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HISTORY  
OF  
THE BAPTISTS  
OF THE  
MARITIME PROVINCES  
BY  
EDWARD M. SAUNDERS



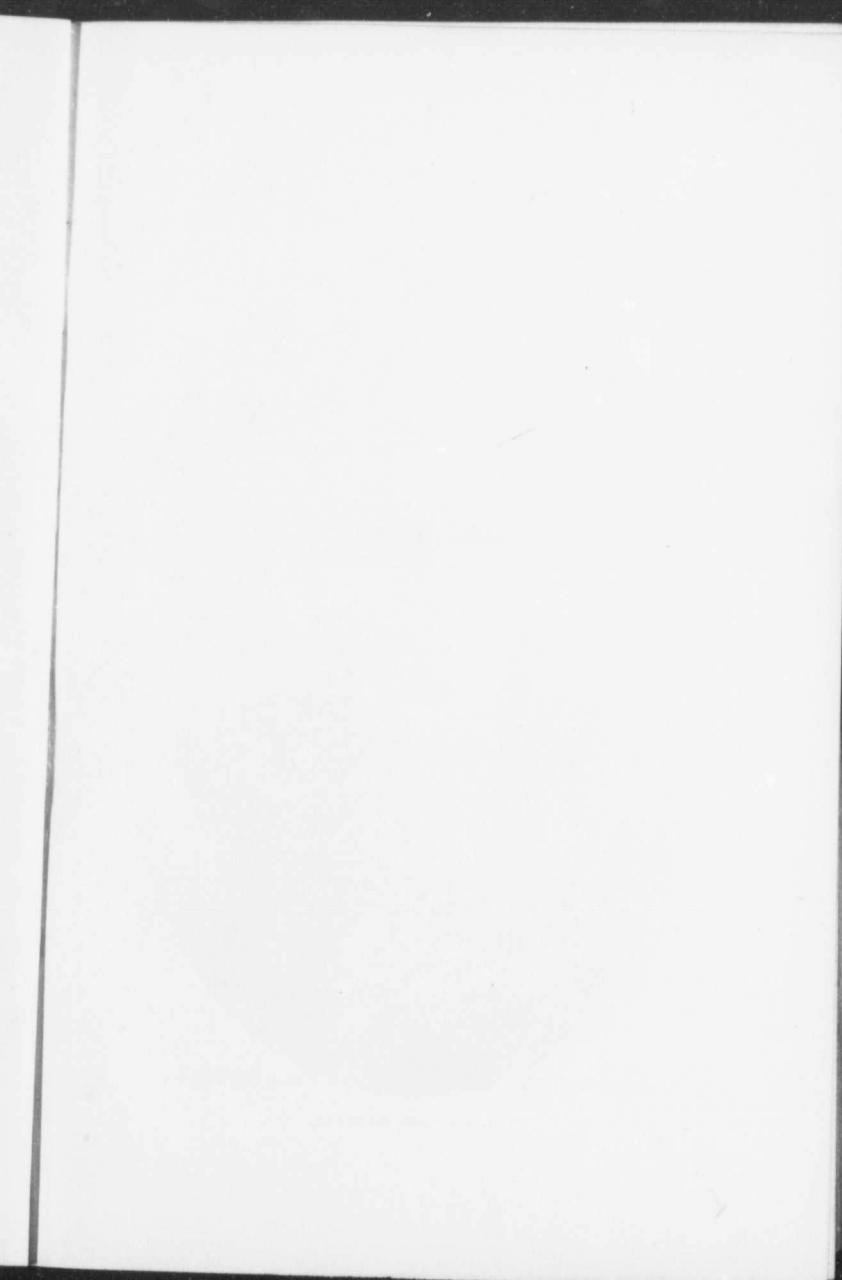
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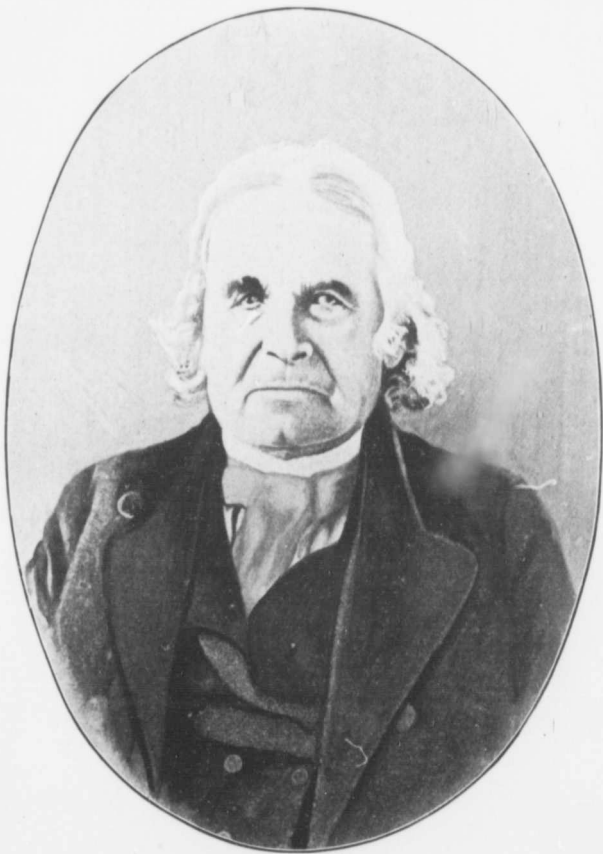
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REV. EDWARD MANNING.

HISTORY  
OF  
THE BAPTISTS  
OF  
THE MARITIME PROVINCES

BY  
EDWARD MANNING SAUNDERS

HALIFAX, N. S.  
PRESS OF JOHN BURGOYNE, GRANVILLE STREET

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TO THE SACRED MEMORY

OF

THE REVEREND EBENEZER MOULTON —

FIRST

A CONGREGATIONALIST MINISTER, AFTERWARDS A BAPTIST ;

BANISHED

FROM BRIMFIELD, MASS., " FOR BAPTIZING IN THE RIVER " ;

LANDED

AT CHEBOGUE, YARMOUTH COUNTY, N. S., 1760 ; WAS GIVEN A MAGISTRATE'S

COMMISSION AND APPOINTED TO ALLOT LANDS TO

THE IMMIGRANTS ;

PREACHED,

BAPTIZED AND FORMED A CHURCH OF MIXED MEMBERSHIP AT HORTON,

FOUR OR FIVE

OF WHOSE MEMBERS BECAME THE NUCLEUS OF THE FIRST HORTON CHURCH,

ORGANIZED IN 1778—NOW THE OLDEST BAPTIST CHURCH IN

THE MARITIME PROVINCES ;

THIS RESULTING

IN THE FOUNDING OF HORTON ACADEMY, ACADIA COLLEGE AND

ACADIA SEMINARY WHERE THEY NOW STAND—

I DEDICATE THIS HISTORY



#### ERRATA

Page 16, 7th line, for "ten" years read twelve.

" 39, 3rd line from bottom, for "General" Cornwallis read Governor Cornwallis.

" 62, 3rd paragraph, 2nd line, for "sixteen" read four.

" 96, last paragraph, 6th line, for "twenty-eight" read fifty-seven.

" 165, 1st paragraph, tenth line, for "St. John" read Fredericton.

" 173, 2nd paragraph, 1st line, for "eighteenth" read nineteenth.

" 360, 3rd line, for "president" read professor.

" 389, 5th line, for "J. A." read J. H.

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## INTRODUCTION

THE HISTORY of the Baptists of the Maritime Provinces, written by the Rev. E. M. Saunders, D. D., is a very valuable contribution to our historical literature.

It is a book for the writing of which Dr. Saunders has special qualification. To the accumulation of materials and the study of the subject he has devoted much of his time for many years. His long and distinguished services as a minister, and his close official and personal relation to the institutions of the denomination, have brought him into the deepest fellowship with the spirit and aims of the Baptist body.

His philosophical insight, his constructive power and literary skill enable him to describe with great clearness the religious movements of the past, and to show the relation of these movements to the general life of the times he is considering.

Accordingly, while the book is a history of the Baptists of the Maritime Provinces, it is much more. The author's view of his task as stated by himself at the beginning of Chapter V, is: "In any attempt to write the history of a single denomination, the true course is to recognize the number and work of all, giving, of course, a fuller account and the details of the labors of the one whose history is sought to be written. A history, therefore, of the introduction and progress of Baptist principles in the Maritime Provinces, in which the presence and labors of other Christian bodies are ignored, would be exaggerated, distorted and misleading."

The method chosen is adhered to throughout, and thereby the matter of the book is greatly enriched, while unity is preserved and the charm of the narrative is increased. And what a story it is! especially for Baptists, for whom it is written. How deep and sincere were the convictions of the men whose labors and sacrifices are here related. How precious to them was the faith for which they contended. As the Rev. Charles A. Eaton, D. D., says:

"It is more than a history; it is a mine from which histories will be dug for future writers. It is a fascinating story; and my heart swelled with pride, as I traced the brave doings of my forefathers. In a case like this, it is good for a man to remember the pit whence he was digged."

The value of this history of the Baptists as a history of these Provinces, is indicated in the following appreciative words of the Rev. N. E. Wood, D. D., President of Newton Theological Institution :

"I have read the advance sheets of your book with great delight. You have done a noble service for your brethren in the Maritime Provinces, and for all Baptists. You have very skillfully followed the threads of progress through political, educational, missionary, and evangelistic intricacies of a community which was slowly growing into settled conditions. You have given me a very graphic portraiture of such a community. I was at first disposed to question the advisability of introducing so much political matter, but later I saw clearly that it was necessary as the historical setting for the struggle which the Baptists went through. I have no word of criticism. I know something of the labor of gathering such a vast amount of details and of putting them into order. I admire your painstaking care."

The reader of this history will endorse the statements of the Rev. S. McC. Black, D. D., Editor of the "Messenger and Visitor" :

"I am glad to be able to congratulate you most heartily upon the manner in which you have accomplished the very large and important task which you have undertaken. I am sure that it will be pronounced a grand success, and that the denomination will be proud of the book and its author. Of course I have not been able to give the book a minute examination, but I have read the first part of it with great interest, and with admiration at the way in which you have treated the subject. The book will be a great educator, and we should seek if possible to have it placed in every Baptist home in the country, and as many others as possible."

In an editorial in the "Presbyterian Witness," the Rev. Robert Murray, LL.D., thus refers to the work of Dr. Saunders :

"We have left to ourselves only space enough to commend this history to the warmest welcome of our readers. They will find it stored with facts that vitally relate to the progress of religion in this country. It tells of the lives and labors of devoted men, whose example may well quicken a generous zeal for well-doing. The biographical sketches are brief and vivid. The glimpses of life in the eighteenth century and the earlier years of the nineteenth have a freshness and reality that indicate the hand of a genuine historian. We have found chapter after chapter of intense interest."

The reader of this volume will find the record of the denomination to be one of progress, in spite of opposition and difficulties

that would have deterred men of feeble temper. The courage and devotion of the pioneers are well exhibited by the author in the glowing pages in which he describes their strenuous life. On this point the words of the Rev. O. C. S. Wallace, D. D., Chancellor of MacMaster University, may be quoted :

"I have examined with interest the advance sheets of the 'History of the Baptists of the Maritime Provinces,' by the Rev. E. M. Saunders, D. D., of Halifax, N. S. There was material for an interesting historical sketch. The way by which the Baptists of the Maritime Provinces came to their heritage was not ordinary or easy. The men who played their part in the old days, the Mannings, Hardings, Dimocks, Crandalls, Chipmans, Crawleys, Johnstones, et al, were not ordinary men. And there were hardships many, and perils and persecutions not a few. The masterful hope, exultant faith and unfaltering courage of the Fathers were rewarded. The Baptists became something and did something. Of these virile men and great years Dr. Saunders has written with complete sympathy, glowing appreciation and scrupulous care. Nor has he failed to show the setting of his narrative; he has given a useful account of the prior historical situation in New England, and a sketch of ecclesiastical progress in the Maritime Provinces other than that of the people with whom he is more particularly concerned. If the parts of the book which are absent from the advance sheets submitted to me are equal in merit to the parts which I have examined, and round out the history to a proper completion, as they doubtless do, it will deserve a wide reading, and the author will richly merit the hearty congratulations and thanks of the Baptists of Canada, and especially of the Baptists of Eastern Canada."

That this History of the Baptists of the Maritime Provinces will be valued by Baptists beyond the bounds of Canada, may be inferred from the opinions of two Baptist historians of high rank, who have written as follows: The Rev. Henry C. Vedder, D. D., Professor of Church History at Crozer Theological Seminary, says :

"I have examined carefully the advance sheets of your History of the Baptists of the Maritime Provinces with much interest and satisfaction. I recall with what difficulty I was able to discover a small part of the material you have used, when, several years ago, I had occasion to study the subject; and how eagerly I should have welcomed such a book as this. I also recall some of the errors into which I fell by reason of the inaccuracy of some supposed "authorities" whom I followed. These things have given a keen edge to my appreciation of your history, and I shall be glad when it is given to the public. If the special public for whom it has been prepared, the Maritime Baptists themselves, do not show a prompt and full appreciation of your labors and their results, I shall be sorry for them—it will prove that they do not know a good

thing when they see it. I thank you for giving me the pleasure of reading your history, and wish you all the honors and emoluments that can possible come from so good a piece of work."

The following is from the Rev. A. H. Newman, LL.D., Professor of Ecclesiastical History in Taylor University, Texas :

"When I learned some years ago that you were devoting yourself to the preparation of a history of the Baptists of the Maritime Provinces, I felt sure that the work would be worthily done. Your thorough familiarity with the men and measures, your patience in research, your keen interest in historical relations, your insight into the meaning of history, and your fine literary skill, seemed to me a sufficient guarantee that the book you should publish would supply a need, and would long hold the ground against all comers. The printed work fully meets my expectations. If you could have extended your scope so as to take in all Canada, it would have been grateful to me and doubtless to many others, I wish for your admirable work the public recognition it deserves."

It will give joy to many hearts to know that the history of the Baptists in these Provinces has been so adequately written, and is now committed to the custody of the types. We may with all confidence expect that the record of the past will increase the faith of the disciples for many days to come. The experiences and achievements of the early years have written large for us the power of the message we are sent to uphold. Dr. Saunders has shown us that the Baptists of these Provinces by the sea have had a noble history. It is our privilege to devoutly hope that for Baptists in Eastern Canada, as throughout the world, "there is a future"; indeed, that "the best is yet to be."

E. M. KEIRSTEAD.

Acadia University, Wolfville, N. S., September, 1902.

## PREFACE

INDULGENCE in a love for the history of the Baptists of the Maritime Provinces led to the accumulation of a large amount of material that might be used in writing their history. At first I decided to put this matter in form as far as I was able, have it typewritten, and placed in the Library of Acadia College for the use of a future historian. When this task was nearly completed, the ambition was awakened to have what I had written published at once. To accomplish this the late Hon. A. F. Randolph, Mr. C. H. Harrington, the Hon. John N. Armstrong, Mr. C. E. Young, Mr. Louis C. Dimock, Mr. H. H. Ayer, Mr. A. H. Jones, the Rev. S. B. Kempton, D. D., and A. I. Mader, M. D., cheerfully agreed to advance the money to meet the expense of publication, and depend upon the sales of the book for the return of the amounts so advanced. Since their first offers were made, a part of the amount so given has been set apart for benevolent purposes.

The reception of the book by those who have read the advance sheets has been to me both a surprise and a gratification. But their generous criticisms do not blind me to the defects of the work, which I know are many. I hope, however, it may be useful in helping on the work of the Lord, especially among the Baptists of the Maritime Provinces, endeared to me by a long acquaintance. The review of the book in the editorial columns of the "Presbyterian Witness," written by my friend, the Rev. Robert Murray, LL.D., leads me to hope that it may be of some service to members of denominations other than Baptist.

Since writing Chapter XXIII, referring to the rejecting of Dr. Crawley from Dalhousie College, I have had access to records which, while in harmony with the statements I have given in connection with that unfortunate event, yet make plain the strong prejudice of the representatives of the established church of Scotland in Nova Scotia, against their seceding brethren of the Presbyterian faith. The appointment, therefore, of Dr. McCulloch, a

seceder, as President of Dalhousie College was, perhaps, more offensive to them than Dr. Crawley's appointment would have been. The synod of the established church of Scotland, at a meeting held in Halifax soon after Dr. McCulloch's appointment, memorialized the Governors of Dalhousie in the following language :

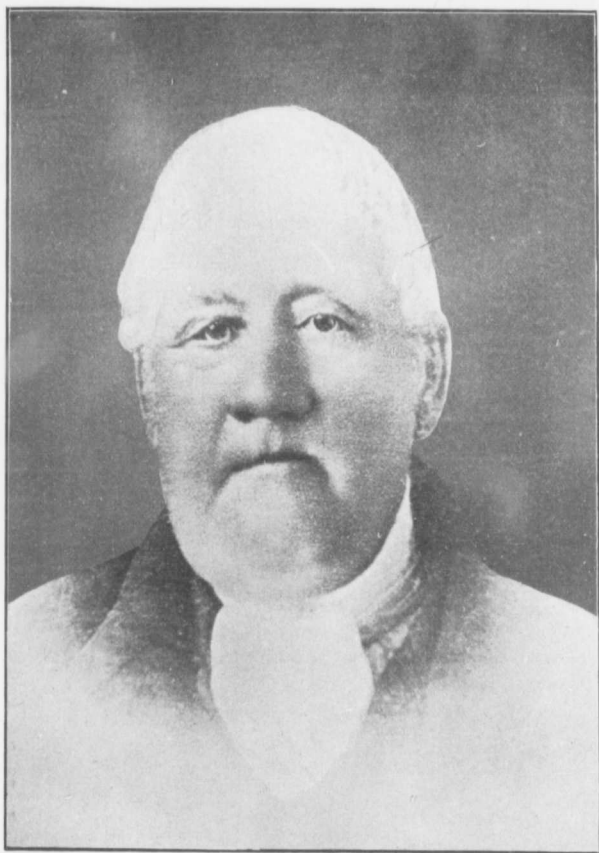
They therefore regard the appointment of Dr. McCulloch as in direct hostility to the interests of that institution, and an insult to every well-educated man in the Province who would be willing to compete for the situation; that it was therefore an imperious duty of theirs to dissuade all parents and guardians from placing their children or wards in contact with what they humbly believe to be dangerous and unconstitutional tenets. They mention then the turbulent tenor of his past life, his sectarian bitterness, his political bias, his advanced age, his little success as a public teacher, his malignant hostility to the Church of Scotland; and they finally implore them [the governors of Dalhousie College] 'by the intentions of the founder; by the interests of their people; by the virtues of the noble dead; by the claims of your children, yea of your children's children; by the demands of decency; to cancel the appointment of Dr. McCulloch, and postpone the appointment of two additional professors for at least six months longer.'

The bitter opposition of the Kirk of Scotland to seceding Presbyterians is an element that should be taken into account in impartially considering the matter of the opening of Dalhousie College, and the rejection of Dr. Crawley.

The appointment of the staff was gazetted "for the present." That expression is not found in the minutes recording the appointments as first made. It was added subsequently, as it now appears, to appease Dr. Crawley and his friends, and also the opposers in the Established Church of Scotland. By the insertion of this phrase both parties might hope for an early readjustment, which would be satisfactory. But Dr. Crawley and his friends were not caught by the device, neither did it satisfy the Kirk.

I am much indebted to the Rev. A. C. Chute, D. D., and the Rev. S. B. Kempton, D. D., for revising "copy" and correcting "proof"; to the Rev. E. M. Keirstead, D. D., for revision of "copy"; to Rev. J. W. Manning, D. D., for much of the material on foreign missions found in Chapter XXVII; to the Rev. A. Cohoon, M. A., for a part of Chapter XXX on home missions; and

\*Manuscript His. of Dal. College.



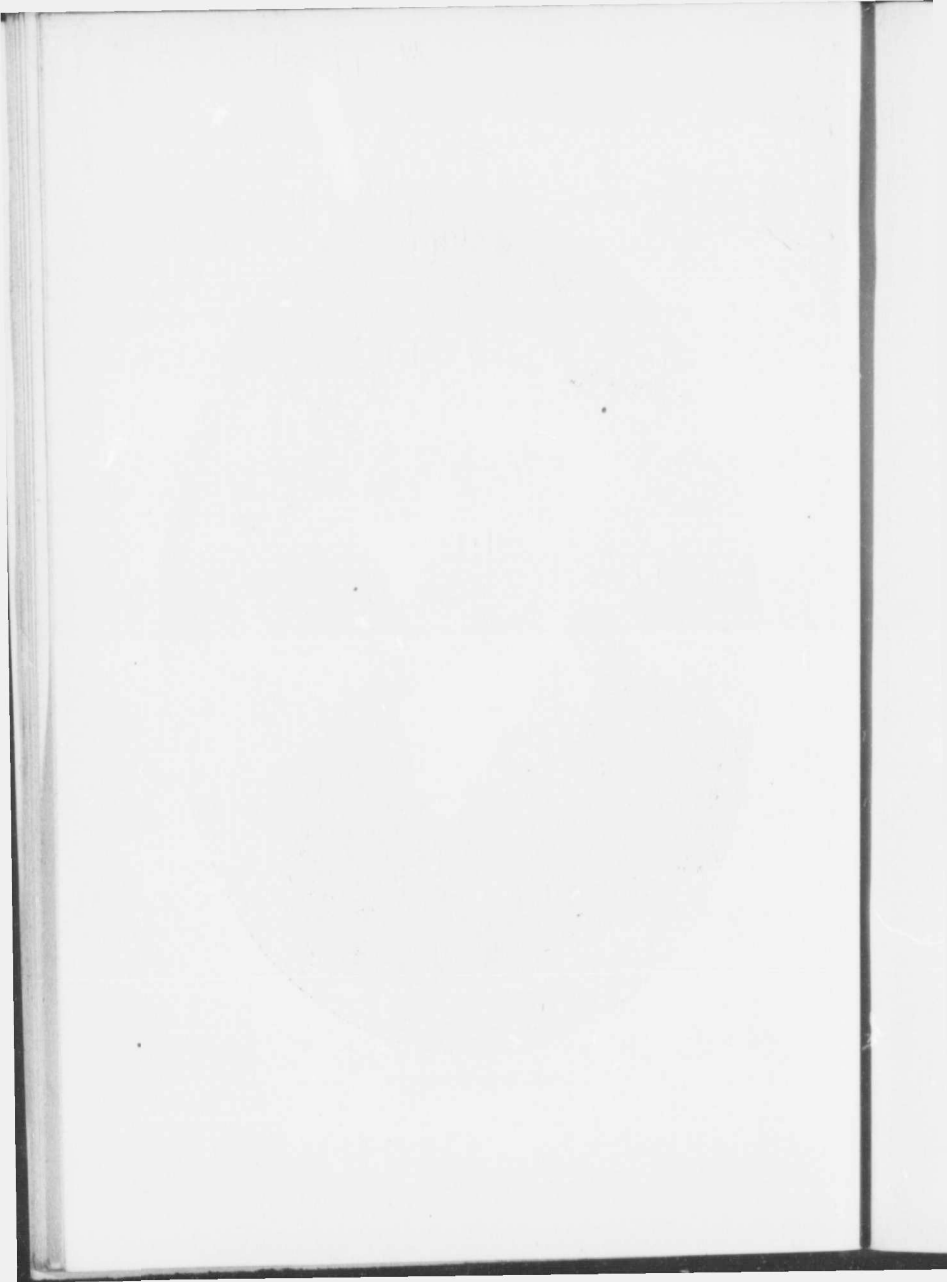
REV. HARRIS HARDING.







REV. JOSEPH DIMOCK.



to the Rev. A. W. Sawyer, D. D., LL.D., for facts in connection with the education of young women. H. C. Creed, D. Litt., has placed me under obligation to him for his kindness in writing an index; my son-in-law, Mr. Clarence King Moore, M.A., of Harvard, wrote for me the table of contents.

Many others have given me assistance in various ways, while engaged in this pleasant labor of collecting and arranging the facts now offered to the Baptists of the Maritime Provinces, and to the public generally.

THE AUTHOR.

## BOOKS CONSULTED

A History of the Baptists of the Southern States, east of the Mississippi, by F. Riley, D. D.—A History of the Baptists of the Western States, east of the Mississippi, by Justin A. Smith, D. D.—History of the Baptists, by the Rev. Isaac Backus, 2 vols.—A Sequel to Campbell's History of Yarmouth, by George S. Brown.—History of the Second Church (Boston), by Chandler Robbins.—The History of the First Baptist Church of Boston, by Rev. N. E. Wood, D. D.—Methodism in Eastern British America, by T. W. Smith, D. D., LL. D.—History of the Baptists, by David Benedict.—History of the Presbyterian Church in Canada, by William Gregg, D. D.—History of the County of Annapolis, by W. A. Calnek, edited and completed by Judge Savary.—A History of the County of Yarmouth, N. S., by the Rev. J. R. Campbell—History of Acadia, by James Hannay, D. C. L.—A Memoir of Madame Feller, by J. M. Cramp, D. D.—Life of J. M. Cramp, D. D., by the Rev. T. A. Higgins, D. D.—History of Nova Scotia, by Beamish Murdoch, 3 vols.—Memoirs of the Rev. James MacGregor, D. D., by the Rev. George Patterson, D. D.—History of the Baptists in New England, by Henry S. Burrage, D. D.—Life and Times of the Rev. Harris Harding, by the Rev. John Davis, M. A.—Historical Record of the posterity of the Rev. William Black, by Cyrus Black—A Short History of the Baptists, by Henry C. Vedder, D. D.—Memorials of Acadia College and Horton Academy, from 1828-1878—Memoirs of the Rt. Rev. Edmund Burke, by Cornelius O'Brien, D. D., Archbishop of Halifax—Census of Canada, Geography and History of the County of Digby, by Isaiah Wilson—Richey's Memoirs of Rev. William Black—Dr. Bill's Fifty Years with the Baptists.—Dr. Cramp's letters in the "Christian Messenger" on the History of the Baptists of Nova Scotia—Rev. Edward Manning's journals and collection of letters—The Rev. Dr. Tupper's Autobiography—The Baptist Magazine of Massachusetts—The reports of the S. P. G. for the 18th Century—Rev. Wm Chipman's Journal—Dr. Hind's History of King's College—History of the Episcopal Church of Nova Scotia, by Aikens—History of the Episcopal Church of the Maritime Provinces, by the Rev. A. W. Eaton—Henry Alline's Journal, President Edwards' account of a revival at Northampton, etc., etc.

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## PORTRAITS

THE PORTRAITS IN THIS HISTORY ARE TRIBUTES FROM THE  
PERSONS NAMED IN CONNECTION WITH THEM

THE portrait of the REV. EDWARD MANNING, advisedly given the first place, is a token of the esteem of the First Cornwallis church. The Hon. John Lovitt, a member of the Dominion Senate, honors the REV. HARRIS HARDING; the Chester church, and its pastor, the Rev. R. Osgood Morse, M. A., honor the REV. JOSEPH DIMOCK; Mr. Lewis S. Payzant and Mr. John Y. Payzant cherish the memory of their kindred, the REV. JOHN PAYZANT, who was a brother of their grandfather; the memory of the REV. THEODORE SETH HARDING is revered by the 1st Horton church; that of the REV. S. W. DEBLOIS, D. D., by the same church, whose highly esteemed pastor he was for a long time; that of the REV. JOSEPH CRANDALL, by the church at Moncton, indirectly established by this devoted pioneer of the Gospel; the Hon. Judge Chipman, the Rev. Alfred Chipman, M. A., Mr. Andrew F. Chipman and Mr. Holmes C. Chipman, honor their beloved father, the REV. WILLIAM CHIPMAN, and their brother, PROFESSOR I. L. CHIPMAN, M. A.

Mr. Charles E. Young, a kindred of the REV. HENRY ALLINE, expresses his love for this servant of God, by placing in this history specimens of the hand-writing and short-hand writing of "the Whitefield of the Maritime Provinces"; Mr. William Cummings takes special pleasure in expressing his love and admiration for the REV. E. A. CRAWLEY, D. D., D. C. L., in that he places the portrait of this devoted man of God in this history; the late Hon. A. F. Randolph expressed his great love for the REV. CHARLES SPURDEN, D. D., by publishing his portrait; the Hon. Charles Tupper, Bart., in like manner honors his father, the REV. CHARLES TUPPER, D. D.; Mr. Thomas Cramp expresses similar esteem and love for his father, the REV. J. M. CRAMP, D. D.; Mr. John W. Churchill records his high regard for the REV. S. T. RAND, D. D., LL. D.;

D. McN. Parker, M. D., records his great esteem for his friend, the late HON. J. W. JOHNSTONE, Judge in Equity, who accepted the position of Lieutenant-Governor of Nova Scotia, but by the advice of his physician resigned before entering upon his duties; Mr. Arthur Johnstone, Mayor of Dartmouth, puts on record a token of his love and esteem for his deceased father, the Hon. J. W. JOHNSTONE, JUNR., Judge of Halifax County Court; Mr. W. L. Barss, M. A., Superintendent of the Dartmouth Sunday School, unites with his school in a token of love for a departed teacher, Miss AMY JOHNSTONE; the church at Nictaux honors the REV. I. E. BILL, D. D., one of its most useful pastors; the daughters of Mrs. THOMAS McHENRY—Mrs. Herbert J. Olive, Mrs. D. W. Crandall, Mr. James B. Gardner, for his wife, Lizzie McHenry, deceased, Mrs. Benjamin Vaughan, Mrs. William Smith, Mrs. Egbert Trask—express their love for their mother, who was the only daughter of Dr. Bill; H. H. Bligh, K. C., M. A., a graduate of Horton Academy and Acadia University, admires and honors the REV. ALEXIS CASWELL, D. D.,—one of the founders of the institutions at Wolfville, and afterwards President of Brown University; the sons of MR. JOHN KING, and brothers of MR. WILLIAM HENRY KING, record their love for their father and brother, whose memory they cherish as most sacred; the Hon. John N. Armstrong records his love and admiration for the REV. GEORGE ARMSTRONG, D. D., his uncle, and for MR. and MRS. JAMES ARMSTRONG, his father and mother; the memory of the REV. ELIAS KEIRSTEAD is revered by his son, the Rev. E. M. Keirstead, D. D.; the first and second churches of Digby Neck put on record their great and increasing love for their pastor, the REV. J. C. MORSE, D. D., who has served them for more than sixty years, and is still actively engaged in pastoral duties; the class of 1899—Harry S. Baker, George L. Bishop, Philip W. Bill, Jeremiah S. Clark, Zella M. Clark, Edna C. Cook, Charles F. Crandall, Avar L. Dodge, Sydney P. Dumaresq, George W. Elliott, J. Wallace DeB. Farris, Milford R. Foshay, E. Raymond Freeman, Irad Hardy, Ernest C. Harper, Arthur H. Hay, Jacob W. Keirstead, Frank M. Pidgeon, Howard H. Roach, Edwin Simpson, Horace B. Sloat, Perry J. Stackhouse, John O. Vince, Aubrey B. Webster—express their profound regard for their Professor, the REV. A. W. SAWYER, D. D.,



LL. D. ; the sons of the REV. A. S. HUNT, M. A., honour their beloved father ; Jonathan Parsons, M. A., and his family, express their high esteem for the REV. T. A. HIGGINS, D. D., as a constant friend and as an efficient principal of Horton Academy known by Mr. Parsons as a student in that Institution ; the class of 1902— Ira M. Baird, Charles M. Baird, E. Gordon Bill, Theodore H. Boggs, Samuel J. Cann, Avard K. Cohoon, E. LeRoy Dakin, Percy S. Elliott, Fred G. Goodspeed, W. Kenneth Haley, Owen B. Keddy, John S. McFadden, Bessie McMillan, Denton J. Neilly, Wm. L. Patterson, H. Judson Perry, Lida Pipes, Edith H. Rand, P. Clinton Reed, Barry W. Roscoe, R. Percy Schurman, Leonard L. Slipp, Wylie H. Smith, Warren M. Steele—honor the President of the College, the REV. THOMAS TROTTER, D. D. ; the Rev. Selden Cummings and Mr. Dimock B. Cummings place the portrait of their father, MR. WILLIAM CUMMINGS, in this history as a token of their love for him ; MR. D. C. McLeod, Barrister, honors his beloved father, the late REV. SAMUEL McLEOD ; MR. T. K. ROSS pays a grateful tribute of love to his father, the late REV. MALCOLM ROSS ; MR. JOHN W. BARSS is honored by his children, who, in placing his picture in this volume, give an expression of their love for their devoted father ; a friend expresses in the same way his esteem and high appreciation of D. McN. PARKER, M. D. ; the Rev. Isaiah Wallace, M. A., pays a tribute of love to his father, the late REV. JAMES WALLACE ; the Rev. Lewis F. Wallace and the Rev. W. B. Wallace, pay a tribute of love and esteem to their father, the REV. ISAIAH WALLACE, M. A. ; the REV. SAMUEL ROBINSON receives a tribute of love from his son, Mr. Samuel Robinson ; the memory of the REV. JOHN DAVIS, M. A., is honored by the Charlottetown church, of which he was for a long time a beloved pastor ; the First church, Halifax, pays a tribute of love to the memory of STEPHEN SELDEN, M. A., one of its deacons and for many years its treasurer ; the W. M. A. Society of the same church honors the memory of MRS. S. SELDEN in the same way ; the family of the late G. M. W. CAREY, D. D., record their love for a most devoted husband and father ; the sons of the REV. STEPHEN MARCH record their love for their father ; Mr. Edgar Whidden in like manner honors his father, the late C. B. WHIDDEN ; the sons of the late REV. OBED CHUTE, M. A.—A. C. Chute, D. D., and J. R.

Chute, M. D.,—pay a grateful tribute of respect to their father; the Rev. W. N. Hutchins, M. A., and the churches at Canning and Pereaux, of which he was pastor, unite in honoring the memory of the late Rev. DAVID FREEMAN, M. A., once the beloved pastor of these churches; the Rev. A. B. MacDONALD receives a mark of respect and love from the Hon. G. G. King, senator; the North Church, Halifax, expresses its high appreciation and love for the Rev. J. W. MANNING, D. D., its pastor for many years; the W. M. A. Society of this church honors Mrs. MANNING in the same manner; the family of the late Rev. J. E. HOPPER, D. D., honor the name of a much lamented husband and father; Miss Bertha Hughes pays a tribute of love to her father, the late Rev. B. N. HUGHES; the Rev. J. H. HUGHES has a testimonial of esteem from a number of admiring friends in Hillsboro church; the sons of the late Hon. A. F. RANDOLPH pay a tribute of love to their father; E. M. SAUNDERS is affectionately remembered by his children; the late THEODORE H. RAND, D. C. L., is affectionately honored by his widow, Mrs. Emmeline Rand; the memory of the Rev. J. B. NORTON, F. B., is honored by his granddaughter, Mrs. Laura J. Potter; the Rev. ASA McGRAY, F. B., is honored by his grandsons; the Rev. CHARLES KNOWLES, F. B., by his daughter; the Rev. JOSEPH NOBLE, F. B., has a tribute of affection from his daughter, Mrs. Colin W. Roscoe; the late Rev. EZEKIEL McLEOD, F. B., is honored by his son, the Rev. Joseph McLeod, D. D., F. B., and his sons, who also give a testimonial of their love and esteem for their father; the Rev. SAMUEL HART, F. B., is honored by the Waterloo St. F. B. Ch., St. John, which he organized; the Rev. EDWARD WEYMAN, F. B., has a tribute to his memory by the Millstream Ch., N. B., the Rev. C. A. HARTLEY, D. D., F. B., by his children; the late Rev. AARON COGSWELL has a tribute of love and esteem from his daughter, Mrs. A. M. Ray; H. C. CREED, D. LITT., is honored by the Fredericton church, of which he is a deacon and also the clerk; the Rev. D. A. STEELE, D. D., has a tribute of affection from some of his friends in Amherst; the late Mrs. E. M. MORSE receives a tribute of love from her children—Mr. E. R. Morse, Ida Bell Morse, and Lillian Jessie Morse; Mrs. ALFRED CHIPMAN's sons express their love for their mother; Arthur C. Porter, the Rev.

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H. A., Fred G., and F. W. Porter record their loving memory of their father, the late Rev. T. H. PORTER; as also do Rev. W. C. Goucher, M. A., Howard G. and Mrs. Ray Williams their love for their father, the Rev. J. E. GOUCHER, M. A.; Professor J. F. TUFTS, Ph. D., receives a token of sincere regard from his brother, the Rev. George Tufts, M. A.; the late Mrs. J. F. TUFTS has a tribute of sincere love for her memory from her husband, Professor J. F. Tufts; the late Rev. I. J. SKINNER is honored by his sons—Mr. Robie Skinner and Mr. A. C. Skinner—who also express their love for their mother; the late Rev. HENRY VAUGHAN, M. A., is remembered with love by his only daughter, Mrs. Henrie Vaughan Shand; the late Rev. W. G. PARKER's memory is honored by his children—Rev. J. M. Parker, A. B., Mrs. E. O. Read, Mrs. Sophia H. Morse and Mr. Guilford W. Parker; in like manner is the loving memory of the late Rev. JAMES PARKER perpetuated by his children—Mrs. B. H. DeWolfe and William Parker; a few of the friends in Cornwallis of the Rev. S. B. KEMPTON, D.D., express their love for him as pastor and brother; the Hon. H. R. Emmerson, M. P., the Hon. Judge Emmerson and Mrs. Atkinson, children of the late Rev. R. H. EMMERSON, and Mrs. EMMERSON, still living, hereby pay their tribute of love to their beloved parents; Arthur C. Whitman honors the memory of his father, the late ABRAHAM WHITMAN, a worthy deacon of the Canso church; Mrs. Annie H. C. Floyd, Clara L., Nettie E. and Avarad R., devoted children of the Rev. A. COHOON, M. A., take great pleasure in honoring their father; the Tabernacle Church, Halifax, pays a tribute of sincere respect to the memory of their first pastor, the Rev. J. F. AVERY; the first and second Ohio churches express their love and appreciation of their pastor, the Rev. J. H. SAUNDERS, D. D.; as president of the Baptist Convention of the Maritime Provinces for 1902, the author expresses his great regard for C. H. HARRINGTON, for his large benevolence to all the enterprises of the body; Mrs. M. A. Chittick puts on record her warm love for her brother, I. B. OAKES, M. A.; H. H. AYER receives a token of love from his children, Harry H., Lennie D., E. Cress, Laura M. and Marie E. Ayer; the Rev. EDWIN CROWELL, M. A., F. B., is honored by the F. B. church of Yarmouth; SAMUEL L. CHIPMAN's memory is perpetuated by his children and grandchildren.

The REV. E. N. ARCHIBALD group, composed of Mr. and Mrs. Archibald, their three sons and daughter, is an expression of esteem from Mr. J. L. Archibald and others; the Rev. John Williams pays a tribute of love to his deceased daughter, Mrs. JOHN HARDY; the Rev. T. A. Blackadar and Mrs. Blackadar express their love for their daughter, MISS H. BLACKADAR; the memory of MISS A. C. GRAY is honored by the W. M. Aid Society of Truro; MISS MARTHA M. CLARK has from her mother an expression of maternal love; MISS FLORA CLARK is honored by the W. M. Aid Society of Moncton; Mrs. William George pays a tribute of love to her husband, the late REV. WILLIAM GEORGE; Mr. J. L. Archibald honors his brother, REV. I. C. ARCHIBALD and Mrs. I. C. ARCHIBALD; the Rev. T. A. Higgins, D. D., pays a just tribute of respect to his nephew, the REV. W. V. HIGGINS, M. A.; and the W. M. A. Society of Wolfville declares its esteem for Mrs. W. V. HIGGINS; the Rev. T. J. Eaton pays a tribute of love to his wife, nee MISS MINNIE B. DEWOLFE; MISS G. E. Brumfield, of Perry, Ia., expresses her love for MISS HENRIETTA WRIGHT; a few friends in Halifax, among whom was the late J. A. Chipman, express their appreciation of the Rev. L. D. MORSE, B. A., and Mrs. MORSE; Mr. I. Newcombe puts on record his love for his daughter, Miss I. M. NEWCOMBE; the REV. GEORGE CHURCHILL is honored by his sister, Miss Lydia Churchill; and Mrs. and Miss CHURCHILL by brother and uncle, Mr. J. F. Faulkner; the REV. RUFUS SANFORD, Mrs. and Miss SANFORD, are remembered by Mr. L. O. Neily and other members of the family; Hon. J. N. Armstrong honors his brother, the Rev. W. F. ARMSTRONG, B. A.; Mrs. W. F. ARMSTRONG, daughter and two sons, receive a token of love from Mrs. Sarah A. M. Jost—sister and aunt; the group of freshmen of 1854 has its place by the coöperation of two surviving members as tokens of regard for the four of the group deceased; the Rev. Horatio Morrow, B. A., expresses his devotion to Mrs. MORROW and his high regard for MISS E. H. PAYNE.

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HISTORY  
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CHAPTER I

THE FIRST BAPTISTS IN AMERICA—THE EXPULSION OF THE ACADIAN  
FRENCH, AND THE RE-SETTLEMENT OF THEIR LANDS.

THE principles peculiar to Baptists can be traced in the history of the Christian religion from the apostolic age till the present day. There is not, it is true, a clear succession of churches of the New Testament model, but the doctrines of a regenerated church membership, of believers' baptism, of immersion as the only scriptural mode, of the independent self-government of each church, and of the two distinct spheres of church and state, appear from time to time and can be traced along the whole course of the history of the Christian religion. These principles have been irrepressible. They have passed through the floods of persecution and the fires of martyrdom.

The history of the Baptists of the Maritime Provinces is plainly traceable to the coming of German immigrants to Halifax in 1752, to the coming of New England people in 1760 to settle the lands vacated by the expulsion of the French in 1755, to the coming of the Puritans to the new world in 1620 and subsequently.

In 1620 the Mayflower landed her pioneers at Plymouth Rock. A party of Puritans settled at Cape Ann in 1624. Another small body of this people established themselves at Salem in 1625. Governor John Endicott joined them in 1628. In 1629 the Rev. Francis Higginson and the Rev. Samuel Skelton, two Puritan ministers,

came with more colonists and organized a church at Sa'em. On leaving England they said: "We do not go to New England as separatists from the Church of England, though we cannot but separate from the corruptions in it. We go to practise the positive part of church reformation, and propagate the gospel in America."

In 1630 Governor Winthrop, with about fifteen hundred colonists, came to America and settled in Massachusetts. Between 1630 and 1640 about twenty thousand from England arrived in this colony. Among the immigrants of 1631 was Roger Williams, who had received in the old country a university education, and ordination as a clergyman of the Church of England. Before leaving, he had held principles of dissent from the established church. He refused to unite with the Puritan Church in Boston, because they would not renounce their communion with the Church of England.

After a long conflict with the "standing order" and with the courts of law, it was ordered by the Court of Massachusetts that, on account of his Baptist sentiments, Roger Williams should be sent back to England. He refused to obey this order. When an attempt was made to enforce it, he eluded the officers of the law, and fled to the wilderness, now Rhode Island. This was in January 1636. He purchased that part of the country of the native sachems, and established a plantation, and made it an asylum for people of every religious belief.

Before March 1639 a church was organized at Providence. Roger Williams was baptized by Ezekiel Holliman, and he in turn baptized Holliman and some ten more.

In 1634 John Clarke, who had received a thorough education before leaving England, arrived at Boston. It seems that he organized a Baptist Church at Newport about the year 1644.

At Rehoboth, Mass., Baptist principles were held as early as 1649; and an attempt was made to form a church there. The Rev. John Clarke and Mr. Lucar from Newport assisted in this undertaking. Roger Williams in a letter to Governor Winthrop says: "Mr. John Clarke and Mr. Lucar hath been there"—at Rehoboth—"and hath dipped them."



Shortly after this, most of the members of this little Baptist community at Rehoboth moved to Newport, and became valuable additions to the church in that town. Among them was Obadiah Holmes, who had been educated at Oxford before coming to America.

In 1646 Governor Winthrop says: "We have some living among us, nay some in our churches of that judgment"—Baptist judgment. Charles Chauncy, afterwards president of Harvard College, and successor of President Dunstar, who had been obliged to resign the presidency of that institution because of his avowal of Baptist principles, was one of them.

The church at Plymouth sought the services of Mr. Chauncy as assistant pastor; and, knowing his views on baptism, expressed a willingness for him to practise baptism according to his belief, provided those who desired to be otherwise baptized should have the same privilege. Mr. Chauncy declined the invitation on those conditions. In this instance, as in its entire history, the church at Plymouth exhibited a spirit of toleration in striking contrast to that of the Puritans of Massachusetts Bay. Those who came across the Atlantic in the *Mayflower* had wholly separated themselves from the Church of England; and that they might enjoy full religious liberty had first removed to Holland. After spending twelve years in that country, they embarked for America. Their avowed object was to plant their church in the wilderness, and there enjoy the liberty of conscience denied them in the fatherland. But the Puritans who came to Massachusetts Bay were not opposed to the union of church and state, provided they could have the control of both.

Mr. Chauncy finally removed to Scituate, where there was a strong party in the church holding to the doctrine of immersion. He continued to adhere to his principles. Among others he immersed two of his own children.

In 1644 Thomas Painter was ordered to be whipped for saying that infant baptism was anti-Christian, and for refusing to have his babe "baptized." In the same year the general court of Massachusetts passed a law that all persons who denied the full

power of the magistrate in civil and religious matters, and those who opposed infant baptism, should be banished. Governor Winthrop said this order of the court was because "Anabaptistry was prevailing in the country." Hubbard, another writer, says: "About the year 1644 the Anabaptists increased much in the Massachusetts colony of New England."

The Rev. John Miles, who had come from Wales, organized a Baptist Church at Rehoboth in 1663. The leaven of the teachings of Obadiah Holmes and others was still working in that town. Mr. Miles was fined five pounds by the Plymouth Court for "setting up a separate meeting." He and his flock were notified by the court to leave Rehoboth. They, however, obtained a grant of land from the government in the township of Swansea. The present township of the same name is a part of the original grant. This granting of a township indicates the half-heartedness of the Plymouth people in their opposition to Baptists.

The First Baptist Church now of Boston, was formed at Charlestown on the 28th of May 1665. They were brought before the court and commanded to desist from their schismatic practices. Fines, imprisonments and sentences of banishment followed each other in quick succession. Some kind-hearted people at one time petitioned the court to release some of the members of this church who were in prison. The principal petitioners were fined for their humane efforts on behalf of these imprisoned Baptists. At last the church sought an asylum from her persecutors on an island in Boston Harbor.

When King Charles, in the interests of the Church of England, directed the colonial authorities to allow all Protestants liberty of conscience, the Baptists of Boston re-opened their meeting house, which they had been obliged to close. For this they were brought before the court on March 8th, 1680. The doors of the church were then nailed up, and on one of them the following notice was posted:

"All persons are to take notice yt by order of ye court ye doers of this house are shutt up and yt they are inhibited to hold any meeting therin or to open ye doers thereof without lischence from Authority till ye gennerrall Court

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further order as they will answer ye contrary att their perill dated in boston 8th. March, 1680 by order of ye council—Edward Rawson, secretary.”

In July 1651 the Rev. John Clarke and two of his members Obadiah Holmes and John Crandall of the Newport church, visited a blind man by the name of Witter at Lynn. A service was held at his house at which the brethren and a few strangers were present. Constables arrested them while engaged in their worship. They were not allowed to finish the service. In the afternoon they were compelled to attend the public worship at a meeting house of the “standing order.”

In the court at Boston, Governor Endicott said of Rev. Mr. Clarke and his two companions: “They deserve death and I will not have such trash brought into my jurisdiction.” Clarke and Crandall were fined five pounds each, but Obadiah Holmes, who had been excommunicated from the church of the “standing order” at Rehoboth, was fined thirty pounds. If the fines were not paid, a whipping for each of them was the alternative. Friends paid the fines of Clarke and Crandall, but not with their consent. Obadiah Holmes would not permit them to pay his fine. Having been stripped of his clothing, he was given into the hands of the executioner, who was told “to doe his office.”

The following is Mr. Holmes’s account of the whipping he received :

“As the man began to lay the stroakes upon my back I said to the people, though my flesh should fail and my spirit should fail, yet God will not fail. So it pleased God to come in and so to fill my heart and tongue as a vessel full, and with an audible voyce I broke forth praying unto the Lord not to lay this sin to their charge ; and telling the people that now I found he did not fail me ; and therefore now I should trust him forever who failed me not ; for in truth as the stroakes fell upon me I had such a spiritual manifestation of God’s presence as the like thereunto I had never heard nor felt nor can with fleshly tongue expresse ; and the outward pain was so removed from me that indeed I am not able to declare it to you ; it was so easie to me that I could well bear it, yea, and in a manner felt it not, although it was grievous as the spectators said, the man striking with all his strength, yea, spitting on his hands three times, as many affirm with a three corded whip giving me therewith thirty stroakes. When he had loosed me from the post, having joyfulness in my heart and cheerfulness in my countenance, as the spectators observed, I told the magis-

trates you have struck me as with roses ; and moreover, although the Lord hath made it easie to me, yet I pray God it may not be laid to your charge."

When the whipping was over, John Hazel and John Spurr shook hands with Mr. Holmes. Mr. Hazel said nothing ; Mr. Spurr said only this : " Blessed be the Lord." For shaking the hand of Obadiah Holmes these two men were fined forty shillings each or a whipping. Their fines were paid by others against their expressed wishes.

In his history of Harvard College, Mr. Quincy says respecting Henry Dunstar, its first president : " No man ever questioned his talents, learning, exemplary fidelity or usefulness."

The trial and punishment of the Rev. John Clarke, Obadiah Holmes and John Crandall led President Dunstar to study God's word in reference to Baptist principles. The result was that he publicly denied the scriptural authority for infant baptism, and insisted on the baptism of believers. For embracing and publicly professing these principles, President Dunstar, in October 1654, was compelled to resign his principalship of the college. He was indicted by the grand jury for disturbing the ordinance of infant baptism in the Cambridge church ; sentenced to a public admonition on lecture day, and laid under bonds for good behavior. Cotton Mather says :

" His unhappy entanglement in the snares of Anabaptism filled the overseers with uneasy fears, lest the students by his means should come to be ensnared."

It is certain, according to the foregoing facts, that, among those who first came to America, there were men holding Baptist principles. For two centuries they and their spiritual descendants held and practised their beliefs in the face of vexations and persecutions which finally disappeared, and left them, and all other Christians, in the enjoyment of the liberty of conscience for which Baptists have ever contended.

In 1755 there were in the New England colonies about twenty Baptist churches. A little before this time a great awakening, under Rev. George Whitefield and others, had spread over the country. Many in the churches of the " standing order " were

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converted. This revival caused a general conflict in these churches. Those who were converted said they had received new light. They, in many instances, separated themselves from their churches, whose pastors and general membership they believed to be unconverted. For holding separate services, and for refusing to pay to the stated ministry, the Newlights, as they were called, were fined, whipped and imprisoned. By these means the unprejudiced were led to study the word of God. The pastors who opposed this revival of religion lost their influence over the Newlights. By throwing off the dominating power of the ministers, and by a careful and conscientious examination of the Scriptures, many were led to embrace the doctrine of believers' baptism, and the principle that the church is independent of the state. This revival therefore created conditions favorable to the study of Baptist principles and practices.

From this time Baptists began to multiply in all the British American colonies.

In 1604 Champlain, Poutrincourt, Lescarbot, DeMonts and others came to America. Their first permanent settlement was at Port Royal, Acadie, now Annapolis, Nova Scotia. In 1671 there was a population of four hundred and forty-one people in what was then called Acadie. At Penobscot there were twenty-five soldiers; at Port Royal three hundred and sixty-five inhabitants; at Pubnico fourteen; at Musquodoboit thirteen; and at St. Peter's, Cape Breton, seven. In 1686 the population at Port Royal had increased to five hundred and ninety-two. At Chignecto it was one hundred and twenty-seven. In 1693 the entire population had increased to one thousand and nine. In 1713, when by the treaty of Utrecht Nova Scotia was given to the English, there were two thousand five hundred people in Acadie. Between this date and 1755, the time of their deportation, they had increased to about seventeen thousand.

In 1749 Halifax was founded. In 1755 the population of Halifax, including citizens and soldiers, was about three thousand. At that time there were military forts at Annapolis, Lunenburg, Windsor and Canseau, around which there lived a few English-speaking people, besides the soldiers. In 1752 a small colony of

Germans and French came to Halifax. After a short time about fifteen hundred of them were sent to form a settlement around the fort at Lunenburg.

The unfortunate Acadians, influenced by some of their priests, having refused for about forty years to take an unqualified oath of allegiance to the English crown, at last were transported from the country, now known as the Maritime Provinces. They were living at Amherst, Windsor, Horton, Cornwallis, Annapolis, Pubnico, Petitcodiac and at several places on the St. John River. From these places from seven to ten thousand were sent away in British transports, and scattered along the Atlantic coast, all the way from Massachusetts to Georgia. Some indeed were not permitted to land at all at any point on this coast, but were sent across the Atlantic to England. Some fled to Prince Edward Island, Cape Breton, Quebec and the shores of the Gulf of St. Lawrence. Whatever the merits of the case may have been, the sufferings of these Acadians, their wanderings in different countries, and the return of many of them to their beloved Acadie, will always be a theme for moralists and poets, and will awaken feelings of sympathy in the bosoms of unborn generations.

For five years after the expatriation of the Acadians their lands lay fallow. Cape Breton and the Province of Quebec were still held by France. The Indians had been mostly in sympathy with the French and hostile to the English. The frightful massacres of the British along the western borders of the American Colonies had begotten in the hearts of the people a great terror of these savages. They were dreaded all the more when they were influenced by such fanatical priests as LeLoutre. But the fall of Louisburg in 1758, of Quebec in 1759, and of Montreal in 1760 brought the greater part of North America under British rule. The friendship of the Indians was then transferred from the French to the English. The fear of the Indians being thus removed, and liberal offers being made by the Nova Scotia Government, many of the New Englanders felt that it was then safe to migrate from their homes and settle on the rich lands vacated by the deported French. They came to Yarmouth, Liverpool, Chester, Annapolis, Cornwallis, Horton,

Falmouth, Windsor, Newport, Cumberland, Sackville, Petitcodiac and to the St. John River. At the same time emigrants from the old country were added to their numbers.

Much of the rich marsh and meadow lands in Nova Scotia had been cultivated by the French from fifty to a hundred years. These immigrants, therefore, made homes for themselves on these old farms without severe exposures and hardships, the inevitable lot of pioneer settlers. For about twenty years these were the principal inhabitants of New Brunswick and Nova Scotia, both of which were included in Nova Scotia until 1784, when New Brunswick became a province by itself. The accessions of people from beyond the Atlantic were not large during this period. The immigrants who came to take up the land left unoccupied by the expulsion of the French were mostly Congregationalists of the New England type; among them were a few who had been influenced by the revival under George Whitefield, and here and there a Baptist.

