of lies, multitudes of others are in the light or are coming into the light and with Baptists are crying, Oh, Lord how long! For all this they thank God and take courage. But Baptists by their profession, by the symbolic teaching of the ordinances observed by them as found in the Word of God—death to the world and life with Christ—are specially obligated to fight against the great delusions of the day and contend for a pure gospel.

To make this jubilee serve the worthiest end, something more than a hallelujah retrospect is needed. This church and the denomination of which it is a part, now faces a future big with great possibilities. They have been led up to this day through the wilderness by the Captain of their salvation. The nineteenth century is slipping away, a new century invites them to sacrifice and service. With girded loins and sober spirits they should betake themselves to their work. They should all be at the feet of Jesus of Nazareth—every minister, man, woman and child of them, with their wealth, their time, their talents, their learning their equipment for their grand mission, begging for the Holy Spirit to come upon them and abide with them—this is the place, this is the true, the only successful policy for Baptists. Let them but spend the remaining years of the century in this attitude, in this spirit, and let them enter upon the twentieth century and continue as they began, and the next jubilee, the jubilee of 1948, will call for songs louder, for hallelujahs tumultuous and grand what God will have done for them and through them in the fifty years.

But if this shall be done, it will be necessary for them to be as true in the gospel they preach, as they have been in the past fifty years; and, added to this, they must illustrate their doctrines, in self-sacrifice, in consecration, in unworldly, holy lives, in a much higher degree than they have done in the half century now under review. To make this so, let us all now rise to the higher plane, and thus begin to make history for the Baptists of this day fifty years to read.

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