## CHAPTER II

### A GREAT RELIGIOUS AWAKENING—THE LEADER IN IT AND HIS LABORS—"THE STANDING ORDER" CONGREGATIONALISTS

COINCIDENT with the revolutionary war in the New England Colonies, there was a remarkable religious awakening in the Province of Nova Scotia. Indeed, for about thirteen years previous to this time there had been local revivals at Horton, Falmouth and Newport. But there came a special outpouring of the Holy Spirit upon the people in connection with the preaching of the Rev. Henry Alline. It continued through his public life, a period of eight years. This revival began about fifteen years after the Puritans came to occupy the lands vacated by the expelled Acadian French. At the time Alline appeared, ministers of university education occupied the pulpits of the Episcopal, Presbyterian and Congregational Churches of Nova Scotia. The government of the Province was also conducted by men of culture and experience. The time had not been sufficiently long since the first settlement of the country for the population to sink to a degree of ignorance often reached by the descendants of pioneers in their wilderness homes. Any preacher, therefore, who at that time might undertake to assail the state of religion, the pastors and their flocks, would necessarily come into conflict with men well trained and qualified to defend themselves and the work they were doing. Judged by man, an undertaking of this kind, to be successful, would require a leader like John Wesley, who had been foremost in the great religious revolution on the other side of the Atlantic Ocean. It would have seemed impossible for an uneducated man to have been found equal to a task of this kind. But to Christians of this day, it does not seem so. They have witnessed the revival movement on both sides of the ocean among English-speaking



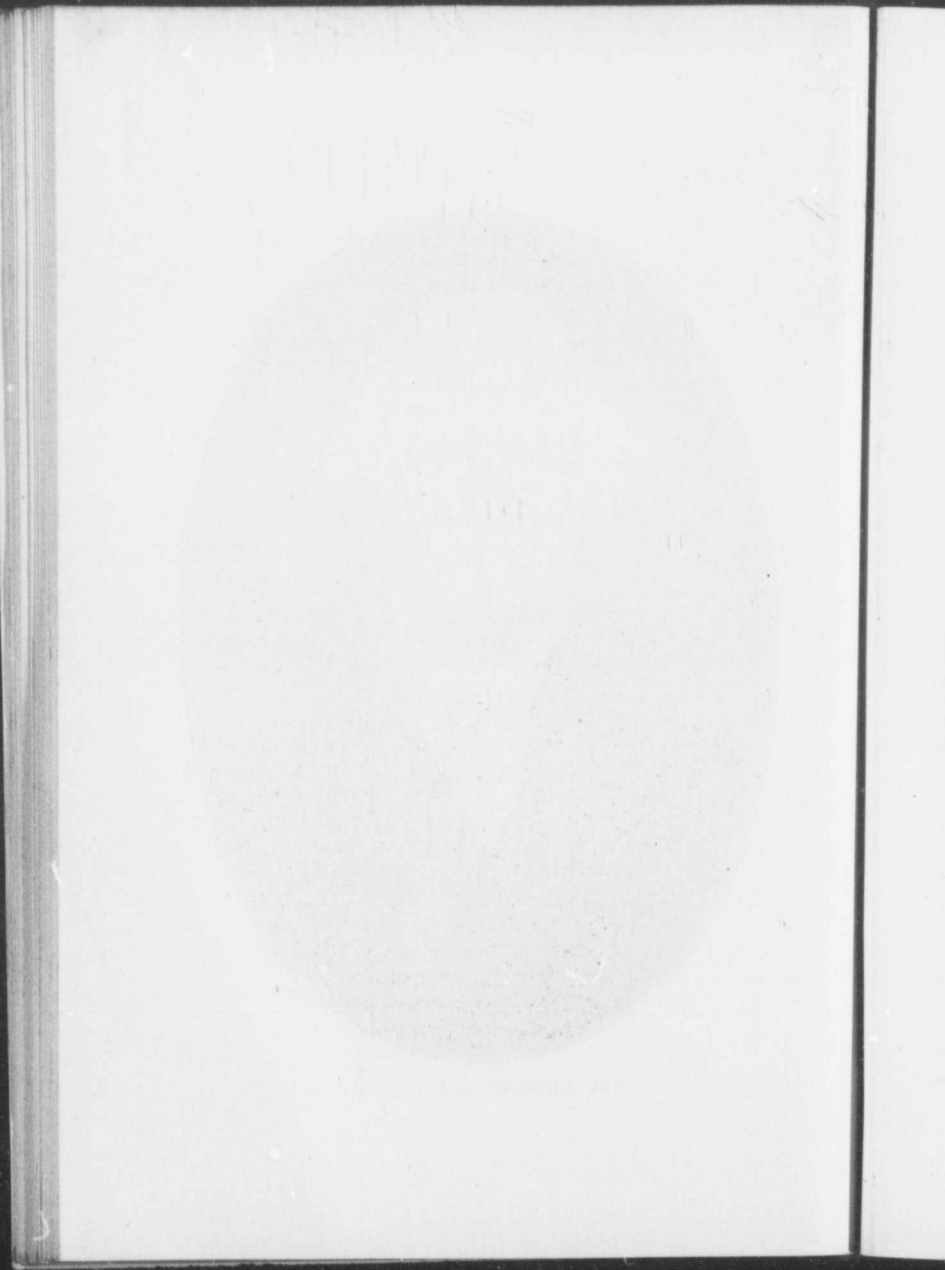


REV. JOHN PAYZANT.





REV. THEODORE SETH HARDING.





REV. JOSEPH CRANDALL.

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people, led by the late Dwight L. Moody, and have marked the quickened life and increased aggressive power of the churches as the result of it. That which is impossible with man is possible with God. In the revival which took place in Nova Scotia, under the preaching of Henry Alline, is found another illustration of the declaration of Zechariah the prophet, that "It is not by might nor by power, but by my Spirit, saith the Lord of Hosts." There was at that time in the religious life of the clergymen and the churches under their care, a state of apathy and gross worldliness. A glance at the history of these churches previous to the appearance of Alline, will be helpful to a clear and unprejudiced knowledge of the condition in which this remarkable evangelist found them.

The Rev. Nehemiah Porter, who had been pastor of the second church at Ipswich, in New England, organized a Congregationalist church at Yarmouth on the 2nd of September 1767. It was called the first church of Yarmouth, Nova Scotia. Following are the names of the male members at the time of its organization :

Nehemiah Porter, William Haskell, James Gilfillan, Abner Hall, Joseph Pitman, John Richardson, Amos Hilton, Nathaniel Elwell and Ebenezer Clerk.

There were thirty-four others in Yarmouth who had been in full membership in the churches in the New England towns from which they had emigrated ; and nineteen who had "owned the covenant" in some church before they left their homes to come to Nova Scotia. "Owning the covenant," as it was called, enabled those who did so to vote in both the civil and religious spheres ; and to that extent they were church members. Without this qualification they, as citizens, were without the franchise. To be full members, they must give evidence of regeneration and conversion. Some of the people had been in the country six years before this church was formed. Another church had been constituted at Chebogue, a few miles from Yarmouth on the sea shore, the date of which has not been preserved. Its existence is assumed in a record made of the coming of the Revs. Messrs. Reed and Conant from Bridgewater, Massachusetts, in 1770, to assist in settling some difficulty in this church. They did not, however, succeed in their benevolent mission. The church was rent asunder ; a part of them took a

Mr. Scott, a layman, for their preacher, and the other part chose the Rev. Ebenezer Moulton, a Baptist minister, to preach for them. It is probable that this Mr. Scott was afterwards the Rev. Jonathan Scott, who had a controversy with Henry Alline.

The immigrants who came in 1760 to Cornwallis did not succeed in securing the services of a settled minister of the gospel until five years after their arrival in the Province. Through the kind assistance of an Association in Connecticut, they engaged the Rev. Beniah Phelps to preach to them for a time. After a probation of one year, he accepted a call to the pastorate. This was in 1766. At or after that time there were in the Province as pastors the Rev. Israel Cheever at Liverpool, who graduated from Harvard College in 1749; the Rev. Mr. Wood at Barrington; the Rev. John Secombe at Chester, who graduated from Harvard in the class of 1728; and the Rev. Caleb Gannet at Amherst. He also was one of Harvard's men, graduating in the class of 1763. He returned to New England in 1771, and either as tutor or steward remained in connection with that college until the time of his death in 1818. In 1776 the Rev. Israel Cheever was still at Liverpool; the Rev. Aaron Bancroft, the father of the historian, was at Cornwallis; the Rev. Jonathan Scott was at Chebogue, the Rev. John Frost at Argyle; the Rev. Asahel Morse at Granville, and the Rev. John Secombe at Chester. Mr. Bancroft did not return to his own country until 1783.

Judged in the light of the evidence which has come down to us, the Puritan ministers and their churches at that time were in a religious state very similar to that of the ministers and their churches which they had left behind in their own country—the New England colonies. Infant baptism, the union of the state and the church, and the “half-way covenant,” the offspring of this combination, had at last produced their legitimate fruits. In their early days these churches had been filled with zeal and devotion. All who obtained membership in them, before doing so, were required to convince the pastors and brethren that they had passed from death unto life. The examination was made very thorough. No person, not even the wife of an officer in the church,



was accepted as a member unless the evidence of conversion was clear and satisfactory. But by the seduction of the trinity of heresies just referred to, this apostolic principle and rule had been set aside. The churches finally came to have in their membership, and even in their ministry, those who did not even profess regeneration. The result was formality and deadness. They were qualified to resist the great revival under the Rev. George Whitefield; and thereby caused schisms which resulted in the organization of the reformed or Newlight churches. This outcome became history in the old colonies more than twenty years before the great awakening appeared in this country. The persecutions which Newlights, Quakers and Baptists had suffered in New England would have been repeated in Nova Scotia with, perhaps, even greater fierceness and rigor, had it not been that the law of the land guaranteed religious liberty to all classes and creeds. In New England the dissenters from the "standing order" had been pursued and oppressed by Puritan ministers, who for this purpose employed the agency of the union of church and state. Had the same power been at their command in Nova Scotia, the treatment of the Baptists and others in New England would have been repeated. The Episcopalians, in this case, would have found themselves not, as in the old country, the persecutors, but the persecuted. On the other hand, had there not been liberty of conscience in religion, and had Episcopacy been the state church, the Puritans would have tasted a little of what their ancestors had endured in England; and what they, in their turn, had visited on the heads of Baptists, Newlights and Quakers in the American colonies. But the immigrants, before coming to the Province, had been guaranteed religious liberty. The hands, therefore, of the opposers of the great revival were tied, so far as the employment of the arm of civil law to suppress the revivalist was concerned. This new preacher and his followers breathed the air of freedom of conscience and full liberty of worship. Indeed, the persecutions in New England had lost much of their severity. In cities like Boston the law which had been enforced against Roger Williams and others was a dead letter; but in small towns and country places Baptists

and others were still harassed by the clergymen, engaging the magistrates to collect money toward their support from people who did not attend their ministry.

The Congregational ministers and their churches in Nova Scotia at the time Henry Alline began his ministry, were not prepared to receive cordially a man who bid fair to do in this country what Whitefield had done in the old British colonies. The ministers called to mind that at home, as they still called New England, the law had done them great service in resisting and suppressing New-lights and Baptists. They, of course, were glad to be free from the power of the church and state union of the old country; but, could they have had the administration of the law, as had been the case in Massachusetts and other colonies, they would have been glad of the help of such an agency. But what they could not do by employing civil law, they did by many annoyances and other obstructions. The extent to which this was done, however, depended very much on the character of the Puritan pastors. Some of them were constitutionally and habitually tolerant; others were the reverse of this. In some of them there was a small measure of seriousness and sympathy with the new religious movement; in others there was the dictatorial spirit which found expression in various forms of opposition.

The six or seven Episcopal ministers in the Province at the time, with the Bishop, the Rev. Dr. Charles Inglis, at their head, of course, looked upon evangelists of the Whitefield type with indignant contempt. But these missionaries, employed by the Society for the Propagation of the Gospel, had all been charged to refrain from everything that would be likely to evoke opposition from people not in fellowship with the Church of England. Their treatment, therefore, of Henry Alline was cautious and moderate. But at heart they were as bitter against him as were the Puritan ministers, and regarded him with a supercilious loathing, unknown to ministers of any other faith. They sought out and found many ways of opposing the revivalist and his work. He was in their judgment an unauthorized "strolling evangelist," a moral and religious pest in the country. Could they have had their way, he would have been suppressed or

driven from the Province. But religious liberty was embodied in the statutes of the country. Alline was in their eyes a religious fanatic; and his followers had a double portion of his craze. Good government and apostolic religion were menaced; but they had no power to destroy the wicked agency, and must wait in faith and hope for God to accomplish through some special means that which it was impossible for them to do. The three or four Presbyterian ministers then in the Province were wholly engaged in caring for people of that faith. As the evangelist's work did not happen to be among them, except to a very limited extent, they seem to have abstained from any outward opposition to him. They, as a matter of course, could not favor the mission of an uneducated man, with no authority to preach, except a license given him by the Newlight Church to which he belonged. They told him this to his face.

To fully appreciate the extent to which the Nova Scotia Whitefield differed in sentiment from the preachers of his day, to whom extended reference has been made, a full account of the religious exercises of himself and his followers should be given; otherwise the wide difference between them will not come into view. Their experiences were of an extraordinary type. The preaching of Alline, and the public testimonies of those converted under his ministry, should be considered in the light in which they regarded them. They looked upon them as the "dealings of God with their souls." Without such knowledge, their religious experiences and their enthusiastic and arduous labors cannot be clearly understood. Their spiritual conflicts and deliverances, seen against the background of the religious life then prevailing in the country, qualify the reader to judge, at least with some degree of impartiality, the life and labors of the evangelist, and the mighty work wrought by the Holy Spirit through him as the foremost and chief agent.

From 1760 to 1776 there prevailed a chronic, uniform death-state in the religious life of the people. The Episcopal and Puritan ministers and churches were droning away their lives. Godless living in its manifold forms was in the ascendant. Doubtless some of the ministers, and not a few members of the churches, were pious; but their influence had been neutralized until it had dim-

inished almost to the vanishing point. The voice of Aline to the people was : "Awake from the dead, and Christ shall give you light." Both the Puritan and Episcopal ministers were startled and shocked; and at once took an attitude of hostility toward the leader of the revival. At this point, the antecedents of this great evangelist, who was "a voice crying in the wilderness," may with profit pass under review. Henry Aline when ten years old emigrated with his parents from Connecticut to Falmouth in Nova Scotia. This was in 1760. He was a bright boy. His dreamy blue eyes, fair skin, and shock of light, curly hair attracted the attention of the least observing. The sentiment with which his ardent soul was surcharged glowed in his transparent face. In him were the elements of the poet, the musician, the adventurer and the leader. From early life his power of leadership asserted itself, and was acknowledged by all his companions. No one in the community could tell a story, sing a song, or dance like Henry Aline. He must be at the head of all social gatherings. Outwardly his life was the gayest of the gay; but secretly, deep down in his heart, there was a terrible religious struggle. In this manner years, in which gaiety and gloom were strangely mixed, passed away. His life, however, was dominated by the doctrines of the Puritan creed. To him heaven and hell were facts as unquestionable as summer and winter. The sovereignty of God admitted of no doubt. However dark might be the ways of His government, His justice could not be questioned. No limp and flimsy sentiment such as this, that God would never allow any of His creatures to be eternally lost, was ever inhaled by the Aline boy. He carried the accumulation of his personal guilt on his heart and conscience until he was twenty-seven years old—sins unpardoned, unforgiven. He knew all this; he admitted it. In this way his boyhood and early life passed. In the night, when he heard cattle tramping around his father's house, he would fancy that the Indians had come to tomahawk and scalp the family. It was not so much the hatchet and scalping knife that he dreaded as the eternal hell into which he would be plunged.

In his journal is found an account of his exercises at the time of his conversion :

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One evening, he says, as I was taking a walk of about two or three miles to spend the evening with some of my companions as I had promised, being alone and pondering on my lost and undone condition, as I was at this time, almost night and day. The evening was very dark, but all on a sudden I thought I was surrounded with an uncommon light. It seemed like a blaze of fire: I thought it outshone the sun at noon day. I was immediately plunged almost in keen despair. The first conception I had was that the great day of judgment had come and time at a period. Oh, what unspeakable horrors broke forth immediately upon my soul, every power of my mind strained with terror and surprise. I thought the day of grace was now over, mercy abused, goodness rejected, time at a period, eternity commenced, the infinite judge approaching, conscience awake, and my soul burdened with almost an unsupportable load of guilt, darkness and tormenting fear, and a bottomless pit below me. All this appeared as real as if it were actually so. I thought I saw thousands of devils and damned spirits by whom I expected to be tormented. No friend, no Saviour, no Mediator. He that made me would have no mercy on me; and he that formed me would show me no favor; and yet I saw that his throne was just and wholly clear of my blood. I had nothing to lay to his charge, for I saw how I had wilfully refused his grace and rejected his mercy. All time and opportunities of repentance were now at a period, and nothing but loss, loss, incessant loss, like a dagger, shot through my poor distressed and almost despairing soul. Thus God showed me in some degree for about a quarter of a minute, what it would be to meet that dreadful day in the condition I was then in, without a Saviour; and therefore informed me how exposed I was at every breath I drew and what an awful day I must soon see if I am found out of Christ. Yea, methinks I saw more in that short time than I could express in one week. I stood all this time with my face toward the ground trembling in body, and sinking in my mind, not having power to look, nor desire to ask for mercy, because I thought the case was really settled with me; and therefore it would be needless to ask for mercy, especially when I saw myself so justly condemned. And oh, too late, I was convinced of my folly. My distress was so great that I believe if it continued half an hour it would have separated my soul from my body, for my very flesh seemed to consume off my bones with the weight, everything conspiring to load me with unspeakable distress. . . . When I lifted up my eyes I saw to my unspeakable satisfaction that it was not as I expected. The day was not really come, therefore I had an opportunity of repentance and a possibility of escaping from that awful and eternal gulf.

After a long season of agonizing spiritual conflict, Mr. Alline says that he came fully into the light. The following is his account of it:

At that instant of time when I gave all up to him, to do with me as he pleased, and was willing that God should reign in me and rule over me at his pleasure, redeeming love broke into my soul with repeated Scriptures with such

power that my whole soul seemed to be melted down with love. The burden of guilt and condemnation was gone, darkness was expelled, my heart humbled and filled with gratitude, and my will turned of choice after the infinite God, whom I saw I had rebelled against, and been deserting all my days. . . . My soul that was a few minutes ago groaning under mountains of death, wading through storms of sorrow, racked with distressing fears and crying to an unknown God for help, was now filled with immortal love, soaring on the wings of faith, freed from the chains of death and darkness, and crying out, 'my Lord and my God.' . . . In the midst of all my joys, in less than half an hour after my soul was set at liberty, the Lord discovered to me my labor in the ministry, and call to preach the gospel. I cried out 'Amen, Lord, I'll go, I'll go; send me, send me.'

Alline was the elect agent, qualified according to his own account, as given above, sent by God into the country with a special message to ministers, churches and to the world, high-handed in its wickedness. He was intrepid and fervent. By means of his preaching the Holy Spirit alarmed, convicted and regenerated many of the ungodly; aroused from spiritual slumber many church members, and wrought radical changes in the characters and lives of people not a few.

The Puritan sentiment, that the minister should be thoroughly educated, was in accord with Mr. Alline's judgment. This held him back for about a year, otherwise he would have begun preaching immediately after his conversion. At the end of that time, however, he became convinced that it was the adversary who was leading him to make ineffectual attempts to obtain an education, so as to keep him from going among the people to warn them to flee from the wrath to come. He therefore decided to leave his secluded home, and trust God for help in his attempts to evangelize the country. He looked abroad on what is now the Maritime Provinces, and saw the religious condition of the people. There was at that time a population of about 9,700. These were found chiefly on the lands left by the expatriated French. Mr. Alline's ministry began in 1776. To him the Church of England ministers seemed blind leaders of the blind. The Congregational ministers were no better. Presbyterian clergymen had the forms of godliness without the power. Even the few Baptists and Newlights needed an awakening. He mounted his horse and dashed out into this spiritual night. The Newlights and Baptists heard

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him gladly. Their hearts responded to his appeals. They were now on fire again. To them his message was the joyful sound, heard years before in their New England homes. It was in truth a call to return to the religious life which warmed the hearts of the Puritans of the Mayflower, and inflamed with zeal and courage the settlers around Massachusetts Bay.

Prejudices were strong at that time and religious toleration weak. But Alline ignored all obstacles. He went from place to place, singing like a seraph and preaching like an angel. The result was awakenings, opposition, conversions and not a little tumult. Have little regard, said the evangelist, for forms and ordinances. Get the life, the life of God in your soul. The English church has elaborate rites and ceremonies, but no religion; Puritan ministers make much of organization and the authority of the minister; but they have not the life. All need the light. Flee from the wrath to come, was his message to dead churches, dead ministers and dead sinners. The dry bones were stirred. Many of the ungodly were convicted and converted.

This perfervid evangelist had not the constitutional strength to endure very long this great strain on his physical powers. The hectic flush soon appeared on his cheek. His cough, generated by repeated colds and exposure, became more and more alarming; but his courage, zeal, and self-sacrifice waned not. From the day that he preached his first sermon in Falmouth, until eight years afterwards, when he delivered his last message from his dying bed at the house of Rev. Mr. McClure, at Northampton, New Hampshire, he ceased not to call sinners to repentance. In those eight years, besides preaching continually when at home in Falmouth, Newport, Horton and Cornwallis, he travelled seven times over Annapolis county, preaching day and night. Then followed a journey through Cumberland and places along the Petitcodiac river. Another visit to Annapolis county was extended and took in Yarmouth, Barrington, Cape Sable, Ragged Islands, Port LaTour, Liverpool, Milton, Port Medway. Then away he rushed up the St. John river, and on his return visited places in eastern New Brunswick, Cumberland, Prince Edward Island, Truro, Onslow and Londonderry. Following

this was another journey through Annapolis, Yarmouth, Liverpool, Petite Riviere, Lunenburg and Halifax.

From first to last Henry Alline's zeal was intense. He seemed utterly indifferent to his surroundings. Before his fiery zeal, mountains of difficulty melted to level plains. Hardships and opposition of men were alike matters of indifference to this ubiquitous Newlight. The holy passion to save souls consumed him, and blinded him to all obstacles. He seemed to fly over the country. Where he found no bridle path he dismounted and, both in summer and winter, either threaded his way through forests or along sea-shores or risked the peril of the sea in schooners or open boats.

In his journal there is no allusion to the revolutionary war except that on two occasions, one at Parrsboro and the other at Barrington, he was taken and detained for a time by privateers. Even then he does not refer to the merits of the conflict. All earthly matters were eclipsed by his grand mission of warning sinners to flee from the wrath to come.

In the eight years of his ministry, in addition to his many journeyings and ceaseless preaching, he originated a system of short-hand in which he did much of his writing. He also wrote a volume of hymns which was published after his death. One of them is found in the Canadian Baptist Hymnal, of which the following is the first stanza :

"Amazing sight ! the Saviour stands  
And knocks at every door ;  
Ten thousand blessings in His hands  
To satisfy the poor."

He also wrote and published some controversial works. His journal, given to the public after his death, is still preserved. The eight years into which Henry Alline poured the rich treasury of his life, made a new epoch in the religious history of these Provinces. Only the omniscient Christ, the head of the church, sees the full fruitage of that ministry in the souls saved and in the faith-life of the people of the Maritime Provinces. It has pulsed in every revival since that day ; and will go on throbbing until the end of time.



The tendency of the sentiments and powerful preaching of Henry Alline was to upset usages, so hoary with age that they were considered by those who practised and defended them as their special possession, received by an inherited and divine right. The Church of England fancied it had brought across the Atlantic the authority to take charge of the social, religious, educational and civil affairs of this new colony. With this belief in mind, their work had been undertaken in all these departments. At the capital, and in all the towns where clergymen and members of the Church of England had settled, their bearing was that no dissenter, whatever his qualification might be, had any right to recognition in the functions of the social life of the place. If circumstances made it necessary to have exceptions to this rule, the few, who might enjoy the exceptional favour, were made to feel that their presence in society was by toleration and not by right. It was presumption for ministers of religion not of the Episcopal order to appear as preachers of the gospel. Although the fixed statutes of the country permitted their ministrations, yet their labors were regarded as damaging to religion, and in a high degree dangerous to the welfare of society.

The services in the Episcopal churches, erected largely at the expense of the provincial revenue, were the only sources whence flowed to the people the pure gospel of apostolic times. To permit strolling evangelists and men assuming to administer the sacraments, who could not tell a noun from a verb, to preach the gospel to the people, was an abuse and an evil that should not be permitted by either the state or the church. Episcopal priests, the genuine descendants of the apostles, ought to have a monopoly of the teaching and ministrations of the gospel, both in private and in public. As to civil matters, no doubt should be entertained that every office in the country, from that of the Lieut.-Governor to "the squire," should be filled by members of the grand old Church of England. And, as a matter of fact, as far as it was possible, they were so filled.

In the department of education this church, great in its assumptions, had founded an academy and a college at Windsor;

and had erected school houses in most of its parishes; and was thus prepared to attend to the education of the country, as far as it judged the country to be in need of education. The central principle operating in Alline's teaching and general labors was, in effect, an attack upon the foundations of this state of things in the Province. It is not likely that even the preacher himself saw it; his admirers and converts did not see it. It was, in this and in other respects, a return to apostolic principles. The work begun by Alline was a demand that the people as individuals should claim their rights. It is true that this was, as far as his direct teachings went, confined to the matter of religion. This, however, was but the entering of the wedge. Repeated blows drove it in further, and made a cleavage through the whole structure of society.

Upon each man and woman and intelligent child, the evangelist rolled the personal responsibility of examining God's Word, and settling the greatest of problems—the salvation of the soul. This principle, which the new preacher applied to religion only, could not be so circumscribed. If a man was called upon to settle, by employing his own judgment and conscience, the question which, to him as an individual, was of the highest moment, he could not stop at the point marking its settlement. He would necessarily carry it into each subject which concerned him as a man in every relation of life. According, therefore, to the inevitable tendency of these doctrines, from the day that Henry Alline began to preach, the cliques, and the classes, social, civil, educational and religious, were put on the defensive. Inch by inch they fought the innovation directed against them by this irresistible Newlight evangelist. The intense bitterness, to be seen further along in this history, out of which came much abuse and slander of men of God—powerful preachers of the gospel—was latent in the hearts of clergymen, and was called forth by the power of Alline's ministry. The classes and the clerics became furious. They saw the foredoom of their alleged privileges and exclusive rights. The individualism, urged and emphasized by Alline, was the hand of the giant in Dagon's temple. It was the beginning of exorcising the

demons of the cliques of that day. The work, once begun, went on step by step, and has continued until the present time. There have been various foamings, frothings and contortions of these demons, as they have been driven out of God's temple by the whips of small cords in the hands of the McCullochs, the Blacks, the Mannings and the Crawleys; and in the civil sphere by the scorpion lashes and tart humour of a Howe's eloquent tongue, as he fought for the people's civil rights, as Alline before had fought for their religious rights. Howe was Alline in the state. Alline was Howe in the realm of religion and church life. They possessed striking resemblances to each other. Both came up from the ranks; in each was the gift of poetry, the love of leadership, the passion for adventure; and each was a democrat through and through, having an undying passion for the welfare of the people as a whole; and in respectively contending for their sacred and civil rights, they were as fearless as the wind. One man seemed to them as great but no greater than another. They were utterly incapable of being overawed when in the presence of men esteemed by the world greater than themselves. They were born to tear down the tyrannies in the religious and civil spheres in Nova Scotia.

## CHAPTER III

HENRY ALLINE'S SUCCESSORS—JOHN PAYZANT, THOMAS HANDLY  
CHIPMÁN, HARRIS HARDING, JOSEPH DIMOCK, EDWARD MANNING  
AND JAMES MANNING—THEIR RELIGIOUS EXPERIENCES AND  
LABORS

The Rev. John Payzant married a sister of Henry Alline, and was the second evangelist on the field. He was in hearty accord with his brother-in-law. He accepted Christ as his Saviour about the time of Alline's conversion; and shortly after began to preach. When he was about ten years of age, he witnessed a shocking tragedy in his father's house on an island in Mahone Bay, Lunenburg County. In 1753 his father came from Jersey to Halifax. He brought with him to his new home a large amount of merchandise, to retail to the people where he might settle. He removed from Halifax to Lunenburg. While living at that place a number of Indians came by night, shot Mr. Payzant dead, killed the wife and child of his servant man and the guide who had conducted them to the Payzant home, scalped their victims, robbed the house, set fire to it, and took Mrs. Payzant and her four children by a long and perilous journey through the wilderness to Quebec. There John was put into a Jesuit school to study for the priesthood. This was in the spring of 1754. His ancestors had all been staunch Huguenots, and had fled from France after the revocation of the Edict of Nantes. John retained through life a distinct recollection of the siege of Quebec in 1759. In the confusion of the morning on which the English Army appeared on the plains of Abraham, he got on the ramparts, and in an exposed position watched the progress of the battle. After the fall of Quebec the English Governor sent Mrs. Payzant and her children to Halifax. There she received a grant of land in Falmouth, a part of the country from which some



REV. WILLIAM CHIPMAN.





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of the Acadian French had been expelled. By this means John Payzant was brought into social and ecclesiastical relations with Henry Alline.

At the time of Henry Alline's death, the only Newlight preachers left in the country were John Payzant and T. H. Chipman. Payzant was stationed at Cornwallis and Chipman at Annapolis.

The Rev. Thomas Handy Chipman belonged to Cornwallis. He was converted under the ministry of Henry Alline. Not long after his conversion he was ordained in Annapolis county by Messrs. Alline and Payzant. The following is an account of his conversion :

After laboring some months under deep and pungent distress, and striving to the utmost to commend himself to God and to obtain acceptance at least in part, by improving his heart and reforming his life, he was led to such a discovery of the entire depravity of his nature, that he was ready to conclude that it was impossible for him to be saved. In this state of mind he repaired one morning to a sequestered place, to which he had been accustomed to withdraw for prayer. When he had kneeled down once more to call for mercy, he perceived the enmity of his heart rising up against God, and was overwhelmed with the awful apprehension that he would be immediately struck dead and sent to hell. He dared not open his mouth in prayer, but arose in the utmost anguish of soul. After walking in great distress for some time, his mind became a little calm, and he again prostrated himself to pray ; but the raging enmity of his heart, filling him with violent opposition against the sovereign power and authority of Jehovah, who would not, as he thought, save him while he saved others, again presented itself and drove him from his knees. He walked and wrung his hands in bitterness of spirit, concluding that his case must be utterly hopeless, as he could not offer even one supplication for mercy. At length, almost in a state of entire despair, and seeing nothing before him but the prospect of eternal banishment from the divine presence which he knew he justly deserved, he, falling on his knees the third time, suddenly felt a perfect calmness and submission to the will of God. All his opposition to divine sovereignty and his anxiety about his own salvation left him. He could then pray with freedom and praise with joyfulness. He could cheerfully commit himself into the hands of God to be disposed of according to His good pleasure, and entertained no fear that Jesus would be his Saviour and righteousness, and conduct him in safety to glory.

The first Newlight preacher who appeared after the death of Henry Alline was Harris Harding. Mr. Harding was born at Horton, October 10, 1761. In 1783 he was engaged in teaching school at Cornwallis, where he attended the ministry of Rev. John

Payzant. There he was convicted of sin, and after enduring much spiritual anguish, came into the light a flaming convert. He united with Mr. Payzant's church. In listening to the fervid declamation of young Harding, the brethren were convinced that the Lord had given them another minister of the Newlight faith. As soon, therefore, as this belief took possession of Mr. Payzant and his church, Mr. Harding, nothing unwilling, went forth into the world a Newlight evangelist, filled with zeal and love for the unconverted. All the fervor and vehemence of his emotional nature were poured into his fiery, tearful warnings. The ungodly were affectionately entreated to flee from the coming wrath of Almighty God. Among the places visited by him in 1785 was the town of Onslow. On the 5th of September 1792, Rev. John Payzant organized a church in that place. On the 10th of September 1794, Mr. Harding was ordained pastor over it by Rev. Joseph Dimock, who had been ordained the year before.

The next convert in order of time was Joseph Dimock. He was born at Newport, December 11, 1768, and was converted at the same place, July 17, 1785. He began to preach in the spring of 1790. He had often seen and heard Henry Alline, but was not converted until the year after his death. Urged on by a consuming desire to preach the gospel, and encouraged by the Christian people who heard him, he gave himself wholly to the work of the ministry in 1791. Like the other ministers of that day, he travelled from place to place, telling sinners in his own mild but earnest manner of the Saviour and the great salvation. He visited Onslow, Cornwallis and Annapolis, and all the places along the Atlantic shore west of Halifax. Great revivals followed the preaching of this young evangelist. One of these awakenings was at Chester. Rev. John Secombe, who was the Congregational pastor there at the time of Mr. Dimock's first visit, died in 1792. In 1793 Mr. Dimock accepted a call to the pastorate of this church, and was ordained over it on September 10, 1793, by Rev. T. H. Chipman and Rev. John Payzant.

These four Newlight evangelists and pastors were soon strengthened by two other men of like faith and zeal—James and

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Edward Manning. James was two years older than his brother Edward. They had been Roman Catholics; and when mere lads had come with their family from Ireland to Falmouth. In an extensive revival at Falmouth in 1789 both Edward and James were converted. The exercises through which Edward passed may be learned from the following account given by himself:

My first awakening was when I was about ten years of age, in the year of our Lord 1776, by hearing that man of God—the late Henry Alline—at my father's house. I well remember his address, although but a child, and the tears dropping from his face upon mine while he exhorted me to flee from the wrath to come. But, though much affected at the time, I soon, to my shame, shook it off, and continued very thoughtless until the age of twenty-two. In the year of 1789 there was an awakening in Falmouth where I was brought up. While hearing the Rev. John Payzant preach on the 26th of April of that year, and several young converts confessing their Lord and Master with much sympathy of soul for poor sinners and for me in particular, my heart was broken. I could not contain myself, but wept aloud and came to a decision to seek the Lord; and to use my own expression at the time, I was determined if I was lost at last to go to hell begging for mercy. I endured much horror of mind until the evening of the 29th of the same month, when I attended a prayer meeting where I thought the Lord was present to heal, but that there was no hope for me. I was in an awful state, and thought I was literally sinking into hell. Then I saw the justice of the Almighty in my condemnation, a most astonishing change having taken place in my views of that justice. If ever I loved any object before or since, it was the eternal justice of God. It appeared to me that I could not but love it, even though it prove my eternal condemnation. The view was overwhelming. I was quite lost for a season to time-things: and when I came to my recollection, God and all creatures appeared different to me from what they ever did before. An indescribable glory appeared in everything. The next day being the 25th of May, 1789, was to be a thanksgiving day for the recovery of His Majesty's health, and I and a number of Christian friends were to go to Horton to keep the day. In the morning I felt a great solemnity on my spirits. I had a great discovery of the vanity of the things of time and sense. I felt a sense of what a miserable state the world was in, and what it was to die out of Christ. I saw a number of young people. I could not keep from weeping over them and entreating them to turn and live; and many were very much affected, so as to cry aloud for mercy. I was in amazement. I would sometimes feel my heart to leap for joy. But I was mostly taken up in meditation upon the stupidity of the world of mankind, when their eternal all was at stake. I discovered the whole world sinking down into eternal misery, and they knew it not, blindfolded by the god of this world. In this exercise I continued until I got within two miles of where the meeting was to be held, when my mind turned upon Mr. Harris Harding, a

gospel minister who had preached very often where I lived, and who was frequently made an instrument in the hands of God of alarming my mind; but had been gone to Annapolis for several weeks. I expected to see him that day.

As soon as my mind turned upon him, I immediately burst into a flood of tears and cried aloud. I thought of an old Christian man that I had been acquainted with before. I felt the same nearness, if not greater, toward him than I did to the other, and cried out louder still. My mind now turned upon Christians in general, and love kept increasing. My mind turned upon God. An inquiry arose in my heart, whether it would be possible that God would be infinitely condescending, or could be possessed of such a nature as to have mercy upon me. I immediately discovered that it was possible. At this discovery my whole soul was set on fire. I cried out, how loud I cannot tell. I do not recollect what expression came to my mind, or whether there was any or not. But this I know, my soul was wrapt in God's eternal love. I felt nothing but that glory. The people that were with me were some distance behind, and heard me cry out and said to each other that I was rejoicing.

Joseph Bailey, an eminent Christian, was in the company, and he came up and said, 'Edward, what is the matter?' I cried out and said, 'Oh Mr. Bailey, my soul is melted with love to God.' I had not strength to sit up, but leaned upon my horse's neck, and Mr. Bailey was in the same position, rejoicing and praising the Lord. Then I could call heaven and earth, yea God and angels and men to witness, that I knew my Redeemer lived, and I should live also. Then I could cry, holy, holy, holy, Lord God Almighty, the whole earth is full of thy glory! . . . I was intensely filled with supreme love to God. I saw his glory in everything around me.

"All earth was full of heaven  
And every bush afire with God."

The Rev. William Chipman was in temperament very like his uncle—the Rev. T. H. Chipman. He gives in his manuscript diary an extended account of his conversion, which took place 1798, nine years after that of Edward Manning. Late in the summer of 1798 he heard of a revival at Granville, and that the ordination of James Manning was to take place on the 10th of September. Thinking this would be a favorable time and place for him to obtain salvation, he persuaded his father to allow him to go there. He went and attended the services, but failed to receive the light he sought. On his way home, he stopped at the house of his uncle—Rev. T. H. Chipman—a short distance above Bridgetown. The following is his account of his exercises just before reaching his uncle's house:

While riding in company with some others, the sun being about half an hour high, and shining very bright, all of a sudden and in an unexpected

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moment light broke into my mind, exceeding that of the natural sun and peace and joy flowed into my soul . . . The glorious light of God's countenance shone forth and broke through every power and faculty of my soul. Oh such happiness, such peace, such joy, I then felt, made my soul rejoice with joy unspeakable and full of glory for three or four hours. I distinctly remember rejoicing aloud in the street. The trees, the fields and everything around seemed to speak the praises of God. Never seemingly was any person more happy. Yet I do not remember even then of any distinct views of salvation through Christ's death and the exercise of faith resting thereon. . . . When I arrived at my uncle's house, I met my aunt at the door. She was an angelic woman. She knew the state of my mind before I went to Granville. 'William,' said she, 'you have found deliverance.' I said, 'Blessed be God, aunt, I have. I am truly happy.' . . . I went in and sat down to supper, and, strange to say, the moment I was seated thick darkness brooded over me, and Satan suggested that I had deceived myself. You are only an enlightened apostate, and now your case is sealed, destruction is sure to you. There is no hope. You are now gone forever. Oh what indescribable anguish took hold upon me. My distress before, however indescribably great, seemed not to bear comparison with the present. Surely the damning sin was now committed. Christ had cast me off. Satan had transformed himself into an angel of light, and hence my past happiness was only imaginary. All was lost now. This was agony and anguish indescribable; but not so much on account of hell and endless misery, as a separation from God and all holy things. . . . I continued throughout the night in suspense and anguish of soul. In the morning I went out into the pasture, and knelt beside a large granite rock and behind some fir bushes, away from mortal eyes; and concluded, probably for the last time, I would put up the publican's prayer; but my mouth was closed. If it had been to gain the whole world, or even if my heaven depended on that prayer being vocally uttered by me, I could not do it. My distress was so great, and it appeared to me that I could see a face that looked like God with an awful frown of anger beholding me, and that no prayer would be heard. This view proved to be too great for my physical powers. I fell prostrate on the ground. And whether conscious or not I know not, and how long I lay there I cannot tell, but concluded it was some hours. When I came to myself, I was on my feet, and to my utter astonishment there was such a manifestation of God's love to my heart, and such a sense of pardoning mercy through the Lord Jesus Christ and joy unutterable, that no tongue could describe it. I felt every power of my soul wrapped up in the mantle of God's love. My cup was full. I wanted no more.

James Manning doubtless had exercises not unlike those of his brother Edward, although he has left us no written account of them. Soon after his conversion he became an itinerant preacher. He travelled extensively in Nova Scotia, New Brunswick and the State of Maine. Records of his travels as early as 1792 have been preserved.

## CHAPTER IV

### LETTERS AND EXTRACTS FROM THE JOURNALS OF THE EVANGELISTS AND OTHERS

In the letters and journals of a few of the Baptist preachers and of some of their followers can be seen the character of their public services, the zeal and faith of the evangelists and their converts, as well as the nature and extent of the changes wrought in the communities in which they labored. Indeed, the accounts of the great revivals which attended their ministry are mirrors in which is seen the intellectual, moral and religious condition of the people, and also the general sentiments prevailing at the time. What to-day may be regarded as commendable zeal, was then looked upon by a part of the community as blind emotion and the wildest fanaticism. The extracts hereby submitted reveal to the mind of the impartial reader a degree of devotion as intense as that of apostolic times.

As none of Henry Alline's letters have heretofore been found in print, it is deemed advisable to put the few that are extant before the public. Their author's unique work and influence seem to demand this. The following are taken from copies made by a Mr. Bennett of Windsor, a contemporary of Mr. Alline :

Dearly beloved fathers and brethren, Grace, Mercy and peace be multiplied to you and to the church universal ; which I trust is the desire of all sects and denominations who love our Lord Jesus Christ, among whom I trust you are numbered. Then surely the cause of Christ is your cause ; His ways are your ways, and your people His people, and their happiness your delight which, as a motive, must engage your attention and ardently incite you to promote [His work] ; and as this naturally has already moved upon some of your minds as I have found by private communications, and as the happiness of some of your travellers to Zion is in some measure dependent on a Catholic forbearing spirit, I take upon me the freedom to remind you of the solemn obligations you are under to make use of every means to promote the cause of

on the Day of Judgment  
Soon shall I see the great eternal rise  
forth to vindicate the rights of his Godhead  
with ten thousand angels & archangels clothed  
with sacred fire wings with light, & purity  
on flaming thrones of uncreated glory down  
to the falling world, behold the Judge him-  
self appears in all his grandeur for the Judge  
of quick & dead, all falling nature feels the  
approaching doom Sun & Stars with down  
their glimmering rays while the approaching  
Judge with his resplendent Beams of uncrea-  
ted light, out shines ten thousand ~~times~~  
realms of vast expanse, & O he Com-  
rocks hills & waters direct -

HENRY ALLINE'S HANDWRITING.





Handwritten shorthand notes on a page from a book. The text is written in a dense, cursive shorthand style, characteristic of Henry Alline's system. The page is divided into several sections by horizontal lines. The top section contains a few lines of text, followed by a larger block of text in the middle, and another block at the bottom. The handwriting is very compact and difficult to decipher without a key.

HENRY ALLINE'S SHORTHAND.

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your Lord and Master and the welfare of precious and immortal souls; and to remove every possible bar, or the least impediment which otherwise would prove a fatal stumbling block to poor sinners.

Now if you would ask me how far you would become all things to all men, to win souls to Christ, I answer only so far as my conscience will any way admit. But not to suffer my conscience to be wounded by the loss of that which God never commanded me to retain, the beloved disciple had kept such a close care for some particular externals that when he saw devils cast out in Christ's name by some who had not imbibed the same principle, his conscience was wounded and he forbade them; but saith Christ forbid them not. And so Peter, when he saw a sheet let down from heaven, containing all manner of beasts and creeping things, it was against his conscience to eat, although he was very hungry; because he had not been taught the practice of eating such unclean food.

Now as for my part, I profess to be one of the despised followers of Jesus, who has left all to follow Christ; not only fathers, mothers, wives and children, but even my own life also; and well I dare say you profess the same. I profess also to be a stranger and a pilgrim here below, seeking a better country whose founder and builder is God. I profess likewise wherever I find one of those pilgrims travelling to the same City to hold him not only as one of my inseparable and everlasting companions; but likewise one that my God has set His love upon and made a fellow heir of His everlasting favor. How dare I then refuse every possible token of intimacy or tie of communion with him that I believe is received into God's eternal embrace.

Now dear brethren, I beg your forgiveness for the freedom I have taken, secondly that none will condemn my assertion by only saying that it is wrong and unscriptural; but prove the same by light administered by the law and the testimony, which I shall not only be willing to receive, but be thankful for their kindness to my benighted mind. Thus after begging an interest in your prayers and wishing all the blessings of the everlasting gospel to attend you I subscribe myself

Your sincere friend and Servant in the gospel,

HENRY ALLINE.

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ARGYLE, October 16th, 1782.

*To my dear fellow-pilgrims for the promised land:*

Nothing could so sweeten my parting hours as feeling the inseparable, the present ties of an everlasting union and the glimmering rays of that immortal day which I think will ere long break forth and expel every passing shade. Wherefore it is in that I at times rejoice, although our labor in the Vineyard should divide and allot us the four quarters of the globe. But O from Jesus let us never depart. I trust I am borne on the arms of your faith and prayers as one of your faithful servants on the Master's important errands.

When we came to Cape Sue (Forchu, now Yarmouth), we found some impatient to hear the message of the Lord, while others judged themselves unworthy of eternal life. We preached every day until Friday last, and see some favorable signs of Jacob's deliverance. Then brother Chipman embarked for St. John. May the Lord go with him. I preached that evening and the next day. Still heard some Hebrews groaning under the bondage of Egypt. The next day I preached two sermons, after which there was a cry, What shall we do to be saved? by a number for about two hours, when two poor sinners were delivered; and I cannot but remark what the apostle saith of the harlot Rahab, perished not with them that believed not when she had received the spies with peace. The two brought out were the wife and daughter of one William Rogers, who had left Mr. Scott's church, and were looked on as troublers in Israel. To vindicate the truth five or six more of other families, and two more of his travailing in birth and appear near deliverance. On Sabbath evening I preached again and three times on Monday. Came here on Tuesday and found some souls delivered since I left this [place]; and here too this afternoon the people seem thirsting for the word. O that God would give me a message for the deliverance of many.

I cannot yet inform you how far or where I shall be called to; but expect to travel as the cloud appears to move around this shore, and it may be I shall have my hands full for a time; but will endeavor to inform you of my travels as often as I can. And O let me entreat a people near my heart to keep near your glorious Leader that you may be both happy and useful. I know there is no need of telling you He is all in all; and that without Him all is vanity and vexation of spirit. O then what can possibly find place in your souls but Jesus. Frowns, or prosperity or adversity, crowns or kingdoms, life or death [cannot break] your hold or shake your affections from Him that is so strong, so worthy of your love, who bought you so dear. Remember that in the Lord Jesus is your worthiness, strength, life, joy and reward. O the unspeakable happiness those must enjoy who walk near the lowly Jesus. Surely it must be great indeed when one who travels at so vast a distance as I do enjoys so much from the glimmering rays that I now and then attain of the hem of His garment. O linger not, linger not, dear fellow travellers as I do; but keep near the morning star. For although I love your company yet I ask it not at so expensive a rate as your waiting for me. So go on, go on, Elijah, with your eyes fixed upon your approaching chariot. But this, know this as God liveth and thy soul liveth, I will not leave thee or sight of thee until I receive my double portion.

Let them advance O Thou adored Name,  
But thou bring up the rear and bless the same;  
And let me yet, the dead, advance and see  
The promised land, thy children, Lord, and Thee.

HENRY ALLINE.

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To Jacob Brown at Falmouth :

To the pilgrim on the border of his everlasting inheritance : I hope, dear sir, that the name of Jesus is your joy and continual confidence while lingering on the confines of the grave and bordering on the promised land. And if I see you no more on this mortal stage, O, may you conclude your days with joy and awake, O shall I say, in the likeness of Him whose worthy name has been our theme many an evening and happy hour ; and I shall on the same theme bask in Heaven's eternal day.

Ah, soon those bright immortal plains  
We'll tread and join seraphic strains,  
While He, ah, He the Slaughtered Lamb,  
Shall be our joy and all our song.

Hark, hark, methinks the angels say,  
Welcome to immortal day ;  
While we with songs triumphant come,  
To welcome our eternal home.

Blessed be God, I am well at times [this was only two years before his death ; he was now suffering from consumption] and have much to say to one so near my heart, but scarcely time to put pen to paper :—Just now going to preach a lecture. Oh that you may share with me in the blessings of the gospel this night. Ah if you enjoy Him you need no more. Live with Him, talk with Him and walk with Him continually.

Remember your absent brother,

HENRY ALLINE.

Nov. 20th, 1782.

The following letter from Mr. Alline to William Wells, of Halifax, has no date :

It is well for me, dear William, that God dwells in the flesh and gives me to drink of the leaves of life. For although I am like a bubble on the water and my life almost exhausted, yet blessed be God, all is well. Ah that religion which I have professed in health not only supports, but makes me happy in sickness. O the worth of such a friend. How it sweetens my trials, and lifts me above the fears of death.

Although the carnal world and dry pharisee will account all pretensions to a full knowledge of Christ and the joys of the Holy Ghost as vain, yet it is the only joy and life of my soul, not only in prosperity, but in these trying hours when earthly friends, comforts and joys all, all created helpers prove abortive. O when all things else shall fail, Jesus is a friend, supporter, comforter and everlasting portion and reward. I have been sometimes so weak in body I could scarcely speak : and O my soul could mount up and rejoice. Jesus made me strong in His grace.

O William, it is a religion that the world despises but it is joy unspeakable and life eternal to the despised followers of Jesus. Ah that Christ that you have heard me recommend to poor sinners is all the happiness I want in life or death, and I am so much confirmed in that glorious gospel that if I had strength I would proclaim it through the world, yea and if I recover, let it be for nothing else but to preach and enjoy a risen Christ in the heart, the hope of glory.

I want to see you and my friends in Halifax, but it is to me uncertain when; but nevertheless while I feel the Rock all is well. If I recover Jesus will stand by me; if I am dissolved Jesus will never forsake me, but support me through the small conflicts of my exit, and hand me, ah safely, to those realms of light and life where sin and death is known no more.

O William, shake off the world until your soul is alive and strong for the cause of Jesus in that dark land where you reside. And O, intreat Mrs. Wells, for me, her soul's friend and well wisher, to arise, look about her and make sure the one thing needful.

O that Jesus may bless you both with much of His love, and if I see you no more in time that I may meet you both in glory. O take the advice of your servant who is both sick and well.

HENRY ALLINE.

The above letter was probably written in the summer of 1783. During that time Mr. Alline's illness was extreme. He left Windsor on the 27th of August in a vessel to go to Boston. As the voyage was tedious he landed on the eastern coast of Maine and went by land to North Hampton, N. H., where he died on the 2nd of February, 1784. He was nearly exhausted when in his sleigh he reached Mr. McClure's house. He had, however, preached every day since he left the vessel on the coast of Maine, near New Brunswick. In his last moments when suffering extreme pain he said, "O how I long that poor sinners should have such views of the Lord Jesus as I have." He frequently exhorted those who came to see him on his sick bed to get an interest in Christ, assuring them that none but Jesus would answer for them when they came to die.

Of the condition of his health before leaving Nova Scotia, Mr. Alline says in his journal:

I remained apparently on the confines of the grave, and it was thought by almost every one that I should soon quit this mortal stage. But as for my own mind, under the greatest symptoms of death I still retained a hope that I should go out again in the name of Jesus to poor perishing sinners, which was that which I desired health for.

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None of John Payzant's letters have been preserved, except one, and that throws no light on his evangelistic work. The same is unfortunately true of Thomas Handy Chipman. No letters from his pen written before the end of the century, are now, so far as the writer knows, in existence: but those from Joseph Dimock, Harris Harding, Edward Manning and others reflect, as in a mirror, the labors of all the ministers, their zeal, faith, joy and love, as also the ecstatic fellowship existing among themselves and the churches they had founded, and to whom they ministered. There is, however, a letter from Mr. Chipman, written in 1806, which may be taken as a good example of the letters he wrote before the century closed. In writing from Yarmouth, he says:

I have been in the town of Argyle five weeks, and such glorious times I never saw before. Multitudes have turned to God. I cannot with ink and pen, nor could I, were I present, describe one half God has done. It is about three months since the work began in Yarmouth. The eternal heavens seem to be bowed, and God has come down by way of divine influence in such a way that I was never before witness to.

Harris Harding is the minister of this place and God is with him of a truth. He stands clear in the doctrines of the glorious gospel of Christ and in the order and discipline of God's house. Can you believe it, dear brother, my soul has been ravished and my lips broke forth in praises, to see the great Redeemer riding forth in glorious triumph. I can but hope God has owned worthless me to encourage the heart and strengthen the hands of dear brother Harding whom I love in the Lord. Since the work began there have been about one hundred and fifty souls brought to own Jesus as their rightful Lord and sovereign King. But a number of these had probably been born before, but had received no satisfying evidence till now. The last Saturday we began conference meeting at ten in the morning and continued till eight in the evening, to hear persons relate the dealings of God with their souls, and then a great number were prevented for want of time.

The foregoing extracts are specimens from the letters passing among the Newlights and Baptists of those days. Revivals under the Methodist preachers had the same characteristics. At Hillsborough, New Brunswick, the Rev. William Black says:

Many were in deep distress; the word of God took deep root in many minds. At Sackville Jesus was in the midst, both to wound and to comfort. Many poor sinners were deeply convinced; some said their hearts were almost broken under the sense of their want of Christ, while some others who came

with heavy hearts returned greatly rejoicing. At Horton many cried for mercy, while others shouted 'Hosanna to the Son of David.' Many were enabled to rejoice while others mourned.

In a letter from Granville, in the summer of 1791, Mr. Dimock says :

I can tell you that all I have ever seen before is small in comparison with what I have seen here. Surely the Lord hath triumphed gloriously! Grey-headed sinners shaken from their supineness and brought to have their days renewed like the eagle. Many heads of young families in full pursuit of the world, never turn back to bid houses, lands, wife or children farewell; but determined to have Christ or die, are soon brought to sing the song of Moses and the Lamb. Young men and women turn their backs on their companions and against the rage of earth and hell (with parents also) are brought off eternal conquerors through the blood of Christ. Some children, fourteen or sixteen years old, are brought to rejoice in Him who is invisible. . . . Many meetings continue till almost midnight, sinners crying aloud for mercy, Christians' bowels yearning over poor souls on the brink of eternal ruin. Some meetings have continued all night; and O, the heavy, heart-rending cries would answer each other, enough to pierce the stoutest heart. Nothing can I compare to it, but that day when the trump shall sound, saints rejoice and sinners tremble. . . . If you go out here just after dark, you will hear some lamenting themselves, on account of their dreadful hardened state; others mourning for others, till tears interrupt them, then they sob and cry; then begin again and cry aloud for them as if they would bring heaven down to men by groans unutterable.

Mr. Dimock further says :

The work prospered. The people thronged to meeting sometimes from fifteen or twenty miles distant. Often have I known young females to come twelve miles on foot on Lord's day morning before we had breakfast.

Harris Harding, being at Falmouth, wrote thus to Jacob Brown at Horton :

Some of the saints I have heard blowing their trumpets of salvation and crying the sword of the Lord and of Gideon. In Cornwallis the power of God shakes the whole place.

To the same, July 24th, 1788 :

The kingdom of God has come to Chester, to one soul in particular who was one of the most abandoned wretches in the place."

To Thaddeus Harris, Cornwallis, May 14th, 1789 :

My dear brother in the Slaughtered Lamb, I could not refrain from letting you know that the Almighty God of Jeshurun has girded His sword on



His thigh, and is riding in the flaming chariot of Israel like a glorious conqueror. His majesty and power are seen among the inhabitants of Annapolis. Some have His dying groans to reach their despairing souls of late. Some of the great in the world's esteem bow, and I cannot but believe melt down before the everlasting gospel of the despised Jesus. Colonel Delancy's daughter and some others at the lower end of Annapolis are under distress of soul. I feel that my soul is strengthened by the Lord God of Elijah, and am determined to know nothing but Christ here. Amen. Amen.

To Mr. Edward DeWolfe, Horton, July 9th, 1791 :

While the vessel was sailing into Liverpool harbor, I was so overcome with the sense of the gospel that I could hardly walk the deck. As the people were then gathering for meeting, I soon had an opportunity for declaring my Master's message to a large assembly. I think I had not spoken but a few minutes before numbers rejoiced and cried so loud, that my voice could not be heard, while most of the old Christians stood by wondering or silently weeping and looking on. I soon found that my dear Lord had something else for me to do in Liverpool than to speak peace and rejoice with everyone; and after I had insisted on their saying Shibboleth before they passed over, some were immediately offended, others without trouble quitted their religion and turned to the world. I think there are six or seven among nearly thirty who professed, who are savingly converted.

To Dorcas Prentis, Horton, Aug. 27th, 1791 :

It would have done your soul good to have been at some of the meetings at Liverpool. Some of the dear children of God crying out, 'this is the gospel that brought salvation to my soul under Henry Alline.' Others at times, dropping their old forms, caught the mantle and smote the waters, crying out in the assembly with a loud voice, 'Where is the God of Elijah?' Dear sister Dorcas, you would have gone off in a chariot of fire to glory.

Edward Manning writes this to one of his friends from St. John, which means not only the city but places up the river :

Near twenty souls, if not more, have found God to be all in all; and they live in green pasture and grow as calves in the stall. Ah, blessed be the name of God, I see a man with a drawn sword in his hand as captain of the Lord's host. He is come, his voice is powerful and full of majesty and divides the flame of fire and shakes the wilderness. Ah, I see his star in the East, my brother, and I am come to worship him to Mount Zion, the city of the living God. O my brother, the good of all the land is before us and all behind us is barren wilderness. . . . I have seen the stars in their courses fight for Zion. Blessed be God, I see the horse and his rider thrown into the depths of the sea. The Israelites come forth shining and travel three days' journey with incredible haste, which the Egyptians assaying to do are drowned in the dragon's flood. I have seen the foundations of the world discovered; and O, my brother, such scenes of horror and darkness as would make your very soul shudder to think

of. Hell from beneath has been enlarged against the strength of Israel; but it never fails—no, my brother, nor never will. Underneath are the everlasting arms and the eternal God is our refuge. . . . Certainly there has been the greatest reformation there I ever saw in my life. And they thirst gloriously, thirst for the liberty of the gospel. When I left many were longing for the appearing of the Son of Man. James, my brother, preaches, and it seems as if nothing stands before him.

The scene is much altered in Nova Scotia since I left it. Darkness, darkness, darkness! Good God! You never saw such darkness; it may be felt. The Israelites have light in their dwellings and some of them very little, and afraid to have more.

The following letter is from Betsy Parker, of Nictaux, to Edward Manning:—

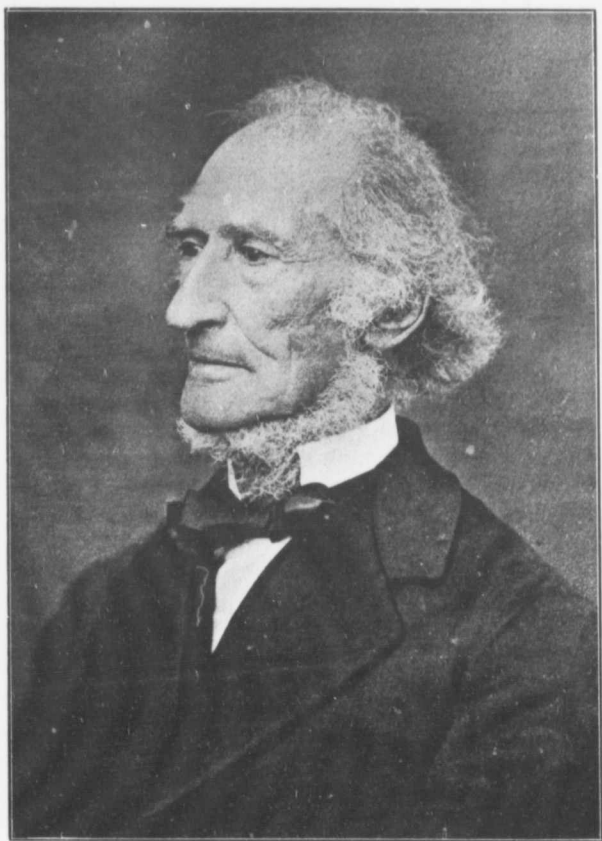
“Mr. Chipman preached at John Gates’. After sermon, Allan Gates prayed and John Gates spoke. Nathaniel and Polly Dodge were very much distressed and she could not speak for an hour. Freelove was in dreadful distress and Samuel likewise, and Charles was very happy in his mind and looked very solemn. Freelove called upon her father to see the torments of hell and it was a sight to behold—a father and five children all in the hands of a just God. The Sunday following Mr. Peters and his wife and John Chipman and Noah and Alline Chipman came up; and on Monday evening several of us went up to my brother Nathaniel’s, and God was there, for I felt Him in my soul. Henry prayed and Allan Chipman and several others, and the next evening there was a meeting at Obadiah Morse’s and it was such a wonderful meeting; I had pity for poor sinners. I could forget myself, but I could not forget poor sinners when I see where they stand. Peter Morse, ten years old, was converted and Nan Chipman came out and owned her God and rejoiced in Him. Alline Chipman shouted and rejoiced, sinners were crying out for mercy and saints were rejoicing. . . . Methinks I long to go forth in the strength of the Lord God of Hosts and make mention of His righteousness, and His only. Samuel Dodge rejoiced in the God of his salvation. Samuel Gates and Henry Baker are converted and several more.

Susy Lynds, of Onslow, about twelve years old, in writing to Jos. Dimock, after he had been in a revival in that town, says:

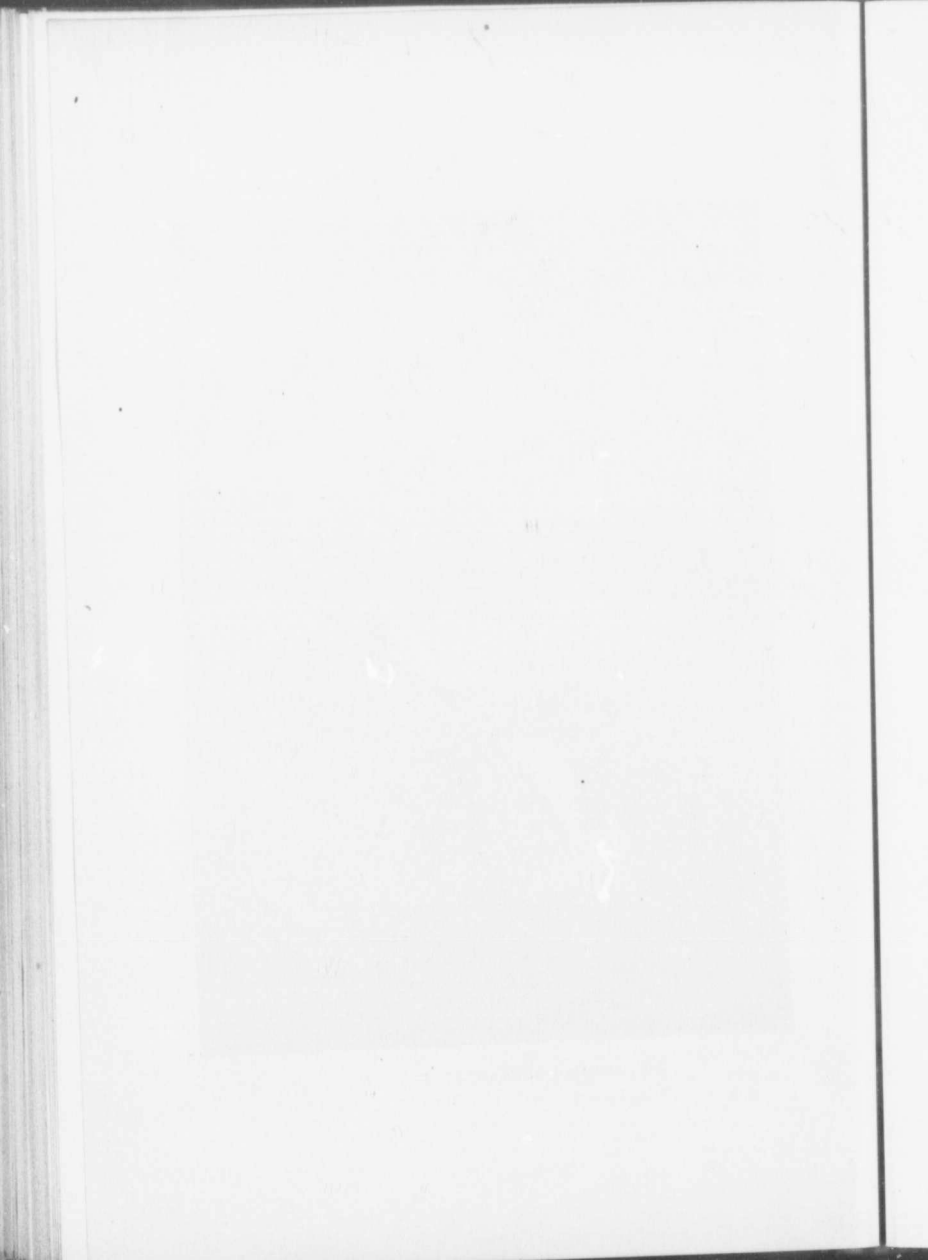
My dear brothers and sisters are still in the gall of bitterness and the bond of iniquity. O pray for their conversion and not for them only but for the whole world.

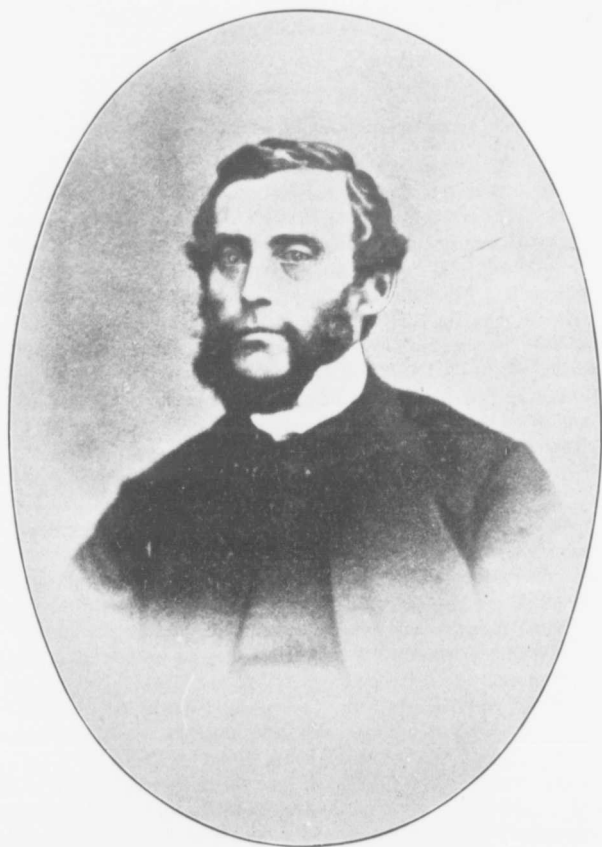
Mr. Dimock in writing to a friend about this revival said:

Sometimes I stand and look on the young Christians, particularly children, that cry, ‘Hosanna to the Son of David,’ till it melts my heart and eyes into tears of joy. O dear brother, rejoice with me. Methinks you are ready to join with me and say, ‘I thank Thee O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight.’



REV. EDMUND A. CRAWLEY, D.D., D.C.L.





REV. CHARLES SPURDEN, D.D.

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## CHAPTER V

### THE EPISCOPALIANS FROM 1713 TO 1800

WHETHER intended or not, the labors of the several denominations of Christians on the same ground must be to a certain extent co-operative and common to all of them. To divide the total results, and apportion to each one the amount it has accomplished, is possible to the Head of the church alone. The histories of denominations can, therefore, never be definite, full and wholly correct. In any attempt to write the history of a single denomination, the true course is to recognize the numbers and work of all, giving, of course, a fuller account and the details of the labors of the one whose history is sought to be written. A history, therefore, of the introduction and progress of Baptist principles in the Maritime Provinces, in which the presence and labors of other Christian bodies are ignored, would be exaggerated, distorted and misleading.

Before Nova Scotia was ceded to the English in 1713, Episcopal clergymen had been sent to its shores; and had done religious work at the military stations held by the British Government.

As early as 1707, Colonel Nicholson recommended the S. P. G. to send missionaries to Nova Scotia. After the treaty of Utrecht, in 1713, the Society supported chaplains at the military posts in the Province, who labored not only for the soldiers, but also for the civilians settled about these forts. As early as 1727, the Rev. Richard Watts was at Annapolis. In response to a petition from the people of Canseau, the S. P. G., in 1729, sent them the Rev. James Pedan, who remained with them until 1743. There was a fort at that place manned by a few soldiers.

Among the colonists who came in 1749 with General Cornwallis to found Halifax were two ministers sent by the S. P. G.—the Rev. William Tutty and the Rev. William Aynwell, also Mr. Hals-

head, a schoolmaster. The Rev. J. B. Moreau and the Rev. Paulus Brazilius were sent to the German, English and French at Lunenburg.

The Rev. Thomas Wood, one of the pioneer missionaries, began his work in 1762; he travelled extensively both in the eastern and western parts of the Province. He was a self-sacrificing, liberal-minded minister of the gospel. Everywhere he went, he was welcomed by the people. He took a great interest in the Indians. By the assistance of some papers left by Mr. Maillard, a pioneer Roman Catholic priest, he so far learned the language of the Indians as to translate and publish a Micmac grammar and dictionary, also some parts of the Scriptures and the prayer book. He was of great service to the government in securing the sympathies and loyalty of the Indians after the fall of Quebec. His missionary tours extended up the St. John river, where he preached to two hundred people opposed to the Church of England. They were supplied at the time with preaching by a Congregationalist minister, Mr. Wood died at Annapolis in 1778, two years after Mr. Alline's ministry began.

The Rev. J. Eagleson, another Episcopal clergyman, came to the Province about 1770. He first settled in Cornwallis and afterwards in Cumberland. He reported that there were eleven hundred people in that county who had no clergyman or teacher of any sort. In 1778 some revolutionary invaders took him prisoner, but he escaped and returned to his field of labor. The Rev. William Ellis was at Windsor from 1776 to 1779. The Rev. John Breynton officiated at St. Paul's, Halifax. The Rev. Joseph Bennet was engaged during this period, partly as an itinerant, and partly as a stationed laborer. He preached at Cornwallis, Horton, Falmouth and Newport. He reported the arrival of a dissenting minister in Cornwallis, but that harmony and good will abounded.

Before the coming of the Loyalists and the large addition made thereby to the staff of Episcopal ministers, much work had been done by this body of Christians. The success in their labors, as indicated by the returns made by the clergymen to the society em-



ploying them, was as follows: In 1772 there were twelve communicants at Cornwallis, twenty at Windsor, nine at Newport, and seven at Falmouth. In 1763 Mr. Bennet reported eighteen communicants at Newport, Falmouth, Horton and Cornwallis. In 1771 a chapel was built at Windsor, in 1773 another at Cornwallis. In 1783 the House of Assembly granted four hundred dollars to build an Episcopal chapel at Falmouth. In 1776 Rev. Mr. Ellis reported ninety communicants in Newport, Horton, Falmouth and Cornwallis. The two thousand people on this field were said to be favorable to the Church of England. In 1776 Rev. Thomas Wood found eight hundred people at Granville who had no organized church or minister of any name. It was at this time that the Newlight meeting house in that place became the property of the Episcopalians.

The clergymen of the Church of England, just before the coming of the Loyalists, were the Rev. John Breynton, D. D., rector of St. Paul's at Halifax, Rev. Peter De la Roche at Lunenburg, Rev. John Eagleson at Fort Cumberland, Rev. William Ellis at Windsor, Rev. Mather Byles, Jr., chaplain to the army at Halifax, Rev. Joseph Bennet, broken down in health, at Windsor, and Rev. Theophilus Desbrisay in Prince Edward Island.

The foregoing facts indicate the strength and progress of the Episcopal church in the Maritime Provinces to the year 1783.

All denominations of Christians are much indebted to these missionaries for their efficient services in the various departments of life; and especially for the good work accomplished in establishing Christian schools which were connected with their churches in various parts of the country. In work of this kind, they prepared the way for other denominations.

The coming to Nova Scotia between 1776 and 1783 of twenty thousand Loyalists made an epoch in its history. The population of the Province was thereby more than doubled. Those who came were all imbued with loyalty to the crown, and detestation of those who had carried the war to a successful issue. It was not the disloyalty of their compatriots and their own extreme devotion to the English Government alone, which caused these strong preju-

dices to settle in their hearts. During the war, and especially at its close, passion ruled in the councils of the conquerors; and injustice, hardship and cruelties were endured by the Loyalists, begetting in them great bitterness of spirit. Most of those who proved loyal were members of the Church of England. Before the rebellion broke out, there was a lack of harmony between the Episcopalians and the Puritans of New England, and between Episcopalians and dissenters in the other English colonies. The Loyalists therefore brought with them strong antipathies against those whom they regarded as rebels.

On arriving in this country they found the Puritans, who were in the majority outside of Halifax, cherishing suppressed sympathy with the victorious revolutionists. This increased the mutual aversion of the two parties, and caused rivalry and discord in the spheres of both religion and politics. Many years passed before the old and new settlers worked together harmoniously in developing the rich resources of the country, and in moulding its political institutions.

Rev. Charles Inglis, one of the Loyalists, was ordained bishop of what is now the Dominion of Canada. He was born in Ireland in 1734. For three generations his ancestors had been ministers of the Established Church. In early life he emigrated to the American colonies. At first he taught school; and was afterwards appointed by the S. P. G. a missionary in Delaware. In 1764, he was made assistant rector of Trinity Church, New York. In 1778, Oxford conferred on him the degree of Doctor in Divinity. He was a staunch Loyalist, and, with the score of clergymen of his own faith, fled to Nova Scotia at the close of the revolutionary war.

He brought with him a large experience, and was well qualified to shepherd the Episcopal flock in its scattered and unsettled state. His superior talents and skill were acknowledged in his appointment to the highest office in the church. His large experience in the new world, previous to his coming to Nova Scotia, gave him an advantage over his fellow-clergymen of that day, and qualified him for the work of organizing the Church of England in Ontario, Quebec, and the Maritime Provinces.

No time was lost in the matter of founding institutions of learning. Windsor, in Nova Scotia, and Fredericton, in New Brunswick, were the places selected for these schools. In 1788 an academy was established at Windsor, to which a college was soon added. Another college was founded at Fredericton. The imperial and provincial governments, and a number of religious societies in England contributed the funds to erect suitable buildings and to support these institutions. In 1792 the British Government voted £4,000 sterling for the building at Windsor, and in 1802 another £1,000, with a promise of further assistance. Lands as well as money were given by the Provincial Governments for establishing and supporting these institutions. In 1803 the Governors of King's College enacted laws, requiring students before graduating to subscribe to the Thirty-nine Articles of the Church of England. To the credit of Bishop Inglis, it should be said that he opposed this action of the Governors. Having had a large experience in the new world, he had so far risen above Episcopal exclusiveness as to offer a strong opposition to this measure. He said that it would be an injustice to the dissenters, who composed four-fifths of the population of Nova Scotia; and it would be an injustice especially to the dissenters in the neighborhood of the college, east and west of Windsor, where they composed a large majority of the people. It would give good grounds for dissatisfaction. But Judge Croke, of Halifax, a member of the Board of Governors, was of a different mind. He was a man of talent and learning, who had been sent by the British Government to Halifax to try admiralty cases, which were numerous both during and after the revolutionary war. He opposed the bishop's views. His opinions prevailed, and the Oxford rules were adopted. Three years after this, through the bishop's influence, these regulations were modified; but the modifications were vetoed by the Archbishop of Canterbury, the patron of the College.

The Episcopalians of that time did not fail to appreciate their opportunities for taking a foremost place in this new country, in both educational and religious work. The S. P. G. was zealous in sustaining its missionaries. Men were found willing to undertake the

labors of pioneers, difficult as these labors were. Schoolmasters, too, were ready to accompany the ministers, and give the blessings of a Christian education to the children on the mission fields. The colonial and imperial governments, by gifts of money and lands, helped on the work of these zealous pioneers.

Many of these Loyalists were learned and cultured. They had been foremost in the state, the church, the army, and the judiciary of the revolted colonies; and, therefore, had had valuable training in these departments of life, and were prepared to take the lead in founding and developing colonial institutions. They gave to the Province what other countries in the early days of their history are not likely to have—a high intellectual and social standing. Great was the loss to the country from which they were expelled—great was the gain to the country to which they came. In their native land the foundations of society had been unsettled, and the work of more than a century largely laid in ruins. The struggle, however, through which they had passed, brought into action their latent energies, made them strong, resolute and practical. As scene after scene of the prolonged tragedy was passed, they heroically met the demands of each occasion. Men and women more self-reliant, more determined and courageous, never before or since began life in a new country. Behind them were homes and fortunes destroyed or confiscated; before them were poverty and a wilderness in a rigorous, winter climate. They were not all hale and strong. Among them were the aged, the sick and many helpless children. They gathered what they could out of the wrecks of their fortunes, and, with Spartan courage, turned their faces and their hearts to “the loyal north.” Thousands of them came at unfavourable seasons of the year. Their sufferings were therefore extreme. For lack of proper shelter many fell sick and died. Five thousand of these Loyalists founded the town of Shelburne. Large numbers settled at the mouth of the St. John River, and laid the foundation of the city of St. John. Others settled in various parts of the Maritime Provinces.

Although there had been representative government in Nova Scotia since 1758, yet the arrival of the Loyalists gave Nova Scotia an uplift which will be felt throughout her entire history. The year after the close of the war, New Brunswick was erected into a Province. There was ample material from the first to give that Province an efficient government. All the departments were filled with men of culture and experience.

Episcopacy was dominant in Halifax, St. John and Fredericton. The public offices were mostly filled by men of this faith, who believed it to be their inalienable right to hold all such positions. As the S. P. G. had withdrawn all assistance from its missionaries laboring in the revolted colonies, it was able to enlarge its gifts for sustaining clergymen in the Maritime Provinces. These missionaries were active and aggressive. As the inhabitants were generally inadequately supplied with ministers, the Episcopal clergymen regarded the people of all beliefs as under their care.

The Lieutenant-Governor and the officers of the army and navy were ever ready to use their influence to advance the interests of the Episcopal Church.

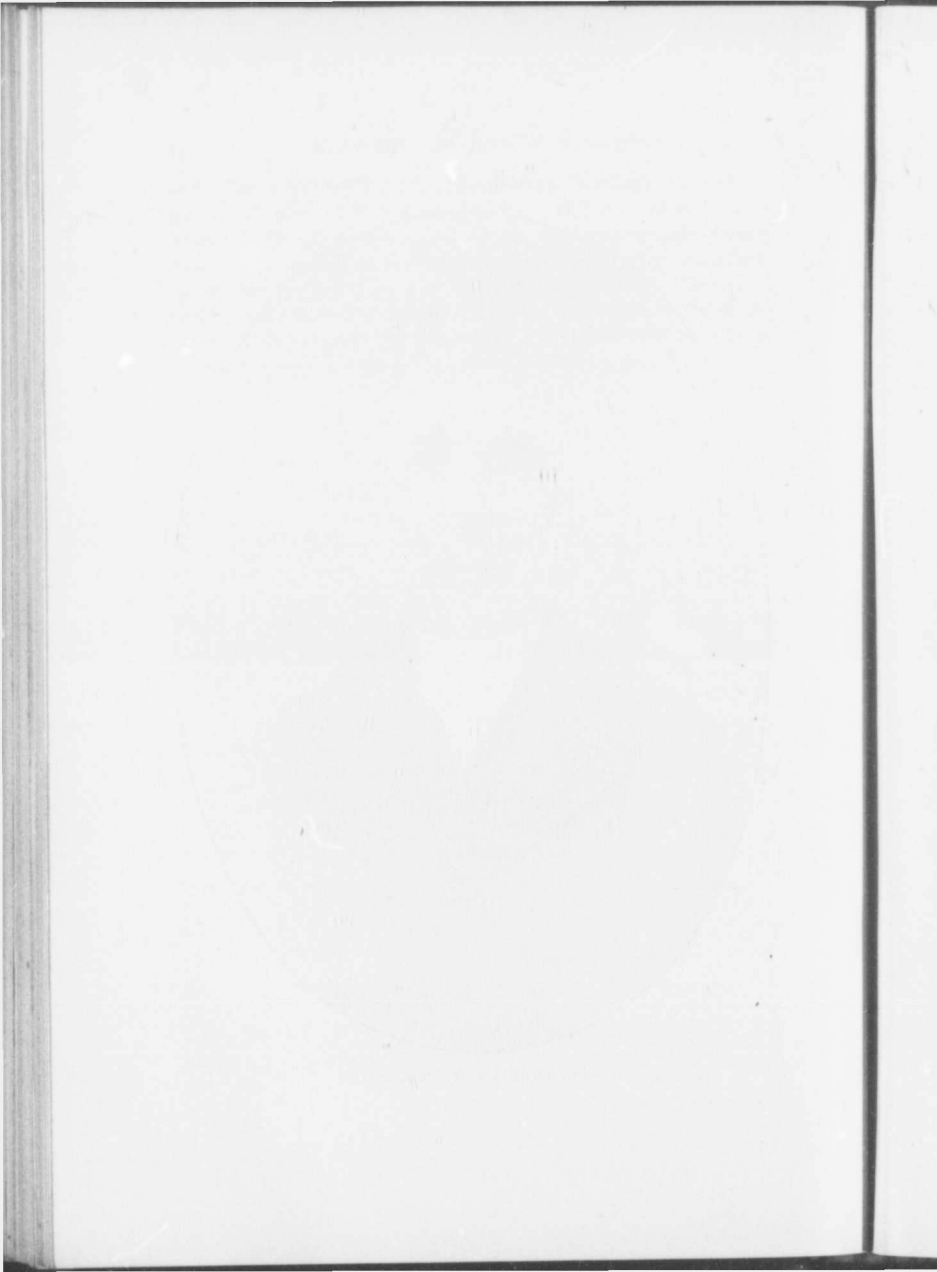
In 1793 the Episcopal ministers in the Maritime Provinces were Rev. Robert Stanzer, rector of St. Paul's, Halifax; Bernard Houseal, missionary to the Germans in Halifax; George Wright, Master of the Academy at Windsor; Joshua W. Weeks, missionary at Preston; William Cochran, President of the College at Windsor, officiating at Falmouth; William Twining, located at Cornwallis and Horton; John Wiswell, at Wilmot and Aylesford; Archibald P. Inglis at Granville; Jacob Bailey at Annapolis; Roger Viets at Digby; Richard Money at Lunenburg; Thomas Schrieve at Parrsborough; Edward Willoughby at Cumberland; William Ellis at Windsor; Peter De la Roche at Guysborough; John Rowland at Shelburne; David Ormonde at Yarmouth, Argyle and Barrington; and Renna Cosset at Sydney, Cape Breton.

This makes eighteen ministers for Nova Scotia who drew nearly all their support from England. In New Brunswick there were Samuel Andrews, at St. Andrew's; Oliver Arnold, at Sussex Vale; John Beardsley, at Maugerville; Dr. Mather Byles,

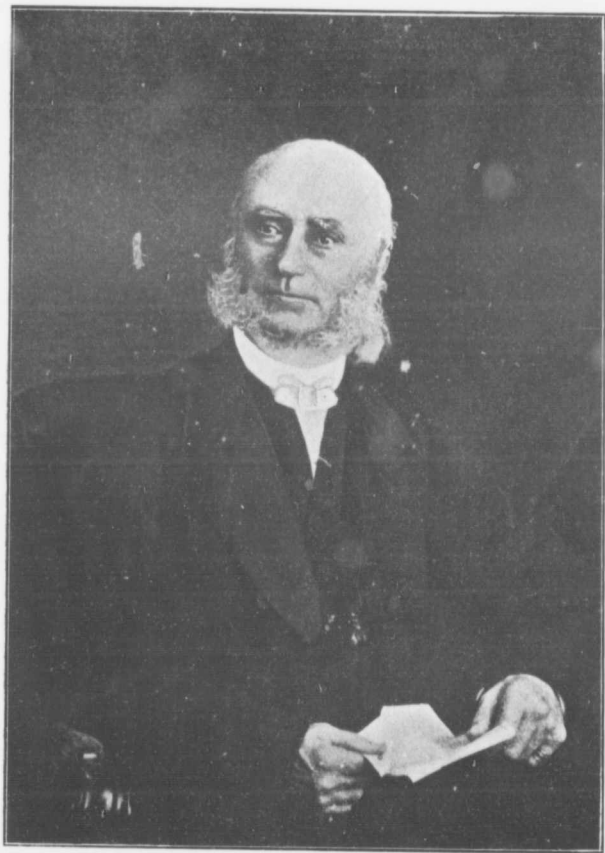
at St. John; Richard Clarke, at Gagetown; Dr. Cook, at Fredericton; F. Dibblee, at Woodstock; W. Price, at Nashwaak and James Scovil, at Kingston—ten in all. With these twenty-eight clergymen, besides a number of schoolmasters who were lay preachers, the outlook for the Episcopalians was most cheering. They were located at the most important places in the Provinces; and like the Presbyterians, enjoyed the advantage of bringing with them from the old country accepted articles of faith and forms of worship.



REV. CHARLES TUPPER, D.D.







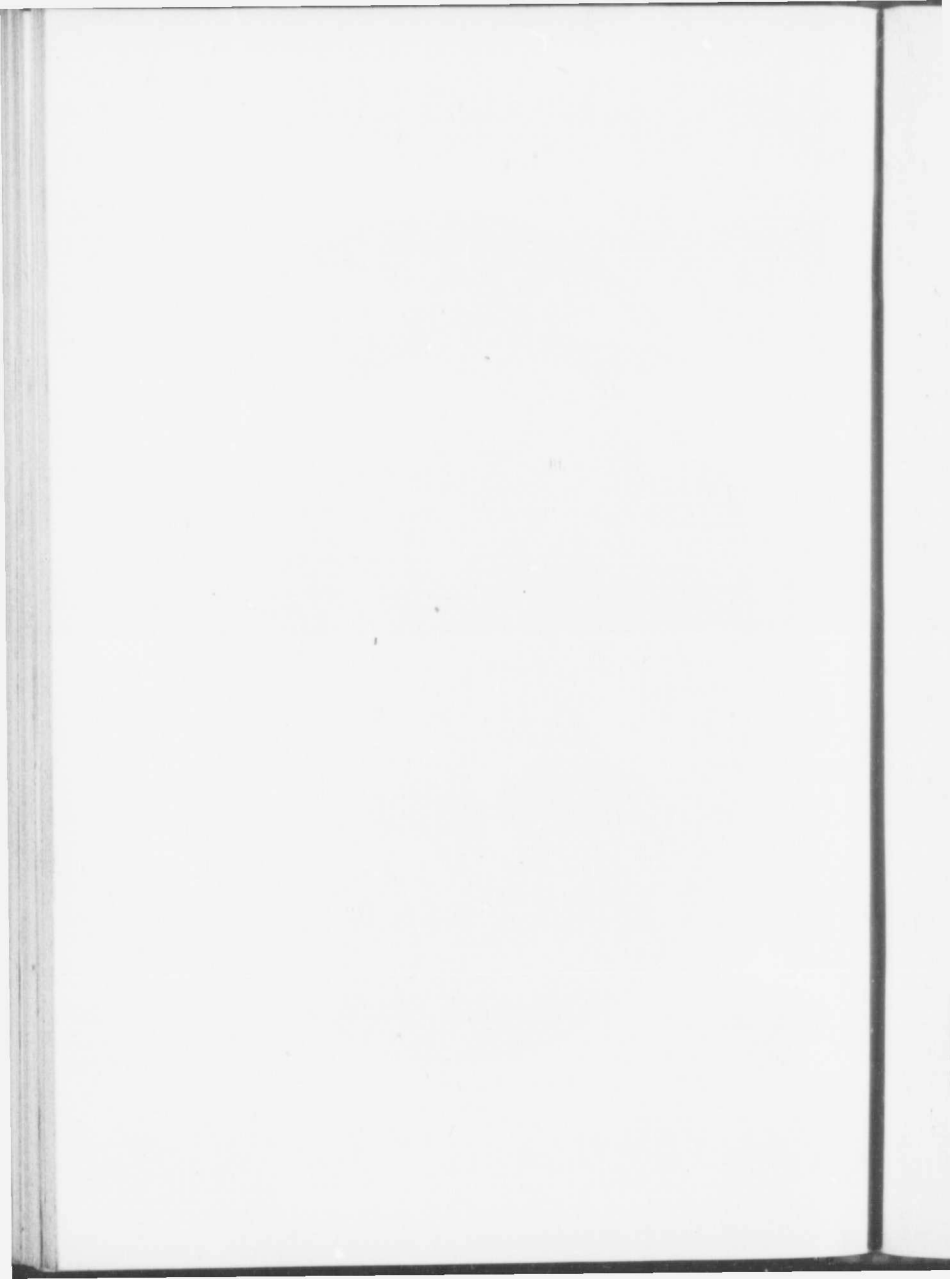
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THE UNIVERSITY OF CHICAGO



REV. S. T. RAND, D.D., LL.D.



## CHAPTER VI

### THE PRESBYTERIANS AND THEIR LABORS IN THE MARITIME PROVINCES UNTIL 1800

THE Presbyterians who emigrated to Nova Scotia came chiefly from Scotland and Ireland. The larger part of these immigrants took up lands and settled to the eastward of Halifax. Unlike the Methodist, Baptist and Newlight evangelists, their ministers did not adopt an aggressive policy. The Presbyterians living west of Halifax were a small minority among other denominations. Those who in the old country had seceded from the Established Church of Scotland, sympathized to some extent with the evangelists, and in that measure came under their power. The members, however, of the State Church had more affinity with the Episcopalians. Among the seceders there was a good degree of spiritual life; but the adherents of the Established Church were regarded as formal and unspiritual in their lives.

The first minister of this denomination who labored in Nova Scotia was the Rev. James Lyon, who came from New Jersey in 1764, and settled in Colchester county. He preached at Truro, Onslow, and other places adjacent. In 1766 the Rev. James Murdock came from the North of Ireland, and for a time preached at Halifax. After this he made Horton the centre of his missionary labors. He was drowned in the Musquodoboit River in 1799.

As early as 1779 the Scotch had formed small settlements at several points on Prince Edward Island. In 1774 Cape Breton had a population of about 1200, two-thirds of whom were Roman Catholics, and the most of the remainder Presbyterians. Large grants of land in Pictou county were given to some speculators in Philadelphia. A small vessel, called the Hope, brought six families from that city who settled in Pictou in 1767. They entered the

harbor of Pictou on the tenth of June. In 1772, the ship *Hector*, from Scotland, brought to Pictou thirty families, mostly Highlanders. Eighteen died on the passage. They arrived on the fifteenth of September. These colonists endured untold hardships. There were small settlements in 1781 along the Atlantic coast—at Yarmouth, Barrington, Ragged Islands, Liverpool, Mahone Bay, Lunenburg, Chester and Canseau. People attracted by the good fisheries at these points, had at an early period come from Cape Cod and other sea coast settlements in New England, and here made for themselves permanent homes. After the expulsion of the Acadian French their numbers were largely increased. Alexander McNutt brought from the north of Ireland some families who settled in the neighborhood of Shelburne. He also induced a large number of people of Pennsylvania and the north of Ireland to settle at Truro, Onslow and Londonderry. A few Huguenots settled at Tatamagouche and adjacent places. In 1783 James Murdock was at Horton and its neighbourhood, David Smith at Londonderry, and Daniel Cock at Truro.

In 1804 there were ten thoroughly educated Presbyterian Ministers in the Maritime Provinces: James McGregor, D. D., and Thomas McCulloch, D. D. The latter came from Scotland in 1803. Archibald Gray, a graduate of Aberdeen, was pastor of St. Matthew's Church, at Halifax. Dr. McGregor, Duncan Ross, and Dr. McCulloch were on the Pictou field. Bruin Romcas Comingoe was from Leewarden, Holland. He labored in Lunenburg from the date of his ordination in 1770, till 1820, when he died, aged ninety-six years. In 1769 Daniel Cock came from Greenock and settled in Truro in 1770. The people bound themselves to pay him £60 a year for the first two years, £70 for the next two, and £80 for the remainder of the time he might remain among them. It was to be half in cash and half in produce. He remained at his post until he died in 1805, aged 88 years. Daniel Smith arrived in Nova Scotia from Scotland in 1771, and settled at Londonderry, where he remained until his death, at which time he was 62 years old. Hugh Graham came over from Scotland in 1785, and settled at Cornwallis. He labored also in the Stewiacke and

Musquodoboit Valleys. He died in 1829, aged 74 years. James McGregor emigrated from Scotland to Pictou in 1786. He became the pastor of the Scotch people who had settled in that part of the Province. George Gilmore was a Loyalist. He settled in Nova Scotia in 1784, and labored at Horton until his death in 1811, aged 96 years. Hugh Graham left Cornwallis in 1800 for Upper Stewiacke and Musquodoboit. James Munro preached at Onslow. John Waddell was assistant of Daniel Cock, at Truro. Matthew Dripps, who acted for some years as an evangelist, travelling with an Indian as guide, in New Brunswick and Quebec. He settled in 1805 at Shelburne. Mr. Gray and Mr. Gilmore belonged to the Established Church of Scotland.

These men were located in central places, and were well qualified to lead their people in this new country. Through their labors the Presbyterians of Nova Scotia were enabled to enjoy the advantages of the learning and devotion of the Presbyterians of Scotland.

A Presbytery was organized at Truro in 1776. Some of the ministers whose names are given above were members of it. Another Presbytery was organized at Pictou in 1795. The one at Truro was known as the Burgher, and the one at Pictou as the Anti-Burgher Presbytery. The Anti-Burgher Presbyterians in Scotland refused to take the oath as citizens, because as they interpreted the oath it approved of the Church of Scotland. The Burghers regarded the oath as simply an abjuration of Romanism. This caused a division among them, which was perpetuated in the new world.

Rev. Mr. McGregor withdrew from the Presbytery at Truro, and united with that afterwards formed at Pictou.

The Presbytery at Pictou consisted of three Anti-Burgher ministers, and seven elders. The ministers were James McGregor, Duncan Ross and John Brown. They depended for their support on the voluntary contributions of the people. Mr. McGregor preached in both Gaelic and English. He travelled extensively as a missionary, both in the eastern part of Nova Scotia and in New Brunswick. He died about 1832, after having labored in the ministry 45 years.

The Rev. Mr. Ross and Rev. Mr. Brown came to Nova Scotia in 1795. Mr. Ross settled at West River, Pictou County. There he died in the 65th year of his age. Mr. Brown was pastor at Londonderry for over 50 years. He was 82 years old at his death. In 1817 a union was effected between the Presbyteries of Truro and Pictou, which included some ministers of the Established Church of Scotland. This union was called the Presbyterian Church of Nova Scotia; and consisted of the Presbyteries of Pictou, Truro and Halifax. There were nineteen ministers in the union when it was formed. Rev. Mr. Comingoe and Dr. Gray of Halifax did not unite with it.

In 1817 two ministers of the Established Church of Scotland arrived in the Maritime Provinces—The Rev. Dr. George Burns and the Rev. Donald A. Fraser. Mr. Fraser settled in Nova Scotia and Dr. Burns in New Brunswick. Neither of them united with the Synod.

Most of the seceding Presbyterian ministers preached the way of life clearly, and hailed with pleasure evidences of conversion; but their customs and methods repressed such public expressions as were common among Baptists, Methodists and Newlights. The work among Presbyterians can be seen in an account of the labors of Dr. McGregor, given by the Rev. Dr. Patterson of New Glasgow, who wrote the life of this eminent servant of God.

Dr. McGregor stands in the same relation to the Presbyterians that William Black does to the Methodists, and Edward Manning does to the Baptists. His father, an Anti-burgher, possessed the material for making a martyr as fearless and heroic as the Apostle Paul. The training of his son James was attended by much self-sacrifice. Like multitudes of poor Scotch boys, he found his way to the University. The appeals from the log-hut dwellers in Pictou, Nova Scotia, touched his heart. He came in 1786 to Halifax, and travelled on horseback through the woods to Truro and Pictou. He was cultured, learned and prepared for his duties among the people in this new country. He found but slim use in his Pictou parish for his powdered wig, kid gloves and broadcloth. His soul was cheered by finding two ministers at Truro and Onslow. His



tongue was alike ready for Gaelic and English, and he found use for both these languages. His gifts were of the extraordinary type. The poetic element, strong in his nature, flavoured all his speech. He published in Gaelic some poems of his own production which were said to be very good. Tall and wiry, eyes and hair black, dauntless and daring, he soon gained an almost unlimited influence over the people in their rude homes. He so identified himself with them, that his life was poured into their life. Like the other ministers of that day, he practised self-effacement and endured many hardships. He saw clearly what his people needed, and he labored patiently and persistently for their welfare. Messrs. Murdoch, Cock and Smith had come to the Province before him, but they were men of moderate abilities and no one of them could take the place of a leader.

As somewhat full accounts have been given of the labors of the Congregationalist and Episcopal ministers, it now seems necessary, in order to a clear and comprehensive knowledge of the religious work done in this country in the eighteenth century, to give a similar recital of the labors of the Presbyterian ministers in the same period. At least the doings of one of the leading ministers of that body should be passed under review.

A quotation from Dr. Patterson's life of Dr. McGregor will be sufficient for this purpose :

His visitations were conducted in the following manner: After the usual salutations he lost no time in proceeding to the object of his visit. He commenced by asking each member of the household, beginning at the head of the family and proceeding to the youngest, whether they observed the duty of secret prayer. He next asked the head of the family whether he discharged family worship. The various answers to the questions led to corresponding answers and exhortations. He then commenced with the husband and started some subject of religion and put such questions as might best serve to elicit his state of mind. He then engaged him in conversation and tendered such advice, encouragement or warning as his case seemed to require. He did the same with the wife and with each member of the family around to the youngest child, to whom he put a few questions and spoke a few kindly words. Thus his visitation was a direct religious conversation with every individual and an earnest pressing home upon each of religious things. The whole was concluded by an affectionate, fervent prayer. On Sabbath, intimation was given that all the families within a certain distance would meet on a particular day named. After

prayer he commenced with one family, usually that in whose dwelling they were assembled. Commonly some question of the Shorter Catechism was chosen as the basis of instruction. Perhaps justification was the theme, and then the father was examined on some point in the question, such as the meaning of justification or the condemnation of all men by nature and the impossibility of being justified by our own doings. Then he turned to the mother and proceeded to elucidate, by means of questions to her, another point in the question; and so with the other members of the family in order, with the exception of the very young children. The next family was dealt with in a similar manner and so on till he had gone over them all. And now the signal was given, 'You young children come around me,' and immediately there is a pattering of little feet, and a rush forward of the juvenile part of the audience. Glistening eyes show the eagerness of many a little heart to show how he has 'learned his questions,' and his anxiety to gain an approving word from 'the minister.' Some questions suited to their capacity are put to each. Those who have answered will receive their due meed of approbation, while others are encouraged to do better next time, and all receive a kindly exhortation.

The dispensation of the Supper was the occasion for the gathering of multitudes, like the children of Israel assembling in Jerusalem to their solemn feasts. Not only did persons come from all parts of the County of Pictou and from the various settlements in Colchester, but numbers travelled from Nine Mile River, Kennetcook and other places in the County of Hants, at a distance of at least eighty miles, and in later years some came from Prince Edward Island. The houses and barns of those who lived within reasonable distance of the place were freely opened for the reception of strangers and sometimes both would be well filled. In preparation for such assemblings we have heard of those who were in somewhat better circumstances baking bread by barrels, but the poorer were equally ready with the wealthy to provide as they were able for the entertainment of strangers.

The spot selected for the observance of the ordinance was an interval under the shade of a high bank on the west side of Middle River. Here a tent was pitched for the minister. The multitudes sat or reclined upon the green grass of the interval or under the leafy shade of the trees on the bank facing the minister. Thursday was the first day of "holy convocation," it being called the day of humiliation or fasting. Two sermons, one in English and one in Gaelic, were preached on this day. The remaining part of the day was spent with the solemnity of the Sabbath, being devoted to such secret and family exercises as were suitable to such a day.

But the Highlander's Friday was called the day of the men—a day for private religious meetings, conducted by the elders, catechists or more experienced Christians, similar to what is called in the United States and other places conference meetings. Prayer, praise, mutual exhortation, remarks on the subject specially selected for consideration, or as it was commonly called the question (which however involved marks of grace) formed the exercises of the

day. Saturday was the preparation day. Then came the Sabbath. By companies the communicants took their places at the communion table in the open air. The elements were passed along from one to another to the foot of the table, the elders attending while the minister continued his exhortation. When the address was concluded, the minister dismissed them from the table with such words as the following :—"Go then from the table of the Lord, singing His praises, and may the God of peace be with you." Then came the evening sermon and the whole concluded with prayer and praise. These services often occupied most of the day.

In addition to the Presbyterians who came from Scotland to Pictou, and from Ireland to Truro, Londonderry and Shelburne, some Loyalists belonged to that body. This made a demand on the Church of Scotland and the other sections of the Presbyterian church for ministerial help. The Rev. Mr. Fraser, who had been a chaplain in the army, settled at Shelburne over the Presbyterians in that place. Some of his charge were Loyalists. In 1783 Rev. Thomas Russell of the Established Church of Scotland was called to St. Matthew's Church, Halifax. After three years' service, because of the disagreement in his congregation between the Presbyterians and Congregationalists, he resigned and was succeeded by the Rev. Andrew Brown, who, after eight years, returned to Scotland and became professor of Rhetoric and *Belles Lettres* in the University of Edinburgh. The Rev. Andrew Gray was his successor. He remained till his death in 1826.

Soon after Halifax was founded, and more particularly after the expulsion of the Acadian French, New England Puritans came to Halifax and settled in the city. When St. Matthew's Church was organized it was composed of Congregationalists and Presbyterians, the former being in the majority. They at first had a Congregational pastor—the Rev. Aaron Cleveland. But in process of time the Presbyterians were found to be in the majority, and the church became Presbyterian.

In the early years of the nineteenth century the Presbyterians had twenty-six ministers in the Maritime Provinces. By this time they were well organized, and prepared for extensive and successful work.

## CHAPTER VII

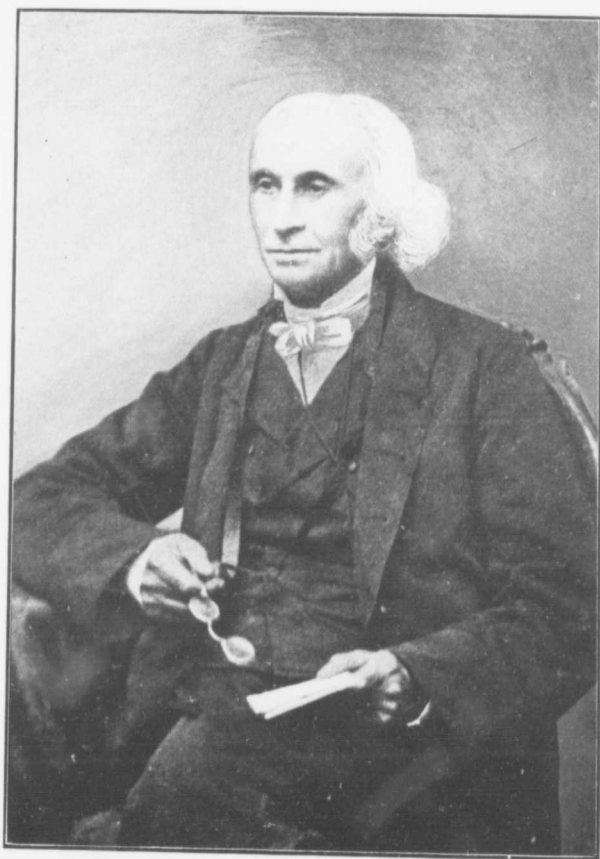
### THE METHODISTS FROM THE TIME THEY COMMENCED WORK IN THE MARITIME PROVINCES UNTIL THE END OF THE EIGHTEENTH CENTURY

It has been seen in an earlier chapter that the settlers who came to Nova Scotia to re-people the country after the expulsion of the French, were chiefly of "the standing order" of Congregationalists.

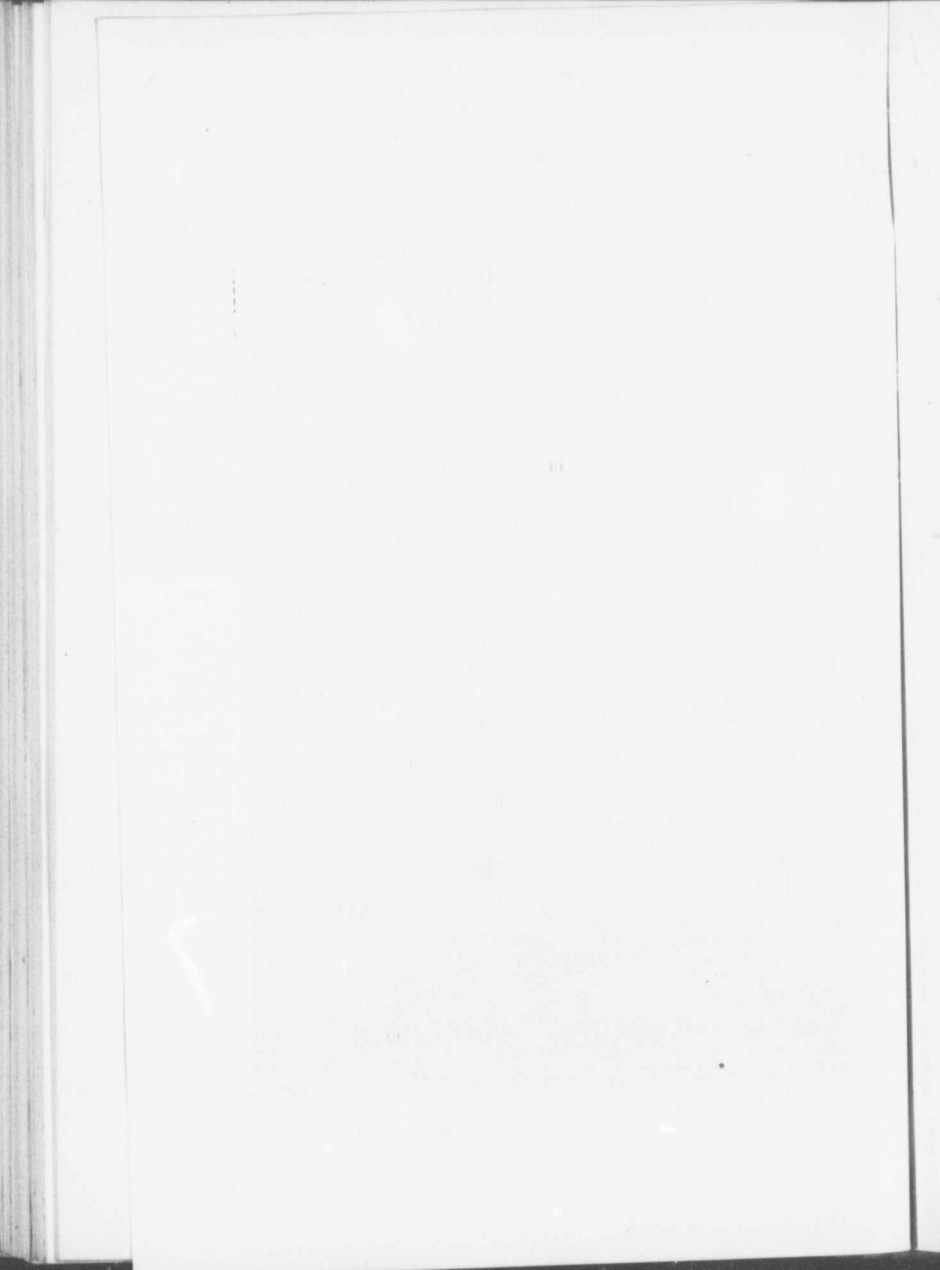
William Black, when he was about fifteen years old, came with his father's family from the north of England to Amherst, Nova Scotia. His parents were Methodists. Like most of the young men of his day, his early life was spent in a worldly, careless manner. The family, before leaving the old country, had come under the influence of the revival conducted by the Wesleys. When William was about twenty years old, a work of grace, like the revivals in which Henry Alline and Thomas Handly Chipman had been converted, began in Amherst. In the early stages of this awakening, this young man was convicted, and at length gave his heart to God. Like many others in that day, Mr. Black remained a long time in gloom and agony of spirit. But returning one night from a meeting, he said it was impressed upon his mind, that "the curse of God hangs over prayerless families. If God is not worshipped in your family, this is your sin."

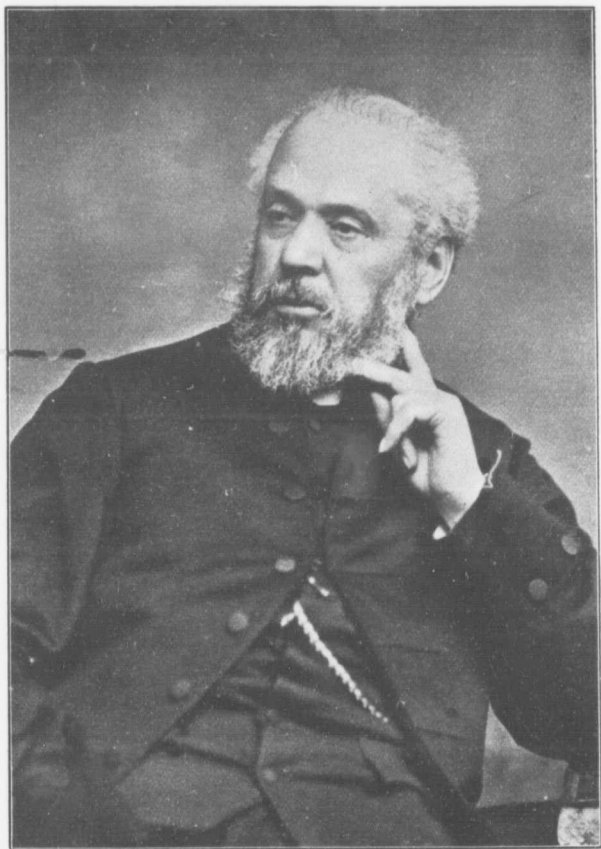
At a religious service subsequent to this, he said :

I felt hard and stupid. If a tear could have saved my soul, I could not shed it. I thought therefore surely I am one of the vilest wretches on earth. I know I am a child of wrath and an heir of hell, and, should I die, I am undone for ever; and yet I cannot shed a tear. . . . Formerly I longed to feel my sins a great burden, and prayed that my distress might be increased. I seemed greedy of sorrow and to shed tears afforded some relief. But now the scene is changed. My sins were a burthen, intolerable to be borne. I was weary of life. I saw myself justly condemned and said within myself, I wish I



HON. J. W. JOHNSTONE, SENR.





J. W. JOHNSTONE, JR., D.C.L. (JUDGE).







MISS AMY IOHNSTONE.

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was dead. If it please God to save, it is infinite mercy, if he damns me, be it so, it is righteous and just. I cannot help myself. . . . My distress was great. I thought if I were in hell I could not be much more miserable than I was. . . . Soon after the extremity of my distress went off; and I remained for two days under a heavy sort of melancholy. All the time I felt an awful sense of God and of my lost condition without help from heaven.

Of a certain meeting in Amherst he says :

We continued singing and praying about two hours, when it pleased the Lord to reveal his suitableness, ability and willingness to save me, so that I could cast my soul upon him with 'I am thine and thou art mine.' . . . Instantly my burden dropped off, my guilt was washed away, my condemnation was removed, a sweet peace and gladness were diffused abroad in my soul; my mourning was turned into joy; and my countenance, like Hannah's, told my deliverance. It was no more heavy. After returning public thanks, I went home praising God.

Coincident with their conversion, there was a call from God to Henry Alline and William Black to preach the gospel—a call distinct and emphatic. The response in each case was "Here am I, send me. Lord, I will go. I will go."

The phenomena in these revivals in Nova Scotia were not confined to this country, nor to the time in which they occurred. Manifestations similar to those described by these evangelists appeared as early as 1730, under the preaching of the Tennants and Dr. Jonathan Edwards, as they did afterwards under the preaching of George Whitefield. In the revival conducted by President Edwards, at Northampton, there were physical as well as spiritual phenomena, which astonished the beholders, and could not be accounted for except as the effect of supernatural causes. Of these unusual manifestations President Edwards says :

Effects on the body did not begin now in this wonderful season, that they should be owing to the influence and example of the times, but about seven years ago, and began in a much higher degree and with greater frequency near three years ago, when there was no such enthusiastic season as may account for this, but it was a very dead time through the land. They arose from no distemper caught from Mr. Whitefield or Mr. Tennant, because they began before either of them came into the country. They began as I said near three years ago in a great increase upon an extraordinary self dedication, and renunciation of the world and resignation of all to God made in a great view of God's excellency and high exercises of love to Him, and rest and joy in Him, since which time they have been very frequent. They began in a yet higher degree and greater

frequency about a year and a half ago, upon another new resignation of all to God with a greater frequency and delight of soul, since which time the body has been often fainting with the love of Christ, and often great agitations of body, and an unavoidable leaping for joy; and the soul dwelling almost as if it were without interruption in a kind of paradise, and very often in high transports disposed to speak of these great and glorious things of God and Christ and the eternal things in view, to others that are present in a most earnest manner and with a loud voice, so that it is next to impossible to avoid it; these effects on the body not arising from any bodily disease or weakness, the most distinguished of all having been in a good state of health.

In the accounts given above may be seen the nature of the religious exercises both of the preachers and their converts. Such experiences produced radical changes which marked the beginning of reformed lives. These awakenings were usually called "reformatations." In the Maritime Provinces each one had a special designation. The first was known as "the great reformation under Henry Alline."

The conversion of Mr. Black, who became the founder of Methodism in the Maritime Provinces, and who was ever a zealous defender of the Arminian view of revelation, like that of Alline, Manning and the two Chipmans, is an illustration of a highly tempered Calvinism. They were all alike convinced of their utter helplessness, and of their dependence upon the sovereign work of the Holy Spirit for their conviction of sin, their regeneration and indeed for their entire salvation. When Christ, through faith, was received as their Saviour, their deliverance was joyfully ascribed alone to His grace and mercy. In the fervent preaching of the gospel, in the manner of conducting public worship, and in warm and demonstrative brotherly love, no denomination came so close to the Newlights and Baptists as did the Methodists. Although differing from both in some of their doctrines, especially in those of election and of the final perseverance of the saints, yet they maintained with them a good degree of harmony and fellowship. The trend of the work of these three bodies was strongly in the direction of evangelism. The vision and burden of their ministry seemed to be the same. They saw the doom of the godless, and most earnestly did they yearn for their salvation. The hope, yea the belief, that they would see numbers of them repent of their

sins and accept Christ, bore them on through great discouragements and trials in their evangelistic labors. To see sinners, first crushed under the load of their guilt, rise up in the enjoyment of spiritual deliverance, filled with the ecstasy of the joys of the salvation, gave swiftmess to their feet as they travelled over the country, and great boldness before the people.

To William Black came the honor and the opportunity of being the pioneer Methodist missionary in the Maritime Provinces. He, like the other evangelists of that day, seemed oblivious to danger and opposition. Not ease nor worldly possessions seemed dear unto him, if they interfered with his purpose to preach Christ to sinners. He had been delivered from a life of sin and worldly pleasure. He was, therefore, qualified to be a witness to a living death, and to a life that was life indeed. His soul was aglow with the joys of salvation; and his heart was consumed with compassion for all around him, lost in their guilty blindness. So great was the urgency felt in his soul to preach the gospel, that he regarded himself justly exposed to the woe of the Apostle Paul if he should disobey. He fully realized that he was only a plain, uneducated young man; but the "woe is me" was both mandatory and menacing. Barring his lack of qualification, he was quite willing to obey the call to preach the gospel. Yea, more, he was anxious to go abroad to be a herald of the glad tidings of great joy. Impelled by the holy passion by which Alline had now been borne on in his work for about half his allotted time, William Black overcame the disadvantage of a lack of literary preparation, and went through the Provinces, preaching with much fervency and remarkable success.

He travelled through Cumberland, Sackville, the settlements on the Petitecodiac River, Parrsboro, Cornwallis, Horton, Windsor, Halifax, Shelburne, Liverpool, Prince Edward Island, Annapolis, and other parts of the Maritime Provinces. He visited these places again and again during his ministry.

He opened correspondence with John Wesley, who encouraged him to continue in his work. In many ways he was assisted by the great founder of Methodism. This kept alive in his heart the holy purpose of establishing and nourishing Methodist societies in the

Maritime Provinces. At this time the great majority of English Methodists were regarded, even by themselves, as members of societies in the Episcopal Church. As years passed, converts multiplied, and Mr. Black's talents became better known to the denomination. He visited the United States, attended conferences in that country and found himself urged to the front to take the responsibilities of leadership in the Maritime Provinces, Bermuda and Newfoundland. This made it necessary for him to move to Halifax.

It was in the summer of 1780 that William Black went abroad into the Maritime Provinces, the fourth flaming evangelist proclaiming the way of life to all classes.

These four men—Henry Aline, Thomas Handly Chipman, John Payzant and William Black, produced no small stir in the country. In itinerating they travelled over the same field and were heard again and again by the same people. Baptist and Newlight meeting houses were opened to Mr. Black. On his first visit to Cornwallis he says he preached in the Baptist meeting house in that township. Literally it was a Newlight Congregational meeting house; but even at that early day, there were so many immersed members in that church that it was called a Baptist meeting house.

The people received him cordially and heard him gladly. The Rev. Nicholas Pierson, at Wolfville, invited him to preach. He also preached at Falmouth to the Newlights. The way had been prepared by Henry Aline for this Methodist evangelist. Hardships and self-sacrifice seemed to have been to William Black the very luxuries of his laborious and devoted life.

Mr. Black's gifts were not extraordinary; but he had great force of character, and the talents and tact of a leader and successful organizer. Although ever overwhelmed with work, he found time to acquire some knowledge of both the Greek and Latin languages. He was most thorough in searching his inner life. He distrusted his best moods. Sin horrified him. He laid his heart open to his brethren in the ministry. It may safely be said that no one of the early ministers was more entirely consecrated to his work than William Black.

A few of the Loyalists were Methodists. There were about twenty among those who came to Shelburne. At Christmas, 1784, Mr. Black attended a Methodist conference at Baltimore. He found sixty of his ministerial brethren assembled in that place. This so inspired him that he wrote, "Perhaps such a number of godly men never before met in Maryland. Perhaps not on the continent of America." Among those at the Baltimore conference who heard the appeals of Mr. Black for help to preach the gospel in Nova Scotia, were Freeborn Garretson and James Cromwell. They were from the Southern States, and were on fire with zeal for Methodist evangelization. After his conversion, Mr. Garretson had freed his slaves and given himself to the work of the ministry. He and Mr. Cromwell arrived at Halifax in the winter of 1785. Mr. Philip Marchinton, a Methodist layman from New York, hired a large hall for Mr. Garretson to preach in. It was soon crowded with attentive hearers. Mr. Cromwell was sent to Shelburne. Garretson remained for some time at Halifax, making journeys into the country, much as Henry Alline had done. Indeed in temperament and zeal he bore a marked resemblance to the great Newlight.

There was a dispute at Liverpool about the use of the Congregational meeting-house. The Newlights attempted to secure it for themselves; but those who remained faithful to the "standing order" opposed them. William Firmage, of the Lady Huntington connection, and John Mann, a Wesleyan local preacher, secured the use of the house. Mr. Garretson also was permitted to use it for his religious services. There were conversions and a large class was formed. During the six weeks that Mr. Garretson spent in Shelburne after his visit to Liverpool, one hundred and fifty members were received into the Methodist classes. Mr. Black's zeal was equal to that of Mr. Garretson. He ranged over the country preaching wherever he went. At Digby in 1786 he formed a class of seventy-eight members, mostly colored people, sixty of whom emigrated to Sierra Leone in January, 1793.

The first Methodist conference was held at Halifax in October, 1786. John and James Mann, Cromwell, Black, Garretson and Grandin attended it; and appointed themselves to the large circuits

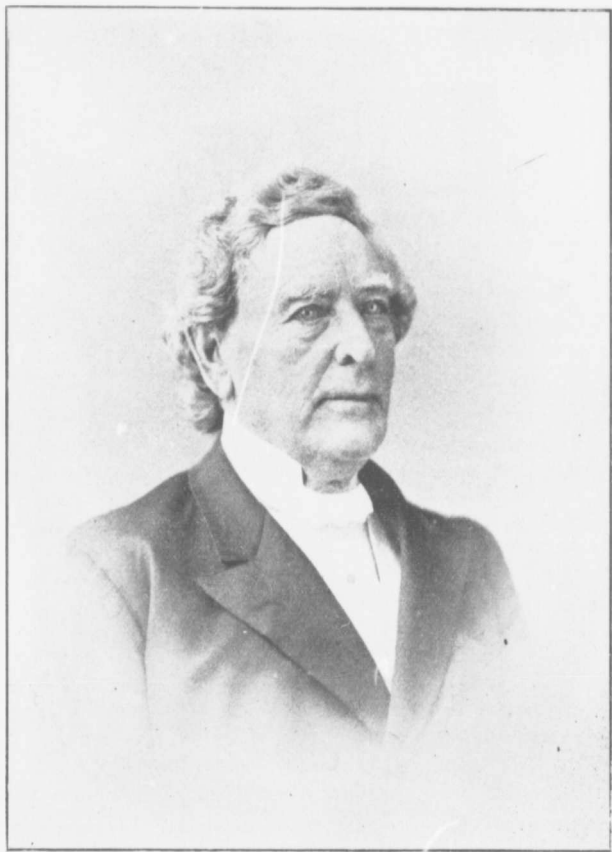
into which they divided the Maritime Provinces. They reported 510 members in Nova Scotia. With this auspicious beginning, the Methodists went forward with the zeal and self-sacrifice by which they have ever been characterized. From time to time their staff of laborers was enlarged by ministers from England and the United States.

As the country was so extensive, local preachers were appointed wherever suitable talents appeared. This was a great help in those early days. When the ordained preachers were not present the local preachers conducted the classes and preached the gospel. Mr. Black reported eighty members in the county of Cumberland and adjoining places. He had also formed a class at Windsor.

At the end of the eighteenth century the Methodists were led by nine devoted and zealous missionaries: William Black, James Lowry, William Bennett, Joshua Marsden, Thomas Olivant, John Mann, Duncan McColl, James Mann, and William Grandin. Their membership was eight hundred and seventy-four; and the estimated number of their adherents was three thousand. The members were distributed as follows:—Halifax 160; Annapolis 130; Liverpool 194; Shelburne 102; Newport 75; St. John 113; St. Stephen 80, and Prince Edward Island 20.

This body of people, inspired by the phenomenal success of Methodism, especially in the old country, looked forward into the coming century with hope and strong faith. Their successors, by God's blessing, have been enabled to accomplish the work to which they were called. Many of those who began life twenty years before the century closed, were still alive, and, with the new recruits, courageously crossed the threshold of the nineteenth century, and labored faithfully until they fell at their posts.





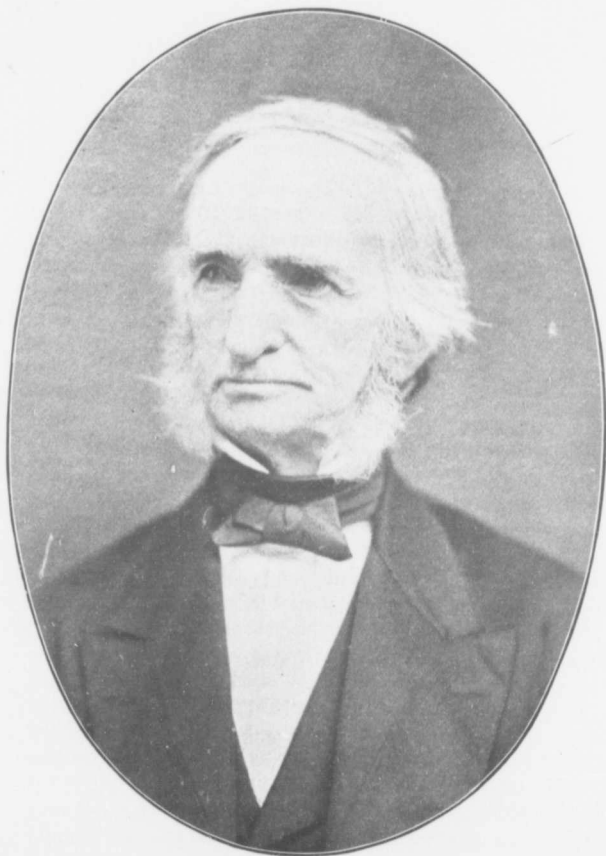
REV. I. E. BILL, D.D.





MISS MARY ANN BILL (MRS. T. MCHENRY).





REV. ALEXIS CASWELL, D.D., LL.D.

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## CHAPTER VIII

### THE BAPTISTS FROM 1752 TO 1776

HAVING sketched the labors of the Episcopalians, Congregationalists, Presbyterians and Methodists, in the Maritime Provinces, from their respective beginnings to the end of the eighteenth century, the way is now prepared to review the history of the Baptists during the same period. Whatever they accomplished was done in co-operation, as far as there was co-operation, with their Pedobaptist neighbors, whose history has been reviewed. Up to 1760, no record has been found of any Baptists in the Maritime Provinces, except what is found in a report of the Rev. J. B. Moreau, a missionary of the S. P. G. at Lunenburg. In giving an account of his work in 1752, he says: "There are only fifty-six families left." Many of the people had been carried off by a terrible epidemic. These families referred to, he said were composed of "Lutherans, Calvinists, Presbyterians and Anabaptists."

This report was made in 1753. These Anabaptists were probably some of the colony of foreigners who had settled at Lunenburg. Miss Andres, of Mahone Bay, says her grandfather Andres was a Baptist before he left Holland. When Joseph Dimock, in 1793, was engaged in a revival of religion at Chester, there came two Germans by the name of Hubley from Lunenburg, having travelled a distance of twenty miles, to be eye-witnesses of this work of grace. Both of them were converted, and Mr. Dimock baptized them. Soon after this, Mr. Dimock went to Lunenburg, and others were converted and baptized. The readiness with which these Germans received the truth, and followed God's commands in baptism, suggests the probability that the Hubleys, as well as the Andres, were among those who attended Mr. Moreau's services, and who by him were called Anabaptists.

These Germans, therefore, were the first Baptists known to have been in Nova Scotia. Others who have written on the history of the denomination in the Maritime Provinces, have found no Baptists until 1760, seven years after the date of Mr. Moreau's report, and about nine years after the coming of the Germans to Nova Scotia.

In 1763 a Baptist church was organized at Swansea, Massachusetts, with the Rev. Nathan Mason as its pastor. It was formed for the purpose of emigrating to Nova Scotia. Peletiah Mason, born near Providence, had three sons, all preachers, at Swansea—Nathan, John and Russel. Nathan came to Nova Scotia. The names of the members of this church were: Benjamin Mason, Charles Seaman, Thomas Lewis, Gilbert Seaman and Oliver Mason, with their wives, and a woman by the name of Experience Baker.

The Rev. Ebenezer Moulton was a grandson of Robert Moulton, who in 1634, sixteen years after Boston was founded, was a member of the first house of representatives; but who was afterwards disarmed for holding certain religious opinions judged by the ruling party to be dangerous to the state. Ebenezer Moulton came to Nova Scotia in 1761. He was ordained pastor of the Baptist church at Brimfield, Massachusetts, November 4th, 1741. By preaching and practising Baptist principles at that place, he exposed himself to the displeasure of the "standing order," by whom it was decided that he should be banished from that part of the country "for baptizing in the river." He did not confine his labors to the Brimfield church. In 1749 he went to Bridgewater, eighty miles from Brimfield, where he baptized ten converts and three at Raynham. In June of that year he baptized thirteen members of the Newlight church in Sturbridge, and a little after this more than sixty others of this church, including all the officers. In 1749, at Titicut, he also baptized ten converts, nine of whom had been members of the church of which the Rev. Isaac Backus was pastor, and formed them and others whom he had baptized into a Baptist church. This work of Mr. Moulton led the Rev. Isaac Backus, well known as the writer of a history of the Baptists, to examine the doctrine of baptism and Baptist church polity. The result was that he em-



braced Baptist principles, and proved himself a successful laborer and a worthy leader of the Baptists of that day. He had been a Congregationalist.

Mr. Moulton landed with other immigrants at Chebogue in Yarmouth county, and there took up seven hundred and fifty-five acres of land. He and two others were appointed by the Government of Nova Scotia to survey the lands in the western part of the Province, and allot them to the new settlers. He was also appointed to the magistrate's office.

In 1770 the Rev. Messrs. Reed and Conant—Congregational ministers—came from Bridgewater, Massachusetts, to Chebogue to settle difficulties in the Congregational church which had been organized in that place. But a division in the church took place, and a Mr. Scott became the preacher of one section of it and Ebenezer Moulton of the other. There is no account preserved of any baptism by Mr. Moulton in this part of the country except one—a Mrs. Burgess. How much longer he resided in Nova Scotia than the nine years fixed by these dates is not known.

While Mr. Moulton resided in Nova Scotia, he visited Horton and Cornwallis in 1763. Under his preaching at these places there was an extensive revival of religion which extended generally over that part of the country. He baptized a number of the converts, and organized them into a church which included others who had been sprinkled in infancy. The Rev. Harris Harding's mother, who lived in that neighborhood, said: "The Lord sent Mr. Moulton to Horton, and the devil drove him away." This probably referred to opposition encountered in the place from those who were prejudiced against him as a Baptist. It was three years after this before the Congregationalists—the immigrants to Cornwallis and Horton—succeeded in securing the services of a settled pastor. At the time of Mr. Moulton's visit, the people in both Horton and Cornwallis seem to have been destitute of ministerial labor, except that of the missionary of the S. P. G. then living in the place.

There is some ground for believing that while he was in the Province, he got an appointment as chaplain on board of an English man-of-war. He finally returned to Brimfield, where he died and was buried.

In the United States and elsewhere Mr. Moulton has hundreds of descendants, among whom are Thomas W. Simpson of New York, Henry Kellog of New York city, W. H. Hart of Troy, New York, Henry Hills of Waukegan, Ill., Princess Hartzfeldt of Germany, and Mrs. Susan Moulton McMaster, widow of the late Senator McMaster, of Toronto, who founded the University in that city bearing his name. His widow, not long after her husband's death, gave her fine city residence for a ladies' school, which is called in honor of the donor, Moulton Ladies' College.

The Rev. John and the Rev. James Sutton, of New England, visited Newport about 1763. They baptized a few converts, among whom was Daniel Dimock, son of Shubael Dimock; but they did not organize a church. Daniel was a Baptist in sentiment before he left Connecticut.

It appears by the foregoing facts that Baptist principles were introduced into Nova Scotia soon after the founding of Halifax. Those immersed at Horton by Mr. Moulton, like Daniel Dimock at Newport, may have held Baptist sentiments before they left their New England homes.

In less than fifteen years after Mr. Moulton formed this church of mixed membership, it had as an organization become extinct. But the lesson was not lost on the few Baptist members who survived the dissolution of the church. It forced anew upon their attention the question, "How can two walk together except they be agreed?" If it were impossible for two people, holding divergent views, to co-operate, how much more for a large number belonging to the same church.

The few Baptists known to have been in Nova Scotia between 1752 and 1776, in holding views peculiar to themselves, were antagonized by the denominations to which extended references have been made in the earlier chapters of this history.

The Rev. Nathan Mason and his church at Sackville, returned to New England in 1771, doubtless leaving behind them a few Baptists who had united with the church during the eight years of its residence in that place. They probably became members of the Newlight church, organized at Sackville by Henry Alline, about the

year 1780. In 1798, when Joseph Crandall visited Sackville, he found but one or two persons who had been immersed. Daniel Dimock, and perhaps two or three others who had been baptized, represented the Baptists at Newport. There were living at Horton in 1778, fifteen years after Mr. Moulton organized his church of mixed membership, five who had been immersed. Mrs. Burgess, baptized by Mr. Moulton, may at this time have been living at Yarmouth. To this number must be added the "Anabaptists" at Lunenburg, referred to by Mr. Moreau.

These few Baptists scattered over the Province, were confronted with difficulties apparently insurmountable. What could they do, overshadowed as they were by the "standing order," and the Church of England claiming the responsibility and the duty of giving the gospel to all the people of the new colony? Truth, tenaciously held and advocated, was the secret of their survival and success. In the symbolic might of apostolic baptism was the hiding of their fortitude, undaunted courage and irresistible power. Unless the judgment has been perverted and prejudiced against believers' baptism, the new birth brings with it a yearning to follow Christ in this blessed ordinance. The new-born soul gets spiritual light and strength, as the doctrine of the cross and personal salvation are revealed in its vivid symbolism—dead to the world, buried with Christ, and raised with Christ, to walk with Him in the new life.

It is not blind emotion which causes the tears to flow down the cheeks of little girls and boys, as in the conference meetings they say: "I want to follow my Saviour in baptism." They see Him descending into the Jordan, disappearing in it, and reappearing from the flowing stream. They seem to hear the voice from heaven, saying: "This is my beloved Son, in whom I am well pleased." In their new, spiritual light, they see the Holy Spirit, in dove-shape, lighting upon His sacred person, just baptized in the river Jordan to fulfil all righteousness. Their path of duty is as clear as it is sacred. In believers' baptism there is a depth and fullness of meaning, which has never been entirely comprehended and fathomed in this world. In this sacred rite truths are mirrored upon which light, brighter and brighter, shines not in this life alone, but will

continue to shine through the eternal career of the redeemed in their glorified state.

Baptism is a celestial mirror in which the believer in this life, and in the life to come, sees more and more definitely, and more and more fully the great salvation, the view of which excites in him increasing wonder at the love and mercy of God which endure forever and ever. Believers' baptism is not a worn-out garment, to be thrown away upon entering the gateway of the life to come. The truths which it reflects are as exhaustless as the infinite love of the world's Redeemer. As Ruskin has said, objects are seen more distinctly in the shadows they cast, than in their real forms. As the Baptists in the early days of these Provinces, lived more in the realm of sympathy and sentiment, than do their brethren of to-day, they, perhaps, felt more and saw more of the truths shadowed in the sacred ordinances, and hence their assurance, faith, love and self-sacrificing labors in the Lord.

The cross of Calvary, in asserting its triumphs, and in making its claims upon the human heart, has never received impartial treatment from the worldly-wise of any generation. To glory in the Cross is the joy of the man of the new heart and of the new life; but to be crucified to the world, and to have the world crucified to him, is not in harmony with the wisdom and ambition common to man in his unregenerate state. Even the shadow of the Cross is an offence to the pride of the human heart. On this account baptism has been removed from most of the churches. To be buried with Christ is to have died to the world; to rise with Christ and to walk in newness of life, is to come out of a spiritual grave. Death to the world, and the world's death to the one who believes on Christ, are symbolized in immersion in water in the name of the Father, the Son and the Holy Ghost.

This was offensive to the spirit of worldliness which crept into the churches in the first centuries of the Christian era. They therefore banished believers' baptism, and its place was given to man's meaningless devisings. As soon as the doctrine of believers' baptism was abandoned, then came various errors and much corruption into the ancient churches. To accommodate this departure

from doctrine, faith before baptism was sacrificed. That baptism had the sacred example and command of Christ Himself, to defend and perpetuate it, was not sufficient to preserve it from the vandalism of worldliness. Unconscious infants, incapable of repenting or believing, came to be regarded as subjects for this sacred ordinance.

About the middle of the eighteenth century there were in Nova Scotia, as has been shown, a few men and women holding Baptist sentiments. What could they do, environed as they were by Episcopalians, Puritans and Presbyterians? In the older American colonies, Baptists were fighting for their rights, taking joyfully their imprisonments, fines and whippings, as became the successors of the Christians of apostolic days. In England they were few and weak. It was, therefore, vain for those in Nova Scotia to look abroad for help. They were shut up with God's Word as interpreted to them by His Spirit, and apprehended by their quickened consciences and enlightened judgments. They dared to look with courage into the face of the learning, the power, and the numbers opposing the doctrine that apostolic baptism was for believers exclusively; and that the mould of this ordinance was immersion into water in the name of the Father, the Son and the Holy Ghost. To do this required the fortitude and courage that come of strong faith in God. This they had, and endured the indignities heaped upon them because of the stand they took, and the course they pursued.

The spirit of toleration in this matter, so general among the Newlight churches for the last quarter of the eighteenth century, was unknown in Nova Scotia before 1776—the time of Alline's appearance as an evangelist. He was the herald and defender of the principle of absolute religious liberty. He therefore created conditions favorable to a candid examination of the doctrine of baptism. This gave courage to Baptists in advocating their own views and in opposing the usages of their Pedobaptist neighbors. But from 1752 to 1776, the period now under examination, there was on all hands rigid opposition to Baptist doctrines, and contempt for those who advocated them. Baptists felt the influence of their environment, and were doubtless held back by it. In the New England colonies the Puritan Congregationalists ruled in both the state

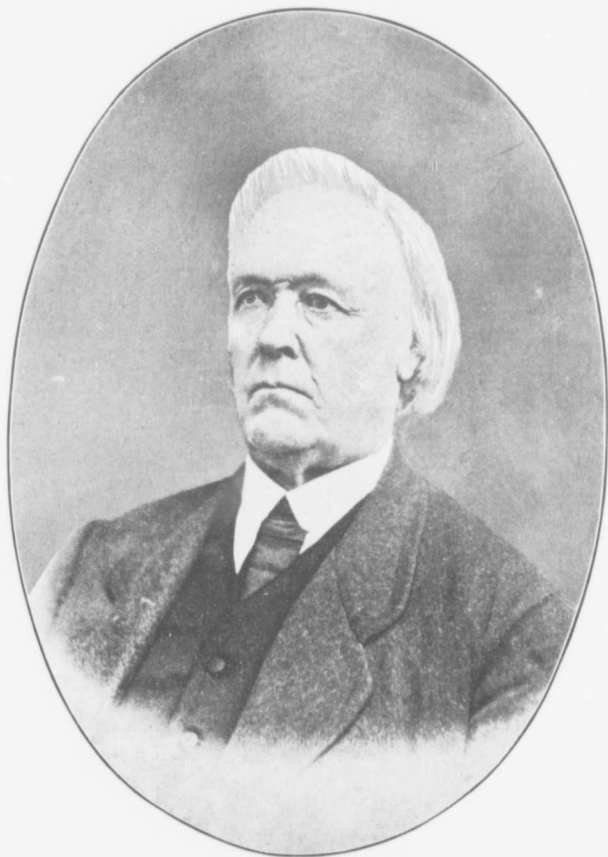
and the church; and the Baptists in that country were vigorously opposed by them.

The history of the Presbyterians from the days of John Knox produced great confidence in the hearts of all who bore that name. As for Episcopacy, its power and prestige were regarded as equal to that of the throne and empire of the nation. Seen in their relations to these great forces, it would seem that nothing short of a miracle could save the Baptists of that day from being extinguished by these ecclesiastical bodies. They were in apparent helplessness for the lack of numbers, and in being despised as stubborn fanatics, unworthy of any rational regard.

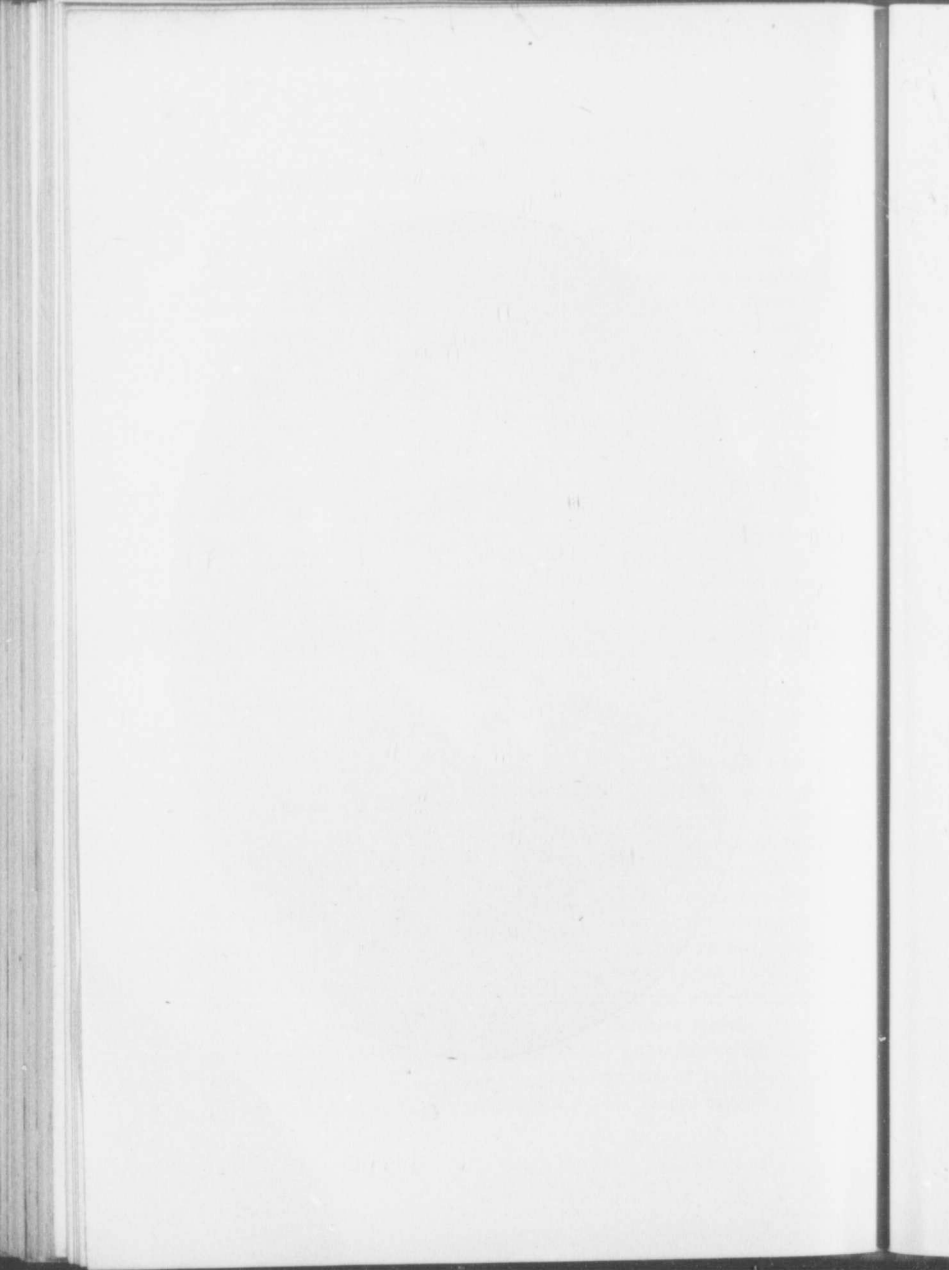
It was a task of no ordinary magnitude for them to engage in the work of advocating their views with any hope of success. They, however, held firmly to the teachings of the Word of God, but for a quarter of a century were unable to make much progress. Special pleadings and learned sophistries found no favor with them. Upon every doctrine relating to man's salvation, which these Baptists might chance to hear, they turned the light of revelation; and it was either accepted or rejected by them in accordance with its confirmation or condemnation by this ultimate court of appeal.

There was but little or no increase in the number of Baptists from 1752 to 1776; nor would there have been at a later day, had not times of refreshing come from the presence of the Lord.

To Baptists one thing is impossible—they cannot advance without the special influences of the Holy Spirit. Had there been no awakening, no revival of religion, the Baptists of Nova Scotia would have become extinct. As soon as the people began to fall under the convicting power of the Spirit, and, through His work on their hearts, to emerge into a new life, believers' baptism came into view, and, by many of the converts, was embraced as the interpreter of the language of their souls. To them there was no eloquence equal to the silent declaration of being buried with Christ. By this means conviction was carried to the hearts of many who witnessed this rite, so convincing and mighty in its wordless speech. But, before 1776, the absence of any general and powerful revival kept the few Baptists in the weakness of their own lack of faith, and in the contempt of Pedobaptist churches and their learned ministers.



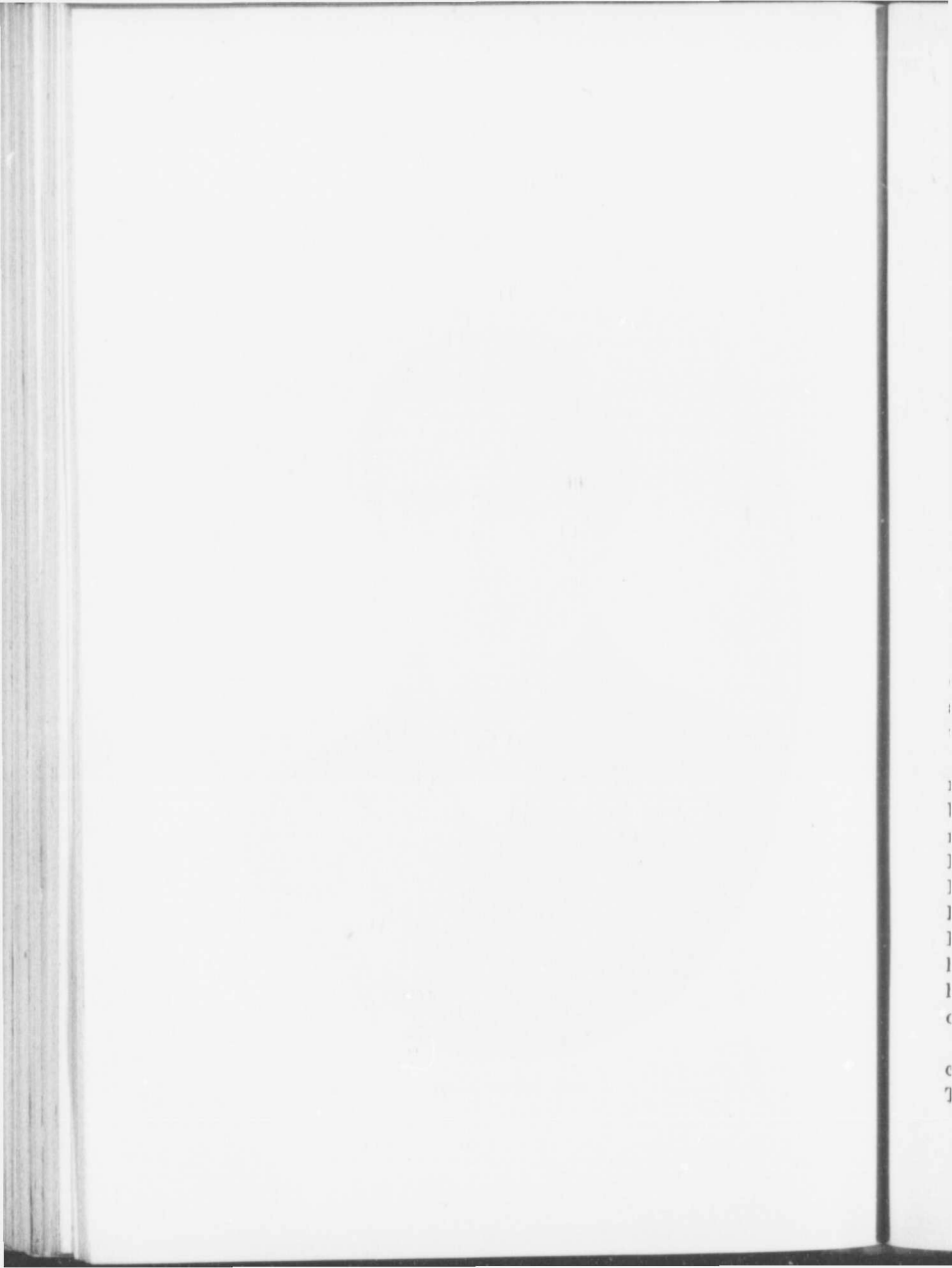
MR. JOHN KING.







WM. HENRY KING.



## CHAPTER IX

### BAPTISTS FROM 1776 TO 1800

FIVE of those who were baptized by Ebenezer Moulton lived to see a Baptist church organized at Horton. This took place in 1778. Mr. Moulton's church had become extinct before this date, which was only fifteen years after its organization. Among the Baptists living at Horton at that time, was an Englishman by the name of Nicholas Pierson, called by the Rev. John Wiswell, then of Cornwallis, and a missionary of the S. P. G., "an ignorant shoemaker."

The church was organized October 29th, 1778. There were but five brethren and sisters who had been baptized. A difficulty arose in their minds. They said: "According to the light we have therein, the least ought to be seven to act as a church, to choose and ordain officers; and we were afraid to proceed, lest that we take any important steps for fear that we should cause the adversaries to triumph over us."

This difficulty was removed by the baptism of five candidates—making a church of ten members. The names of the original members of this church, the fathers and founders of the Baptist denomination in the Maritime Provinces, were these: Nicholas Pierson, Benjamin Sanford, John Clark, Peter Bishop, Silas Beals, Benjamin Kinsman Jr., Daniel Huntley, John Coldwell, Esther Pierson and Hannah Kinsman. At the organization of the church, "Benjamin Kinsman laid his hands on the head of Mr. Pierson, and gave to him the charge to be a faithful pastor. After this Mr. Pierson laid his hands on Mr. Kinsman's head and set him apart to the office of deacon."

Benjamin Kinsman was elected as deacon and clerk of the church. On the 5th of November the ordination services were held. The Newlight Congregational church of Falmouth and Newport

had been invited to send delegates. Henry Alline preached the ordination sermon; but it does not appear from the records that he did anything more. After this, Mr. Pierson preached the sermon at the ordination of Henry Alline at Falmouth.

The following is what Mr. Alline said of the organization of this church:

Being requested, I attended a meeting of some Baptists in Horton, to advise about gathering a church there. O may the time come when Ephraim shall no more vex Judah, nor Judah envy Ephraim, and that there might never more be any dispute about such non-essentials as water-baptism, the sprinkling of infants or baptizing of adults by immersion; but everyone enjoy liberty of conscience. They gathered in church order and made choice of one Mr. Pierson, who was not endowed with a great gift in the Word, for their elder; intending to put him forward until God gave them some better one or brought him out more into the liberty of the gospel, after which he was ordained.

The Horton and Cornwallis church extended its influence far and wide. It held conference meetings at Horton, Cornwallis, Newport and Wilmot. At a conference at the last-named place, in 1780, Timothy Rice of Bridgetown, John Chute, Samuel Spinney, David Randall, Jonah Gates, George Metcalf, Daniel Woodberry, Mary Parker, Hepzabah Gates and Miriam Rice told their experiences and, on Sunday, the 8th October, were baptized. At this meeting the church decided to change its communion practice by passing the following resolution:

That the Congregational brethren who are sound in the faith be invited to sit down with us at the Lord's table occasionally, and that the mode of baptism is no bar to communion.

In June, 1779, Nathaniel Parker, known as Major Parker, and his wife rode on horseback from Nietaux to Horton, attended conference, told their experiences, were received for membership and baptized. After this his house was the rallying centre at Wilmot. There the gospel was preached, and the work of God went forward. He had fought at the capture of Louisburg, Cape Breton. He became a great power among the Baptists of that early day. A host of his descendants have followed his footsteps; and, among them, a large number of ministers of the gospel. The church had frequent additions to its numbers at Horton and at all its out-stations.

Rev. Theodore Seth Harding became its pastor in 1795. Mr. Harding was a native of Barrington and was born March 14th, 1773. He received his first religious impressions when he was eight years old from Henry Alline. Under the labors of Freeborn Garretson he was awakened anew, and was finally brought to Christ through the influence of Harris Harding. He began to preach in 1793. His mother was a pious Presbyterian. In 1794 he visited Halifax, and spent a fortnight with Rev. William Black, who gave him a mission to Horton, Windsor and Cornwallis. He labored nine months on these fields. Methodists, Baptists and Newlights flocked in crowds to hear him preach. But his Presbyterian home-training disqualified him to believe and teach all the doctrines taught by the Methodists. His discourses rang with the positive doctrines of Calvinism. For this his Methodist brethren called him to an account. A careful and kindly examination was made. Mr. Black appreciated his noble character and rare pulpit gifts, and was unwilling to lose him from his small staff of preachers. The reading of works on the disputed points, and other proper means to harmonize his views with those held by John Wesley were used; but they all failed. His conscientious convictions were too strong to be shaken. He separated from the Methodists. His withdrawal was mutually painful. Throughout his long life, he cherished the kindest feeling toward the body from which he felt constrained to withdraw.

In 1791, Nicholas Pierson resigned his charge at Horton, and moved to Hopewell, New Brunswick. After Mr. Harding withdrew from the Methodists, he was invited to preach for the Horton church. He changed his views on the subject of baptism, and was baptized at Halifax by John Burton on the 31st of May, 1795. On the 26th of the following June, the Horton church invited him to preach for them for six months. At the end of this time, he accepted a call to the pastorate, and began his work on February 13, 1796. On the 13th of the following July, he was ordained at Horton by John Burton. He was then twenty-four years old, eloquent, energetic and filled with hope, and possessed of a fixed purpose to spend his life in preaching the gospel.

John Burton was a native of Durham County, England, and was born in 1760. Having seceded from the Church of England, he became an evangelist and received a license to preach, such as was given in England at that time to dissenting ministers. He left England for the United States. Having landed at Halifax on May 20, 1792, he was engaged as a preacher in that city. Mr. Marchinton, a Methodist layman, gave Mr. Burton the privilege of preaching in a large hall of which he had control. In the autumn of 1793, he went to the United States, where he remained until the following June. While there, he embraced Baptist principles, and was baptized at Knowlton, New Jersey. He was ordained in January, at the same place, as a Baptist minister; and returned to Halifax the following June, where he baptized his first converts, August 24, 1794. In the first year of his ministry he baptized seven converts, and ten in the second year. In the latter year he organized a church. His wife was one of the first converts.

Daniel Dimock was made a ruling elder in the Newport and Fal-mouth Newlight church, organized by Henry Alline. In the absence of a regularly ordained minister, he was authorized to administer the ordinances. He baptized his father, Shubael, in the year 1777. Both father and son were preachers; but neither of them was ever regularly ordained to the ministry. Shubael, Daniel's father, erased the statements referring to infant baptism from the Presbyterian catechism; and, in its changed form, used it in the religious instruction of his children.

Thomas Hardly Chipman was one of Henry Alline's converts. In 1779, the year following the organization of the church at Horton, called the Horton and Cornwallis Baptist church, he went to Wolfville, and was immersed by Nicholas Pierson. He was the first of the Newlight preachers who made a public profession of faith by immersion. In 1782 he was ordained in Annapolis County by Henry Alline and John Payzant. Under his ministrations sentiments in favor of Baptists increased rapidly in Annapolis County as well as elsewhere; so much so that, in 1798, the church in Annapolis county was divided. The western part of it was committed to the care of James Manning, who had been baptized by Mr.

Chipman. This church, and the one retained by Mr. Chipman, were known as Baptist churches; although unbaptized persons may have been found in their membership.

Joseph Dimock, a son of Daniel Dimock of Newport, was converted in 1785. Following his father's example he, too, went to Horton, and received scriptural baptism at the hands of the pastor of that church. He was the second of the Newlight preachers to be immersed. His baptism took place in 1787. It was nine years after this that James Manning, the third Newlight preacher, was baptized. The baptism of these Newlight preachers, and many of their converts, shows how rapidly Baptist sentiments spread among the disciples of Henry Alline. Among those who were immersed were some who had united with the churches on the ground of their having been baptized in infancy. Others, on making application for membership, requested immersion. In some instances the unimmersed pastors immersed the candidates uniting with their churches.

Edward Manning, before he was himself baptized, immersed some of his candidates, among them William Chipman, who entered the ministry and for twenty-five years was pastor of the second Cornwallis church.

Enoch Towner was born at Newbury, Connecticut, 1755. He came to Granville with the Loyalists in 1783. He was an Episcopalian. In Lower Granville, Mr. Towner heard Joseph Dimock preach. Although an active member and a warden in the Episcopal church, he discovered in the light of Mr. Dimock's preaching, that he was destitute of personal piety. He was bowed down under the weight of his own guilt; but finally he emerged from his darkness into the light and joy of the gospel. He was baptized by T. H. Chipman at Upper Granville, and united with the church at that place. He at once became an active and useful member of Mr. Chipman's church. It was soon discovered that he had both the desire and the gifts for preaching the gospel. On the formation of the church at Lower Granville, in 1798, Mr. Towner united with it, and was soon commended to the public as an itinerant preacher. He went through Digby county in the spring of that year. His

preaching was greatly blessed among people holding Episcopal sentiments. A number of them became Baptists. In 1799, seven men from Digby: David Shook, Willoughby Sabean and Benjamin Sabean, who resided at Sissiboo River; one James Roop, living at Digby Joggins, twenty miles from Sissiboo; and Maurice Peters, Peter Harris and Martin Blackford from Digby Neck, came to Lower Granville, where they were baptized and organized into a church, called the Digby church. Mr. Towner was ordained over it.

David George was born a slave in Virginia about 1742. He ran away from his cruel master; and for a time found shelter among the Indians. But he was at last discovered and taken back to his master. After this he was sold a number of times. During this period of his life he was a thoughtless and wicked man. Cyrus, a man of his own color, led him to Christ. No sooner was he converted than he began to pray and exhort in public. His zeal and abilities were acknowledged, and his labors blessed. He bought a spelling book, obtained the assistance of some white children, and learned to read the Bible. These events occurred before the revolutionary war. He gained his freedom, and was afterwards still more useful as a preacher. When the British evacuated Charlestown in 1782, he was brought in one of the ships to Halifax. In the following June he removed to Shelburne. There he baptized converts, formed a church of six members of his own color, and administered to them the Lord's Supper. He preached at Preston, Halifax county, and baptized a few converts in that place. The Lieutenant-Governor of New Brunswick gave him a license to preach in that Province. After preaching for some years, he went with a colony of his own color to Sierre Leone, where he spent the remainder of his days. He visited England, and while in London, gave the Rev. Dr. Ripon an account of his life, which was copied from the periodical in which it first appeared by Dr. Benedict into his history of the Baptists of America.

Joseph Crandall of Chester was engaged to carry delegates in his vessel to Onslow to the ordination of Harris Harding, which took place in 1793. Mr. Crandall was then a careless young man. At the ordination services of Mr. Harding he was convicted of his



sins ; but was not converted until some time afterwards. He united with the church at Chester. A few years subsequent to this, he became an evangelist. Early in his ministry, he went to New Brunswick. At Sackville, among a large number of Newlights who received him cordially, he found only one or two who had been immersed. These were probably members of Nathan Mason's church, who had been left behind when the church removed to New England. In the community Mr. Crandall found the sentiments of the people favorable to his views on the subject of baptism.

To Nathan Mason, had he remained at Sackville, would have belonged the honor of being the founder of the Baptist denomination in the Maritime Provinces ; but his return with his church to New England left the claim of this honor to Nicholas Pierson, who was the means of establishing the Horton and Cornwallis church.

A revival at Sackville soon appeared under the preaching of Mr. Crandall, which spread throughout Westmoreland and Albert counties. Most of those who were converted desired to be immersed. They therefore wrote to the pastors of the churches at Horton, Cornwallis and Chester, requesting delegates to be sent to Sackville to baptize them, organize them into a church, and ordain Mr. Crandall as its pastor.

William Chipman, a delegate with Mr. Manning from the Cornwallis church to Mr. Crandall's ordination, gives the following account of the services :

Mr. Crandall was a member of the Chester Church. The Council consisted of elder Manning and myself, then seventeen years old, chosen and sent from the church, Elder T. S. Harding from Horton, elder Joseph Dimock and Deacon John Bradshaw from Chester, were present. We met at Sackville. N. B., October 4th, 1799, and continued there seven days ; during which time the gospel was preached daily, both publicly and from house to house, and a revival of religion was the result, and a time of much rejoicing by the Lord's people. Elder Manning was chosen moderator of the council and myself clerk. A church was constituted consisting of about twenty members.

On Monday, the eighth of October, Brother Joseph Crandall was ordained pastor over them. Elder T. S. Harding preached the ordination sermon, Elder Manning gave the charge and Elder Dimock the right hand of fellowship. The season was one of the wonderful manifestations of God's power and presence, saints rejoicing, backsliders and sinners crying for mercy. A host of people were in attendance and thirteen were added to the church before we left the place.

This account of Mr. Chipman's is verified by an extract from the journal of the Joseph Dimock. He says :

The power and grace that were there displayed are beyond description. The saints of God awoke from their long slumbers, backsliders returned to the fold of the Redeemer and shouted aloud the victory through the Saviour's blood, Sinners cried for mercy, while saints went on their way rejoicing at what their eyes saw, their ears heard and their souls felt of God's unbounded love. Through the whole county and through Cumberland county, there seems to be a moving of God's spirit on the minds of both saints and sinners.

This was the first Baptist Church organized in New Brunswick. Of his labors in New Brunswick Joseph Crandall says :

O it was wonderful to see the people at the midnight hour returning home from these meetings with their torchlights, making the wilderness echo with the praises of God. The work spread through all the land in different directions. The doctrines preached were man's total depravity by the fall of Adam ; salvation wholly and alone through the Lord Jesus Christ ; regeneration by the Holy Spirit and sanctification, forgiveness and obedience to the Lord's commands, which led believers to follow Christ in an immersion in water, and then to unite in church fellowship according as the Lord had ordained, that His children should be holy and walk before Him in love. The Lord so blessed His own Word that the Christians drew up a letter to the church in Chester, Horton and Cornwallis, asking them to send their ministers to Sackville to set me apart to the work of the ministry.

On the last of January, 1800, Mr. Crandall left Sackville for the St. John River. A young man accompanied him. They went on snowshoes. He says :

I was often much fatigued, but travelled on preaching in all the villages as I went until I came to Norton. There I found an old pilgrim, brother Innis. He had been converted in the army and was a soldier of Christ and preached in his own house. He was a man of native talents, and had a fair education for those times. I had several meetings and found many kind friends. Brother Innis then accompanied me on his snowshoes through the wilderness to Belleisle. There I stopped at the house of a kind man, named Gillis, and preached in the evening ; but I was so fatigued that I could scarcely stand. I learned afterwards that one precious soul at least was brought to the knowledge of Christ on that occasion. I preached several times in that place and a goodly number were brought to a knowledge of the truth.

From this point Mr. Crandall was carried in a sleigh on the ice up the River St. John. He lodged with a Mr. Case. Mrs. Case

was the only person found by him in this part of New Brunswick who had been immersed. He says :

I passed on to Mr. Stephen Potter's who kept a public house At that time he was giving a series of balls. He invited me to preach in his house. This put an end to the frolicking. The blind, black fiddler came to me the next day in great distress. I told him he was fulfilling the words of the Saviour. The blind was leading the blind, and they would all perish together. He could play no more. I then went to Waterborough, and preached many days in that place. Many persons here held Congregational principles. A very godly man was their leader, Elijah Estabrooks. He was absent during my visit. Before I left this place, I saw the spirit of the Lord moving on the minds of the people. One or two had found mercy. I passed on up the river, and found Mr. Cole, who was coming after me to preach a funeral sermon. I attended the funeral, and the day following preached again. The Lord wrought wonders in that place. It is called Kingsclear. On the Lord's day a pious woman asked me how she should proceed to be immersed. I pointed out the way, and announced that sister Cole would be immersed at ten o'clock the next day. Long before the hour arrived the people came in from all directions for many miles around. When we came up out of the water, two men came and related what the Lord had done for their souls. We could not leave the water till fourteen happy converts had been immersed. Four or five hundred people surrounded the watery grave, and it was wonderful to see the young converts going round among the people as they came up out of the cold water, praising the Lord and exhorting others to come to the Saviour. The work of the Lord spread in every direction.

I remained on the River above Fredericton preaching and immersing believers, proceeding as far as Woodstock. About the last of May I came down the river to Waterborough. The lowlands were all inundated and I could not see how the Lord's work could be carried on just then, as the people could not attend the meetings. Then I began to think it was about time for me to return home. We landed at Brother Marster's and soon the boats came loaded with anxious enquirers asking about the reformation up the river ; for they had heard about such numbers being immersed that many of them had been led to read their Bibles and were purposed to yield obedience to the Lord's commands. In that house, an hour or two after my arrival, the Lord's work commenced and a number rejoiced in the Lord. It was wonderful to see the aged, the middle-aged and the youths relating in the language of Holy Scripture what the Lord had done for their souls. Elijah Estabrooks, a holy man of God, their leader, led the way and the whole society followed in the holy ordinance of immersion. At the second conference many related their experiences. An aged man arose from his seat, Esq. Estey, a New England Congregationalist, rooted and grounded in the old Puritan practice of infant sprinkling. He was a man much beloved. He said to me, 'I see you are going to break up our church.' I said to him, 'Sir, if your church is built on Christ, the gates of hell cannot prevail

against it.' He said, 'Do you not call us a church of Christ?' 'I said to him, 'I consider you are a company of pious Christians but not walking in the order of the gospel as commanded by Christ. He arose, took up his hat and went out, saying as he went, 'My parents gave me up to the Lord in infancy and from that I will not depart.'

As he was passing out I said to him, Squire, I have one word to say to you : 'The Scribes and the Pharisees rejected the counsel of the Lord against themselves, not being immersed.'

Next morning, being Lord's Day, we met at the water side at nine o'clock. There was a great host of people assembled to see the effect of the new religion ; and to my great surprise the old gentleman, who was determined never to depart from his infant sprinkling, was the first to yield obedience to the commands of Christ. Such a day of the Lord's power was rarely witnessed on earth. There were about thirty immersed at that time. This meeting did not break up till after the sun had gone down. It was truly solemn and delightful to hear the praises of the Lord sung by great numbers of happy converts, returning home in their boats. The clear setting sun, the broad expanse of smooth water, spreading over a large extent of land, the serenity of the atmosphere, the delightful notes of the feathered songsters and the solemn tones of the hymns from the many happy voices, presented to me an emblem of the presence of God. It seemed as if the very heavens had come down to earth and I was on the brink of the eternal world.

Next day I passed over the river ; and at eight o'clock in the morning immersed a number who came into liberty the day before, one of whom was Jarvis Ring. After that I bade them farewell and proceeded down the river seven miles, where I had made an appointment to preach. Much to my surprise, a large number of the dear young people followed me down in boats and endeavoured to persuade me to return with them. Thence I proceeded to Long Island and spent one Lord's day there, preached several times, immersed quite a number, some of whom had experienced a change some years before.

Early in the following autumn Mr. Crandall attended the Association at Lower Granville.

The Rev. T. H. Harding, fresh from revival work in his own field, a revival in which nearly one hundred converts were added to the church, passed over into New Brunswick in 1799, and so preached that a great number believed. Mr. Peter Wickwire, who accompanied him, said in a letter to Mr. Manning :

I have been with Mr. Harding almost three weeks up the St. John River and the Lord is working wonders among the children of men. Forty-four persons were baptized, and a number more made declaration of the dealings of God with their immortal souls, who did not yet see their way clear to the ordinance. The evening before his departure a number of converts entreated him to

baptize them. They proceeded at once to the water where the services were conducted by the light of torches made of birch bark. It was a very impressive scene. A large congregation stood by the river, powerfully excited by the unusual circumstances of the meeting, some heartily sympathizing, some struggling with their emotions and perhaps some few disposed to mock. The stillness of the night was broken by the voice of prayer and praise. The loud tones of the preacher's voice were heard at a great distance, and many a slumberer was aroused by the strange sounds which fell on his ears.

In November 1799, William Freeman, of Amherst, writing to Mr. Manning said :

Who is like unto the God of Jeshurun that breaks the oaks of Bashan and bows the tall cedars of Lebanon? We have seen Him going forth in the midst of our assemblies. Good has been done in the name of the Lord Jesus. We have seen the sword of the Lord unsheathed in Amherst. Sinners tremble before the great God and saints rejoice. Several have come out to tell the wonders of redeeming love.

Coincident with this remarkable outpouring of the Holy Spirit in the Maritime Provinces, were similar times of refreshing from the presence of the Lord in the New England States; and in a still more remarkable manner in the Southern States. The Rev. B. F. Riley, D. D., in his history of the Baptists of that part of America, gives the following account of that wonderful work of grace. He says :

James McGready, a Scotch Irish Presbyterian preacher, began a revival in North Carolina in the first years of the nineteenth century, which shook the state to its centre and which was soon felt in Kentucky, Tennessee, and Ohio. From the labors of this wonderful man the Baptists derived immense increase to the membership of their churches throughout North Carolina.

In 1802 this evangelist visited South Carolina. The revival in this state was like the one in North Carolina; and its effect in spreading Baptist principles was also similar.

Between 1774 and 1800 extensive and powerful revivals took place in Virginia. A few weak Baptist churches, whose pastors were fined and imprisoned for preaching the gospel, were so increased and enlarged, that in co-operation with Presbyterians and Methodists, they were enabled to effect a separation between the Episcopal Church and the state, and to so force the hand of the state government as to compel it to sell the "glebe lands," and to use the proceeds for the poor in the several counties. As a doubt

existed in the minds of the Baptists in respect to the provision for full religious liberty in the constitution of the American Republic, they wrote a letter to Washington on the subject, and received from him the following reply :

\* To the General Committee representing the United Baptist Churches in Virginia : Gentlemen—I request that you will accept my best acknowledgements for your congratulation upon my appointment to the first office in the nation. The kind manner in which you mention my past conduct equally claims the expression of my gratitude. After we had by the smiles of Divine Providence on our exertions, obtained the object for which we contended, I retired at the conclusion of the war with the idea that my country could have no further occasion for my services, and with the intention of never entering again into public life ; but when the exigencies of my country seemed to require me once more to engage in public affairs, an honest conviction of duty superseded my former resolution and became my apology for deviating from the happy plan which I had adopted.

If I could have entertained the slightest apprehension that the Constitution framed in the Convention where I had the honor to preside might possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature to it ; and if I could now conceive that the General Government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny and every species of religious persecution.

For you doubtless remember I have often expressed my sentiments that every man conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshipping the Deity according to the dictates of his own conscience.

While I recollect with satisfaction that the religious society of which you are members have been throughout America, uniformly and almost unanimously, the firm friends of civil liberty, and the persevering promoters of our glorious revolution, I cannot hesitate to believe that they will be the faithful supporters of a free yet efficient General Government. Under this pleasing expectation I rejoice to assure them that they may rely upon my best wishes and endeavors to advance their prosperity.

In the meantime be assured, gentlemen, that I entertain a proper sense of your fervent supplication to God for my temporal and eternal happiness.

I am gentlemen, your most obedient servant,

GEORGE WASHINGTON.

In this period there was in the English-speaking world a second reformation begun in Britain by the Wesleys and Whitefield, who

\* "The Struggle for Religious Freedom in Virginia: The Baptists." By William Taylor Thorn. Page 88.

were the principal leaders of it in the old world. Following their labors was the appearance of uneducated ministers in the United States, both North and South; and also in the Maritime Provinces. Among them were a few who had enjoyed a collegiate education; but the untrained evangelists did most of the aggressive work. Through their labors, Baptists at the end of the century had so multiplied, that they were prepared to exert a large influence in every sphere of life.

An account of the rise and progress of the Baptists in the Maritime Provinces is, of course, the object in writing this history; but this cannot be set forth in the clearest light if the work of the Lord in other parts of the world is ignored. The revivals in Nova Scotia, New Brunswick and Prince Edward Island, out of which came the Baptist churches of to-day, were coincident, as has been shown, with similar revivals in the United States. That movement was a further extension of the reformation conducted by Whitefield and the Wesleys. The experience of the converts in those early days was, in all essentials, the same as that of the evangelists. Their hearts were filled with ecstasy unspeakable and full of glory. Joy in the Lord, great assurance, and strong emotional exercises were to them the essentials of the new life. Dulness was sinful. Religion that did not stir the depths of their souls, they doubted both in themselves and in others. If their fervor cooled down, then followed great searchings of heart.

The revivals which began under the Suttons at Newport, and under Mr. Moulton at Horton, never wholly disappeared. In an awakening which occurred at Falmouth, Henry Alline was converted. After that event, there was a succession of revivals under the preaching of Alline and his successors in various parts of the country, now known as the Maritime Provinces. Indeed, the sacred fire has never been extinguished. The history of these revivals is the history of the Baptist churches. Had there been no revivals, there would now be no Baptist denomination in this part of the world. Divine truth was illumined, and the doctrine of apostolic baptism, like a pillar of fire, appeared in the visions of the new con-

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NOTE.—"Taylor Thorn" on page 80, should be Taylor Thom.

verts. Churches of the Baptist order multiplied rapidly. What was true in the Maritime Provinces and the New England States, was even more remarkably true, as has been shown, in the Southern States. All Baptist pastors who have had much experience in revivals, from their personal knowledge, can bear testimony to the correctness of what is here stated. People when delivered by an awakened conscience from their preconceived views and prejudices, come to the study of God's Word in the best possible conditions for understanding its meaning, and for yielding obedience to its requirements. The motto of the soul then is: "Lord, what wilt Thou have me to do?"

Joseph Dimock passed through Annapolis County in 1799, going to Enoch Towner's ordination. He said of Nictaux: "The Lord has wrought there the greatest changes I have seen. Where there were but two or three who gave evidence of a change of heart when I was here before, now there are forty communicants, and many more who give evidence of a change of heart."

Respecting the revival at Horton, which was at its height from April 1798 to June 1799, Mr. Harding told Dr. Cramp that "it spread all the way down till it reached Yarmouth. And then Harris Harding joined the Baptists."

Before Mr. Harding's baptism there was a large number of Baptists in the Yarmouth church. T. H. Chipman had often visited the place, and baptized converts; but up to this time Mr. Harding was a Pedobaptist. In this great revival, he was persuaded that neither infant baptism nor sprinkling could be justified by the Word of God. James Manning baptized him on the 28th of August, 1799. Mr. Manning had been sent for to assist in the revival then in progress. In a letter to his wife, when referring to Mr. Harding's baptism, he said:

At the time the ordinance of baptism was administered, the people looked as solemn as the grave. Mr. Harding's coming to the water seemed like Christ coming to the Jordan. After he came up from the water, he prayed with the people in the street. It seemed as though he had a double portion of the spirit. Some of the dear Christians broke forth in praises to God and the Lamb. There were a great many here to be baptized.



This revival extended to Barrington. Joseph Crandall and Theodore S. Harding visited this place. A number of the converts were baptized and a church was formed there.

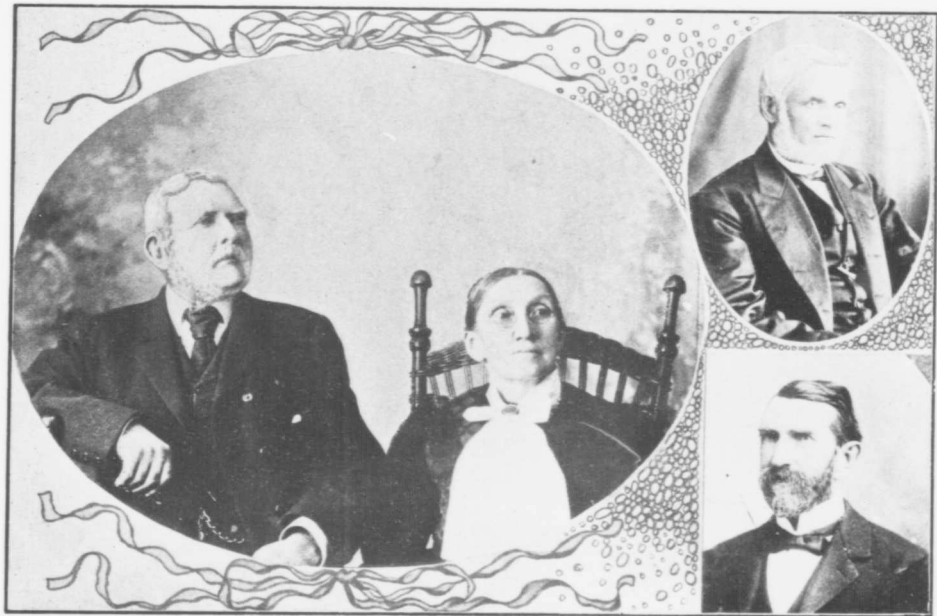
John Craig was a native of Dublin, Ireland. He was born in 1750. He emigrated to the American colonies, and was a soldier in the English army when peace was concluded between Great Britain and the United States. He came in a British ship from Charleston to Halifax in 1782. He was a Christian during his soldier days. Not long after he came to Nova Scotia he began to travel as an evangelist. He was baptized and ordained by John Burton at Ragged Islands before the end of the century. There he spent his life. He passed away to his reward on September 13th, 1837, in the eighty-eighth year of his age.

## CHAPTER X

## THE ORGANIZATION OF THE ASSOCIATION

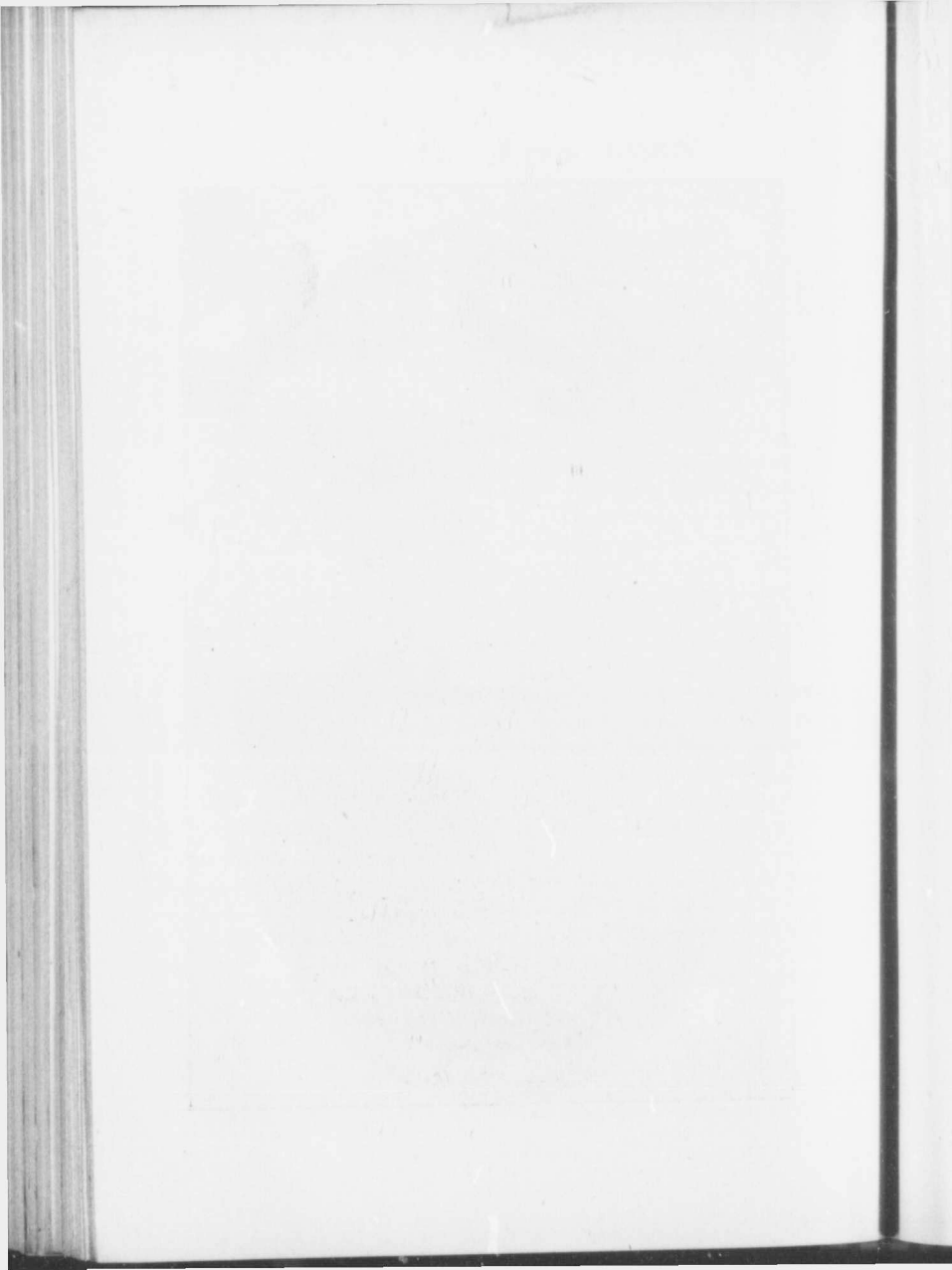
IN 1797 matters in the Newlight churches had arrived at an acute stage. Alarming abuses had appeared in some of them; and disintegration had made some progress. The members in many cases had been led to believe that, in addition to the revelations of the Divine Word, they could receive direct revelations from the Holy Spirit. The Calvinistic doctrine of the final perseverance of the saints had degenerated into antinomianism. Subtle apologies for vices were unblushingly made. When those who were deluded by these theories were confronted with immorality, their apologies were, that it was the flesh, and not the spirit, which had sinned; and that the saved could not be lost. Impurity and other forms of vice were condoned. These deluded people would not take the Scriptures alone for their guide and authority in matters of faith and practice. The Holy Spirit's revelations to them, they asserted, were even superior to the teachings of the Bible. Laxity in moral conduct, therefore, spread to an alarming extent. The teachings of Henry Alline on these points were perverted. The ministers were deeply exercised over these departures from the faith. They decided to hold a conference. When they first came together they did not call their meeting an association. This word had in it the flavor of ecclesiastical authority, which they so much dreaded. They met for the first time at Cornwallis in the summer of 1797. At this meeting they issued the following circular to the churches:—

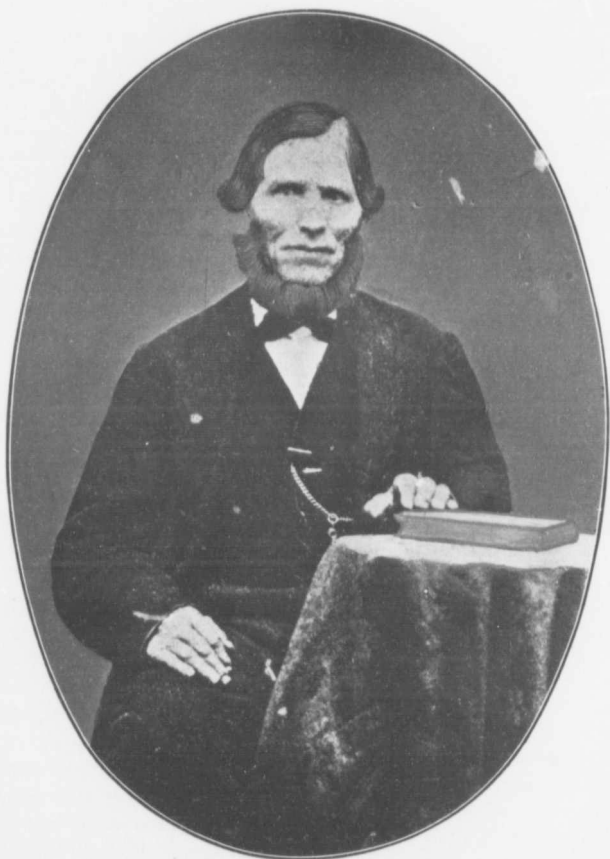
We take this method of acquainting you that we, John Payzant of Liverpool, Thomas Handly Chipman of Annapolis, James and Edward Manning of Cornwallis, have met on the 12th July, 1797, and being agreed together in our minds



MR. JAMES ARMSTRONG.  
MRS. JAMES ARMSTRONG.

REV. GEORGE ARMSTRONG, D.D.  
HON. JOHN N. ARMSTRONG, M.L.C.





REV. ELIAS KIERSTEAD.

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to walk together in fellowship as ministers of Jesus Christ, have agreed to hold a yearly conference to know our minds and the state of the different churches standing in connexion, by their delegates being sent by them.

The meeting called by this circular met at Cornwallis on the 15th of June, 1798. In the minutes of this meeting is the following statement :

The ministers discoursed largely on the necessity of order and discipline in the churches, and continued until midnight in observing the dangerous tendency of erroneous principles and practices, and lamenting the unhappy consequences in our churches.

It is stated that Harris Harding had fallen into error. He had, to some extent, been an apologist for the "New Dispensationers," as those were called who rejected the claims of the moral law over believers. Mr. Harding had also treated lightly "the ordinances of God's house." Having asked admission to the "conference," the charges against him were fully discussed. The brethren felt great freedom in speaking to him. He professed sorrow, humbly acknowledged his offences, signed a document to that effect, craved forgiveness of his brethren and was received into the "conference." Mr. Harding was not then a Baptist.

T. H. Chipman informed the conference or association that the church in Annapolis County had been divided into two churches, and that James Manning was to take charge of the one in the western section. It was arranged that his ordination should take place on the tenth of the following September.

At the conference at Cornwallis in 1797, the names of T. S. Harding and John Burton do not appear. They were the pastors of the only two Baptist churches then in the Maritime Provinces. This may account for their absence. Possibly there was also a church at Ragged Islands.

At this session of the conference there were some persons who wished to unite with the church by immersion ; and there were parents who desired to have their babies sprinkled. The pastor of course would sprinkle the babies. According to the account given by Edward Manning, T. H. Chipman baptized the candidates "in a grave, impressive manner." In witnessing this baptism, Edward Man-

ning's state of hesitancy and doubt, in the matter of his belief about baptism, ended. He was then and there convinced that immersion was the only scriptural baptism; and that it was his duty to yield obedience to it and practise it exclusively. As soon as the service was over, he turned to his brother James and said :

I will never sprinkle another person old or young as long as I live. Go to the parents who have brought their babies to be baptized, tell them of my decision and that I request them to take their infants home.

Soon after this he was immersed at Granville by Mr. Chipman. For some years, however, he continued to be pastor of the Newlight church at Cornwallis; but was blamed by some of the members for going from home to be baptized. He afterwards admitted this to be a mistake. But it is another evidence of the prevailing liberal sentiments in the Newlight churches of that day, that they continued Mr. Manning as their pastor for nine years after he was immersed.

The next meeting of this body, called "The Baptist and Congregational Association," was held at Cornwallis on the first Monday after the 20th of June, 1799. At this meeting Edward Manning was appointed to prepare a plan of an association to be laid before the next session of the body. No records have been preserved of the meeting of 1799. In referring to it in his journal, Joseph Dimock says :

I met the ministers in the Association and received a request to assist in organizing a church and ordaining a minister at St. Mary's Bay, which was accomplished at the lower end of Granville.

This refers to the organization of the Digby church and the ordination of Enoch Towner.

The meeting of the Association of 1800 was held at Lower Granville on the 23rd and 24th of June. The plan prepared by Mr. Manning was submitted, discussed and adopted; and was said to be "agreeable to that of the Danbury Association in New England." The name "Congregational" was dropped, and the Association was called, "The Baptist Association of Nova Scotia."

The following churches by their ministers and messengers were represented at this Association: First Baptist Church in Annapolis, minister T. H. Chipman, messengers Timothy Rice and Abner



Hall; Digby Baptist church, Enoch Towner, minister; Second Baptist church in the county of Annapolis, James Manning, minister; brother Theodore S. Harding, minister of the Baptist church in the township of Horton; Newport church, George Dimock, messenger; Sackville, New Brunswick, Baptist church, Joseph Crandall, minister; Yarmouth Church, Harris Harding, minister; Church at Cornwallis, Edward Manning, minister. Brother Joseph Dimock, minister of the Baptist and Congregational church in the township of Chester.

The cleavage which for some years before this had been appearing in the Newlight churches between the Baptist and Pedobaptist ministers and members, now issued in a formal separation. John Payzant, then pastor of the church at Liverpool, was the only unimmersed Newlight minister now left. His name does not appear in the minutes of the Association; but the Rev. Wm. Chipman, who was present, says Mr. Payzant was at this Association, and preached on the Sabbath day. To qualify himself to become a member of the Association, it would of course have been necessary for him to have been baptized. He was not prepared to do this; and so endured prolonged grief and loneliness on account of this separation from his brethren. He, however, did not allow this to narrow the liberal spirit which characterized all the Newlight ministers. When Baptist ministers visited Liverpool, he invited them to preach for him; and did not oppose them when they immersed members of his church who requested baptism at their hands.

A letter written to his brethren in Cornwallis about eight years after the Association at Granville, discloses the troubles entailed on himself and others who had declined to accept Baptist principles and practices. The following is his letter:

Dear brethren in Christ,—I heard of the melancholy state you are in because of imposition. Remember that you are not your own, but are bought with a price, therefore belong to the Lord Jesus Christ.

When I was with you last I saw you were in a trying position, and them that ought to have gathered you, were the very ones that scattered you; and what was it for, but to maintain that unscriptural way of binding men's consciences with their tenets. The days are coming when the shadows shall flee away. O, how low the sun must be, when they have so great shadow. My advice to

you is to gather yourselves into a body, and if you have any that you look upon to be leading men, nominate them, then write to us to send you such assistance, as you stand in need of. I am sure the Lord will bless your undertaking if you proceed according to His word; and be not afraid of what men can do unto you.

The close communion among the Baptists is an old Jewish tradition new vamped, as we read from the Greek Testament, Mark 7, 4. Except they baptize they eat not; and other things there are which they have received to hold, as the baptizing of cups and pots, brazen vessels and beds.

But these gentlemen tell us that to baptize is to dip men all over in water, which the Scriptures make no mention of. Blessed be God that the true believers have the unity of the Spirit whereby they love one another, whether they have been sprinkled or dipped in water; for baptism is only an outward sign. But they will say that it all means water, and therefore all the church fellowship is water, and that by dipping. There are three baptisms commonly spoken of in Scriptures: first, Moses' baptism. Second, John's baptism, Mark 3, 11; this baptism was with water, and when he spoke of his mission he says that he was sent to baptize with water. Third, Christ's baptism, Luke 12, 50: "I have a baptism to be baptized with and how am I straitened till it be accomplished," which was the baptism of His agonies, suffering and death. Baptism of the Holy Ghost is that baptism that unites God's people and makes them one, whether they have been baptized by sprinkling or dipping; and such as dispute one or the other are carnal as men. The words that are too much harped upon, "they went into the water and came up out of the water," the Greek particles do not determine whether they only went at the water or in the water (en) and (eis) here used signifies in, at or to, the word (ek) and (apo) signifies from, so that many of the learned suppose it is as proper to read it thus, they went to the water and they came to the water, or they were baptized at Jordan. My brethren, the glorious day is coming when we shall be delivered from all these contentions. The ordinances were given for a blessed use. May the God of all grace keep you in the unity of the spirit and in the bonds of peace, which is the sincere desire of your unworthy servant in the Gospel,

JOHN PAYZANT, (the aged.)

To my Christian brethren at Windsor, Falmouth, Horton and Cornwallis.

Liverpool, July 28, 1808.

For his knowledge of Greek, seen in this circular, he was no doubt indebted to the Jesuit school at Quebec. In 1800, his ecclesiastical position is truly pathetic; and although he could not go with his brethren into the Baptist denomination, yet he continued to treat them in a brotherly manner. He preached his last sermon, on Easter, 1834, in old Zion at Liverpool; and passed away shortly after this in a good old age, greatly respected and loved by all who knew him. The Rev. I. E. Bill, who happened to be in Liverpool at the time, attended his funeral.

The church at Halifax, led by John Burton, had adopted the policy of the churches in the United States in respect to communion. It could not, therefore, unite with an Association of churches in which there was such a mixture both in membership and in communion. The larger part of its members were negroes.

At the Association at Granville letters were read from a number of churches, giving an account of their spiritual state and seeking admission into the Association. T. H. Chipman and James Manning, with their deacons, were appointed a committee to frame a statement of the importance of family prayer, and of the doctrine of the resurrection of the dead; and insert both in the articles of faith and practice.

In the light of the following record, found in the minutes of this Association, is seen a state of things among the opposers of Baptists in perfect harmony with the false reports sent to England by Bishop Inglis and some of his clergymen :

As many aspersions had been cast on the church of Christ and the ministers of the gospel for erroneous principles, it was resolved that the associated ministers and messengers judge it expedient that our church articles of faith and practice should be printed.

Another resolve was :

That whereas brother Enoch Towner is prosecuted for the solemnization of the banns of matrimony, which affects the whole body, we agree to recommend to our churches to contribute towards defraying the expenses of the said suit; and further agreed that brother Chipman, brother Dimock and brother Edward Manning should accompany him and advise and assist in said business.

This case was carried to Halifax. By law no minister, except he belonged to the Church of England, was permitted to perform the marriage ceremony by license. All could marry by publication of banns. The penalty for breaking this law was fifty pounds. Baptists and Presbyterians united in a general remonstrance, which secured the repeal of the law disgracing the statute books of Nova Scotia from 1758 to 1834.

The following is the account of the action at law against Mr. Towner given by Mr. Isaiah W. Wilson in his history of Digby County :

The earliest matrimonial alliance performed in the county by dissenters was that of Lewis Titus to Olive Blakely or Blazely, by Elder Towner, October 29th, 1799. This did not reach the ear of the Digby rector. Inspired with the belief that he was fully competent to discharge every public duty, Mr. Towner unhesitatingly joined together Jacob Cornwall, junior, and Sarah Titus, on the 14th of June, 1800. The Rev. Mr. Veits, rector of Digby, becoming cognizant of this, communicated the fact to Doctor Inglis, Bishop of the Diocese. A complaint being laid with the Registrar of the Court of Marriage and Divorce, comprising the Governor and Council, Mr. Towner was summoned to trial at Halifax. His co-worker, John Burton, cheerfully offered him his advice and assistance. Attorney-General Richard J. Uniacke prosecuted in behalf of the Crown. Simon Bradstreet Robie was attorney for the defendant. Witnesses were examined, counsel was heard and judgment given in favor of the defendant; and for the following assigned reasons:

The Church of England had not been formally established in Nova Scotia by special act of the Provincial Legislature; invalidation of the marriage in controversy would consequently set aside all previous like contracts performed in equally good faith by all clergymen not connected with the Church of England; such a course would require specific legislation to confer legitimacy on the multitudinous posterity of each dissenting and Catholic marriage; the officiating clergyman in this instance was a regularly ordained pastor of a flock entirely loyal to the Crown—peaceable citizens and believers in all the essential tenets positively taught by the established Church catechism as insusceptible to variation; besides these, a judgment in favor of the plaintiff would presumably lead to most serious consequences, as Catholic and Protestants affected thereby would unite in resisting its enforcement, even with their lives if necessary.

Viewed in the light of these premises, a verdict was unanimously rendered in favor of the defendant.

Mr. Robie imported into his argument for the defendant a bit of humor from history. He had asked Mr. Towner to collect all the accounts of marriages in the Bible, and give them to him. This was done and Mr. Robie told the court that not one of them would be regarded as illegal, although not one of them was performed by a clergyman of the Church of England.

Some time after this James Innis, a Baptist minister of New Brunswick, was fined £50, and imprisoned a year for the same offence.

The clerk of the Association was directed "to give Edward Manning and Joseph Dimock a certificate on their leaving for St. John, to assist a people to come into gospel order and to ordain their minister."

St. John, as used in this place, included the settlements on the St. John River. Waterborough was the place to which they intend-

ed to go. This was in response to a request brought by Joseph Crandall, who in the early spring of that year had baptized most of the members of the Newlight church in that place, including Elijah Estabrooks, their preacher. When Mr. Crandall left them, as it has already been stated, they authorized him to ask the Association to send delegates to give them proper organization and to ordain Mr. Estabrooks as their pastor. The Rev. T. H. Harding went in the place of Joseph Dimock, and the church was duly organized and the pastor ordained.

On my return to New Brunswick, says Mr. Crandall, I was accompanied by brother Edward Manning, and Theodore Harding. [This was after the Association at Lower Granville, in June, 1800.] We passed on from Sackville, after preaching a number of times there, to the River St. John, preaching as we went in all the places where opportunity offered; and we found much pleasure in thus travelling together. Brother Manning was an excellent counsellor. When we arrived at Waterborough, we found the Christians in a happy state of mind, with brother Estabrooks preaching with the power and love of an apostle. They had sent by me for the ministers to come and set apart brother Estabrooks to the pastoral care of the church. The ordination was numerously attended. The candidate appeared like a star of the first magnitude. After the ordination, brother Manning passed up the River confirming the churches. Brother Harding and I came back to Norton where we organized a church and ordained brother Innis to the work of the ministry. We immersed a number of believers in different places as we journeyed back to Westmoreland. Brother Manning came down to St. John and immersed a number of believers there, and I think founded a church.

Mr. Manning, on that visit to New Brunswick, organized a church of twenty-seven members at Prince Williams and Queensbury. No account can be found of any Baptist church organized above Waterborough before this date. Mr. Crandall must have meant that Mr. Manning passed up the River organizing a church and confirming the disciples.

These Baptist and Newlight ministers laid no claim to culture or education. They were plain men who had been impelled by a deep, urgent conviction that it was their duty to bid farewell to their occupations and hold themselves ready to go wherever the Lord might send them. They accomplished a great work. Sketches of them as they appeared to their contemporaries cannot fail to be of

interest to all who, looking back to their times, see those faithful servants of God, engaged in their great mission.

Of Edward Manning, Dr. Bill in his history says :

In physical stature he was taller than his compeers. He measured six feet four inches and three quarters in height, and though in youth very spare and thin, as he advanced in years he became stout, so that when the writer in the days of his childhood saw him, his size was well proportioned to his height. His head was large, his forehead large and broad, indicating great brain power, his eyes dark and piercing, his arms and legs long, his hands and feet large and his walk majestic.

The breadth of his mind was proportioned to the size of his body. The Creator endowed him with an intellect of marvellous capabilities. He was one of the few men born to rule. Had he been by Providence placed in the President's chair of a republic, or upon the throne of an empire, he was just the man to sway the millions and to give unity, stability and vigor to national institutions.

The same writer says :

The Rev. Thomas Handy Chipman, in his youthful days, must have been a fine specimen of humanity. He was fully six feet in height, well-proportioned and erect in form. His countenance beamed with sprightliness and affection, and indicated deep religious capabilities. No wonder that his prayers, sermons and exhortations were well received by all classes and attended with a rich blessing to many souls. In his palmy days, his rich conversational gift was remarkable. Having a most retentive memory, he was never at a loss for themes of converse, entertaining and refreshing. In prayer he seemed as one holding familiar intercourse with his nearest and dearest friend ; and as he poured forth his whole soul in fervent supplication, the listener could not but feel that he was in the presence of one mighty in his pleading before the mercy seat.

Dr. Bill says :

Harris Harding's pulpit talents, intellectually considered, were never brilliant, but they were generally effective and useful. If his sermons were seldom profound, they were studded with apposite Biblical quotations. He went into the pulpit without memorandum or note. In fact in the strictest sense he was an extemporaneous preacher. He was ever deeply impressed with the humbling fact that independently of gracious influences, he could say nothing that would profit his hearers. All that listened to him knew that he was in earnest. At times there was a melting pathos in his utterance which was overpowering. While there was little method in his discourses, they were interspersed with anecdotes illustrative of the topics he was discussing, and generally delivered with power. However efficient he was in the pulpit, it was in the domestic circles, as he visited from house to house, personally exhorting

with impressive earnestness and praying wherever he went, that his efforts to do good were most successful. Multitudes in childhood were thus savingly led to embrace the religion of Christ.

The dramatic power and element of personal magnetism were effective forces in the personality of Rev. Harris Harding. At the fireside he was most entertaining. There he gave free rein to these special gifts and skilfully spiced his anecdotes and conversation with a touch of comedy as natural to him as his breath. His imitations of people of peculiar speech were the delight especially of children. He, however, kept all his talk connected with religious subjects. After he had secured the attention of his listeners, and had put them at their ease, he would then affectionately direct their attention to the welfare of their souls.

Theodore Seth Harding was physically of medium height and a firmly moulded man. In early life he was slight but in advanced years became somewhat stout. His motions were quick and eccentric. For fulness and melody of voice he was without an equal. His speech had a chanting, rhythmical flow and was suffused with pathos and charged to the full with irresistible power. His sentences were epigrammatic and startling. His thoughts, like his voice, took a wide range in the objective realm. He seized with inimitable skill the heart of his subject, and poured into his terse expressions a tide of eloquence that held in a spell all who heard him. What he failed to utter in words was conveyed by vivid suggestion. His first sentences always captured his hearers. In comparing him with Edward Manning, Dr. Bill says :

Father Harding was ready, sparkling and eloquent ; Father Manning minute and pointed. Father Harding, general and comprehensive ; Father Manning the reasoner ; Father Harding, the orator. In prayer Father Manning approached the throne of mercy as one overwhelmed with an awful sense of the holiness and majesty of the Godhead ; Father Harding came pouring forth supplications in full assurance of faith in the blood-sprinkled mercy seat. In church building Father Manning was a rigid disciplinarian ; Father Harding's broad cloak of charity covered a multitude of sins. The one prepared the material, the other was the master builder.

Dr. Bill further says :

As a preacher, Joseph Crandall was very effective. His appearance in the

pulpit was calm and impressive; his voice commanding, and his intonations at times peculiarly touching. His topic generally was Christ and Him crucified.

John Burton was a man of small size and limited gifts, but devout and deeply pious. He had the power of inspiring confidence in all with whom he came in contact. He was very diligent in his work in Halifax city and county. He did not travel so extensively as the other ministers of his day. His own field was very large. Added to the duties of looking after his church in the city, he did missionary work among the colored people at Hammond's Plains and Preston.

The Congregational ministers of the "standing order" class who had charge of the churches in Nova Scotia at the beginning of the revolutionary war, had all disappeared before the end of the century. The churches which had been under their care were poor, and scarcely able to support their ministers. The divisions, caused by the preaching of Henry Alline and other Newlight evangelists, so weakened these churches financially and otherwise, that they were at length utterly unable to give their pastors enough to live on. The poverty of the churches and the sympathy of many of the members with the revolution induced the ministers to return to New England and to share the fortunes of their compatriots.

As soon as the ministers returned to their New England homes the churches began to fall to pieces. The work of disintegration, once begun, went on until it issued in the state of things found at the end of the eighteenth century, at which time the churches at the following places were called Baptist churches: Yarmouth, Digby, Lower Granville, Upper Granville, Cornwallis, Horton, Halifax, Chester, Sackville, Norton, Waterborough and Prince William and Ragged Islands. Of these thirteen churches only two, one at Halifax and the one at Ragged Islands, could be said to be strictly Baptist churches. The one at Horton had relaxed its rule of communion two years after it was formed. The churches at Digby, Sackville, Norton and Prince William and Waterborough, which had been recently formed, were probably composed of immersed members only; but the ones at Yarmouth, Lower Granville, Upper Granville, Cornwallis and Chester were still of mixed membership.



The churches at Norton, Prince William and Waterborough, were formed in 1800 after the first session of the Association. They had not yet of course been admitted to membership in the Association. They were, however, virtually members of it. Mr. Payzant held the Newlight church at Liverpool. As it is plainly seen in his letter, there were other Newlights in a disorganized state in other places.

In 1800, Bishop Inglis said, "there was a great rage for dipping." Before this date and onward the large number who were immersed were not confined to new converts. Not a few Newlight church members became convinced that immersion was the only baptism taught in the New Testament; and they, too, received the symbolical burial with their Lord.

A succession of powerful revivals of religion removed prejudices, broke the power of custom, set in clear light the doctrine of believers' baptism and impelled the converts to follow their Lord in the only apostolic mode. As it was in the early days of Christianity, so it was at that time in these Provinces. Crowds of people resorted to rivers and lakes, conscious of a strange influence, to witness with seriousness and decorum the baptism of hundreds of rejoicing converts. In some cases the ministers were obliged to restrain the people from rushing into the baptismal waters without any previous public declaration of faith and approval of the churches. From April, 1799, to June, 1800, T. S. Harding baptized eighty-nine converts on the Horton field. On the crest of this spiritual tidal wave the Baptists passed the boundary line between the eighteenth and nineteenth centuries. Before them was a future of hope and great promise. The pastors made no claim to learning, as the world understood the word. They had not "the wisdom of words," but they possessed "the hidden wisdom." They saw that "the foolishness of God is wiser than men," and they spoke not "in words of man's wisdom, but in the demonstration of the spirit." Some of these ministers, and not a few of their church members, were industrious readers of religious books. In this way they had attained to a good degree of mental discipline; and commanded vocabularies sufficiently large to enable them to converse

intelligently on all subjects of common interest, and to proclaim the gospel with power and plainness of speech.

Their opponents, by persistently stigmatizing them as ignorant fanatics, kept them reminded of their inferiority in culture and learning. They knew that in this respect other ministers had an advantage over them; but with faith in God their leonine courage did not quail before these difficulties. Wherever duty called them thither they went. They accepted the designation Whitefield gave to himself, and were known as "gospel rangers." They threaded their way through trackless forests, and, in their saddles, along bridge paths. They cheerfully adopted any mode of travel or conveyance that would take them to people destitute of the Bread of Life. No difficulties stopped them in their roving missions. Snow-shoes strapped to green hide moccasins made for their feet highways through the whole country. The log-house doors were always open; and within a hearty welcome awaited them. To the homely fare on these tables in the wilderness, they were as welcome as to the water of the crystal brooks at which they slaked their thirst in their tire-some journeys. These compensations, rich and fragrant, they gratefully received, appreciated and enjoyed.

In the year 1800, there were twelve pastors who, barring academic training, were well qualified for their work. They possessed many excellencies which it would be difficult to exaggerate.

Thomas Handly Chipman, and Elijah Estabrooks were forty-four years old; James Manning, thirty-six; Edward Manning, thirty-four; Joseph Dimock, thirty-two; Harris Harding, thirty-nine; Theodore Seth Harding, twenty-seven; John Burton, forty; Enoch Towner, forty-five; John Craig, fifty; and Joseph Crandall and James Innis, twenty-eight. They were a band of loving brothers, filled with zeal and the spirit of self-sacrifice. The care of all the churches, and of all the country was upon them. They often visited each other, not for social purposes alone, but more especially for the purpose of rendering help to each other in evangelistic work. It was a common thing, for two of them to be seen at the same time in the water baptizing converts.

These pioneers have left to the denomination a rich and inspiring legacy. They stand out grandly against the background of our provincial history. For all time to come the Mannings, the Hardings, the Chipmans, the Dimocks and the Crandalls, by their noble characters, their heroic deeds, their Pauline preaching and phenomenal success, will influence for good the ministry and the churches which inherit the responsibility of carrying on from generation to generation the work whose foundations were laid by their hands. All generations to whom this legacy is left will feel its thrill and uplifting effect. Who can enter into the labors of such men, and not be borne on by the force of their example to emulate them in all things tending to the glory of Him whom to serve they counted no sacrifice too great, no not even their lives "dear unto them"! The influence of Black, Garretson and others of like spirit is seen in the sustained labors and devout ministry of the Methodist body. Presbyterians, too, are enriched by having for their church fathers such men as McGregor, McCulloch and others. The Rev. Thomas Wood is a memory sacred to Episcopacy, and should not fail to kindle into a flame the holy ambition of that body.

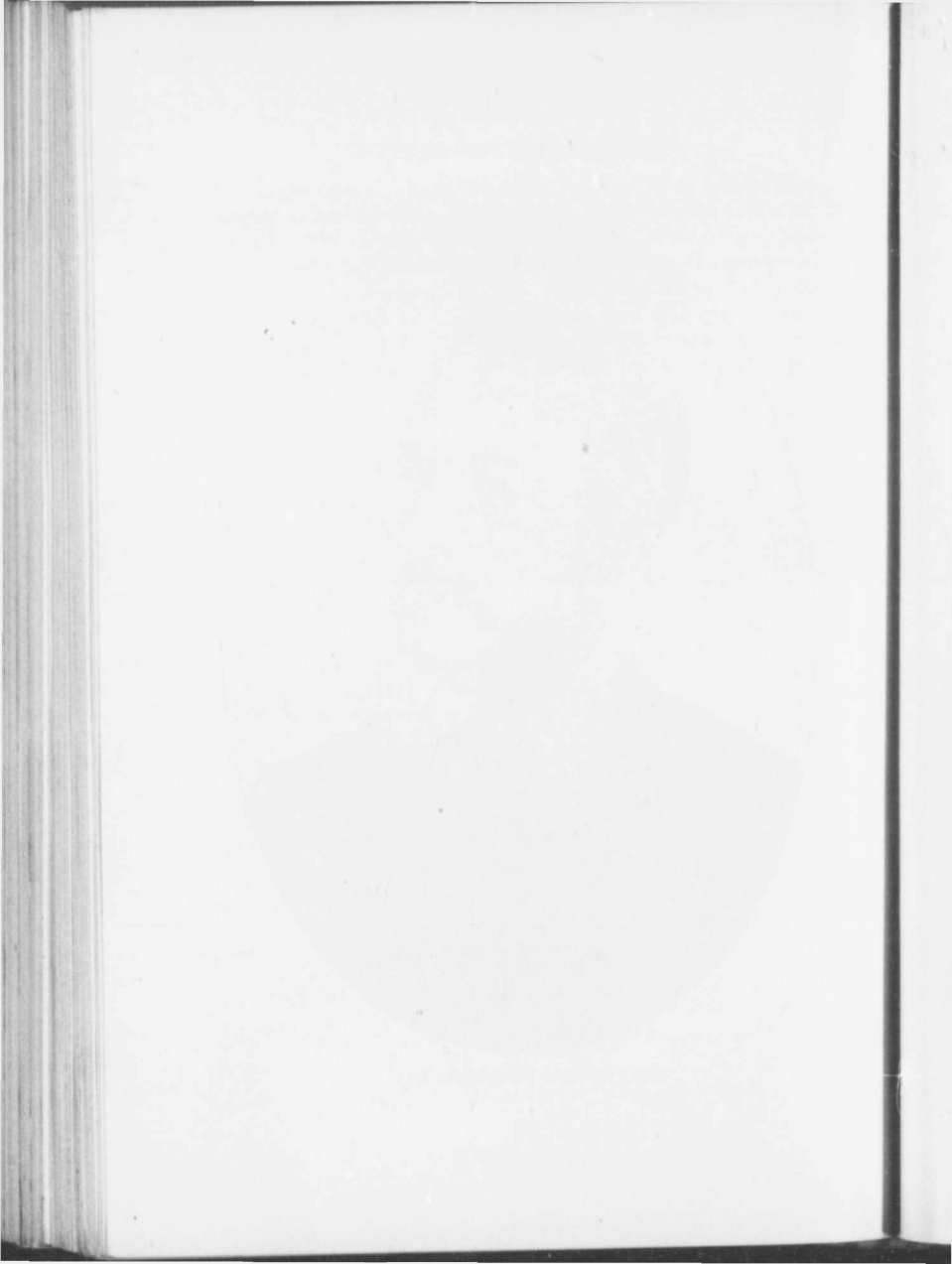
To these pioneers the Provinces here by the sea are much indebted for their goodly heritage—indebted to them more than to the lawyers, the statesmen, the doctors and judges of that day. There were doubtless, in these professions, men of distinguished abilities, who wrought nobly and successfully for the welfare of this part of Canada; but these men of God were the agents who did the deeper work, the essential work. By them the hearts of thousands of wicked men were changed, homes were purified and the lives of the people turned into new channels. They made a moral wilderness a garden of the Lord.

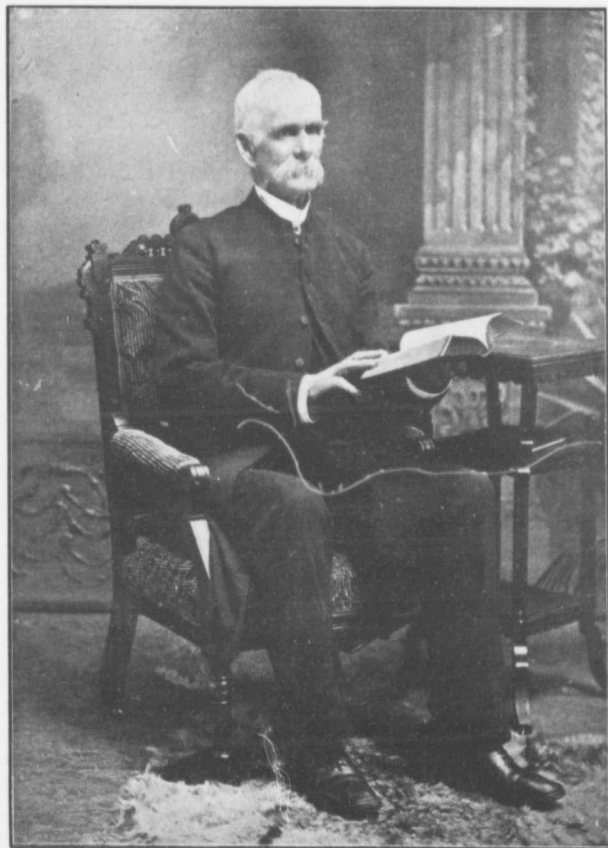
All denominations, except the Baptists, began the century with fixed modes of worship and definite church policies. The Baptists had their ideals, but they were distracted by the state of mixed membership and confused communion in their churches. Others drew their supplies of pastors from the old country. Ministers for the Baptist churches came from among the uneducated masses of the people, and without any previous mental training entered upon their work.

At this time the Methodists were regarded as an evangelizing society in the Episcopal church. Their churches were called societies. The question with them was, whether to continue to hold some relation to Episcopacy, or to be in all respects an independent body. Not so the Presbyterians. They had two hundred years of experience behind them. With them, creed and practice were fixed. It is true that there were divisions on matters of polity; but their theological beliefs, modes of worship and general practice were unquestioned and firmly established.



REV. STEPHEN W. DEBLOIS, D.D.





REV. JOHN CHIPMAN MORSE, D.D.

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## CHAPTER XI

### THE MORAL, INTELLECTUAL AND CIVIL CONDITION OF THE PEOPLE OF THE MARITIME PROVINCES FROM 1749 UNTIL THE END OF THE CENTURY

To fully appreciate the work of the ministers of the Protestant denominations in the last half of the eighteenth century, it is essential to know the moral and intellectual condition of the people among whom they labored. The general state of society at this time was essentially the same as that of any people in the corresponding period of a country's history. Their manners were generally careless, and marked by reckless bravado, more however on the surface than in their hearts. Many of them had pious parents and, had conditions been favorable, the sons, like the daughters, would have followed in the footsteps of their fathers and mothers; but their manner of life led them into a different course and produced conduct openly irreligious.

The repeated and prolonged wars with France necessarily demoralized the American colonists. The employment of the Indians added another brutalizing influence to these fierce struggles. The traffic in scalps drew English civilization in the direction of savage life. Profanity and drunkenness prevailed. Society became more and more corrupt, and the churches more and more weak and worldly. In a new country, where the people live far apart, and are but imperfectly supplied with schools, with the preaching of the gospel and religious instruction, the conditions are unfavorable for the cultivation of intelligence, morals and piety. In England and on the Continent the moral state of the people was even worse than in America. The army, the navy, and to some extent society in general, had become so demoralized as to disregard the laws both

of God and man. The morality of Nova Scotia was in no way bettered by the founding of Halifax in 1749. In its early history it was a drunken and profane place. The principle of duelling dominated men of culture; and brutal fighting the ignorant and vulgar. The wars of the Revolution further demoralized the people of all America. The writers of that time who refer to this matter are in agreement. Edward Manning makes the following record:

In a moral point of view these Provinces presented a dreary aspect. They might well be termed a howling wilderness. There were a few ministers of different denominations; and, no doubt, some of these were pious, as were some of the members of their churches. But alas! alas! there was too little evangelical preaching, and far less experimental religion and godly living. The power had fled, and the mere form was fast hastening after it. The revolutionary war in the American colonies, now the United States, had a bad effect upon the people of Nova Scotia. The consequences of war are dreadful, and extend far and long into futurity. At the close of that unhappy contest these Provinces were a place of refuge for the Loyalists. They came to our shores in thousands. Among them were many men of high character and merit, many belonging to the learned professions, particularly the law, who of course became the leading men in the Provinces, and who, no doubt, from many points of view, proved a great blessing to the country. But the great mass of the immigrants were of a different description. Many of them were disbanded soldiers, etc. Such an assemblage coming directly from the seat of war would be ill qualified to benefit the morals of the rising generation. Vice of every kind incident to the camp and the navy, was soon transported to Nova Scotia and New Brunswick, and our youth were corrupted; and many of them became adepts in wickedness. The common schools were generally of an inferior character; and, in many districts, there were no schools at all. Teachers were commonly intemperate. The last four teachers I was under were all fond of stimulants. What a curse to youth, to be placed under the care of men who care nothing for their moral or religious interests. Thus miserably were the schools conducted. I have been a sufferer all my days for the want of instruction in my youth, and the whole population in rural districts suffered in like manner.

Dr. Smith, in his history of the Methodists, says that a brother of William Black in referring to the moral and religious state of the Black family said:

Nothing but discord, jealousy and ill-will were there. Peace had for some time left our dwelling and we, hurried on by devilish passions, were urging fast to ruin.

When this family came from Yorkshire it was a sober and pious

household. The mother was a devout woman of the Methodist faith. But the reckless character of the times invaded her home, and moral ruin seemed to be its destiny.

The Bishop of Nova Scotia, Charles Inglis, in reporting to the S. P. G., describes the alarming immorality of the country. Some one facetiously said that one half of the city of Halifax sold rum and the other half drank it. One of the missionaries of the S.P.G. deplored the moral state of the people; and requested the society to send him literature against drunkenness, profanity and the Baptist doctrine of baptism. James McGregor gives a sad account of the bad influence of the disbanded soldiers and half-pay officers, who settled among the Scotch at Pictou. They spurned the moral and religious teachings and influence of himself and his people. After two years' residence in that township, the pious and peaceable part of the community was glad to see them enlist as soldiers and leave the country.

Previous to the revolutionary war, the Maritime Provinces, made up of a few straggling settlements, were in circumstances unfavorable for the founding, fashioning and consolidating of their social, religious and civil institutions. The old world and the new world had come together. Halifax, and the other places at which there were military posts, represented the old country. The Puritans on the French lands were of the new world. Public sentiment was a confusion of conflicting sympathies and opinions. As yet there had been no clearly defined limitations of the respective rights and authority of the Crown and the people. It is true that in Nova Scotia, representatives had been elected in 1758, and had come together in yearly sessions in the House of Assembly at Halifax. But the warring elements appeared among the members of this body. The two parties, both in and out of legislature, looked at each other across a gulf not easily bridged. How shall these peoples of fixed habits and conflicting sentiments be brought together, and moulded into a happy and prosperous British colony, was the question demanding a successful solution.

Clergymen of the Church of England, and ministers of other

faiths, officers of the army and navy, Lieutenant-Governors and Puritans of breezy independence, kept the question alive by continued agitation in the free expression of their opinions. Only sixteen years intervened between the coming of the New England immigrants and the breaking out of the revolutionary war. This was not a sufficient time in which to wean the Puritans from their old homes. It was natural, therefore, that they should sympathize with the revolutionists. They were between two fires. Some of them, however, avowed their sentiments openly, and the Government had to interfere to suppress incipient rebellions. By these means society was kept in an unsettled and distracted state until some years after the close of the war.

Jacob Bailey, a missionary of the S. P. G., residing at Annapolis, in a letter to a gentleman in London on the 16th of November, 1785, said :

Our county is now engaged in the election of four members to represent them at the General Assembly of the Province. In consequence of which arise contention, quarrels, broken heads and bloody noses—I believe the Loyalists will be elected. His Excellency has given great offence in granting lands contiguous to Annapolis, even after the Loyalists had applied for the same, to the old inhabitants. One gentleman in particular, three thousand acres.

As the Church of England was dominant at Halifax, the Puritans found the city an un congenial home. The few who settled in it disagreed even with those with whom they were associated in church life, as has been seen in the case of St. Matthew's church.

In undertaking the work of constructing colonies, the Maritime Provinces were fortunate in having in their population a large number of Loyalists, among whom were men of ability and experience, well qualified to fill public offices and to take a leading part in establishing the institutions of the country. There were judges, lawyers, politicians, physicians and ministers of religion who, as Loyalists, were well prepared for successful work in their respective spheres. Indeed, their gifts and acquirements were of so high an order, that they would have distinguished themselves in a larger country and in a more advanced state of society.

That eight years' war which resulted in the independence of the United States, was in a high degree educative, both to the rulers

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and to the people. It was a salutary object lesson to the Tories of Great Britain, and to the thousands of Loyalists who fled before that tempest of wild democracy. After reviewing these bitter lessons, they were in some measure qualified to unite with the Puritans in reducing to civil and religious order the mixed population then found in this country. Posterity will ever be in debt to these distinguished immigrants.

In the last half of the eighteenth century the population of Nova Scotia was continually fluctuating. This is true especially of the period between 1775 and 1783, the time of the revolutionary war, when, as has been stated, many of the people who had come from the old colonies to live on the vacated French homesteads, being in sympathy with the revolutionists, returned to their homes to take part in that sanguinary conflict.

Some of the people whose sympathies were with the British Government, in the earlier stages of the Revolution, fled to the wilderness of Nova Scotia. They were called Refugees, a class distinct from the Loyalists most of whom came to the country after the war was over. These movements, together with the coming from time to time of immigrants from the old country, and the coming and going of soldiers, kept the population in a state of perpetual change.

A moderate estimate would give the Province in 1781 a population of about 13,000. Of this number six hundred were Acadian French, who had been permitted to come out of their lurking places, or to return from the countries to which they had been transported. The county of Cumberland was peopled with New England Puritans and immigrants from the north of Ireland and Yorkshire. Seventy of the latter came in 1772. They were followers of John Wesley. In this part of Nova Scotia the Irish were Presbyterians, and the New Englanders Congregationalists. The French were Roman Catholics, and were settled at Memramcook, Petitecodiac, Annapolis, Halifax and St. Mary's Bay.

Prince Edward Island was called the Island of St. John until 1779, and was under a separate government. In 1767 the British government had given the whole Island, except some small reserves, to military men as rewards for their services to the Crown.

One of the first things done by the parliament of Nova Scotia, constituted in 1758, was to make the Church of England the State Church. This Act declared that :

The sacred rites and ceremonies of divine worship according to the liturgy of the church established by the laws of England, shall be deemed the fixed mode of worship in the Province, and the place where such liturgy shall be used shall be respected and known as the Church of England as by law established.

The Governor was directed to induct a regularly certified minister in a parish which " should make representation of him."

All dissenters, however, except Roman Catholics, were left free to enjoy liberty of conscience, build churches and engage ministers, and were not to be taxed to support the established church. This exemption referred only to direct taxation. The Episcopal church received support from the Provincial Government for her clergymen, her common schools, academy and college. Four-fifths of the money thus given was raised by indirectly taxing people of other denominations. The Bishop in Nova Scotia was made a member of the Legislative Council, and ranked next to the Chief Justice. A part of his salary was taken from the provincial treasury. This religious liberty was granted for the following reasons :

The Puritans of New England, acting on the principle then prevailing in old England, had managed religion by adopting the policy of the union of the church and the state. Therefore, when in 1756, a call was sent out for colonists to come to Nova Scotia, and re-people the land left by the deported French, it was seen that if the Puritans who might come should be in the majority, Episcopalians might be denied their rights. But, if on the other hand, the Episcopalians should outnumber all other denominations, and establish the union of church and state, then the Puritans might be oppressed. With these difficulties staring them in the face, the Colonial and English Governments recognized the doctrine of soul-liberty as an expedient, and agreed that in Nova Scotia there should be religious liberty, except to the Roman Catholics. This denomination had been proscribed in England. The same law was put in force in Nova Scotia. Priests, not having the sanction of the Gov-

ernment to reside in the Province, were liable to be banished from the country. Not many Roman Catholics, therefore, came to Nova Scotia while this law remained unrepealed. After a time it was relaxed and, by degrees, Roman Catholics got entire religious and political freedom. This was given them in Nova Scotia before they obtained it in any other part of the British Empire. Roman Catholic priests were commanded to leave the Province before March, 1759. The penalty of disobedience was perpetual imprisonment. If a priest should escape from prison, he would be regarded as guilty of felony without the benefit of the clergy. Anyone who should harbor, relieve, conceal or entertain an escaped priest, would be fined £50, set in the pillory, and be required to give security for his good behavior. It was provided that shipwrecked priests and priests who were prisoners of war, or others forced into the Province by circumstances beyond their control, should be exempt from the penalties of this law. But while in the Province they must not officiate as priests.

A bill was introduced into the Legislature in 1781, intended to give a measure of liberty to Roman Catholics. In 1783 the law of 1758 was repealed; but test oaths were required of all Roman Catholics entering the public service until 1827. The Catholic bishop, the priests and a number of laymen, both Protestant and Roman Catholic, took a warm and active interest in getting these disabilities removed. Thomas Chandler Haliburton, an Episcopalian, made an impassioned and eloquent speech on the subject in the House of Assembly :

Every man, said Mr. Haliburton, who lays his hand on the New Testament and says that this is the book of faith, whether he be Catholic, Protestant or dissenter, Baptist or Methodist, however much we may differ in doctrinal points, he is my brother and I embrace him. We all travel by different roads to the same God. Far be it from me to disparage the creeds of others. No, in my opinion, the humblest clergyman in the humblest congregation, if he practises the precepts of God, if he conforms to the rules of morality, that man is in my conviction as great an object, as pleasant to Heaven, as he who wears the richest mitre in the proudest cathedral in Europe.

These sentiments have ever been held and advocated by Baptists,

## CHAPTER XII

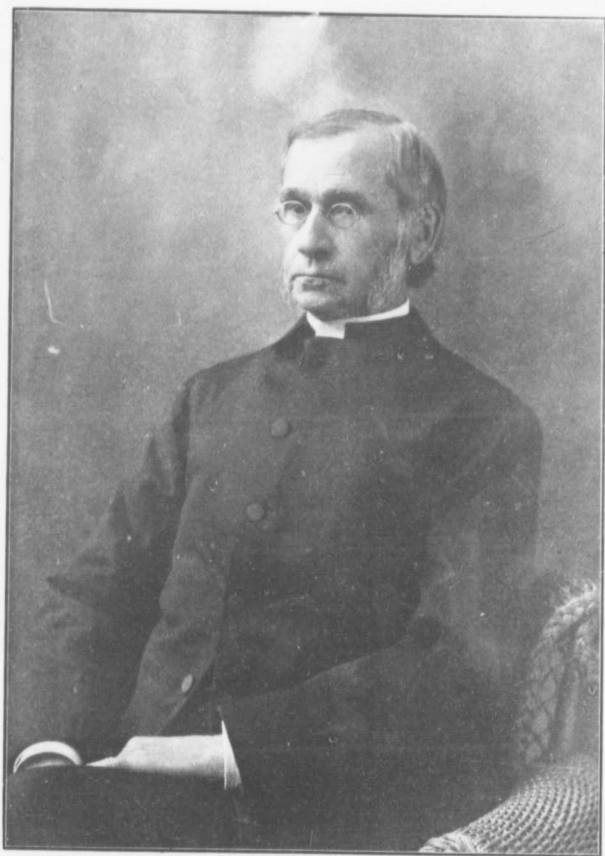
### THE RELATIONS OF THE CHRISTIAN DENOMINATIONS IN THE EARLY HISTORY OF THE MARITIME PROVINCES

NEVER have all Christians learned not to impose their religious views on those unwilling to receive them. In the history of Christianity soul-liberty has not been a popular principle. The intolerance, such as has marked the history of the papal system, was endured by Baptists and other religious bodies in the early period of their history in the Maritime Provinces. This did not come from Roman Catholics, but it came chiefly from ministers of the Episcopal church. Other clergymen, it is true, exhibited to some extent the same spirit toward preachers who differed from them.

This opposition suggests the question, Why in this respect should Protestant clergymen imitate the Church of Rome? In the fact that the great Protestant bodies came out of that church may be found the reason for their opposition to one another, and to the Baptists, whose history from apostolic days until the present time has been outside the papacy and all its offspring. It is not surprising that, in leaving the Church of Rome, the Protestant denominations did not separate themselves from all the errors of the church from which they, as reformers, broke away. To have emerged from this backslidden church which, in some respects, was a gross caricature of Christianity, with no adhesions of her traditions, would have been well-nigh miraculous. As well might emigrants from one country to another be expected to leave behind them their racial and national sympathies.

Luther condemned the Baptists of Germany for urging him in his work of reform to abandon infant baptism. He would not give it up; and the Lutheran church has ever been a sufferer on account

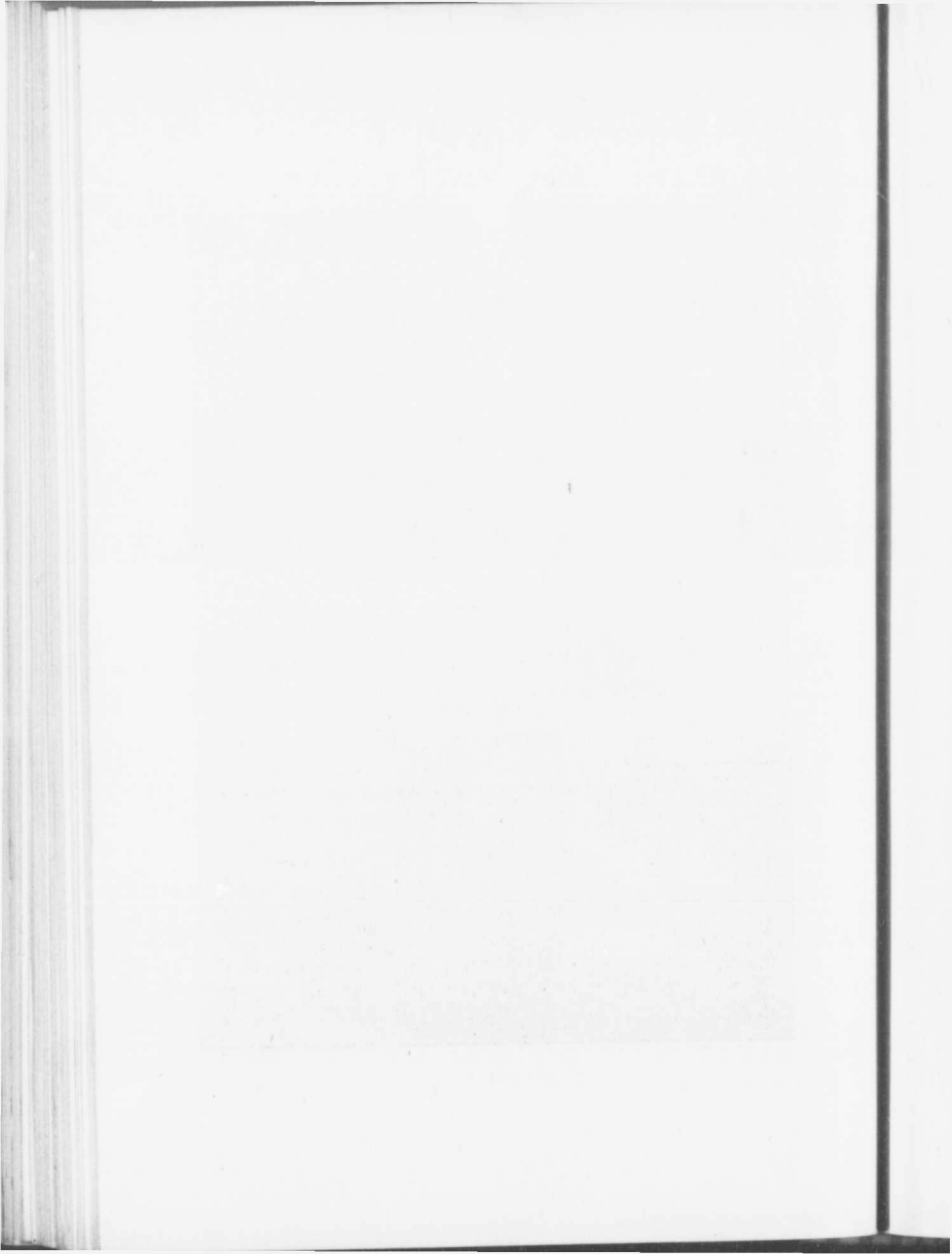


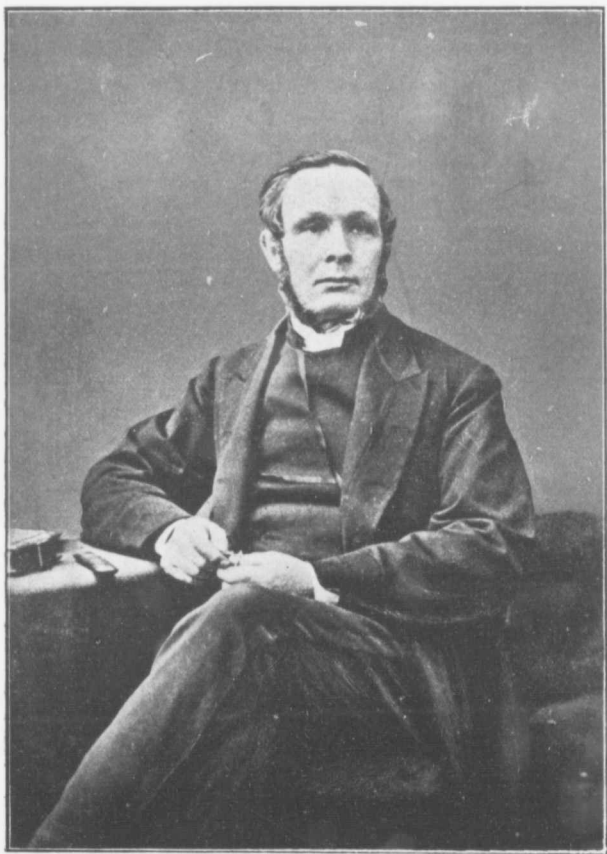


A. W. SAWYER, D.D., LL.D.

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of it. The same is true of the Church of England and the Church of Scotland. Many of the members of these denominations have felt and acknowledged the existence among them of beliefs which should have been cast away when their churches came out of Rome.

Dr. Guthrie, in one of his published sermons, says :

And proud as we in Scotland are to boast that our fathers, with Knox at their head, came forth from Rome with less of her old superstitions about them than most other churches, to what else than to some lingering remains of popery can we ascribe the extreme anxiety which some parents show to have baptism administered to a dying child? Does not this look very like a rag of the old faith? It smells of the sepulchre.

When traced to their ultimate source, these superstitions are found rooted in a belief that regeneration depends upon baptism, the Lord's Supper and the power of an authorized priesthood. At a very early day, the bishop or presbyter assumed an authority neither taught nor sanctioned by the apostles. Then followed the dogma that baptism and the Lord's Supper were essential to the salvation of the soul. Infants, of course, could not resist this doctrine. But those who denied it to be essential to salvation, it was alleged, should be compelled at any cost to renounce their belief, and to practise according to the teachings of the church. As soon as infant baptism became universal, the church and the state were necessarily composed of the same individuals. The union of the two was an unavoidable sequence. Authority was thus put into the hands of the civil power to be used in defending and propagating religion. Parents neglecting to have their children baptized were, in the eyes of their ecclesiastical leaders, the destroyers of souls, and should be restrained from a course, terrible and criminal in the highest degree. The end sought would justify the employment of the severest measures. As infant damnation was a necessary inference from salvation by the use of the sacraments, fines, imprisonment, tortures and even death were pressed into the service to prevent such a horrifying calamity. As the power was in the hands of the so-called church, God required its use for this high and holy end. The power to enforce religious belief and practice was, therefore, embodied in civil law; and to the magistrate was delegated the

duty of executing this law. The denial of soul-liberty, the rights of conscience, and the persecution which followed, when traced to their ultimate source, are found in the superstition that the priest and the sacraments are essential to regeneration. All religious intolerance in Christian countries emanates from these dogmas.

Baptists, therefore, see the root and inspiration of all religious persecution in the doctrines of baptismal regeneration and sacerdotalism. It seems to them that infant baptism should give place to believers' baptism; that the preacher should be substituted for the priest; and that the local church, self-governed and directed by the laws of Christ, should supplant the ecclesiastical establishments now existing, if liberty of conscience is to become universal and well conditioned for safety and permanent existence. Baptists believe that if there should be a return to apostolic doctrine and practice, oppression in all its forms would vanish from the Christian world as darkness before the rising sun.

Instead of giving an account of the conflicts among the denominations in the period now under review—conflicts which should be known if the history of that time is to be clearly and fully understood—it is judged the fairer way to quote largely from the writings of the leading ministers of that day; and thereby let their words, and not those of the writer, express the spirit, Christian or unchristian, then cherished by ministers of the gospel. With this in view the following extracts are submitted.

In 1777, when at Horton, Henry Alline says :

Once a "standing minister" got up while I was preaching and opposed, but the people paid no regard to it, and he left the house. O that God would open his eyes before it is too late; for what a shocking thing it is that a man should pretend to preach the gospel which he is at enmity against, ruining his own soul and that of others. O what injury is done by blind leaders of immortal souls. Yea, I do not believe there are any men on earth who do as much damage to the Redeemer's kingdom as those unconverted ministers. O that God would change their hearts !

At Cornwallis in the same year he says :

Sometimes when I have met with persons who came on purpose to dispute, when I saw them exercised by a bad spirit, I would leave the house and tell

them I would have nothing to say to them when they discovered such a spirit. Sometimes they would follow me from house to house and pretend they were contending for the faith once delivered to the saints.

I rode, says Mr. Alline, to Cornwallis, stayed over the Sabbath and preached, and blessed be God though there was much opposition from earth and hell, the work of God was still reviving. Monday evening met with a number of men, enemies to the work, with the ministers with them, who conducted in so unchristian-like a manner that I was obliged to keep my tongue as with a bridle, lest I should speak inadviseably with my lips.

At Annapolis, Mr. Alline makes this record in his journal :

There was a popish priest among the hearers who was greatly enraged after the sermon was over at the doctrine I preached, but said nothing to me.

The minister at Annapolis [the Rev. Mr. Fisher] would only read over an old, dry lesson of morals and form, which he had written down. Blind leaders of the blind. O that God would have mercy on them and open their eyes before they and their hearers fall irrevocably into eternal ruin. When I came to Cornwallis I found there were two ministers from Cobequid [Onslow and Truro], to enquire into my principles and preaching. [They probably were Revs. Mr. Lyon and Mr. Cock.] They were men I had heard of, but had never seen. I went to hear them preach and had reason to hope that one of them was a minister of Christ, although something sunk into a form without the power. They enquired after my right to preach. They asked me for my credentials. I immediately showed them what I had from the church, which they condemned because it was not from a society of ministers. They likewise thought it next to impossible for a man to be called to preach who had no college learning.

At Cornwallis the "standing ministers" offered to license me if I would acknowledge that I had done wrong in preaching so long, though with the approbation of the churches, without a license from the ministers. I told them that I was so far from acknowledging that I had done wrong by receiving only the approbation and credentials from the churches, that I still held the church to have the prerogative, and intended to exert what influence I could until my dying day to restore that power which the ministers had robbed the churches of, as far as God should enable me.

Here Mr. Alline was true to the principles of Congregational government. His views are in perfect accord with those of the Baptists. "The standing order" in New England had arrogated to itself ecclesiastical authority.

At Annapolis, in January, 1779, Mr. Fisher, a minister of the Church of England, sent for Mr. Alline. He went to him, and of this interview he said :

When I discovered his Arian principles, I was enabled before all the society to hold out the truth of the gospel, warning him of his danger, and charged him

to forbear destroying souls. Thousands of souls are being kept in blindness till they are gone beyond all recovery. To carry on this infernal scheme, a number of antichristian ministers are laboring night and day to prove that a feeling knowledge of redemption in the soul is not to be attained, and that all such pretensions are a vain imagination and a delusion; and tell their hearers that if they do so and so and are baptized, join the church, come to the Lord's table and do their best in those outward things, all will be well. And thus they are murdering the precious and immortal souls. O that God would awaken and convert them or remove them!

While at Windsor he says :

I was threatened by some of the leading men of the government to be silenced and put on board a man of war. I was threatened of my life by two or three men. An officer of the emigrants came to me first with his reproaches on the public street, saying that he wanted that I should convert him. I told him that I might have expected good manners and civility from a man that made his appearance, letting alone religion, and I wondered that one like him would assault a stranger in that manner in the public streets. He then began to curse and swear, asking me what right I had to preach. I told him it was out of my power to give him the least account of it. He then raged in a most shocking manner and threatened my life with bitter oaths. After this two ruffians went by the house where I was with drawn swords, swearing they would take away my life, but did not come in the house, although there was not one that resisted them, neither did I attempt to hide or flee from them, but was sitting in the house discoursing with some Christians. About five in the afternoon came an officer to the house where I was in an insulting manner. The man of the house turned him out of doors. After which he cursed and blasphemed and labored to break open the door with a stick of wood. In a few minutes there were about twenty men round the door, many of them swearing they would be the death of me. I was advised by some in the house to go out of the back door and get away. I replied that I would do it by no means. I was called there by God and there I would stay till duty called me away. I opened the window and asked them what they wanted of me, telling them to act like reasonable men, and if I had done anything wrong I was willing to answer for it. After which I told the people of the house that I would go out among them. My friends advised me not to go out, telling me they would certainly kill me. I told them I feared not, and that I would go out, and that they might fasten themselves in. I then opened the door and went out. They came around me, and one of them, lifting up his hand, swore he would be revenged on me. I caught him gently by the fore part of his coat and begged him to consider what he was about, and to act like a rational man. He cursed and swore for a while but did not strike me. By this time the officer and others in the company became so calm as to talk with me. I was told by the officer as a friend that he would advise me to desist from preaching or leave the place. I told him that I should



obey God before man. He then told me that my life would be taken away in a few days if I continued preaching. I told him I would preach when I was called; neither was I about to leave the place until duty called me from it; and after some more conversation with him and others of the company, I bid him a good-night and went into the house. A little after I got in, another party of men came round the corner and rushed up to the door, enquiring for me in a great rage, but did not come in the house, but remained round the door, some of them mocking and hooting while we were singing and praying.

The Rev. Joseph Dimock had a similar experience at North West, Lunenburg, in 1794. He says:

Elders, deacons, schoolmasters, a son of the Lutheran minister and a multitude of all sorts beset the house, and some of them rushed into the room where the meeting was held.

Mr. Dimock saw their object and admonished them to conduct themselves with propriety while religious exercises were going on, adding:

If you will be quiet till I have done speaking, then I will give myself up to you; no opposition shall be offered.

This settled the tumult for a little while, but it soon broke out afresh:

I had begun my sermon, says Mr. Dimock, and felt uncommonly impressed with the message, being assured that it was God's message. Having told them that a righteous judge would soon determine between us, I added: "I know well that you did not send for me, so I did not come at your request, nor shall I go at your bidding. But the Lord of heaven sent me here and I shall deliver His message; and I feel assured that you will not hinder me, for the Lord God Omnipotent is on my side. And when I have delivered my message, if the Lord pleases to deliver me into your hands, to draw me in quarters, cut me into pieces or grind me into powder, I am not concerned about that; so now work on, make strong your bands, I have no more to say to you."

He then preached and "was as calm as ever he was in his life," though the rioters blasphemed and ridiculed all the time. He prayed for them at the close, that God would not lay the sin to their charge, and dismissed the assembly. Much uproar followed, the mob declaring that they would "not leave the house without Dimock and Hubley." The women screamed for terror. The disturbance was kept up till eleven o'clock at night, and then all parties returned to the town in a storm of snow, hail and rain.

Colonel Creighton, an influential gentleman in the town and a magistrate, saw that it was his duty to interfere. The rioters were threatened and an end was put to the persecution.

In 1783, the Rev. William Black experienced at Shelburne opposition such as Mr. Alline found at Windsor and Dimock at Lunenburg:

A commissariat officer, says Dr. Smith in his history of Methodism, who had dined with some friends and had tarried too long at the wine, declared the preacher to be an impostor and threatened with oaths to knock him down. After a time he returned with two others determined to accomplish his purpose. This he was prevented from doing by the congregation who crowded around the table on which the preacher stood. One of the three, swearing that he could preach as well as the preacher, then mounted a stump and poured forth a flood of oaths. . . . A large stone was thrown from the outskirts of the congregation during the sermon, but Mr. Black eluded it and escaped serious injury.

Other instances similar to the above could be adduced, but these are sufficient to show the state of society in these early days. It should not, however, be inferred that such opposition was universal. When at Fort How, at the mouth of the St. John River, Mr. Alline received much kindness from the commanding officer, who in addition to other favors, sent his barge to take him on his journey up the river. The officer in charge at Fort Lawrence, like the one at Fort How, extended to Mr. Alline marked hospitality.

The following selections from the reports of the missionaries of the S. P. G., who had instructions from their society to avoid controversy, will show how the Newlight, Baptist and Methodist ministers were regarded by them. The Rev. John Wiswell, a moderate, discreet man, in one of his reports to the S. P. G., says:

At Horton there is an Anabaptist meeting house and an illiterate shoemaker supplying the place of a pastor. He preaches every Sunday and administers the Lord's Supper.

This was the Rev. Nicholas Pierson.

Again Mr. Wiswell, in his report from Wilmot in 1799, says:

That wild spirit of enthusiasm which had crazed the brains of the greater part of the people in this neighborhood still continues; and the swarms of teachers still continue to pour in upon us which serve to keep it up for the present.

In 1803, Mr. Wiswell writes again :

The gale of enthusiasm subsides and some of the deluded wretches have returned back to the church.

Two years after this he again reports that :

The scattered state of the people gives Anabaptist and Methodist preachers who come from the American States and pass a few months with us, seldom more than a year or two, and then return with the cash that they extract from their deluded hearers, and fresh supplies arrive from the same quarter, a chance to keep up the delusion.

In 1789, the Rev Jacob Bailey, of Annapolis, writes :

A succession of itinerant preachers from the States and elsewhere create great confusion among the lower people, and are an inconceivable damage to a new country. They attract multitudes almost any day in the week at this busy season to attend to their desultory and absurd vociferations. These preachers, however, agree in rejecting the literal sense of the Holy Scriptures and the Christian ordinances. Their dependence is on certain violent emotions, and they discourage industry, charity and every social virtue, affirming that the most abandoned sinners are nearer the kingdom of heaven than people of sober, honest, religious deportment ; for such they allege are in danger of depending on their own righteousness.

When the evangelists saw churchmen depending on ritual and church membership for salvation and boasting of piety, not in harmony with their manner of life, and when they remembered what their Lord had told the Pharisees of His day, they declared the same things of those in whom they discovered the Pharisaical spirit. Christ taught the people that publicans and harlots would enter the kingdom before the Pharisees ; so, following His example, the missionaries taught the same truth. It is of this that Jacob Bailey makes his report.

In 1807 Mr. Wiswell reports that he had but " a small congregation whenever a Newlight or Methodist preacher made his appearance in the neighborhood."

Mr. Bailey in 1785, makes a still darker picture. Referring to Granville, he says :

There are about four hundred families, near half of them reckon themselves members of the Church of England, though divided into Deists, Socinians, Methodists and Whitefieldites. The remainder are Lutherans, Calvinists, Presbyterians, Seceders, Congregationalists, Anabaptists, Quakers, and Anything-

arians. A number of illiterate, drunken teachers are daily following each other in regular succession, like the waves of the Atlantic, the last of which always eclipses the glory of his predecessor.

The Whitfieldites referred to by Mr. Bailey were the Newlights.

When Mr. Bailey was in London on the occasion of his ordination he said :

We saw multitudes of people crowding along from every quarter to hear the entertaining impertinences of that gentleman, the Rev. George Whitefield. By the calculation I was able to make, there were not less than ten thousand people in and about the Tabernacle.

A young Episcopal clergyman, brought up in the backwoods of New England, who could write this of George Whitefield, is scarcely an impartial judge of Newlights, Methodists and Baptists. He had just dined with the Archbishop of Canterbury, and must have been unduly inflated. But the above quotations from the reports of the S. P. G. missionaries fairly represent the views and feelings of the Episcopalians of that day.

Bishop Charles Inglis, in referring to a letter received from Mr. Bailey, stated in his report to the S. P. G., that :

The fanaticism in the time of Charles the First was one principal cause of dissoluteness that prevailed in the reign of Charles the Second, and from which the nation has not yet perfectly recovered.

The bishop's judgment of history can be fairly classed with the reports given by his clergymen of the Newlights, Baptists and Methodists. Puritan preaching rescued the people of England from the moral depths into which they had descended while Episcopacy was in the ascendancy. Baptist, Methodist and Newlight preaching was the chief means under God of reforming the people of the Maritime Provinces, and instilling into them the devotional piety for which they have ever been distinguished.

Reporting to the S. P. G. in 1800, Bishop Inglis represents all his missionaries as :

agreeing in their presentations of the prevalence of an enthusiastic and dangerous spirit among a sect in the Province called Newlights, whose religion seems to be a strange jumble of New England independence and Behmenism. Formerly they were Pedobaptists, but by a recent illumination, they have adopted the Anabaptist scheme, by which their number has been much increased

and their zeal inflamed. They have been more particularly troublesome about Annapolis, Granville, Wilmot and Aylesford. Both Methodist and Newlight teachers have in their struggle for independence excited among the people a pious frenzy. The Methodists for several weeks before and after Easter, held their meetings four times a Sunday at Annapolis, and had a lecture every evening which frequently continued till three o'clock in the morning. During these exercises, ignorant men and women and even children under twelve years of age were employed to pray and exhort, calling aloud, "Lord Jesus, come down and shake these dry bones." Groanings, screamings, roarings, tumbings and faintings immediately ensue with a falling down and a rolling upon the floor of both sexes together.

This is doubtless an exaggeration. The Rev. William Black would not preside over such disorderly exercises. The Bishop continues :

A rage for dipping or total immersion prevails all over the western counties of the Province, and is frequently performed in a very indelicate manner before vast collections of people. Several hundreds have already been baptized, and this plunging they deem to be absolutely necessary to the conversion of their souls. On the Saturday preceding these solemnities the preacher sits above the congregation with a number of select brethren on lower benches appointed to assist him. Before this tribunal the people are brought forward, often by compulsion, to relate their experiences, and if they consent to be dipped, they are solemnly pronounced to be converted. People come together at these meetings from a distance of seventy miles, leaving their families often in destitute circumstances, their plantations exposed to ruin. All order and decorum are despised by them. Fierce dissensions prevail among the most intimate; family government is dissolved; children are neglected and become disobedient. They are rigid predestinarians; hold that all mankind were actually present and actually sinned with our primitive parents. After conversion they are not answerable for any sins they may commit, since it is the flesh and not the spirit which offends. Those who die in infancy they consign over to damnation. Many of them deny the resurrection and future judgment, heaven and hell, though the elect are to be happy and the reprobates miserable after death. Their discipline is democratic. The right of ordination, dismissal, etc., lies with the brethren. Their political principles are equally dangerous with their religion. It is believed that the conductors of those people are engaged in a general plan of total revolution in religion and civil government; and it is a certain fact that "The Rights of Man," "The Age of Reason," and Volney on "The Ruin of Empires," a false representation of the French Revolution, with scandalous invectives against the crowned heads of Europe, against British Administration in particular, have been secretly handed about by the professed Newlights.

In 1792 the Rev. Mr. Veits, of Digby, says :

The Methodists and Newlights who have created much confusion in the neighboring mission have made but little progress in mine, except among the blacks and the lowest of the whites.

The Rev. Mr. Scovil at Kingston, on the St. John River, hopes "to be able to prevent the people from being misled by the wild enthusiasm of strolling teachers."

In 1802 the Rev. Oliver Arnold, Sussex Vale, reports that for the year past the intemperate zeal of the Newlight and Baptist teachers, while on their way from Nova Scotia to the River St. John, had given much disturbance in his mission. He, as well as other missionaries, requested the society to send them copies of "Wall on Baptism" to circulate among the people.

In 1794 the Rev. Mr. Money, of Lunenburg, wrote thus :

The Newlight preachers had come among them, and a sect who term themselves tolerated Anabaptists. One of their practices is to new dip those who have been baptized already. At present they have gained most ground among the Lutherans and Calvinists.

The foregoing quotations give an insight into the conflicts of the period in which they were written. The clergymen who made these reports were Loyalists. In the revolutionary struggles they had endured many hardships. Their prejudices against dissenters had been intensified by these experiences. But these evangelists whom they regarded with so much disgust and contempt laid the foundations of religion deep and solid. Communities which the S. P. G. missionaries could not reform became like wax in their hands. They themselves having been saved from lives of folly and out-breaking sin, so preached the gospel which had been the power of God unto their own salvation, that others heard, became penitent, embraced Christ and at once began to lead lives of devotion and exemplary piety. These facts were within reach of the missionaries of the S. P. G., but like the Pharisees of old, they were so self-satisfied that they were blind to the fruits of the Spirit in the lives of those led to Christ by the

“enthusiasts” against whom they made such dolorous and false charges.

The evangelists saw the deadness and inefficiency of most of the S. P. G. missionaries, and very likely went too far in becoming judges of their personal piety. The assumed ability to discern the hearts of others is ever offensive, especially to those who are unenlightened by the Holy Spirit. This helped to call forth severe criticism. Religious beliefs were in a state of solution. The conflicts were sharp and open. Extravagant things were said, excessive excitement and some disorder at times occurred. But the charges as to doctrine and revolutionary sentiments were utterly without foundation. To report wild rumors as facts says but little for the impartial judgment of the Episcopalian clergymen of that time. The doctrines and practices of the Baptists in their early history differed in no essential from those of their brethren of to-day. Infant damnation was neither taught nor believed by Newlights, Methodists or Baptists. The sentiment of personal accountability prevailed as never before among the people. There was a revolt against ecclesiastical authority. This of course was offensive to Episcopacy. The people went to their Bibles, and interpreted them for themselves. Indeed it was this appeal to God's Word which rescued the religion of that day from dead formalism and sacerdotal bondage. The prevalence of this practice accounts for the rapid spread of Baptist principles. The searching the Bible, the honest desire to learn the will of God, the thorough conviction of sin, and the actual conversion of sinners, carried many of the people into the light.

The compulsion in the matter of making a profession of religion, referred to by Bishop Inglis, had no foundation in fact. On the contrary, voluntarism was sacredly guarded, and great care was taken in receiving candidates for baptism. The belief of Baptists in infant damnation was a groundless slander. Let those who baptize infants to save them explain, in harmony with their own belief and practices, how it is that the multitudes of the unbaptized who die in infancy go to the Paradise of God. The denial of the resurrection

and future judgment was an equally groundless charge. Plotting against civil government was also a fiction. In view of these statements, it is not to be wondered at that the Baptists, at their first Association in 1800, decided to publish their Articles of Faith, so as to correct the false reports in circulation about them.

Why did the ministers offer to license Henry Alline if he would confess that he had done wrong in preaching with no other authority than a license from the churches to which he ministered? The answer is not far to seek. The ministers from Cobequid condemned his license because it was not from a society of ministers. As has been shown, an undue, an unscriptural assumption of clerical power was the remote, the ultimate cause and secret power of their action. Alline, however far astray he may have been in some of his teachings, had found his way into the light in respect to the limitation of the authority delegated by God's Word to ministers of the gospel. His vision was clear, his view sound and his resolve commendable when he said :

I still hold the church to have the prerogative, and intend to exert what influence I could until my dying day to restore that power which the ministers had robbed the churches of, as far as God should enable me.

The clerical power resisted by Mr. Alline is the same in kind, but not in degree, as that which is assumed by the clergyman who hears confession in private, and either condemns or absolves the person confessing his sins.

The drunken officers who shamefully treated Mr. Alline at Windsor and Mr. Black at Shelburne, made rowdies of themselves in the interests of the English establishment, because upon her corner stone was the belief that for regeneration sinners must look to the church and to the sacraments administered by Episcopal priests. The attack on the saintly Joseph Dimock was inspired by the same cause; but, in his case, it was to defend the rights of the Lutheran church. Whence came all this fusilade of slander and contempt, found in the extracts given in this chapter?

Feelings, far removed from that sentiment of fair play characteristic of the Englishman, to say nothing of the spirit of Christ's



religion, must have been generated in the heart of the gentle Wiswell, the cultured, humorous Bailey, the learned, bigoted Veits, the Bishop of all British America, and other clergymen, to have qualified them to write as they did of those devout, self-sacrificing ministers of the gospel who turned multitudes of sinners to Christ for salvation; and were the chief means in the hands of God of reforming the people among whom they labored.

Says a recent writer :

All the churches that depend on forms, and there is an increasing number of them, have in their veins the poison that emanates from the Roman marshes; they are shaking with the ague and burning with the fever of popery. In the uniform of the clergy, in the elaborate solemn splendor of a ritual, odorous with fragrant incense and accompanied with entrancing music enhanced by fine architecture, are found the means used to sustain the magical power claimed by the so-called successors of the apostles—power to renew, sanctify, reclaim again and again from relapses and finally prepare for heaven any person who through such means seeks for life eternal.

Romanism was proscribed at this time in Nova Scotia, and exerted little or no power in the country outside of its own fold; but Episcopacy, the body nearest to Rome in doctrines, rites and usages, was the blindest and the haughtiest opposer of the evangelists and their work. A sad spectacle it was to see these men who assumed to be the successors of the apostles, bewailing the matter of Baptist and Methodist evangelization in such terms as these :

“Swarms of Baptists and Methodists going through the country,” and “an ignorant shoemaker,” with perhaps the wax still cleaving to his fingers, administering the ordinances of the gospel.

In return for all this supercilious treatment, these godly men, so traduced, merely said that the clergymen who misrepresented them were not preaching with the heart the essential doctrines of the gospel to the people. The very people whose ministers were slandered, when not supplied with preaching by their own pastor and evangelists, attended the Episcopal services, and, in some cases, paid to support the clergymen and welcomed them into their homes.

The evangelists, on their part, were so wholly engaged in the work of turning sinners to Christ, that they seemed to have neither the time nor the desire to criticise those who opposed and slandered them. Their preaching filled sinners with alarm; they saw and felt their condemnation. Many of them after enduring much spiritual anguish, were brought to Christ, and became sober citizens and useful members of the churches. In the emotional confusion which marked these spiritual awakenings there were doubtless persons who failed intelligently to surrender themselves to the Lord; and when the revivals subsided, they fell back into their former sinful habits. But the result, on the whole, was good. The labors of these earnest men bore fruit which became more and more apparent with the passing of time. Among the forces for reforming and uplifting society, their influence was certainly the greatest. It was not confined to those who adopted their peculiar views, and were known as their followers; but like leaven, it permeated all denominations and did much to change for the better the moral character of the people generally. It helped to raise a higher standard of living in all the Christian churches. In the matter of regeneration by the Holy Spirit, and faith in the Lord Jesus Christ, the Methodists, Baptists and Newlights were in cordial agreement.

The Baptists and Newlights were Calvinistic in their views. The Methodists were Arminian. These doctrines were much discussed at the time and, doubtless, mutual misconceptions prevailed in respect to them. But in regard to the wickedness of the people and the need of the Holy Spirit to awaken, convict and convert them, there was perfect unanimity. None of them opposed revivals. Each encouraged an individual confession of sin, and a declaration of the blessedness of the new life. They conducted their public services substantially in the same manner. But while agreed and harmonious in revival work, there was much discussion and no little dissension about their doctrines and practices. Newlights and Methodists were in general harmony in respect to the mode and subjects of Baptism. On these points the Baptists differed from and opposed all denominations.

Revivals were opposed by the "moderatism" of the Church of Scotland, the "Half Way Covenant" of the Puritans and the ritualistic formalism of the Episcopalians. Evidently the Newlights, Baptists, Methodists and the seceding Presbyterians were the denominations chosen of God to arrest and turn back the tide of wickedness so strong in the early history of this country. The set forms and ritualism of the missionaries of the S. P. G. proved unequal to lead the people from their sinful habits to the Lord Jesus Christ. Those who were pious among the ministers and members of this community were hampered in their work by customs and forms. To them a revival was "enthusiasm," which at that day meant fanaticism. They complained that many of their people left their own services and went to hear the "strolling evangelists." This to them was a sore trial, and caused them much grief. They believed the people were deluded—that they had become the victims of a kind of religious frenzy—an epidemic craze.

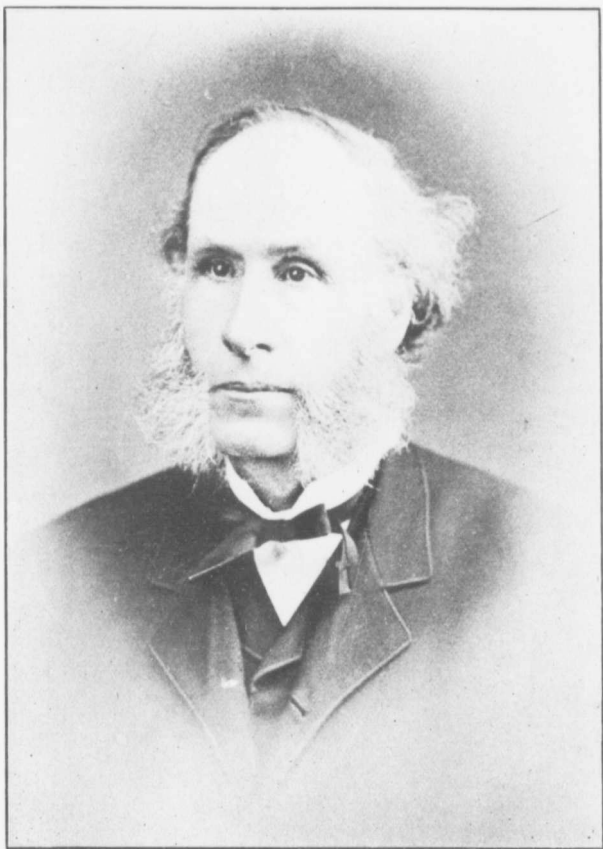
## CHAPTER XIII

### THE BAPTISTS FROM 1800 TO 1809. THE ORIGIN OF THE CORNWALLIS CHURCH

THE future of the Baptists of the Maritime Provinces was largely determined by the ground taken at the Association in 1800. Its second session was held at Horton. James Manning preached the introductory sermon. The next session was held at Cornwallis. The following account of it is found in the handwriting of Edward Manning :

The Baptist Association met according to appointment at the Baptist meeting house at Cornwallis, June 20, 1802. Sermon by T. H. Chipman. Text, " See that ye fall not out by the way," gave general satisfaction. Prayer by brother Harding. Exhortation by Brother Crandall. Then the moderator and clerk, with the elders and messengers, took their seats. Singing, and prayer by the moderator. Chose brother Joseph Dimock moderator, and brother Edward Manning clerk.

Read letters from the churches, by their elders and messengers— 1st Baptist church, Annapolis, Elder Thomas H. Chipman, Joseph Fellows and S. Morse, deacons ; 2nd Baptist church, Annapolis, Elder James Manning, and James Delap, deacon ; Baptist church at Horton, Elder Harding, B. Kinsman and Peter Bishop, deacons : members 185. Baptist church at Newport, Daniel Dimock, deacon, messenger, the letter expressing thanks to the Association for help and craving more aid ; Baptist church at Sackville, N. B., Elder J. Crandall, gives information of their numbers and craves help. Another branch of said church at Salisbury sent by brother Crandall another letter, giving some pleasing intelligence ; Baptist church at Digby. Read the plan of the Association which was carried in its proper place. Read an article of the Baptist confession of faith respecting the resurrection of the body, and the Association approved of it. Read two letters from the Baptist church in Halifax, requesting the Association to send two ministers to attend the last Sabbath in this month, at the dedication of their meeting house, and to supply their minister's absence for three months ; and stating the situation of the Baptist church in Shelburne, and recommending some brother in the ministry to go to their assist-

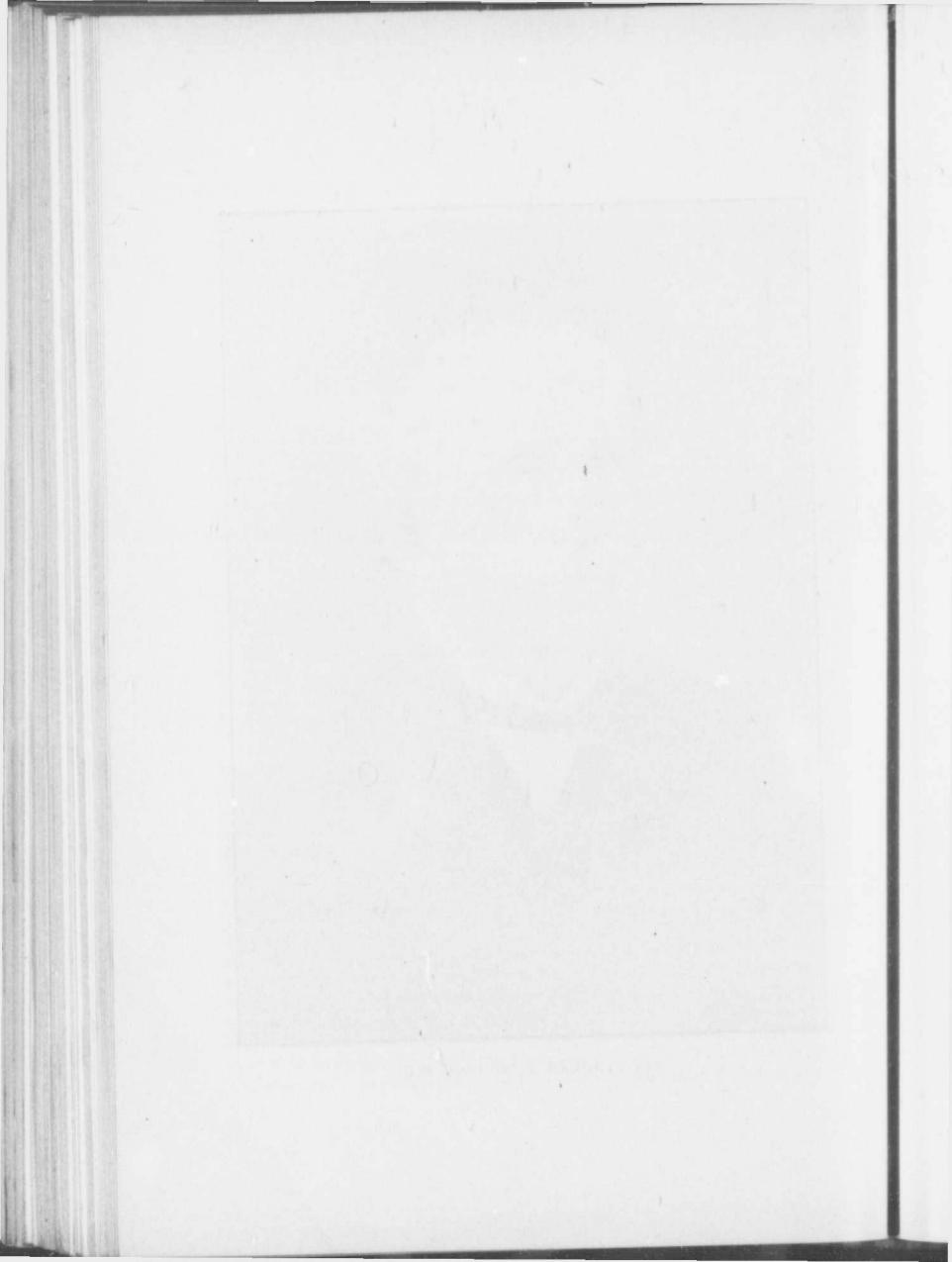


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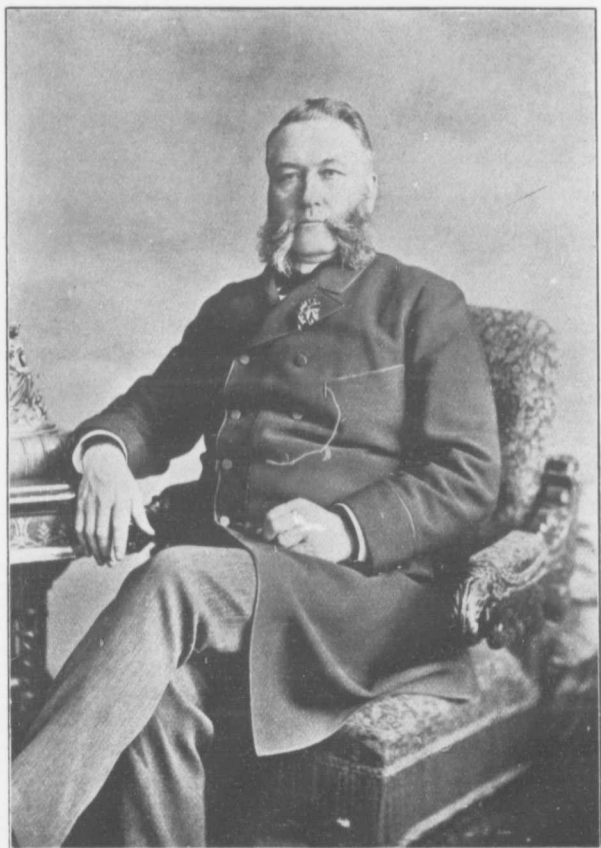




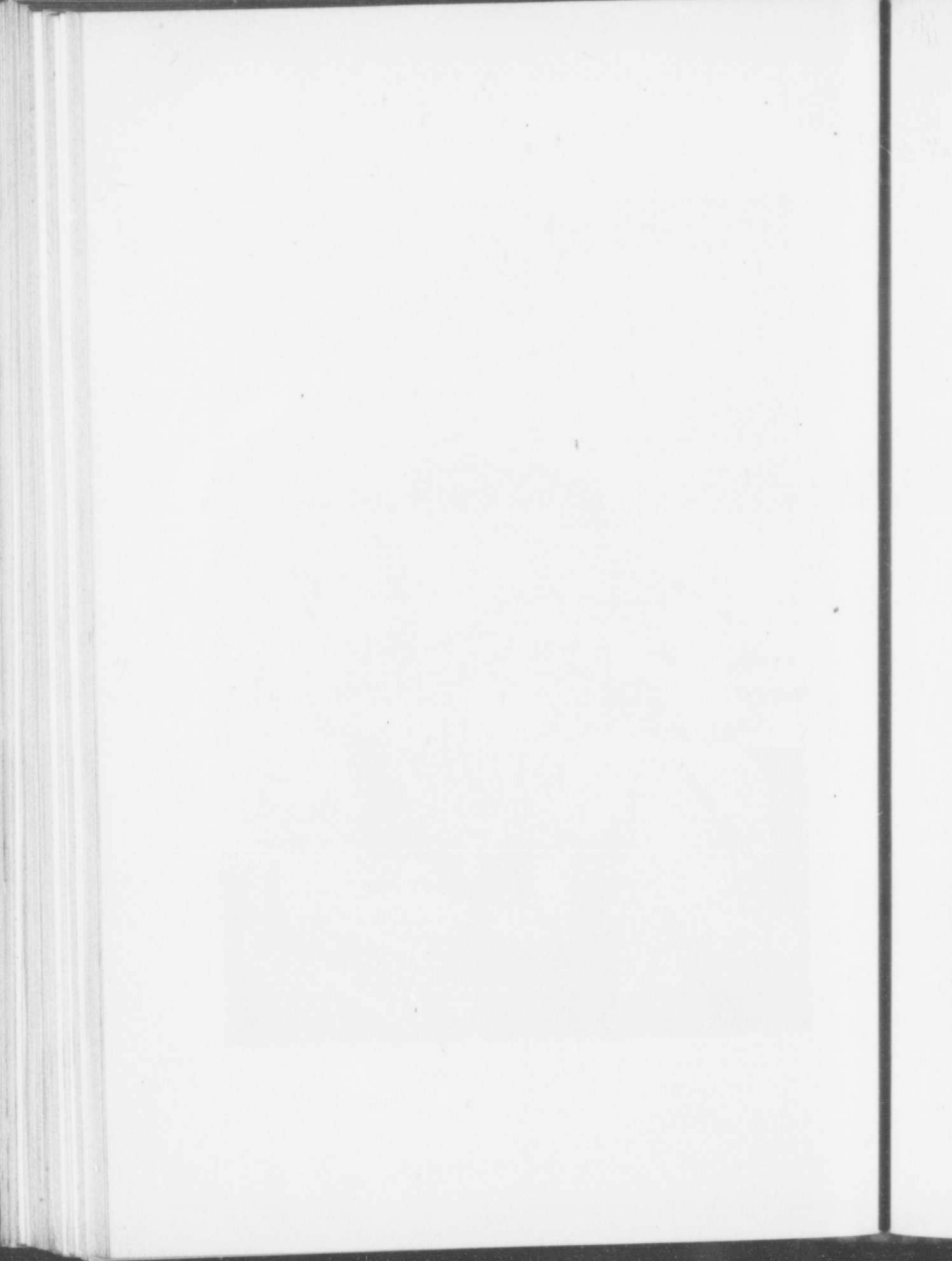
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MR. WILLIAM CUMMINGS.



ance. The Association appointed brothers Chipman and Edward Manning to attend at the dedication of the meeting house in Halifax.

The Association agreed to recommend to the churches to send assistance to their Halifax brethren in the absence of their minister, who was about to go to the United States to collect funds to pay the debt on their church building.

Agreed that the ordinance of Baptism should not be administered to any but those that join the churches, except in places where they cannot be blessed with such a privilege . . . Voted that the Association should be held in 1803 at the Baptist meeting house at the lower end of Granville. Joseph Dimock was appointed to write the circular letter, and to preach the sermon.

The Cornwallis church requested the advice of the Association in a case of discipline.

In the following September a council was convened at Cornwallis to give the advice sought from the Association.

In 1804, the Association was held at Waterborough, New Brunswick. Edward Manning was willing to attend if his church would pay his expenses, and assist him in procuring suitable clothing. But they pleaded inability, and no delegate was sent. The Cornwallis Church, in their letter to the Association, requested that the time of holding the annual fast and thanksgiving might be altered; and that in the future the fast might be observed on the first Thursday in April, and the thanksgiving on the first Thursday in November. Theodore S. Harding was present at this Association, and reported afterwards to his church that the desired alterations were made. These annual services were in accordance with the practices of the Congregational churches in New England.

In 1805, the Association met at Horton. Some of the brethren present were requested to meet in council for the purpose of advising the church in Cornwallis. Since his baptism, the mind of Edward Manning had been much agitated about the communion question. Nearly all who had been converted under his ministry had been immersed; but a considerable number of the old members were Congregationalists. Mr. Manning was now anxious to have the church take decided Baptist ground. But he was willing that Congregationalists might occasionally be admitted to the Lord's Table. It was decided to refer the matter to a council. After

duly considering the whole matter, doubtless including the original constitution of the church, the council reported that they did not know what to advise, except that the church should meet often, pray with and for each other, appoint a fast, mourn over their sins and implore divine assistance. The fast was soon appointed. But a regular Baptist church was not formed until two years after this time.

No records now exist, so far as the writer knows, of the meeting of the Association in 1806.

Of the session of 1807, T. H. Chipman, in writing to the Massachusetts Baptist Magazine on the 9th of July, says :

God is doing great things for us in this part of His vineyard. Last month our Association was held in this place—Wilmot—and God was with us of a truth. I seldom saw a more delightful season. From Saturday until Wednesday evening, we were engaged in public worship and business of the Association. The ministers were exceedingly assisted. God's dear people were comforted, sinners alarmed, and the enemies of religion obliged to acknowledge that God was with us of a truth. . . . When Mr. Manning of Cornwallis and Mr. Harding of Horton went from the Association to their own people, they evidently went in the strength of the Lord. I have since heard that there is a great alteration in those towns.

In 1808 the Association met at Yarmouth. In consequence of another application for advice from Cornwallis, where the question of communion does not appear to have been fully settled, the matter was further discussed, and at some length. The advocates of mixed and restricted communion were equally divided, and the moderator was called on to give his casting vote. He declined to do so on account of the importance of the subject under consideration, and the discussion was postponed. When the Association came together the next day, James Manning, who had been prevented by illness from attending before, pleaded powerfully for the strict observance of the New Testament order, and the majority voted with him in advising the church at Cornwallis to abide by that order.

In 1809 the Association met at Cornwallis on the 26th, 27th, and 28th of June. Harris Harding preached the introductory

sermon; Joseph Dimock was chosen moderator, and Edward Manning, clerk. The church at Argyle, Enoch Towner, messenger, reported 123 members; Yarmouth, 250; Digby, 68; Granville, James Manning, Deacons Delap and Israel Potter, messengers, 70; Annapolis, T. H. Chipman, Deacon Rice, D. Eaton, D. Fellows and Deacon Randall, messengers, 146; Cornwallis, E. Manning, Deacons M. Chipman, Walter Reid, Brother Peter Crandall and William Chipman, messengers, 65; Horton, T. S. Harding, Deacons Benjamin Kinsman and Peter Bishop and Simon Fitch, messengers, 276; Chester, Jos. Dimock, John Bradshaw, N. Floyd, T. Hubley, messengers, 122; Newport, Deacon Dimock, James Stephens, William Smith, messengers, 90; Prince William, L. Hammond, messenger, 30; Waterborough, 30; Sackville, Jos. Crandall, 52; Petitediac branch of the Sackville church, 40; Onslow, Nathan Cleaveland, 33; Amherst, Joseph Crandall and Thomas Ansley, 15. This church was received into the Association at this session. Henry Hale, messenger from the United States, was invited to a seat.

Harris Harding, in his sermon, entreated his brethren to rely upon the divine influence with which the apostles were favored, when they were setting men apart to the ministry or building up the Church of God; and he also entreated them not to be particular respecting external order or outward forms.

A discussion of the communion question commenced immediately after the sermon. Several of the brethren delivered their sentiments at considerable length, particularly Joseph Crandall, James Manning and T. S. Harding. Mr. Harding observed that when the Tabernacle was to be erected in the wilderness, divine direction was given respecting every part, even the loops and the curtains and the pins for the sacred vessels; and the word of the Lord was: "Look that thou make them after their pattern which was showed thee in the mount." Henry Hale warmly seconded these addresses. Only one delegate lifted up his voice for open communion. He urged the brethren "to hurt not the wine or the oil or to wound the tender of the flock."

The resolution to "withdraw fellowship from all churches who admit unbaptized persons to what is called occasional communion, and consider themselves a close communion Baptist Association" was passed.

The form and order to which for many years the churches had been tending were now reached by this decision of the Association. The only church in the Maritime Provinces that had adopted and kept unmarred the ideal mould of doctrine and practice of a Baptist church was the one at Halifax. It did not become a member of the Association until 1811. Contact with the New England Baptists stimulated the Baptists in the mixed churches not to be satisfied with anything short of the New Testament pattern.

The journey through the wilderness of tradition and expediency had been to them a great waste of time and strength; but at last those who had held together found themselves united in their views of doctrine and church order; and without distraction were prepared to commence anew their mission in the world. For more than a quarter of a century their work had been done in the confusion of conflicting beliefs and practices. Now, however, being united in judgment, the added strength of union came to them, preparing them for harmonious coöperation and securing to them the conditions of peace and success. Two years before this, a Baptist church had been organized at Cornwallis; and Edward Manning had been ordained its pastor.

In giving an account of the origin of this church, the Rev. William Chipman in his journal says :

When Mr. Manning went to Annapolis and was baptized by my uncle, Thomas H. Chipman, he did not consult his church about the matter. When he returned a storm arose, the church being much displeased, and his situation became exceedingly trying; and although they had allowed him to immerse others whom they had received into the church and communed with them, yet his being immersed occasioned serious difficulty; but the great offence was on account of the injudicious step he took in not consulting them and informing them beforehand of his purpose. Mr. Manning felt that he could no longer remain in connexion with them, and saw that duty required him to proceed farther and separate from them. He came to me and said, "Brother Chipman, I cannot live so. Will you unite with me and call a council and have a Baptist

church formed here?" I at once agreed to do so. Two others united with us and we three called a council. When the council came there were four more united with us, making seven who were organized into a Calvinistic, Baptist, close communion church, August, 1807; and Mr. Manning was ordained our pastor January 28th, 1808. There was much opposition at first, but the Lord smiled and the church soon became enlarged and prospered greatly.

Mr. Chipman wrote the above when he was advanced in life. It was not immediately after Mr. Manning's baptism, as it might be inferred from Mr. Chipman's account, that the church was formed. Mr. Manning was baptized in 1798. The Baptist church in Cornwallis was not organized until 1807. Mr. Manning speaks of the church bearing with him during this period. Mr. Chipman would hear more of what was said than Mr. Manning himself.

The genesis and history of the Cornwallis Baptist church are found in the available accounts of the ecclesiastical life of the people of that part of the country. From the time the Congregationalists arrived in 1760 until 1807, the time at which the Baptist church was formed, the process of evolution of Baptist principles and practices can be traced with some degree of clearness and fullness of detail. For five years after their settlement in the country, the people were without the services of a settled pastor. By applying to an association in Connecticut, they at last succeeded in engaging the Rev. Beniah Phelps to settle among them. For two years they were able to pay him a stipulated salary. But in 1768 and 1769 their crops failed, and they were obliged to appeal to their friends in Halifax, Boston and elsewhere for assistance. On the 8th of November, 1769, Samuel Beckwith, Caleb Huntington, Isaac Bigelow, John Newcomb, Hezekiah Cogswell and Elkanah Morton of Cornwallis, as a committee of the Congregational church, memorialized the "Revd. pastors And Christian Brethren of the Several Discenting Churches in Boston in the Massechuset Bay In New-england And in the towns Adjacent," etc. The following is their language:

Whereas, God in His providence Who orders the bounds of the Habitation of His people, after previously Removing our enemies, planted us in this infant Colony (in the year 1760) and after our Continuing five years Destitute of a

Minister of the Gosple, by application to the South Association in Hartford County in the Colony Of Connecticut, we obtain'd one : viz. the Rev'd Benajah Phelps, who came to us ordain'd to the work of the ministry, and well Recommended (by Said Association) who after one years Continuance with us on probation took the pastoral Charge of us to our General Satisfaction, At which time We were in Circumstances to Afford him A Comfortable Maintainance, being a time of prosperity with us.

Here the memorialists say that, during the past two years so great had been the failure of their crops, they had not sufficient seed in the previous spring to plant and sow their fields. Friends in Halifax had, however, come to their relief by purchasing seed for them; from the increase of which they had reaped a bountiful harvest. But this did not enable the one hundred and thirty-three families, "not ten of which belonged to the Church of England," making in all between eight and nine hundred souls, to give their minister an adequate support. Repairing dikes and building a meeting house was a large drain on their scanty resources. They further state that unless relief should come from some quarter, their minister could not remain longer with them. They still had in remembrance the first five years of their residence in Cornwallis, years made sad by separation from their brethren in New England, and by being destitute of the ministry of the Word. Here in their own language is their pathetic appeal :

We Say if After All this we Should be Left Destitute of Gospel Administrations by Neglecting to petition the Aid Of Such of our Christian Brethren As Are Able to Afford us Relief at So Critikle a Juncture As this, We Should be both wanting to Our Selves and posterity, And the Cause of Religion among us, And be Reduced to A Worse Condition than At Our first Settling.

For As there is now A Church minister provided free of any Expense to all proselites, (viz. the Rev'd Mr. Eagle-Stone from Ireland, who First Appeared here As A presbeterian, hath ben home for, And Last Spring Returned with Orders). And Several of the More Loose And Unstable of our people have already gone Over to them. And the Door is open for many more; and if we now part with our Minister (who Seams willing to tarry with us on very moderate terms) we of Consequence In A Few years Shall all be Churchmen or Nothing (i. e.) in point of Religion, as it Seams Shall be in no Condition to Recettle Another Minister. And if our Circumstances As here truly Represented : Clame Any Interest in your Pity And Prayers, we trust you will not be



forgetfull of us : Nor Refuse to Contribute to our Relief, if you Judge the Nature and Circumstance of the Matter Require it.

Immediately after the sending of this memorial to their brethren, the Rev. Andrew Elliot, of Boston, wrote to Benjamin Gerrish and Malachy Salter, of Halifax, enquiring about the financial circumstances of the Congregational ministers of Nova Scotia.

On the 8th of January, 1770, they returned the following reply :

We have in all eight dissenting clergymen settled here, six of whom are Congregationalists, viz., Revd. Mr. Wood, Cheever, Secomb, Moor, Phelps and Gannet ; and two are Presbyterians, viz., Mr. Murdoch and Mr. Lyon.

They further say that Mr. Wood was at Barrington, and his people could afford him but a scanty support. At Liverpool the people were not able to pay Mr. Cheever the salary of £80 promised him. He had a numerous family and found it difficult to support them. Mr. Secomb, at Chester, received £20 from the few poor people to whom he ministered ; and had spent all the money he brought with him from New England. He is reduced to "necessitous circumstances." Rev. Mr. Moor, at Halifax, is from Ireland. He has a salary of £150 per annum. Mr. Murdoch also, of Horton, is from Ireland. He has the promise of a salary of £70 ; but the people are in arrears to him. Mr. Phelps, at Cornwallis, is from Connecticut. His salary is £80, but his people are not able to make good their contract. Mr. Lyon, of Truro, is from the Jerseys. He has no stated salary. He says he is often destitute of the necessaries of life. Mr. Gannet is at Cumberland. His salary is £80 a year.

Assistance was sent from Boston and was distributed by Mr. Gerrish and Mr. Salter. The beneficiaries included the Rev. Nehemiah Porter, of Yarmouth, who was overlooked in the report sent by Mr. Gerrish and Mr. Salter to the friends in Boston.

At this point it is to be borne in mind, that among these Congregationalists were some who in New England had come under the influence of the Whitefield revival. There were also a few Baptists.

These people, both Newlights and Baptists, had been stimulated and strengthened by the preaching of the Rev. Ebenezer Moulton in 1763. This was five years before the coming of their first pastor—Beniah Phelps. In 1776, Henry Alline, blazing with Newlight zeal, appeared in Cornwallis and Horton. By him the few Baptists and Newlights were again revived, and consequently encountered the opposition of the conservative members of the church. So great was the rent made by Alline's preaching that on the 15th day of July, 1778, the Newlights met at the house of Simon Fitch in Cornwallis for the purpose of forming a Newlight Congregational church. This was about three months before the organization of the Baptist church of Horton and Cornwallis. The following are extracts from the original minutes of the meetings of this Newlight church :

There met at the house of Simon Fitch a number of brethren to enter into church covenant, and accordingly signed a church covenant, (viz.), Jonathan Rockwell, William West, Elias Tupper, Benjamin Newcomb, Stephen West, Peter Wickwire, Elnathan Palmeter were the men that signed the said covenant, entering into covenant relation and Christian fellowship with Joel Parrish, Benjamin Kinsman, Abner Hall, Isaac Bigalow, who had signed said covenant about six or seven months before. Nathaniel Bliss and Cyrus West, who were of the first signers, are since deceased.

At a Church Meeting held at Mr. Samuel Beckwith's, December 21st, 1778, Was Chosen Abner Hall, Moderator ; Was voted to Act according to our Articles in Calling and Setting apart a Pastor and Teacher for us ; Was Voted to Give Mr. Henry Allien to be a Pastor and Teacher over us in the Lord ; Was Voted to Assist in Setting apart Mr. Henry Allien an Itenerant or Traveling Pastor and Teacher to Preach the Gospel of Jesus Christ and Administer the Ordinances in Christ—Churches wherever the Lord our God in his Providence Shall Call him thereunto—as Soon as Conveniency will allow, which is According to the Best Light and Knowledge we have at present—

The Congregational Church of Christ, January 31st, 1779, in Cornwallis requested Sisterly Fellowship and Communion with the Baptist Church in Horton and Cornwallis, but was by said Baptist church denied and refused. [Here it appears that this church styles itself the Congregational church in Cornwallis ; but it was the Newlight Congregational church.]

At a Church Meeting at Mr. Moses Dewey's, Abner Hall, Moderator—March 31st, 1779, Was Voted that if the Church of Christ Gathered at Fal-

mouth and Newport Should Send their desire unto us to Give them Fellowship and Assistance in the Ordination of Mr. Henry Allien to Preach the Gospel of Jesus Christ as an Itenerant or Travelling Preacher and to Administer the Ordinances in Christ's Churches Wherever the Lord our God in his Providence shall call him thereunto, That we will Chose men from among our Brethren to go unto them, and Examin into the Covenant and Discipline of that Church, and if those men So Chosen find upon examination that they can have Fellowship, Union, and Communion with the said Church at Falmouth and Newport, then to proceed to Give them (in Our Behalf) their Fellowship, Advice and Assistance in the said Ordination of Mr. Henry Allien.

At a Church Meeting held at Mr. Moses Dewey's, March 30th, 1779, [Mr. Dewey lived on Canard Street] Abner Hall, Moderator,—Was voted that Mr. Isaac Bigalow be a Deligate to go to Falmouth to act according to our former Vote passed this Instant March, Was Voted that Abner Hall be a Deligate in Connection with Mr. Isaac Bigalow, Was Voted that Mr. Benjamin Kinsman be a Deligate in Connection with the Said Isaac Bigalow and Abner Hall to act as Aforesaid.

April 6th, 1779.

The Abovesaid Deligates (viz ) Messrs Isaac Bigalow, Abner Hall, and Benjamin Kinsman Mett at Falmouth with the said Church of Falmouth, and with the pastor and Deligates from the Church of Horton and proceeded to Set apart and Ordain Mr. Henry Allien an Itenerat or Traveling Preacher and to Administer the Ordinances in Christ Church as aforesaid.

Lord's Day, July 25th, 1779.

The Sacrament of the Lord's Supper was Administered the First Time in the New Gathered Congregational Church of Christ in Cornwallis by the Rev. Mr. Henry Allien and also baptized Lebbeus Harris and Johu Harris the sons of Thaddeus Harris.

Cornwallis, July the 5th, 1780.

The Church met at Mr. Dewey's, for procedure in Matters before them, some accusations were brought against the Rev. Henry Alline for what he had delivered concerning water Baptism, whereby some of the brethren were offended—he readily acknowledged that he had spoken too rash on the matter & made satisfaction therefor to the offended Brethren, but still held of the same mind respecting the Nature of water Baptism & could by no means retract his sentiments which he had delivered; secondly the Church took into consideration their conduct in a Letter Sent by part of the Church of Annapolis, & Granvel, etc., for which some of the Brethren were offended & accordingly agreed to write & wrote as follows : To the Church of Christ Lately Embodied in Wilmot, Graavel & Annapolis, etc., greeting.—[It appears from this record that a New-light church was organized in Annapolis about the time the one in Cornwallis was formed.]

Dear Brethren, grace be multiplied unto you & to all the people of God whom we wish well in the Lord, when we wrote you our opinions concerning your Article on water Baptism there were but a few of our Brethren together & being in hast did not so duely weigh & consider said article as we ought to have done & have since had a more full meeting & have more deliberately considered sd. Article & have altered our opinion & find it according to our understanding & are grieved that we wrote so hard things to you that we think of course must be a matter of greif to our dear and Revd. Brother Henry Alline, we hope and expect that you will in the Bowels of Brotherly Love forgive our too overhasty admonition : Let it be our earnest prayer at the throne of grace that Brotherly Love & watchfulness may be & continue with us & so walk in all the Ordinances & commands of the Lord Blameless, that it may truly be said of us that we have been with Jesus. Dear Brethren, pray pray for us and let us pray one for another that we may come off conq. & more than conq. thro him that Loved us.

At a Church Meeting. Was Agreed and Voted that Deacon Jonathan Roewell and Brother Benjamin Kinsman their going to Consult and Take advice of the Baptist Church, Concerning what the Revd. Mr. Henry Allien Declared in Publick Concerning Baptism which they thought Erroneous was Takeing a Wrong Step and Opening a Door that Ought not to be Opened as it was done in the Absence of Said Mr Henry Allien when he was at the River St. Johns and Before that the Church unto which they Belong had duly Considered of the matter.

Cornwallis, March 28th, 1781.

The Church being Met at Brother Moses Deweys Proceeded as Follows : Agreed and Voted that they would Meet the Baptist Church at Horton on Wednesday the Eleventh day of April Next to Discourse and Conferr together in Order (if Possible) to Remove Barrs and Difficulties out of the way that may or do hinder our Walking together in Love and Fellowship of the Gospel.

At a regular Church Meeting held in Cornwallis at the house of Brother Deweys on Monday the 6th. of March 1786. The following proceedings was agreed upon and voted (viz.), We determine and resolve by the assistance of God to renew our Covenant with the Lord and each other and to walk in all the Rules of the Gospel blameless. And believing it to be for the Glory of God and for the good of his Cause to set apart such Gifts as we judge most profitable to be improved among us (Not obstructing the weakest when influenced by the Spirit of God) We unanimously voted that Brother Payzant should be ordained as a Pastor and teacher among us. [This was John Payzant, a brother-in-law to Henry Alline.]

It was voted that Brother Payzant should be ordained on Monday the 10th. of April next at the Baptist Meeting House in Horton if it may be had otherwise in the most convenient place. It was voted that a letter should be sent to

the reverend T. H. Chipman of Annapolis desiring him to attend with Deligates from there to assist in the Ordination. Then the Meeting adjourned to Saturday the Eighth of April next then to meet at the School house near the Whalebone at One of the Clock P. M. [A whale's jaw bone was set in the ground at this place for gate posts. From this fact it finally took the name of Jaw Bone Corner.]

Saturday eighth of April the Church being met as before resolved and the Rev. Handy Chipman with us, we proceeded as follows. 1st. As the above said H. Chipman was not free to assist in the Ordination of Brother Payzant as we expected we (by his desire) put it off until the first Monday in July then to be effected in Horton as aforesaid. 2nd Resolved to meet the 3rd. of June at the house of Deacon Cleveland in Horton to proceed in what ever may appear before us.

Horton the 3rd. of June 1786.

Being met as before resolved, We wrote a letter to the Church in Falmouth and Newport desiring them to send us some assistance in the above said Ordination. Then resolved to meet again at this place the 1st. of July.

Saturday 1st. July being met as before resolved we spent the Afternoon in Singing, Praying and Confering. Monday, 3rd of July, Brother Payzant was this day solemnly set apart by Ordination as a Publick Pastor and Teacher, but more particularly as a Pastor over the Church of Christ Embodied by the Rev. Henry Alline in Cornwallis and Horton. In which Ordination the Revd. T. H. Chipman assisted and preached the Ordination Sermon. [It is not stated that the services took place in the Baptist Meeting house at Horton, but it is probable they did.]

September 21st, 1795.

Held a church meeting, examined Mr. [Edward] Manning who had offered himself a Candidate for Ordination, received satisfaction from him appointed the 19th. of October next for his Ordination and sent for Deligates to the Churches in Chester and Cobequid to assist in the Ordination

October the 17th.

Held a Church meeting and chose Deacon Cleveland and Deacon Harris (as he returned to his former station) and Amasa Bigelow to assist in the Ordination together with the Deligates from Cobiquid Viz Brother Thomas Lynds & John B Lynds who assisted by laying on of Hands

The Reverend Mr. Payzant from Liverpool preached the Ordination Sermon. The Rev. Mr. Harding from Cobiquid [Harris Harding], gave the Charge and The Revd Mr. Dimock from Chester gave the Right hand of Fellowship.)

Monday the 19th. of October 1795.

Proceeded to the Ordination of Mr. Edward Manning with the assistance of Sister Churches as recorded the last Church meeting. The Charge Given. We Charge you our Brother on whose Head our Hands are now laid before God and

our Lord Jesus Christ and the elect Angels to preach the Word; be instant in season and out of season; Reprove, Rebuke and Exhort with all long suffering and Doctrine without Partiality or preferring one before another. Thou therefore endure Hardness as a good Soldier of the Lord Jesus Christ; Study to show thyself approved unto God, a workman that needed not to be ashamed, rightly dividing the Word of Truth. Remember thou before God and these witnesses, that no man who warreth entangleth himself with the affairs of this Life, that he may not please Men but him who hath called him by his Grace to be a Soldier. Let no Man therefore despise thy youth; but follow Righteousness, Faith and Charity with all them that call upon God out of a pure heart. We are further called upon from Heaven to give you Charge in the sight of God who quickeneth all things, and before Christ Jesus who before Pontius Pilate witnessed a good Confession, that thou Dispence and Administer the Ordinances of God's Gospel and keep his Commandment without Spot and unrebukable untill the appearing of the Lord Jesus Christ; and the Lord give you Understanding in all things to whom be all Glory, Honor, Power and Dominion forever. Amen, Amen, Amen.

#### The Right Hand Of Fellowship.

Now, Dear Brother, we give you the right hand of Fellowship in the Gospel of Christ Jesus, Nothing Doubting; but our Fellowship is with the Father and with his Son Jesus Christ, in whose Name and by whose Spirit you overcome every enemy waxing valiant in the fight; and may the God of Heaven Bless your Labours in the same; and may he enlarge the Channels of your soul through which may the power and awful Authority of the Gospel flow to the chambers of ten thousand souls; and may God by your Instrumentality cause many souls to be brought to the dear Embraces of his Love, to be as Seals of your ministry and Stars in your Crown of rejoicing in the Day of the Lord. Amen, Amen.

From the 19th of October 1795, until January 12th, 1851, Edward Manning faithfully served the church in Cornwallis as pastor. From the date of his ordination until 1807 the church remained of the Newlight order, as it was organized on the 15th of July, 1778; and from 1807 until 1851 Mr. Manning was pastor of the Baptist church, making his entire pastorate fifty-six years, four years less than that of his contemporary and neighbor, the Rev. T. S. Harding. According to Mr. Chipman's account there were but seven members who were formed into a church. The difficulties with which they had to contend may be seen in some extracts, found in the following chapter, taken from the church records, and dated before the decision was reached to organize a Baptist church.

It must not be assumed that all the members of the Baptist-Newlight church of which Edward Manning had been pastor from the date of his ordination until 1807, united with him in forming the church made up exclusively of immersed members. In 1799 the number who had been immersed was over seventy-five; but they were not all living at that time. In addition to these, there were about forty who had been sprinkled in infancy; but some of them were dead. The following are the names of those who had departed this life: Joel Parish, Nathaniel Bliss, Benjamin Kinsman, Cyrus West, Peter Wickwire, Elnathan Palmeter, Moses Dewey, Mary Elderkin, Eliphalet Harris, Mary Cleaveland, Amasa Bigalow, Samuel Crossman, Handly Chipman, Joseph T. S. Baley, Stephen Loomer, Mary Hail and Sabra DeWolfe. The following are the names of those who had been immersed: Asa Dewey, Amasa Bigalow, Samuel Crossman, Sara Dewey, Lebbeus Harris, Lucetta Harris, Lydia Randall, Irena Eaton, Alexander Campbell, James Manning, Nancy Manning, Edward Manning, Abigail Dunham, Sarah Sandford, Mary Loomer, Ester Chase, Asabel Bently, Joseph Barnaby, Hannah Clark, William Chipman, Mrs. Edward Manning, Anna Skinner, James Brown, Deborah Sandford, Eunice Palmeter, Elizabeth Beckwith, Abigail Palmeter, Mrs. Caton, Benoni Sweet, David Eaton, Samuel Sandford, John Sandford, Thomas Bligh, Preserved Coffill, Timothy Eaton, Euestus Pineo, William Allen Chipman, Juda Palmeter, Elizabeth Dewey, Nathan Palmeter, Eunice Cogswell, Catharine Beckwith, Sarah Barnaby, Bill Williams, Reuben Richards, George Owen, William Rear, Ann Chipman, Handley Beckwith, Charles Chipman, Eunice Chipman, Elizabeth Sweet, John Godfrey, Rusha Dickie, Mary Whalen, Mrs. Welch, Elizabeth Graham, Nancy Graham, Elizabeth DeWolfe, Rebekah Barnaby, Mary Power, old Mrs. Eaton, Susa Newcomb, Sarah Power, Percy Luice, old Mrs. Clark, Ruth Sandford, Robert Kinsman, Mary McInerry, Shalometh Woodworth, Sarah DeWolfe, Stephen West, Eunice Skinner, Mary McDonald, Robert Hicks, Elizabeth Tupper.

The members whose names are given below had not been immersed: Abner Hall, Isaac Bigalow, Jonathan Rockwell, Elias

Tupper, Benjamin Newcomb, Benjamin Cleaveland, Abigail Bigelow, Elizabeth Palmeto, Nathaniel Cottle, Thaddeus Harris, Seth West, Paul West, Mary West, Deborah Strong, John Rand, Lucretia Rogers, Judah Wells, Asahel Wells, Elenor Wells, Abner Parsons, John DeMaregnaust, William Alline, John Fielding, Alice Fox, Amy Harrington, Daniel Welch, Dorcas Prentice, Keturah Whipples, Anna Elderkin, Green Randall, George Boyle, Daniel Shaw, James DeWolfe, Julia Anna Sevygard, Sarah Miner—now Mrs. DeWolfe, Anna Miner—now Mrs. Stephens, Marvin Beckwith, Elizabeth Osburn—now Mrs. Chipman, Asahel Bill, Mary Bill, Elizabeth Eaton, Rebecca Rand, Mrs. Harding.

Only three of the seventeen who had died before 1799 had been immersed. The immersed members, including the three deceased, numbered seventy-six; about sixty had presumably received infant baptism. Of this number fourteen were dead.

At that time in the Newlight church and long afterwards in the Baptist churches, it was the custom to take any persons desiring church membership, and concerning whom doubts of conversion existed, "under the watch-care of the church." In 1799 the following persons were in this relation to the Baptist church of Cornwallis: Dorcas Babcock, Oliver Hamilton, Holmes Chipman, Brotherton Morton, William Carlile, Sarah Stewart, Benjamin Newcomb, Elijah Eaton, Levi Loomer, James Cogswell, Jane Porter, Miss McKenzie, Jonathan Loomer, Mrs. Power, Eliakim Parker, old Mrs. Barnaby, Mahetable Kinsman, Mary Dickie, Louis Loomer, Mrs. Manning—wife of Patrick Manning, then a mariner. The total number of this class was twenty. The above are the names of those in the church who had been immersed and also of those who had been sprinkled at the time of the Rev. Edward Manning's baptism in 1798.

Between 1799 and 1807, the latter being the date at which the church became a close communion Baptist church, there were a few additions to its number by baptism. The following is a list of their names: Miss Clark, Mrs. Jefferson West, Mrs. Prince Coffin, Eli Perkins, Mary Chipman, old Mrs. Osburn, Stephen Mills. The



seven whose names appear above were added to the church by baptism between 1799 and 1807. That was a period of great trial to all the members, but especially to the pastor and those who were in accord with his views.

John Pineo, who lived at Habitant, now Canning, became the leader of those who opposed Mr. Manning in his policy of transforming the church into a Baptist church. Mr. Pineo represented the people who held the indefinite and loose sentiments of the followers of Henry Alline.

The Baptist part of the church, under Mr. Manning's leadership, revised the articles of faith and made them harmonize with their views. In the articles so amended the one on Baptism was defined so as to make this ordinance the door into the visible church. This was opposed to the views of Mr. Pineo and those who sympathized with him. William Alline, a brother of Henry Alline, and Asahel Wells supported Mr. Pineo in the many public discussions of the controverted subjects. In respect to the change in the articles Mr. Pineo said that it was so radical, that he did not then regard himself as a member of the church. It released him from that connection. He said he did not regard himself any more as a member of the old Newlight church than "he was of Mr. Forsyth's or Twining's." They were the ministers of the Presbyterian and Episcopal churches respectively. He charged Mr. Manning with "altering his mind by being immersed," and of thus depriving him of the privilege of having his children baptized into the visible church. Mr. Manning's defence was that all that had been done had been decided by vote of the church.

In this matter Mr. Pineo and those coöperating with him were on sound ground. If the Baptist part of the church wished to have a purely Baptist church, they should have withdrawn from the original church, and formed one in accord with their opinions, which after seven years they did do. Had they taken this ground at first, it would have saved much irritation and loss of religious influence. Until they adopted this sound policy, contention held them in a weak and unaggressive state. Very few were added to

their number by conversion and baptism. Evidently Mr. Manning for years did not see the arbitrary character of the principle in a majority of the church changing their minds and then exercising their power of numbers to change the constitution of the church. At last he seems to have discerned this involved principle; or, at least, he was driven to the right course as the only one whereby an escape could be effected from the confusion and conflict of Baptists and Pedobaptists attempting to cooperate in carrying on the work of the Lord in the same church.

The objectionable article on Baptism was finally removed from the revised Articles of Faith; but in 1804 it was resolved to restore it, and to

add a clause to tolerate and allow all meet members, such as we esteem to be the children of God, to commune with us and enjoy all the privileges of the gospel.

In case any of this class should desire to become members of the church, it was decided that

all such as are free in their minds to offer themselves to the Lord and his people by declaring what God has done for their souls, there will be open doors for them, and if we esteem them as believers in the Lord, and they do not see their way clear respecting the ordinance of baptism, yet we fully and freely will receive them under the watch and care of the church and admit them under God to all the privileges of the gospel—and O, may the Lord Christ now manifest his gracious presence, and inspire the hearts of his dear people in order that such as are agreed in the things of the Kingdom, and feel their hearts united in love, and are disposed to act for God without reserve, may freely subscribe to the above mentioned articles and dedicate themselves afresh to the Lord, having their hearts lifted up to God for his divine blessing.

In the following March it appeared that there had been no improvement in the state of the church. At the conference meeting in this month Mr. Manning used the following language:

I can no longer walk with the church owing to differences in sentiments and practice, and I cannot in conscience commune with any unbaptized person, that is with no person that is not baptized by immersion.

To this Mr. Asahel Wells made strong objections.

At the conference meeting in April 1805, Mr. Manning again stated his convictions:

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He proceeded to communicate his mind to the brethren respecting his proceeding from the time of his being ordained over the people till the present period ; and also respecting the views he had of the gospel order and discipline of God's house, and then observed the same respecting the ordinance of baptism. Mr. Wells also spoke again in disapprobation of that particular respecting close communion, and against almost all Mr. Manning's proceedings from first to last. . . . and that if Mr. Manning continued of the same sentiment respecting close communion, he dismissed himself.

To all this Mr. Manning replied thus :

Provided the brethren saw fit to adopt the Baptist plan and subscribe to that anew, and saw fit to admit to occasional communion such of the brethren as did not see as he did respecting the mode of baptism, that he would condescend to serve them as their pastor. . . . Most of the Baptist brethren approved of the plan.

The Rev. T. S. Harding was present at this meeting and favored the church with his advice.

At a conference meeting in the following May Mr. Manning said :

We have met on this occasion to endeavor to establish a plan necessary for the benefit of the church, and he thought the Baptist plan was the only plan that was scriptural and advisable ; and that he would recommend the Baptist brethren to subscribe to the Baptist plan, and if they thought proper they might admit to occasional communion such of the Congregational brethren as they esteem sound in the faith. Brother Asahel Wells and others opposed this plan, saying if the Baptist brethren were dissatisfied with the Congregational plan or articles, they might signify it, and ask for their dismissal, and then form a church by themselves after they were dismissed : and then Mr. Wells and deacon Cleveland cast many hard reflections upon Mr. Manning.

The result of this meeting was an invitation to the churches at Horton, Chester, Liverpool, Annapolis, Granville and Halifax to send assistance to them in their "distressed circumstances"; and arrange for the delegates they might send to meet with them at the time of the Association in June.

To this appeal there was a favorable response. At the time named, T. H. Chipman, James Manning, John Burton, Joseph Dimock, Joseph Crandall and T. S. Harding and some laymen from their churches met with the church. After hearing both sides of the case, the delegates had a private meeting and reported

that our situation was such that they knew not what to advise; but they would recommend us to meet often, pray with and for each other and also to appoint a fast day in order to mourn over our sins and implore divine assistance.

The meeting of this council was in June 1805. In March 1806, further action was taken in the matter. At a conference meeting, brother Asahel Bill said that the divisions in the church led to the propagation of unsound principles, and he thought that the only remedy was for those who held to the Baptist way to go forward and let the others remain until they saw their way clear to follow after; and that he did not wish to commune as an occasional communicant, but to come into full communion with the church. . .

Then Mr. Manning informed the conference of his decision. He also made the following statements:

At the next conference meeting the articles would be read, and he himself would sign them; and then those who could sign them might follow on; and they who could not might tarry until they could.

Following these futile attempts to secure harmony between Baptists and Pedobaptists in the Cornwallis church, came the action, an account of which has been given by the late Rev. Wm. Chipman, in which a few of the many immersed members of the old Newlight church separated themselves, and in 1807 formed a Baptist church.

At that time there was in the place a Presbyterian church of which the Rev. Mr. Forsyth was pastor. There was also an Episcopalian church in that part of Cornwallis of which the Rev. Mr. Twining was rector.

In the long conflict between the two opposing elements in the church, it would have been natural for the Pedobaptist members, when so sorely disturbed by their Baptist brethren, to have sought a union with the Presbyterians. There is no record of their having done so. The reason probably was that the habits of the Newlights in social worship were so different from those of the Presbyterians that no affinity existed between them. The Presbyterian preaching was highly intellectual, and their prayer meetings formal. Both the preaching and services of prayer and praise in the Newlight churches were strongly emotional and demonstrative. Although there was substantial agreement in the matter of baptism, yet there was not sufficient mutual attraction to bring them together.

Of the seventy or more who had been immersed, only eight or ten could be found having sufficient courage to leave the old church and unite in forming a new one. The following are known to have been of this number: Edward Manning, Mrs. Edward Manning, Mrs. Handly Beckwith, Miss Dorcas Hall, William Chipman, Mrs. William Chipman, William Cogswell, Holmes Chipman and Walter Reid—nine in all. In the revivals which followed many more of those who had been immersed followed the nine original members; and others after conversion were immersed and united themselves to the church.

The seven or more members of the church at its formation had increased in 1809 to sixty-five. In 1810 there were only fifty-six; in 1811 there were sixty-three; in 1812 seventy-three; in 1813 sixty-five; in 1814 sixty-eight; in 1820 the membership was 124.

The following is a quotation from the records of a conference meeting held in 1800:

The conference opened with singing and prayer to Almighty God for his blessing to rest upon us. Brother Edward Manning was moderator, and spoke his mind fully respecting his desire to walk in the commandments and ordinances of the ever blessed God, and to still walk with that people whose God is the Lord. The brethren spoke their minds, manifesting their freedom to renew their covenant with the eternal God and with one another. The door was then opened [for the reception of members for baptism] and Mrs. Elizabeth Tupper related the dealings of God with her soul to the church, and was received into all the privileges of the gospel. Agreeable to the desire of the church Mrs. Dean came forward to declare the Lord's dealings with her soul; but being timid and feeling embarrassed in her mind, did not give a satisfactory evidence of a work of grace in her heart; and brother Edward Manning, brother John Rand, brother Asahel Wells, brother Pineo Eaton, and brother David Eaton were chosen to converse with Mrs. Dean at eight o'clock the ensuing morning, and make report to the church.

At this time the church had "under its watch-care" twenty persons, with whom Mrs. Dean was classed. They were tenderly advised to attend the services of the church and converse with their brethren and sisters until the evidences of the genuineness of their conversion should be apparent to both the pastor and the church, when they could be received into full fellowship by baptism.

The foregoing is a good reply to the caricature of a conference meeting found on page 115, as given by Bishop Charles Inglis. At the time the bishop made these groundless charges respecting the carelessness of the Baptist churches in receiving members, there was no discipline at all in the Episcopal church. Drunkenness, profane swearing, and other vices were not treated as inconsistent with membership in the church of which Charles Inglis was bishop. The Baptist ministers knew this. Colonel Bayard, of Wilmot, whose life, according to his account of it after his conversion, had been boldly wicked, was all this time retained as a member of the Church of England; but after his conversion and union with the Methodists he was for this act socially ostracised by the bishop and his associates.

The quotation we have given from the records of the Cornwallis church is taken, as has been stated, from the minutes of a conference meeting held in 1800—the very year in which the bishop gave his report of the doings of the Baptists to the S. P. G., which report is a tissue of slander and groundless statements.

The churches which withdrew from the Association at the time a stand was taken on the communion question, were the churches at Yarmouth, Argyle and Chester, in Nova Scotia, and the church of King's Clear in New Brunswick. It is not certain, however, that the Argyle and King's Clear churches withdrew on account of the action of the Association; but it is certain that the Yarmouth and Chester churches went out for this reason. The Yarmouth church remained out of the Association for nineteen years. The church at Chester returned at the end of two years. The following extracts from the letters of this church, when seeking admission into the body in 1811, show the difficulties through which the churches came in their transition period:

From the year 1788 to the year 1808 we enjoyed as much harmony as perhaps any of our connexion, and we were blessed with several seasons of revival. In particular, in the year 1793, the year we called our present pastor, nineteen members were added to our number; the following year eight more, every year since more or less; in 1807 forty-six were added, almost all by baptism. In 1808 some dispute arose about close communion. A special church meeting was

called and special aid implored; and after much dispassionate debate the minds of the brethren were taken. Four were for close communion, twenty-four for our present standing, and twenty-two for communing with all now in the church; but for receiving no others except by baptism. . . . At another church meeting we found, after a friendly debate, that there were five silent votes, eight for our present standing, and sixteen for close communion. Our trials still increased. What was called close communion among us increased, while unbaptized persons decreased in number by death and by baptism, until but four or five of the latter came to the communion. We found discipline decaying and backsliders increasing. At a church meeting in April, after free converse, we found that sixteen brothers and twelve sisters thought that as nothing had been done to reconcile and unite us, it was best to adopt the primitive plan of a gospel church. Two of the above sisters were unbaptized at the time, but did not intend to continue so. Three brethren and three sisters present were for continuing as we were; they had all been baptized. At our fellowship meeting thirty-two came forward and received covenant, and since that eleven more, making forty-three, which is our present number.

In 1809 the church reported one hundred and twenty-two members; but at the reunion with the Association in 1811 only forty-three. These were no doubt the faithful, devout members in the church. The careless and contentious were left out. It was virtually a dissolution of the old church and the formation of a new one.

As has been shown, the churches were weakened by the irrepressible controversy over the questions of baptism and the Lord's Supper. At last they resolved to make a new departure; but the trial was great. The foundations, however, were firmly laid; and the process of construction, from that day to the present time, has been orderly, and the results have been firm and enduring.

## CHAPTER XIV

THE PROGRESS OF RELIGION IN THE MARITIME PROVINCES  
BETWEEN 1800 AND 1821, AS SEEN IN THE LETTERS OF EVAN-  
GELISTS AND OTHER ACCOUNTS OF MISSIONARY LABORS

A copy of the minutes of the Association of 1800, in the handwriting of the Rev. Edward Manning, has been preserved. With the exception of the fragments of two or three other reports, no accounts exist of the doings of this body until 1810. From that date the minutes are still in existence. It is necessary, therefore, to go to other sources for the history of the denomination during this early period. The ministers were zealously engaged in home mission work. They toiled and suffered to win souls. When they heard the cry of the perishing, it mattered not how perilous the journey, how rude the accommodation, or how uninviting the fare, they spurned all obstacles, prompted as they were by love for souls. Frequent revivals followed the preaching of the gospel by these evangelists; weak churches were nourished and new ones were organized.

Enoch Towner writes as follows to the Baptist Magazine of Massachusetts :

I set out on the 16th of July, 1807, in a journey to Argyle. Religion was at a very low ebb among the few professors who belonged to a church formerly established by a Mr. Frost of the Newlight persuasion. After his death the church was re-established and increased under the ministrations of the preachers whose labors had been blessed to the salvation of many souls, they still holding the baptism of believers non-essential to fellowship in the church of Christ. The broken and scattered state of the church was great. All discipline was done away. Nevertheless there were a few mourning souls that would not be comforted because God's heritage lay waste. Here I saw that the Lord had begun His work, and hence could not find it my duty to leave the place. The young professors manifested a desire to follow the Lord's com-

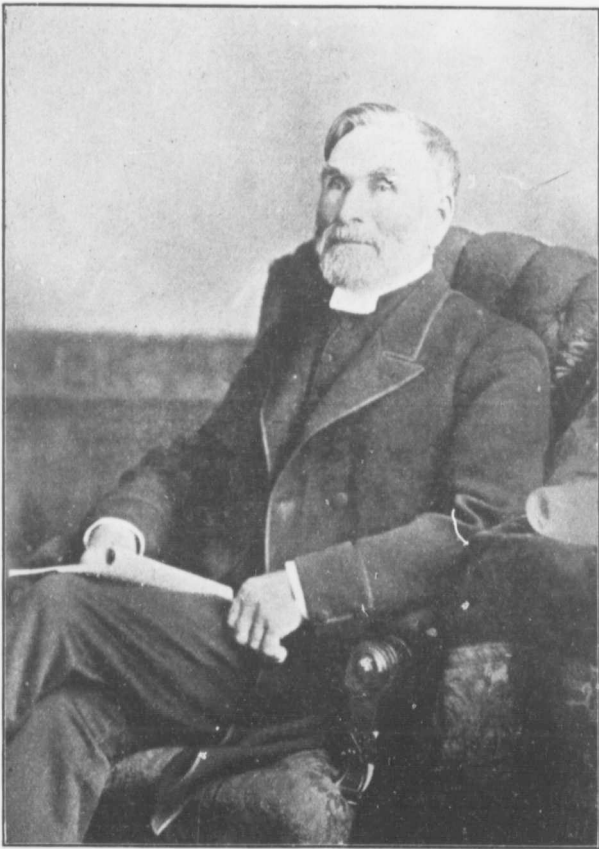


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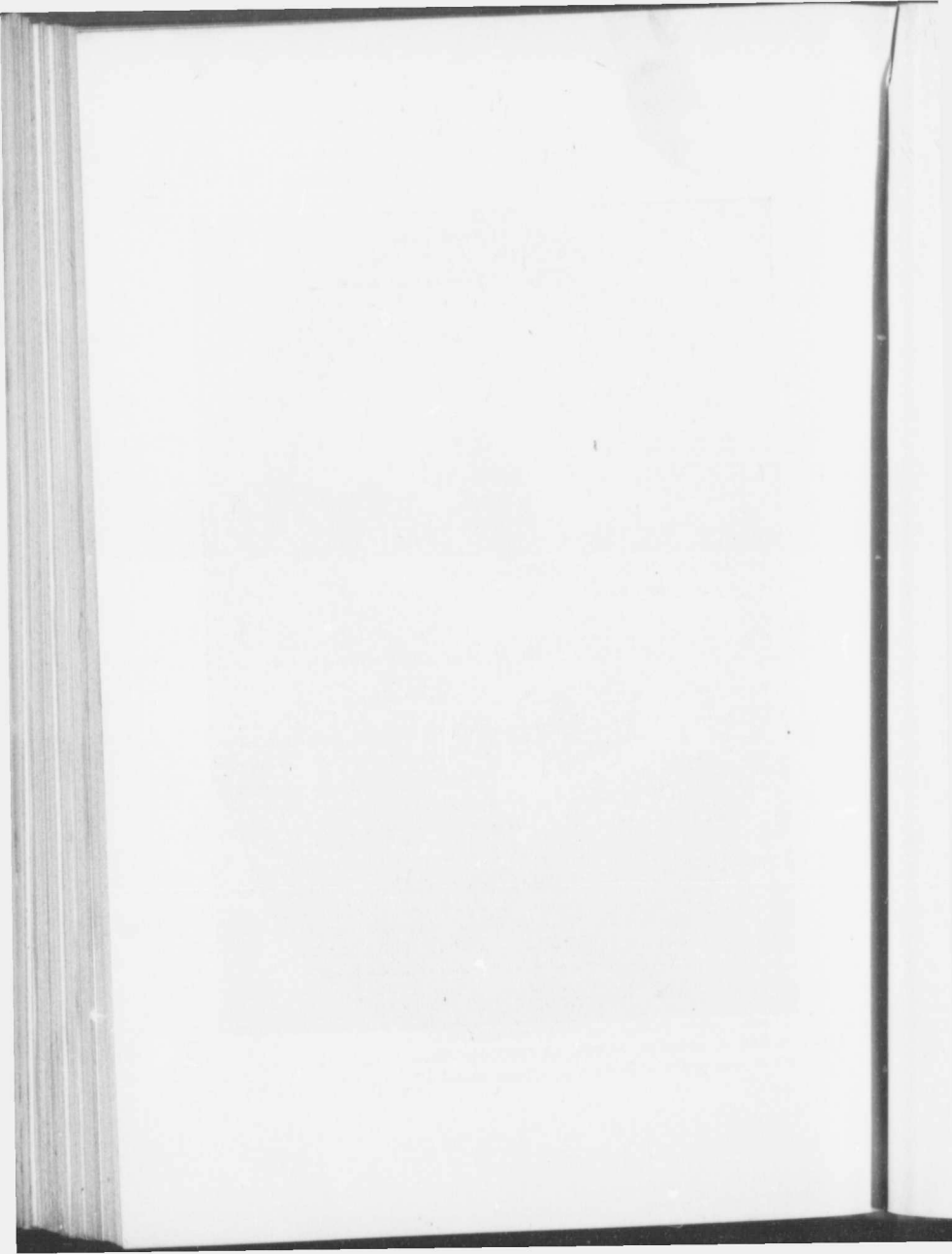
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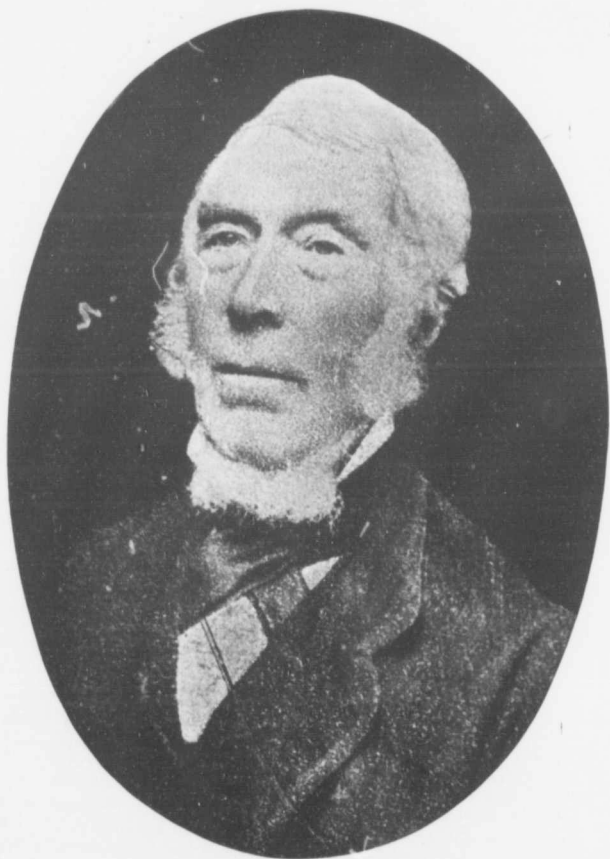
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mands, and to be buried with Him in baptism. A conference meeting was appointed to hear experiences, when nine came forward and were baptized the fourth Lord's day after my arrival. . . . After this the work spread with great power and people assembled from all parts of the town and some from the adjoining towns. I sent for brother Harris Harding who had formerly laboured among them. Our meeting was in order to see if we could settle a church; but it proved to no purpose at this time. However, ten came forward and were baptized. In a few days from this time twenty-two came forward for baptism. They requested that they might commemorate the death of their Redeemer. I accordingly administered the Lord's Supper to them. Baptism was administered for five Lord's Days successively, until seventy-eight joined the church. After staying there thirteen Sabbaths, I was under the necessity of going to my own people in Digby. I returned to Argyle in November and found the Lord was still at work, though not so powerfully as when I left them. A number of men who followed the sea, on returning home to winter, seeing such an alteration in the place, were struck with deep solemnity. Many were wounded in their hearts and made to groan under the weight of their sins. The last Sabbath in March twenty came forward and were baptized. Twenty-four have told their experiences which have not yet been baptized.

There were other extensive revivals in 1806 and 1807. In December of the former year, T. H. Chipman says :

I have been in Yarmouth and Argyle five weeks, and such glorious times I never saw before. Multitudes are turned to God. I cannot describe one-half of what God has done. It is about three months since the work began in Yarmouth. The eternal heavens seem to be bowed, and God has come down by way of divine influence in such a way as I never before was witness to. Brother Harding is the minister of this place. God is with him in truth. Since the work began, about one hundred and fifty souls have been brought to Jesus. There was a church here before upon the open communion plan. They have now entirely given it up and settled upon the Baptist or rather gospel plan.

After this the Yarmouth Church receded from the ground here taken.

There were in the old church about forty members, thirty-three of whom, from time to time, have been baptized, and now belong to the new church. Since I came Brother Harding and myself on one Sabbath baptized forty, and next Lord's day we expect a large number to come forward to this blessed ordinance. We have had two church meetings, and surely I never saw such church meetings before. It was indeed the house of God and the gate of heaven. The last Saturday we began at ten in the morning, and continued till eight in the evening, to hear persons relate the dealings of God with their souls; and then a great number were prevented for want of time. Some of

them have been great enemies to the truth and cause of God, and never went to meeting till God converted their souls. Many of the subjects of this work are young people and children. Seldom a meeting but some are brought to embrace the offers of life, sometimes five, and six and seven at a meeting.

Mr. Harding writes of this revival :

Previous to the Lord's pouring out upon us the gracious effusions of His Holy Spirit, there had been a great declension in religion, attended with great discouragement of soul in believers, coldness, backwardness and neglect of religious duties. Now in the part of the township where I live, there is not a family who has not shared apparently in the glorious work. Frequently have we seen the power of God displayed on baptismal occasions through the fall and winter thus far advanced. I have good grounds to think that upwards of two hundred persons have been savingly united to Christ since the time mentioned above ; some of whom are aged people who have been living without God in the world. Our meeting house many times has seemed to be filled with the glory of the Redeemer, and His people constrained to say, " I love the place where thine honour dwelleth."

It appears that, after this revival, no more members were received into the church except by immersion ; but those in the church who had not been immersed were not disturbed.

There was, in 1807, a revival in Chester, of which Joseph Dimock gives this account in his journal :

About the ninth of August the Lord made a glorious descent upon the earth against the strongholds of sin and Satan. The Sabbath on which the work broke out was concluded with a great shout among the saints, and a great outcry among sinners for mercy. The work of God still goes on and increases. Our meetings are large, for the people throng in great numbers from every quarter to hear. On the first Lord's day in October twenty persons were baptized. Oh, what shouts of praise and beams of glory ! Such a day I never saw in all my life before. The Lord wrought for His great name's sake until more than forty were baptized.

Brother Delany has been ordained over the church at Newport. Thirty have been added by baptism, among them a girl eight years old.

Rev. Isaac Case and Rev. Mr. Hale, from the State of Maine, went on board a schooner at Eastport on the fourth of December, 1807, sailed to Parrsborough and Horton, and then went by land to Falmouth. Mr. Case says :

Mr. Harding has a church of about two hundred and fifty members. At Falmouth there had been a revival. About thirty had been baptized. In the

township of Cornwallis there are about 3000 inhabitants. I wrote,—says Mr. Case,—to brother John Burton, at Halifax, and desired him to inform the Governor that we had come into the Province to preach the gospel. He made the communication, and His Excellency ordered brother Burton to write to us, and to inform us that we were welcome to the Province and to preach and practise according to our sentiments; and only to be careful to conduct and demean ourselves according to the laws of the Province as long as we were in it. Mr. Burton told His Excellency that we were men of good character, and had a charge from our society not to meddle with politics. We have met with no real opposition. We were indeed called before two magistrates who examined us and read their laws to us, but used us very civilly and let us go.

As this was not long after the revolution, watchfulness became the civil authorities. Sir George Provost was Lieutenant-Governor at the time.

Messrs. Case and Hale visited Horton, Falmouth, Granville, Cornwallis, Rawdon, Onslow and different parts of Cumberland county. Sinners were converted and baptized. This mission was performed in mid-winter, when the travelling and accommodations involved much hardship and suffering; but they make no mention of this. Their fervent zeal ignored such trifles. All else was forgotten in the joy of preaching the gospel and seeing sinners converted.

The Rev. Joseph Crandall said he spent most of his time in Sackville and Salisbury, N. B.

Before two years had passed away the churches had increased from eighteen immersed members when I was ordained, to over one hundred in each place. Not long after my return from St. John River—says Mr. Crandall—I visited New Canaan. A man and his wife came fifteen miles through a dense forest, not even a marked tree to guide them. They had heard of the Lord's work and their souls were in great trouble. This was the means of opening the way for my visit to that part of the country. I baptized these two disciples and a great number beside. Truly the wilderness blossomed like the rose. All the beautiful village of Butternut Ridge, lying between Petitcodiac and New Canaan, was a dense wilderness in those days, through which I used to pass to proclaim the gospel of salvation through the blood of the Lamb.

These extracts from Mr. Crandall's autobiography illustrate the character of the pioneer work done in New Brunswick in the first nine years of the present century. They by no means afford a full

account of it; but the information conveyed by them enables the Baptists of this day to learn somewhat of the labors and grand lives of the fathers in the ministry.

A few extracts from the account of the missionary tours of the Rev. James McGregor, who began to labor in Pictou in 1786, and who did much missionary work and became the leader of the Presbyterian churches in the Maritime Provinces, will show the character of the pioneer labors of this body, as the extracts from the journals of Baptist ministers exhibit the nature and success of their early services in the missionary field.

In 1790 Mr. McGregor was sent by his session to Prince Edward Island. Several points around its shores had been settled by emigrants from his native land. Except sixteen miles between Charlottetown and Cove Head, the island was wholly lacking the luxury and convenience of roads. Mr. McGregor gives no account of series of meetings or of any attempts to gather in the unconverted except by the formal preaching of the gospel and family visits. The people had been for years without the gospel; and many of them had become careless and wicked. At Cove Head he found the Rev. Mr. DesBrisay, a pious, liberal-minded Episcopal minister. He had baptized all the Presbyterian children who had been brought to him. On going to Princetown Mr. McGregor was told that there were about sixty unbaptized children in the settlement, and that the common way of obtaining baptism was by carrying the children to Charlottetown to Mr. DesBrisay, who, according to the custom of the Church of England, baptized all the children brought to him, irrespective of the moral character of their parents.

Thinking upon these things,—says Mr. McGregor,—I was brought to my wits' end, for I could not baptize the children of parents so ignorant and negligent; yet if I refused to baptize them, they would not believe me to be a true minister, or to know anything about the gospel. But I had one great comfort—"go disciple them, baptizing them, teaching them: and lo! I am with you."

He had been informed "that ignorance abounded; that secret and family prayer was generally, if not universally, neglected."

Ignoring infant baptism, which so puzzled this devout and learned minister, the Crandalls, the Hardings and the Mannings



would have called the people together, and daily preached to them the gospel. Believers would have been exhorted to bear witness to the truth; the unsaved entreated to repent and turn to God; and these entreaties would have been accompanied with solemn warnings that if they rejected Christ, they would perish forever.

I do not know,—says Mr. McGregor,—if I took the best way for doing good to the people; but I took the way I thought best. I preached only on the Sabbath days, and employed all the week in conversation, especially with those who had children to baptize. I sent information through the settlement that I would baptize no children till I had conversed with their parents; and was convinced that they meant to live like good Christians and bring up their children as such. I concerted with Donald Montgomery to divide the settlement into two parts, one for each week, and each part with five subdivisions for five days of each week, directing each subdivision to come as regularly as matters would allow. By a little conversation I generally found out what instruction they most needed. Though sometimes three or four were with me at once, I gave less or more instruction to every individual. They were especially deficient in their views of the odiousness of sin before God, of their guilt and defilement by it, of the danger of depending on their own righteousness (indeed this was their main trust, though they would instantly agree that their good work could not save them), and in their knowledge of the character, offices and work of Christ, and of the nature of His salvation; as also of the office and work of the Holy Spirit. Prayer was neglected. They did not work on the Sabbath, but it was not kept holy to the Lord. Few were guilty of any flagrant violation of the duties of the second table of the law, yet few had any just conceptions of them.

I admitted to baptism all who agreed to the following things: First, that as sin, death and the curse came into the world by Adam, so pardon, life and blessing came by Christ. Secondly, that they renounced all dependence upon their own righteousness, and believed in the Lord Jesus Christ for salvation from sin and misery. Thirdly, that as they had been hitherto careless and ignorant, they must henceforth be diligent to grow up in religious knowledge. Fourthly, that as they depended on God for every blessing for themselves and their families, so they purposed to pray to Him and worship Him every morning and evening in the family and closet.

Also, I made enquiries of neighbors, as circumstances would allow, concerning the moral conduct of each applicant, and where there were particular exceptions, I exacted a promise of reformation. This was all the preparation for baptism to which I thought I could attain, and of some I had good hopes, but of others I had good reason for fears. Indeed the two weeks which I passed at Princetown were the two most anxious which I ever passed in this world; to

which the following incident greatly contributed. When I came to the tent on Sabbath, I found a crowd of people (not a large assembly) all standing and talking, as I had seen in the fairs in Scotland, as if they had met on a week day for some secular business. I desired them to sit down and be silent, as we were to begin the public worship of God. Some obeyed, but the greater part continued standing and talking. I called to silence a second and third time, and some more obeyed, but others did not. The only plan I could think of was to read the psalm so loud as to drown their voices, and after a little it had the desired effect. The first sermon was in Gaelic, and at the end of it I baptized the children of the Highlanders. In the afternoon the talk was not so loud, nor stubborn; it was, however, sufficiently discouraging, though an evident reformation had taken place. At the close of the sermon I baptized a number of children in English—in all about thirty.

I spent the second week much as the first, and on the second Sabbath I baptized about thirty more children. Between the Sabbaths I rode to a neighboring settlement and baptized six children to one man. Of all that applied for baptism about Princetown, I rejected only one man, who absolutely refused to keep up the worship of God in his family; and he went the next day and got his child baptized by a popish priest. This man,—says Dr. Patterson,—whose name was McDonald, continued a papist, and his descendants belong to the same persuasion to this day.

Dr. Patterson bears this testimony to the missionary labors of Dr. McGregor, which extended from 1788 to 1820:

Few of the older Presbyterians of these provinces are strangers to the apostolic enterprise and exertions of Dr. McGregor. At a period when Nova Sootia presented to clergymen only toil and privation, he resigned the endearments of the land of his fathers, and cast in his lot with the benighted and solitary inhabitants of the forest. Aroused to activity by the vigor of youth, and burning with desire to promote the best interests of man, he traversed the pathless solitudes in every direction, not to collect the hire of the labourer from the people of the wood, but to share their hardships and soothe their sorrows by the tidings of salvation. Wherever a prospect of usefulness opened, he disregarded fatigue and outward danger, that the lost sheep of the desert might be restored to the fold. With the homely garb of the country, he combined a plain simplicity of language, which indicated neither literary nor scientific acquirement. He sometimes went to people, among whom would be found persons twenty years of age, who had never heard a sermon. Need we wonder that his whole soul was roused to the deepest earnestness of appeal, and that he sought in the simplest language he could command, to explain the way of life, and that he besieged the throne of grace for their salvation! We are not certain but the very spots selected for preaching added to the interest of these solemnities. In some places there were churches; but in others his preaching was in barns or

dwellings; but just as frequently in the open air, sometimes on the hillside under the shelter of the forest whose long shadows stretched across the multitude; or by some brook whose soft murmur mingled with the psalm of the worshippers as if man and inanimate nature were combining their voices in an anthem to their Creator; or in the intervals where the overhanging banks shaded them from the noonday sun. With him, too, such scenes were more impressive from his drawing many of his illustrations, like the great teacher, from the objects of nature around. He reached the height of impressiveness as he closed his labors, by appealing to the rocks, the trees, the hills, or where, within sight of the burying ground, the green graves, as witnesses against his hearers in the day of judgment.

In this work he came to take great delight. He saw the settlers everywhere scattered as sheep on the mountains with no one to care for their souls.

He saw men listening with eagerness to the word of life, and saw that word having free course and glorified among them. This, his joy therefore was fulfilled.

In this way his labors extended over the then settled parts of Eastern Nova Scotia and of New Brunswick and Prince Edward Island. The most of the older Presbyterian congregations throughout this extent either originated with him or were cherished by him in their infancy. From the year 1788 till the year 1820, a period of over thirty years, scarcely a year elapsed without one or more missionary journeys, such as we have described, so that he might adopt the language of the apostle, which we have adopted, as descriptive of his life: "In journeyings often."

The above extracts from Dr. Patterson's "Life of Dr. McGregor" give a graphic view of the character, manner and extent of the labors of this Presbyterian pioneer in the eastern part of Nova Scotia. By the foregoing records it is seen that the purpose of the Presbyterian ministers was to seek out in the new settlements those of their own belief, organize, instruct and encourage them. As has been seen, the baptism question presented grave difficulties. The Methodists, Episcopalians and Roman Catholics baptized the infants of any parents, godly or godless. This exposed infant baptism and sprinkling to the forceful, fervid denunciations of the Baptist preachers. They appealed to the Word of God, the only infallible source of authority for this and all other doctrines, and directed their hearers to turn away from the Babel of beliefs around them, and settle their faith by the plain teachings of the Scriptures. This bold dealing with the subject, accompanied with the presence and power of the Holy Spirit, gave them great influence with the

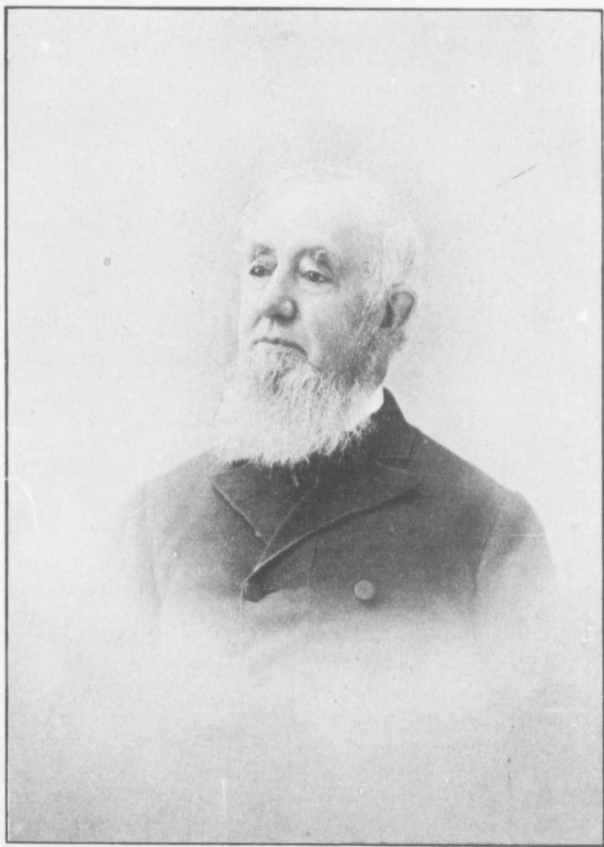
people, many of whom believed and turned to God. They faced many obstacles ; but, borne on by a consuming zeal for the salvation of souls, they denounced every form of wickedness and fearlessly attacked any doctrine or practice not founded, in their judgment, on the Word of God.

The Episcopalians and Presbyterians had learning and culture ; but as pioneers they took second rank with the Baptists and Methodists, who went out into the thick of the fight against the powers of darkness and the wickedness of the people. In a quotation already given from a report of so eminent a person as the Bishop of Canada, it can be seen how they were misrepresented and held up to the public as fanatics. The Baptists and Newlights were denounced as cunning plotters, having designs against the civil government of their country. At the same time that Bishop Inglis and his score or more of clergymen were engaged in these feeble and ineffectual attempts to crush these preachers, Joseph Crandall, one of the number, says the doctrines and morals which they preached were as follows :

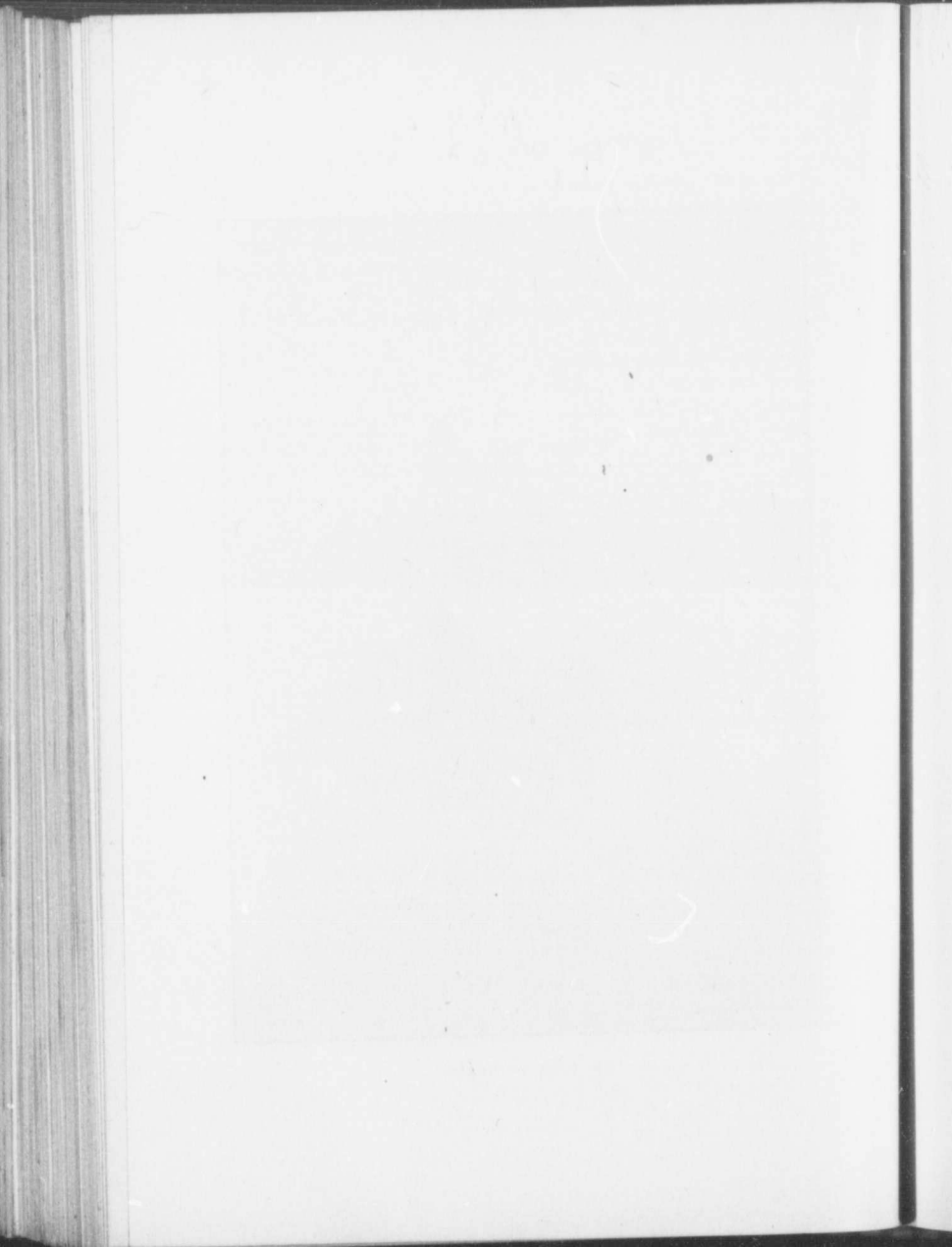
The doctrines preached were man's total depravity by the fall of Adam, salvation wholly and alone through the Lord Jesus Christ, regeneration by the Holy Spirit, and progressive sanctification, and obedience to the Lord's commands, which led believers to follow Christ in an immersion in water, then to unite in church fellowship as the Lord had ordained, that His children should be holy and walk before Him in love.

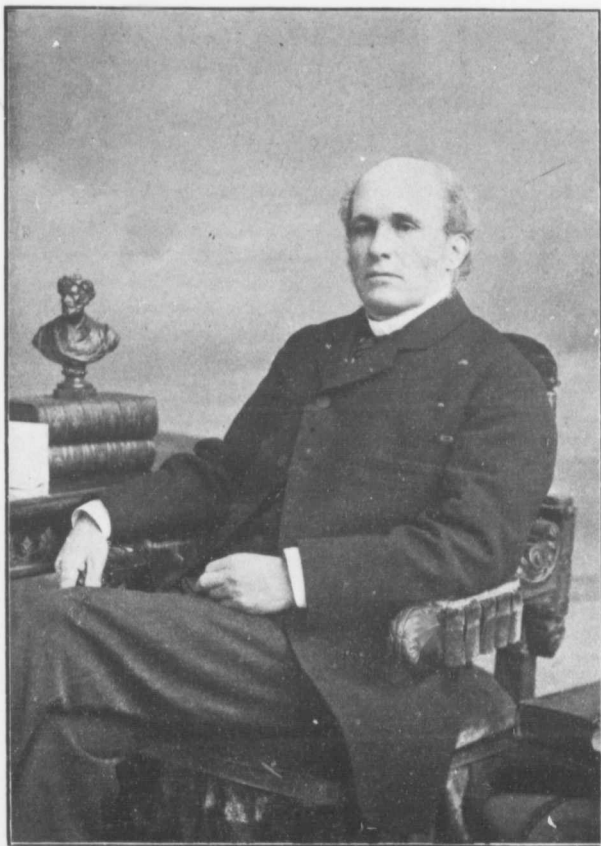
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## CHAPTER XV

### PROGRESS OF THE BAPTIST CHURCHES FROM 1809 TO 1827

IN 1810 the Association was held at Sackville, N. B. Fourteen churches reported. Their membership was 924. This is exclusive of Yarmouth and Chester.

The Rev. Daniel Merrill and the Rev. Henry Hale, from the State of Maine, were present. The introductory sermon was preached by Mr. Merrill. Of that Association, the ministers and their work, he reported as follows :

It was very pleasing to me to behold my beloved brethren of Nova Scotia and New Brunswick, who have so lately emerged into gospel liberty, so expert in discipline, so determined in Christian order and communion, and so well marshalled in battle array. . . . Fourteen years only have elapsed since but one baptized church was to be found in both provinces. Now they count forty.

This is probably a misprint. It should be fourteen instead of forty. There were not more than four or five churches which did not report to the Association.

Last Autumn,—writes Mr. Merrill,—Brother Peter Crandall visited Long Island, in Digby County, and preached to as many of the islanders as he could collect within hearing of his voice. He was threatened with death if he ventured to preach on this island again. However, he loved their salvation more than he feared their threatenings. The people collected again. He spoke and the Lord spoke also. At a late hour the assembly was dismissed. He retired ; but ere sleep had closed his eyes, a messenger requested he would visit a house distressed. Without gainsaying he arose and followed him. While on his way, in the first house he passed, he discovered a light. It came into his mind just to call and see how they did. He found them in the agonies of dying unto sin ; a house distressed for sins committed and salvation infinitely needed. He retired in silence. The next house was in a similar condition. A little farther on he heard a person in a field manifesting by his sighs and groans bitter anguish of spirit. Mr. Crandall turned aside and in silent wonder beheld, and

left the sin-sick man. He was soon at the house where they had sent for him. Here he found a company sorely oppressed with the load of their sin, burdened by it and longing to be free. Here he broke silence and pointed dying sinners to a living Saviour. On this never-to-be-forgotten island, in the sixteen of the eighteen families who resided on it, were thirty-three hopefully born from above. The reformation had reached the mainland, so that when I saw him he had baptized between fifty and one hundred.

On the 12th of May, 1810, a church was formed at Clements, N. S. Israel Potter gives the following account of it:

In the beginning of March last, a most wonderful and powerful reformation began in the lower part of this town, which seemed to pervade the minds of old and young, and many we hope were brought to a knowledge of the truth. . . . . The gracious work has since spread through every part of the town; and some of all ages have been made to bow to the mild sceptre of the Redeemer. Forty-five have been baptized and a church has been constituted upon the gospel plan, consisting of sixty-five members, to which we expect further additions. If I should say that two hundred have been hopefully converted in this town since the reformation commenced, I think I should not exceed the truth.

The Rev. T. H. Chipman removed from near Bridgetown to Nictaux in 1804. A church was organized here in 1810, consisting of twenty-six members. In 1811, when it united with the Association, its number had increased to fifty-eight.

The Associations of Maine and Nova Scotia kept up intercourse through exchange of delegates from 1807, and perhaps earlier, until 1840, excepting 1813 and 1814, the time of the war between Great Britain and the United States. Isaac Case and Enoch Hunting attended in 1815; Isaac Case and Stephen Dexter, in 1816; Arthur Drinkwater, Phineas Pilsbury and Thomas B. Ripley, in 1819; Stephen Dexter and a Mr. Palmer, in 1820; and Smith and Chapin, in 1821.

In 1811, Isaac Case made the following report:

I found at Onslow a small Baptist church. A young man by the name of Cleaveland is its pastor. There are seventeen churches and thirteen ordained ministers belonging to the Association. From Onslow I went with Rev. John Burton sixty miles through the woods to Halifax. I went to Hammonds Plains, twelve or fourteen miles from Halifax. There are eleven families living in this settlement. I was told there had not been a religious meeting in this place for

fifteen or sixteen years. I found one pious woman who had come to the settlement about a fortnight before. She was mourning the loss of religious privileges. . . . I preached one sermon. The people gave great attention and soon were much affected by the word. I next travelled twenty-eight miles through a rocky, barren wilderness over a new road cut the previous year. I got to Chester a little before night, much fatigued, and was kindly received by Joseph Dimock, the pastor of the Baptist church in that place. I then went with two Dutch brethren to Lunenburg. The people here appear to be sunk in formality, and are generally violent against the power of religion. . . . A Baptist church was gathered here in 1809. They are now nineteen in number. They have men of edifying gifts in the church who speak to them in the Dutch language. I found the people very kind. From this place I went to Lahave. There I baptized a Dutch girl. As she came up out of the water, she spoke to the people in broken English. The next day I set out with brother Hubley for Liverpool. He preaches to his people in their own and in the English language. We stopped at Broad Cove. Here we found a pious woman among the five families of Dutch people, the only inhabitants of the place. This woman had been in great darkness and attempted suicide two or three times. Finally she sent for brother Hubley, to whom she exclaimed, 'I am undone forever, the gates of Heaven are shut against me. I am such a sinner there is no mercy for me.' But he replied that he had a message from God to tell her, that the gates of heaven were open for her, and for all such distressed sinners; and that the arms of the Saviour were open to receive her. . . . Light by degrees broke in upon her poor soul, so that in a short time she enjoyed comfort of mind. I believe she lives much devoted to God.

Mr. Case passed through Mill Village to Liverpool, which he says

is a wealthy sea-port town. . . . About four years ago there was a most extraordinary awakening among this people: for within three or four days after the awakening took place, the whole town seemed to be alarmed, and all classes, high and low, rich and poor, black and white, were brought upon a level; many were in deep distress under conviction for sin, while others were rejoicing in Christ their Saviour. For seven or eight days there was no attention paid to worldly business. The meeting house doors were open night and day, and one night they continued their meetings till break of day. . . . There is a Methodist society and a Congregational church in the town. In the latter each member was allowed liberty to be baptized by immersion if they thought it duty. Of late several have been so baptized; but some of the members are much opposed to it; and shut the meeting house doors against some of our Baptist ministers. Mr. Payzant, their minister, gave me liberty to preach in his pulpit and to practise agreeably to my sentiments. I baptized an aged woman in the presence of a large assemblage.

Mr. Case then rode twenty-five miles through the woods to Brookfield, and twenty-eight to Albany, in which places he preached the gospel. He then visited Granville and Annapolis, and reports that within the past two years there had been in this region, over an extent of forty miles, a great and glorious outpouring of God's Holy Spirit. After visiting Cornwallis and Newport, and baptizing in the former place, he returned to the United States. He says :

Elder Theodore Harding was in the vessel with me. We had prayers night and morning.

After attending the Association at Nictaux, in 1816, the Rev. Mr. Dexter, from Maine, reported as follows in the Baptist Magazine :

The visit was truly precious to me. There were evident tokens of God's power and love in the Association, especially on Friday when brother James Munro was ordained. He and Joseph Crandall had been sent as missionaries to the eastern part of Nova Scotia. They visited some families that had children twenty-five years old, who had never heard a sermon.

The missionary labors of Elder Tupper and David Harris were much blessed in the county of Cumberland. A church of twenty-one members was formed at River Philip, in the Spring of 1818.

The Rev. David Nutter, an Englishman, organized a church at Windsor, which united with the Association in 1820. His preaching was blessed to many souls. He found difficulty in forming a church, arising from the diversity of opinion prevailing on the subject of communion.

We had three classes of Christians—says Mr. Nutter—first, those who belonged to Baptist churches in other places, and whose views of course were in accord with the regular Baptists of the province. There were others who had been baptized, but had no standing in any church. A few others, old followers of the famous Henry Alline, had not been baptized at all, and did not think it their duty to be.

He explained the apostolic order to all three classes, and patiently reasoned with them until the obstacles were removed. The original number organized into a church was twelve or thirteen ; but they had increased to nineteen when they united with the Association. Mr. Nutter was ordained at the Association in 1819.

He preached for the Windsor church, but did not confine his labors to that place. He did a good deal of missionary work in Nova Scotia. In the minutes of the Association of 1821, it is recorded that he had performed a mission of twelve weeks, and had travelled 700 miles; preached seventy sermons, and baptized twelve persons. This mission was to the East of Halifax, and it was his second one in that part of the country. He formed churches at Antigonish, Canso, Guysborough and Tracadie, the latter composed chiefly of colored people.

In the winter of 1820-21, Mr. Nutter spent some weeks on a mission along the western shores of Nova Scotia. The roads were bad and the weather severe, but the people so hungered for the word of life, that the preacher was incessantly engaged. He formed a church at each of the following places: Ragged Islands, Liverpool and Port Medway. There had been a church at Ragged Islands. John Craig was there; but he was old and feeble. The church had become disorganized. The Ragged Islands church came into the Association in 1822, at which time it consisted of forty-four members. Liverpool, at that time, was a place of great religious interest. The revival spread among the Methodists and Congregationalists. Mr. Nutter says:

I took no steps nor used any means to make proselytes to our peculiar order or opinion, beyond what Providence threw in my way. I kept on preaching Christ and salvation by the sovereign grace of God. Sometimes baptism was introduced into my discourses; but not beyond what was necessary to teach the disciples to observe all things whatsoever Christ had commanded. My labors were incessant. Sometimes I was quite exhausted; but though faint I yet persevered. There was no screaming for mercy or shouting for joy. But there were very many sad countenances, and drooping heads and enquiring souls. Our baptizing seasons were great gatherings and unusually solemn. It would do one's heart good to see the floods of tears shed at the water side. Sometimes while talking and leading the candidates out of the water, it seemed as if half of the crowd were ready to rush into the water. I encouraged nothing of the kind; and yet there were several instances of men who came into the water and asked me to baptize them. I always led them out and proceeded to an examination, and to consult our friends before proceeding to baptize them. I baptized many in different places who did not come to the baptisms for that purpose. . . . I baptized a great many at Liverpool, Herring Cove and the

Falls. The interest was so great in the town that little business was done. Companies formed at various houses and other places of old Christians, young converts and enquirers to talk and hear and pray. One day I remember Esq. Snow Parker's house was crowded in every part, not by appointment, but by the spontaneous gathering of the young people who had obtained hope, or who were under conviction of sin. There we talked and sang and prayed. But as more persons gathered about, I went out into the street to converse with those outside, when all left the house and collected in the street. I gave an exhortation, and then this whole crowd knelt down on the bare ground and engaged in solemn prayer to God. Some thought there were one hundred and fifty persons present, two-thirds of them young females who were not afraid or ashamed to soil their fine dresses by kneeling on the ground on that solemn occasion.

We had many conversations on the subject of arranging a church at Liverpool. There were objections arising from two sources. On the one hand many of these who had been baptized had friends in the Newlight Congregational church, and were desirous of remaining there. On the other hand, we knew that the members of that church were strongly opposed to such a measure, and our few Baptist brethren in the town and vicinity were intimately connected with them and their minister. When, in addition to this, it was considered that the new body would likely be left without a minister to strengthen and feed them, we hesitated before taking this step. But, on the other hand, these Baptists were in close union and fellowship with one another, and would be a kind of speckled birds if they joined the old body; and more than all this, did they not owe it to truth and consistency to set up their banners in the name of the Lord? After much thought and conversation it was determined to organize a church of as many as were desirous of walking together in gospel order. The old Baptists were Isaac Dexter, Samuel Freeman, Mr. Verge, Mr. Pride, with a number of women.

During the missions of Mr. Nutter in the eastern and western parts of Nova Scotia, many were baptized who were not gathered into churches. In the minutes of the Association of 1829, it is stated that

the little church at Liverpool, which was first formed by brother David Nutter in 1821, became almost extinct, and it was not till last April that it was reorganized by brother Ansley, and several added to it, when it was unanimously agreed to join the Association.

The number of members was then thirty-eight.

John Hull, a Congregational evangelist, gathered a church at Sydney, Cape Breton. He subsequently changed his views and became a Baptist. This caused a good deal of excitement; but the

people desired him to remain and preach to them. Joseph Dimock visited Sydney in the autumn of 1825, and baptized John Hull and others who were convinced that it was their duty to be immersed. Mr. Dimock organized a church, and John Hull received from it a license to preach. He continued preaching to this church until the next summer, when he attended the Association at Wilmot, where he was ordained.

Rev. Israel Potter gives an account of a revival in Clements in 1822. He says :

It is now fifteen months since the revival commenced. Arminianism has about come to a complete stand. Ten of the above description have been buried in baptism. Fifty in all have been immersed, or are waiting for it. I make no account of great numbers who have been powerfully wrought upon. Perhaps many of them may come forward at a future day. . . . The reformation surpasses everything of the kind I have ever read or heard of before.

Joseph Dimock set out on a mission in the western part of Nova Scotia in 1822. This is the first time he ever went with the promise of pecuniary remuneration, which led him to examine his motives.

While preaching at Little Harbor, a woman impatient with the subject broke out into a flame of zeal, exhorting the people to go beyond all men and ordinances. "I perceived," says Mr. Dimock, "she was one of the daughters who are a grief to the church; but her pinions failed and without clipping let her down." This visit to the places between Chester and Shelburne did not result in any marked revival.

Mr. Dimock refers to the views of a Methodist minister at Liverpool by the name of Hurly :

He told us of two faiths from the Spirit of God—one before and the other after regeneration, and yet it was but one faith. He said that original sin was not damning—that it was not a rope with which our forefathers had bound us. O—exclaims Mr. Dimock—that the Lord would grant them eyes to see and a heart to understand the difference between the gospel of God's dear Son and all human glossing of the truth, or as I should call it, perversion of the truth.

The following statements are found in Edward Manning's circular letter approved by the Association at Clements in 1823 :

Brethren, we are fully aware that the enemies of the sacred doctrines of the gospel say that they lead to licentiousness. This must be the language of ignorance or slander; in either case much pity should be shown. We are also aware that too much cause has been given to such gainsayers to impeach the doctrine of grace by the unscriptural walk of some professors. We therefore feel it our duty to warn you against some of the evils that you are exposed to, which give occasion to these slanders.

The above instances indicate that the conflict between Arminianism and Calvinism was still kept up. By it there was more or less division in every community where the two parties holding them appeared.

Of his missionary visit to Prince Edward Island, in 1825, Rev. Charles Tupper says :

In the Providence of God it fell to my lot to be the first associated Baptist minister that visited Prince Edward Island. Elder Alexander Crawford, who was a Scotch Baptist preacher, educated at the institution established by Mr. Haldane, was residing at Tryon, P. E. I., and had 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 earnestly pressed me to visit the Island as an inviting field for missionary labour. In compliance with this invitation, I obtained an appointment from the missionary board and crossed over to Cape Traverse on the 6th of June, 1825. The first man to whom I spoke of my mission, a Mr. M., said he did not think many of the people in that settlement would hear me, as he supposed I was a Methodist. When I informed him that I was a Baptist, 'O,' said he, 'that is still worse.' He named an individual, however, 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 refreshments. When he came to his bars, he clapped his hands upon them, paused and, evidently labouring under misapprehension, spoke to the following effect: 'What shall I do? The Presbyterians come and preach their doctrines and tell us—If you do not believe as we do, you will surely be lost; the Methodists come and preach and say—If you do not believe this, you will surely be lost. Now you are to preach still another doctrine, and you will say the same.' Wait, said I, till you hear me. He replied—'Very well,' and took me into the house. In the evening a considerable company 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 truly 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, seemed to me to diminish the usefulness of his labours. He could not conscientiously receive any support as a minister, though he would not refuse a present as a poor man from a person out of his church, nor would he allow one to set the tunes in his meetings. He also maintained that every member who married outside of the church must be excluded. In consequence of these views, he had less time to devote himself to ministerial labour. In some instances he had no singing in public worship, and was led in different cases to such interference in matrimonial alliances as subjected him to much disaffection and censure. The church which he had gathered at Tryon and Bedeque, containing some who were 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 labours, and he invariably did so.

Mr. Tupper, accompanied by Mr. Crawford, visited North River and Charlottetown. He says: "On the whole the attendance during the short tour was highly encouraging."

The great prosperity of the Cornwallis church about this time evoked opposition from another denomination. Meetings were appointed near the places where Baptist services were held, and at the same time, apparently to divert the attention of the people from the work among the Baptists; but the revival went on successfully. Of one of the conference meetings Mr. Manning says:

Went with Mr. M. to Billtown. Attended a conference. All attention. The brethren were brief and solemn. Then several came forward of their own accord—old Mr. Joseph Rockwell, Ingraham Bill, John Foot, Rachel Scovil, Mary Lyons. All received. Shades of night came on. Postponed the meeting till nine o'clock to-morrow morning.

Of the meeting next morning, Mr. Manning further says:

This was one of the most solemn seasons I ever saw. We went to the lake. It seemed as if the whole country attended there. At the request of one of the young candidates the hymn 'Come, see the place where Jesus lay' was sung. We had prayer and a short address. I took the old gentleman, Mr. J. Rockwell, who had turned seventy, and baptized him as Jesus was by John in the Jordan, and others—fourteen in all. Several of them were praising God when they came up out of the water. I then made a short prayer and we sang as we

went to the house of Mr. W. Robinson, a Presbyterian, one of the most amiable of men. The meeting house was crowded, their ears open, my heart overflowing, and God Almighty present and his work going on and extending. . . O bless the Lord all ye hosts of his in all his dominions. Bless the Lord, O my soul.

Ingraham Bill, one of the number baptized, was I. E. Bill who four years afterwards became pastor of the Nietaux church.

In writing to Dr. McCulloch, in the Spring of 1825, Mr. Manning says :

We have reason to believe the God of heaven has abundantly revived this part of Zion. Above one hundred, upon a profession of their repentance toward the Lord Jesus Christ, have united with this church which I so imperfectly serve. The state of morals is much improved ; balls, cards, taverns, etc. are forsaken. Sabbath breakers, profane swearers and prayerless characters have become such as fear God and work righteousness. They appear to love God, their Bibles and all holy practices. The sight of my eyes hath often affected my heart.

Mr. Manning says in his journal :

I am reading Edward's ninth sign of gracious affection, and am so well pleased with it, that I could wish all the world had the book to read, especially Christians. Surely if they that bear the name would read this wonderful book, there would be less of the wildfire that now prevails among many. O, it is lamentable to think how many are seduced by false doctrine and false zeal—unholy in their lives and by fits and starts religious, and abettors of the most absurd notions—some denying the doctrine of the divine sovereignty ; others, that of the resurrection from the dead ; others the imputed righteousness of the Lord Jesus Christ, and substituting their righteousness, as they call it, and placing so much dependence on dreams and fancies. O Lord send out thy light and truth, that thine elect may be led to the city of habitation.

Through the labors of Rev. Charles Tupper, Samuel McCully and David Harris, a church was gathered at Little Forks, Cumberland county, consisting of thirty-one members. It united with the Association in 1825. The district in which this reformation took place had been very careless about religious matters. At the Association at Nietaux, in 1826, the churches of Sydney, Antigonish and Parrsborough, were received into its fellowship.

Mr. William Burton, a young Congregationalist minister, was baptized by Mr. Dimock in 1826 while on a mission to the east of

Halifax. He became a powerful Baptist preacher, and held pastorates at Yarmouth, Falmouth and Hantsport. He lived to a good old age.

While Joseph Dimock was travelling to the east of Halifax, going as far as Cape Breton, Theodore S. Harding and Joseph Crandall were successfully engaged on Prince Edward Island. They organized a church at Bedeque, "upon the gospel plan," and baptized three. The Methodist chapel was opened at this place and at Charlottetown to Mr. Harding.

The Bedeque church was received into the Association in 1827. It consisted of twenty-three members. T. S. Harding performed an extensive mission in 1827 in Cumberland County. He formed a church at Waterford. This is now Pugwash. Many years afterwards Mrs. Bigelow said that Pugwash was at that time in a very depraved state. There was no religious society or Christian minister in the place. Sabbath breaking, drunkenness and every kind of iniquity prevailed. Mr. Harding visited the place on a mission. The novelty of "a Newlight preacher," as he was called, drew out multitudes to hear him. His first meeting was held in Mr. Bigelow's house. He closed by an impassioned appeal to his hearers in reference to their condition before God. The majestic tones of his voice, the magnitude of his theme, and the earnestness and sincerity with which he addressed the people, at first filled them with astonishment, then subdued them to tears; and before the preacher had closed his sermon, his voice was almost drowned in the cries and groans of souls awakened to a sense of their lost condition. A gracious revival commenced. Mrs. Bigelow was the first person baptized. Many others soon followed, among whom were her husband and several members of her family. A church was immediately formed. After a few weeks Mr. Harding decided to return home. The people, sad and tearful, assembled to hear his farewell sermon; and like Paul, on a similar occasion, he preached till midnight, "ready to depart on the morrow." At the close of the sermon a female requested to be baptized. She had hitherto delayed on account of the opposition of her friends; but

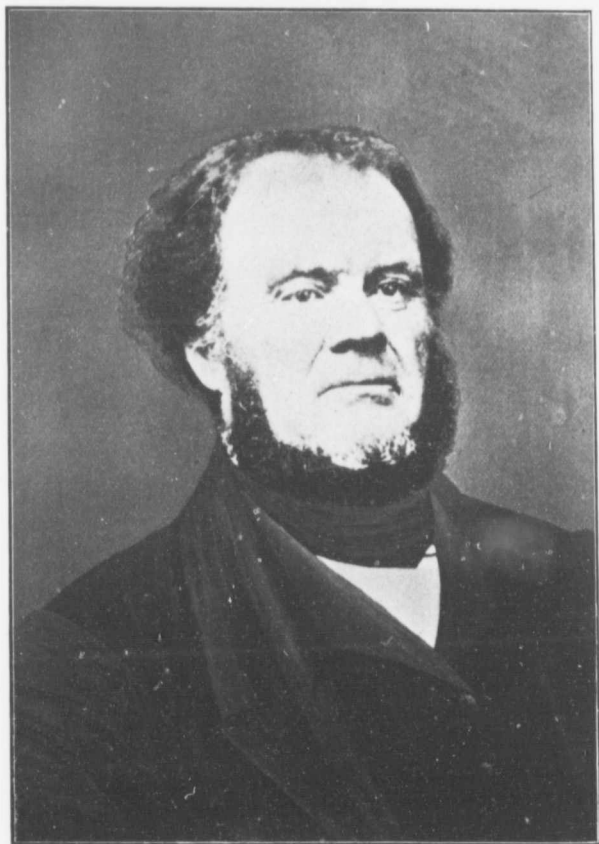
now felt that she must obey her Lord in His holy ordinance. Mr. Harding consented to administer the rite immediately. The people repaired to a branch of the Pugwash river. The light of a full moon shone benignly upon them, and the voice of prayer and praise rolled along the shining stream. It was said the voice of the preacher was heard down the river several miles. The candidate was baptized. After the baptism, Mr. Harding bade the people adieu and retired to rest. The people decided to remain till morning and see him depart, but the minister was too excited to sleep, and it was not long before he came from his apartment, singing an old hymn commencing thus :

How can I sleep while angels sing,  
And make the heavenly arches ring ?

The rest of the night was spent in prayer and exhortation. On the morrow he departed.

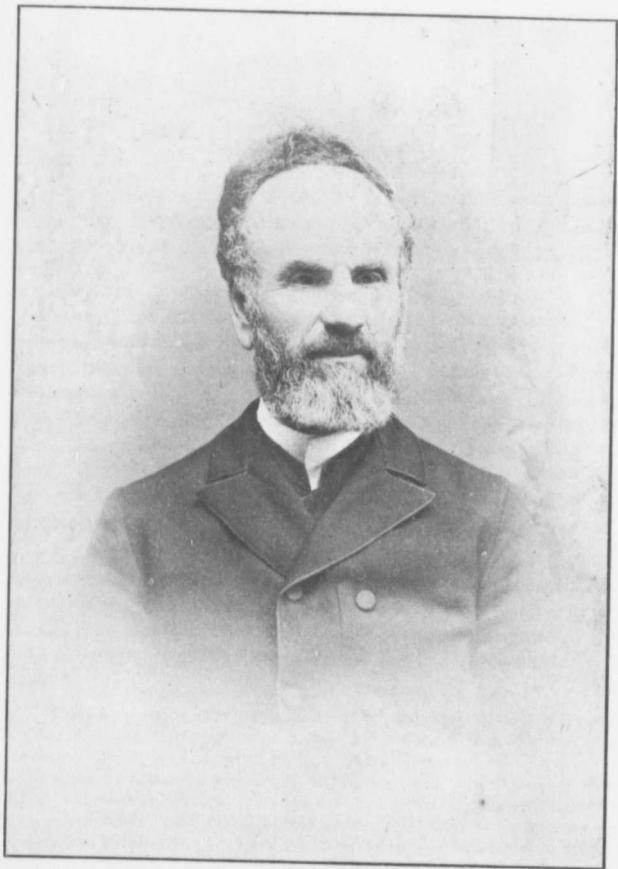
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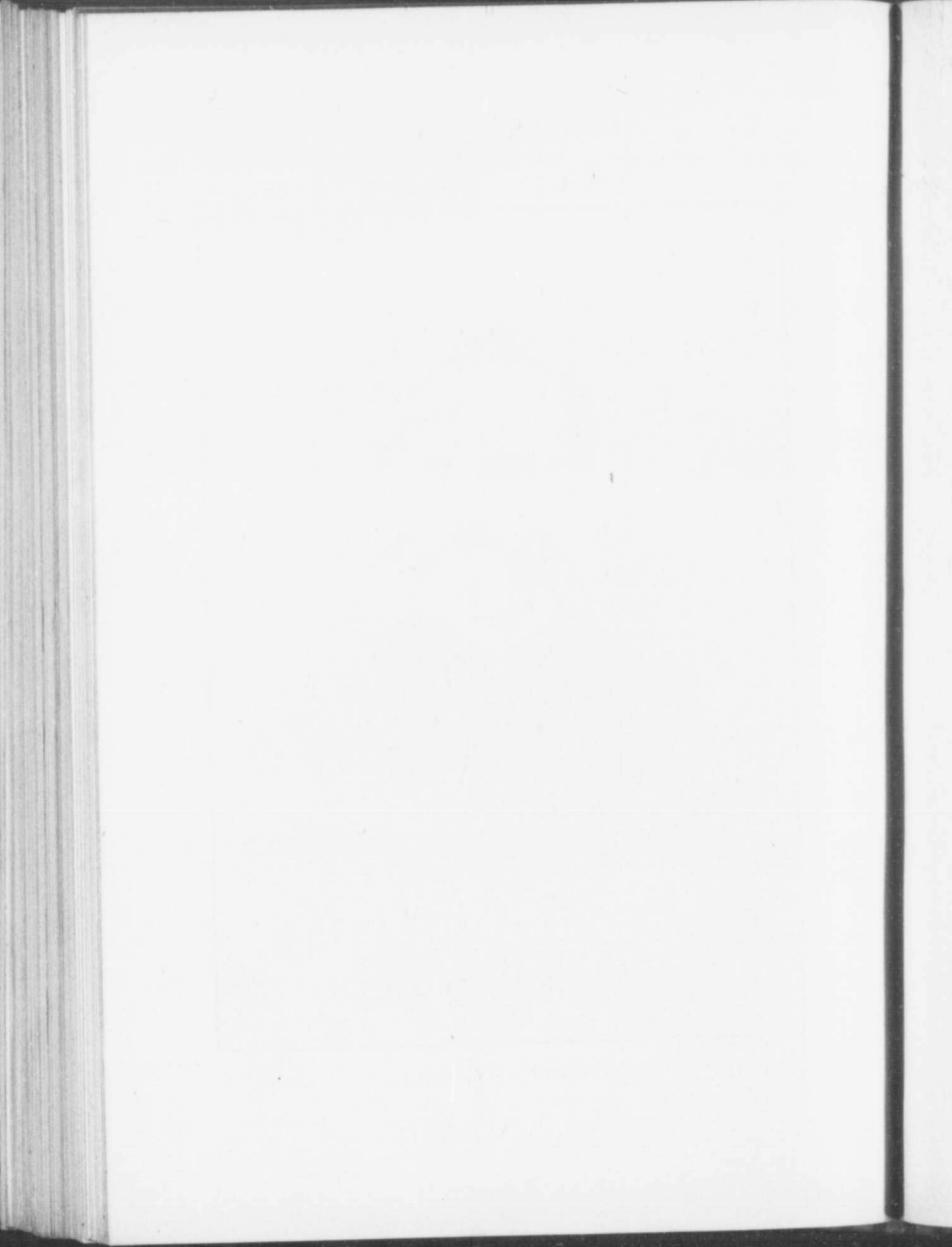


REV. JAMES WALLACE.





REV. ISAIAH WALLACE, M.A.





## CHAPTER XVI

THE PROGRESS AND STATE OF THE BAPTIST DENOMINATION  
FROM THE DIVISION OF THE ASSOCIATION IN 1821 TO 1828, AND  
EXTRACTS FROM CIRCULAR LETTERS FROM 1800 TO 1828.

IN 1821 the Association was divided. The one formed in New Brunswick was composed of the following churches: Germain St. church, St. John, the Rev. Richard Scott, pastor; Sackville; Salisbury, the Rev. Joseph Crandall, pastor; Waterborough; Prince William, the Rev. L. Hammond, pastor; Wakefield; Keswick; Fredericton, the Rev. T. S. Harding, pastor; St. Mary's; Stellarton; Norton, the Rev. Francis Pickle, pastor; Miramichi; Hopewell, Rev. Nathan Cleaveland, pastor. This Association was composed of six ministers, thirteen churches and five hundred and six members. It was organized in July 1822, at St. John.

Missionary work went on in New Brunswick much as it did in Nova Scotia. The Rev. Joseph Crandall was the accepted leader. No minister could coöperate with him without catching the fire of his zeal. The Massachusetts missionary society sent missionaries into the Province. The Rev. Daniel James travelled in Miramichi. He said:

There were many inhabitants scattered in this wilderness who were altogether destitute of the means of grace. The morals of the people were very corrupt. . . . I travelled on foot forty miles toward the mouth of the Miramichi to visit some settlements on the sea-shore. After travelling three days and walking through bogs, marshes and creeks, I came to Fabishotak where I preached on the Sabbath three times. On Monday two persons offered themselves for baptism. . . . Some of the people threatened to mob me and the candidates. At the time the ordinance was administered, the persons who threatened to mob us came forward with tears and assisted in singing at

the waterside; and some that were under concern of mind found comfort. The gospel was never preached in that place before, and some of the most wicked characters were under deep distress.

The Rev. William Sears said of his missionary work at Buctouche:

Christians rejoiced while the lofty heads of proud sinners were bowed and their faces bathed in tears. Some said, 'We never heard a Baptist minister before. We love you as our life because you have come to show us the way of salvation.' On Sabbath I administered the ordinance of baptism for the first time in this place—met again at the waterside, buried five more in the liquid grave.

Rev. William Johnson of Maine labored in Charlotte county as missionary about this time. He visited Red Head, Black River, Loch Lomond, Magaguadavic, Mispic and Gardener's Creek.

Rev. John Masters, a zealous missionary, preached along Grand Lake and baptized five. The assemblies were solemn. In 1827 Rev. David Harris was appointed as missionary at Oromocto and Rushanogish. Twenty-one in the latter place related their experiences, twelve of whom were baptized. They were formed into a church. In the same year the Rev. Francis Pickle labored at New Jerusalem and Long Reach. In the following Spring he visited Cumberland Bay and Grand Lake. Twelve were baptized. Many came distances of fifteen and twenty miles on foot to hear the gospel preached. In 1828 forty-nine were added to the St. Martin's church by baptism, and at Moncton twenty-two.

During this period only brief minutes of the Associations were kept. There was no denominational newspaper or magazine in which to publish accounts of the labors and progress of the churches. Fragments of ministers' journals, a few private letters, the reports of missionaries sent to the Provinces from New England and some accounts by our own missionaries, which appeared in the Massachusetts Baptist Magazine, are the chief sources of information from which to learn the history of the Baptists between 1800 and 1828. In the Circular Letters, published with the minutes of the Associations, subjects then regarded as important were discussed and thereby some light is shed on the life and labors of the denomination.

Edward Manning was the writer of the letter sent out by the Association of 1800. After deploring the presence of unscriptural principles and irreligious practices and expressing joy over the additions made to most of the churches in the previous year, the writer proceeds to give a description of "a church of Christ and the order thereof."

The sentiment of indifference with regard to baptism in any form, advocated by Henry Alline, was a legacy of great trouble to those who followed him. Edward Manning saw the drift of these loose views; and therefore more than any other minister gave himself to the tedious and difficult task of reform. In the Circular Letter of 1800 he first adduces reasons to prove that baptism was binding, and not optional, upon all believers. He then proceeds to prove that immersion and only immersion was the scriptural mode.

As this was an epoch in the history of Baptists, the time at which the Association threw off the name "Congregational," it was natural that the Circular Letter should clearly define a New Testament church, its doctrines and practices. Doubtless this letter was a subject of keen and prolonged discussion in all the mixed churches in the Province.

The next Circular Letter preserved is from the pen of Rev. Joseph Dimock. The subject is: "Care in ordaining ministers." He deprecates an examination of candidates founded solely on "natural ability, scholastic acquirements and doctrinal knowledge." "By this means," he says, "the professed church is filled with wolves in sheep's clothing, rending the flock of God, feeding on the fat and clothing themselves with the wool and starving the flock." Mr. Dimock, no doubt, had in mind some of the S. P. G. missionaries. He, however, saw other dangers among themselves. "It is no proof," he said, "that a man is called of God to preach the gospel, because he is zealous in the cause of God and interested in the salvation of sinners, or useful in times of reformation. His knowledge, stability, consistency, sentiments, life and conversation must be examined."

He admits the possibility of being deceived, but, depending wholly on wisdom from God, every means possible should be used to prevent such mischief.

No other Circular Letter is yet found before 1810. Joseph Crandall was the writer of the one for that year.

The action of the Association taken in 1809, to bar all churches from its membership who practised open communion, even in a limited degree, flavored the Circular Letter of 1810. With significant interrogation the writer says :

Have we not been under a cloud of antichristian darkness respecting the visibility of Christ's kingdom? Have we not possessed an antichristian, accommodating spirit toward those of our brethren in the visible kingdom of Antichrist? Have we not by our disobedience to the laws of our King held up our brethren's hands in admitting them to communion with us? Friends, let us consider that the voice of inspiration is calling on all that love our Lord Jesus Christ to come out of Babylon, lest they partake of her plagues.

These bold sentences flash light on the period between 1763 and 1809—on the mixed state of things in the churches in practising various forms of baptism and in admitting all to the Lord's Table. This had now come to an end. The writer therefore in asking his questions, says : " We trust that God has in a measure opened our eyes."

The qualifications and duties of ministers of the gospel, and also the duties of the churches to them, is the subject of the Letter of 1811, written by the Rev. T. S. Harding. He possessed an active and retentive memory. Like many of his sermons, this Circular Letter was made up chiefly of apposite quotations from the Scriptures.

The Rev. John Burton wrote for 1812. He took a general view of the world. He saw the judgments of God all abroad in the earth; vast numbers are cut down by the sword; thousands destroyed by earthquakes and a thick cloud hanging over the earth. This was about the time that Napoleon was at the zenith of his power. He was then marching into Russia. The letter deplores the careless and worldly spirit of the churches, and calls upon them to humble themselves before God,

The Rev. Joseph Crandall is the writer for 1813. God is thanked for His mercies to the churches; but their deadness is greatly deplored. He calls upon them to give their ministers a more liberal support. He says :

Are not many of the poor ministers of Christ labouring in their fields, to

gather food for their families, while almost all the duties of the ministry are neglected, and thousands of poor sinners are perishing for lack of knowledge?

The Circular sent to the churches in 1814 was written by Edward Manning. It congratulates the churches that hostilities between Great Britain and the United States have come to an end. The future was aglow with hope because of the going out of missionaries to heathen lands, and the formation of societies to support them and to give general circulation to the Scriptures. Judson and his associates, and Carey were the central figures among the missionaries of that time. "Our zeal for God," says the writer, "is diffusing the light of divine revelation to the many millions destitute of it. The Bible Society has translated the Scriptures into fifty languages."

The churches were reminded of their blessings in these words :

The constitution under which we live secures religious liberty to all British subjects. You have your Bibles and can worship God according to the dictates of your own consciences. You choose your own ministers of religion and they are supported without compulsion. You build your own places of worship, and have the means of doing so, according to your own plans, without the intervention of the sword of civil power. You live in a healthy climate. You witness nothing of the calamities of war. Indeed you know but little of its effects. Shall it be told in Gath or be published in the streets of Askelon, that many of these whose errors you denounce are more moral than many of those who have been professedly baptized into the precious Jesus?

Joseph Dimock wrote the Letter for 1815. That year the Association passed a resolution, constituting itself a missionary society. The subject of the Letter was, "The duty of parents and guardians to the youthful part of their families." Mr. Dimock recommended a catechism as an excellent help in the instruction of children. The Letter rejoices that hostilities have ceased between the nations, and that the blessings of peace are restored to the American continent, which "admits of our resuming our agreeable, and we trust profitable, correspondence with sister associations in the United States."

Edward Manning wrote again in 1816. His Letter is highly seasoned with the spirit of missions. He refers to many examples of liberal giving published in the Massachusetts Magazine. The Letter was suited to arouse the missionary spirit in the Association.

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T. H. Chipman was the writer for 1817. The churches were represented in this Letter as under a cloud, and were earnestly exhorted to cease their carelessness and begin anew to work zealously for God.

In 1818 Joseph Dimock wrote again. The subject of this Letter is, "The nature and excellencies of religion." He gave attention to the following sceptical enquiries: "Why does God give the same blessings equally to characters unworthy or deserving? or bestow the luxuries of life on the vilest, while the gripping hand of poverty and distress lies heavily on a portion of the pious few? Why is the gospel sent to so few of the nations comparatively? and why does it prove the power of God unto salvation to so few of those who hear it?" In replying to the questions he used the following language:

Who art thou that thou repliest against God? Canst thou find out the Almighty to perfection? The wisdom of God hath in it something too sublime in planning and working to be arraigned at the bar of human reason. It is enough for us to believe what is written, and be deeply humbled with our ignorance of that which is beyond our reach. If revelation did not go beyond our shallow conception, the gospel would not be a great mystery, and His works would be unworthy a being of infinite perfection.

A firm belief in revelation underlies the discussion in this Letter. The defence of God's ways is intelligent and scriptural. The meek Joseph Dimock was not disturbed by "the higher criticism."

In 1819 Rev. Thomas Griffin, of St. John, was the author of the annual Letter to the churches. It was well written and filled with kind exhortations.

T. H. Chipman appears again in 1820. Christian communion with God was the subject of this epistle.

The believer holds communion with God in His works, in His word and in His ordinances. There can be no communion without likeness, nor without Christ as mediator. Communion concerns the whole soul—all the affections and faculties. It is imperfect in this life and will be unspeakably enlarged in a better world. To keep up communion with God, we should learn His will. It implies deadness to the world, patience in trouble, fortitude in danger, gratitude for mercies received, directions under difficulties, peace and joy in persecution, happiness in death and an earnest desire for heaven and glory.

Rev. David Nutter wrote the Letter of 1821. It refers to the pleasure and pain of meeting in an Association—pleasure arising

from the prosperity of the churches, and pain because of their adversity. It recommends stability in the doctrines of grace; personal holiness, the faithful discharge of all the duties of church members; and the duty of sending the gospel to the destitute in our own country.

Quoting from Adoniram Judson's journal, this letter concludes:

Dear brethren, we invite you to come and share a part in this glorious triumph, for we are sure of victory, since we have more than human efforts to encourage us. Yes, we have the promise of a never-failing God; that the kingdom given to His Son, shall break in pieces and consume all other kingdoms; and the Christian must not sheath his sword nor slacken his exertions until the battle is won; not till all the habitations of cruelty are thoroughly cleansed; and those who hold the form shall possess the power of godliness; not until the glittering pagodas shall crumble into dust; and the golden feet are shod with the preparation of the gospel of peace; not until all the idolatrous monuments shall be supplanted by the standard of the Cross; and the chanting of their devotees die away before the Christian hymn of praise. Until these great promises be accomplished, be not weary in well doing.

The Letter of this year sent to sister associations and called "The Corresponding Letter," rejoices in the prospects of Christ's Kingdom "spreading until it covers the extensive plains, mountains and vales, the rugged shores of barren waste, the fertile country and populous cities."

Rev. George Dimock was the writer for 1822. The love of God was Mr. Dimock's theme. He poured forth a stream of affectionate remarks quite in keeping with his sympathetic and devout nature.

Edward Manning wrote again in 1823. He discoursed on the doctrine of the Trinity, the absolute sovereignty of God, total depravity, salvation wholly of God, and the justification of the sinner by grace; warnings were given against a spirit of forgetfulness, the neglect of secret prayer, family worship and government, and the forsaking of the assembling of themselves together, Sabbath desecration and contracting of debts.

Shall the doctor, lawyer, merchant, day laborer, be paid and the minister not? Assessment is recommended for the support of ministers. Dear brethren—says the venerable writer—our hearts are pained while we thus address you; our eyes overflow with tears; we know we are addressing our brethren, bone of our bone and flesh of our flesh; you know what we say is right, but the difficulty is great; and you hardly know how to remedy it. We know it is hard to be remedied, but it can be remedied at least in a measure.

For 1824 the Rev. William Elder was the writer. He deals with holy living in the family, in social and civil life; the duty of giving the gospel to the heathen, and the extending of help to weak churches at home.

The Rev. Charles Tupper wrote in 1825. He is hopeful. Reference is made to the correctness of sentiment, unity of affection, propriety of conduct, generally prevailing in the churches. His theme is church discipline. In the discussion of this subject, the mental discipline of Mr. Tupper is very apparent. It is superior to that of any other Baptist minister of that time. Edward Manning is the nearest approach to it. He had broader views, a stronger grasp of any subject and more intense feelings; but was the inferior of Mr. Tupper in continuity of thought and precision of expression.

Edward Manning appears again in 1826. "The love of God to His people and their love to Him in return," was the subject of this Circular. Scripture is liberally quoted in the discussion of it, in which are found grand conceptions quite worthy of this man of power and devout piety.

William Elder wrote for 1827. The support of the ministry was chosen by him as an important matter to bring before the churches. In dealing with it, he exhibited both skill and literary ability. He said:

Among all denominations of Christians, whose ministers are supported by the voluntary contributions of the people, there are, no doubt, difficulties in providing a suitable support for them; but we apprehend that the difficulties among us are not greater than among any other denomination. Although there are not many among us of the rich, the mighty or the noble, yet there is a sufficiency both of numbers and of property for the purpose. Neither do we conceive that it arises from a want of true piety. Equity, the sacred and divine origin of the ministry, the bad effects of ministers spending their time in secular affairs, and above all these reasons for the support of the ministry, there are the special commands of the New Testament in the matter.

The environment of the ministers and churches of this period has been made plain by the references to the numerical strength and activity of other denominations. The reports of missions and the growing missionary zeal exhibited at the Associations, and the substance of the Circular Letters bring to light, in some degree, the lives and labors of the Baptist churches from 1800 to 1828.





REV. SAMUEL ROBINSON.





REV. JOHN DAVIS, M.A

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## CHAPTER XVII

PICTOU ACADEMY. CORRESPONDENCE BETWEEN EDWARD MANNING AND DR. McCULLOCH. MARRIAGE LICENSE AND GOVERNMENT SCHOOLS

With their belief and policy firmly fixed, the Baptists of the Maritime Provinces left behind them the period of confusion and suspense, and, filled with hope and assurance, entered upon a new era. They at last came into harmony with their brethren in the United States, from whom they had received much sound advice and moral support. Close relations maintained by the exchange of delegates and otherwise had been to them a source of strength and encouragement.

In the first quarter of the eighteenth century, the minds of the leading men in the denomination were exercised about the matter of an educated ministry, as well as about education in general. In this subject also they received inspiration from the Baptists in the Northern States who were earnestly engaged in this undertaking. The Presbyterians also were deeply interested in the same subject. Dr. James McGregor of Pictou agitated the matter of establishing an Academy for the Presbyterians of the Maritime Provinces. The coming of Dr. McCulloch from Scotland in the early years of the century solved this problem for the Presbyterians. He was a man distinguished for his talents, attainments and self-sacrificing labors. Led by him, the Presbyterians established an Academy at Pictou in 1817. It was opened with thirty-three students, many of whom became Presbyterian ministers. The Provincial Council at that time having both legislative and executive powers, rejected a grant of £500, voted by the House of Assembly for this Academy, notwithstanding the recommendation of the grant by Lord Dalhousie, a Presbyterian, and at the time Lieutenant-Governor of the

Province. The Episcopalians and the adherents of the Church of Scotland combined to defeat the vote. The union of church and state was the bond of affinity between these two bodies. Other denominations had no rights that the supercilious churchmen of that day were disposed to respect.

Windsor Academy and Kings College were at that time receiving £400 a year from the Provincial Legislature, £1,000 sterling, annually from the Imperial Government, and another £1,000 sterling, from two societies in England. There were, however, members of the Episcopal Church who saw the injustice of this policy and manfully contended for the rights of all denominations. Bishop John Inglis, who was a member of the Legislative Council, was not one of this number. Judge Stewart, Judge T. C. Haliburton, Mr. S. B. Robie and the Hon. Charles Morris, among the legislators, stood up for justice and equality. They told their co-religionists that as the Episcopalians were only one-fifth of the population, it was an outrage to take money from the taxes of all the people to support their Academy, and refuse to give the same assistance to other bodies. The bishop at the time was receiving from the provincial treasury, nearly £2,000 yearly toward his large salary. He, of course, voted against giving help to the Pictou Academy. One of these Episcopalians in the Council said :

The dissenters are more than four-fifths of the population. They have contributed their portion to the public funds, out of which £400 sterling a year for thirty-six years has gone to support a college whose doors are shut against them ; and large sums to support the Bishop and build Episcopal churches. This is what churchmen get who contribute only one-fifth of the revenues of the province.

At last importunity wrenched some assistance from an unwilling Council for Dr. McCulloch's Academy. In the meantime he made overtures to the Baptists to unite with the Presbyterians in their educational enterprise. The response was prompt and hearty. In this, too, the adherents of the two state churches combined to defeat Dr. McCulloch's undertaking. For a time they were successful. These stout opponents of justice defeated a bill in the Legislature, one provision of which was to make Baptists eligible for membership on the Board governing Pictou Academy.

In 1826 a union meeting of the Presbyterians, Baptists and Methodists was called at Windsor for the purpose of making a united effort to obtain full civil and religious rights for all denominations. As the Methodists were then subordinate to the English conference, they did not participate in the deliberations of this joint meeting. The matters considered were, "the right of dissenting ministers to marry by license; the right of religious congregations to hold real estate, at least as it regards public worship and glebes; a right to enjoy a proportionate share of whatever money was granted by the British Government for the support of the gospel in the Province; and that 'admissibility' to be trustees in the Pictou Academy be extended to dissenters of all denominations."

Some of the Baptists were a little shy of churches being incorporated. They also opposed the taking of government money to support the gospel. Anything that had in it the flavor of the union of church and state was offensive to them. This appears in the correspondence between Dr. McCulloch and the Rev. Edward Manning.

When Dr. McCulloch went to Scotland to collect funds for his Academy, the Baptist Association gave him a hearty testimonial. While in the old country he collected some books from Baptists, and on his return had them distributed among the Baptist churches. He took a deep interest in the intellectual improvement of Baptists and their ministers in the Maritime Provinces.

In a letter to Dr. McCulloch Mr. Manning says :

I am very much of your opinion that the period in which we live is gloriously marked with a spirit of unanimity among the friends of God to concentrate their energies to spread the banners of the Cross among the benighted inhabitants of this wretched world. A spirit of bigotry hath too much prevailed among many of ourselves; and we have, no doubt, dwelt too much on our peculiarities and too much lost sight of those important realities in which we could cheerfully unite. These remarks apply more particularly to our denominations, the Presbyterians and regular Calvinistic Baptists. I am happy to find such a strain of Christian liberality running through your letter, particularly concerning the education of the youth; and you may rest assured that I shall not be wanting in using my influence to have my friends send their sons to your Seminary; and, for this purpose, I shall make somewhat free with your letter. Perhaps I shall read it in public, it may be more than once.

Dr. McCulloch in reply says :

You mentioned in your former letter that you had read my last to your congregation. However gratifying this might be to me I must beg of you not to do so with this, for the following reasons : In the first place, it does not deserve to be read to them ; and secondly, I am going to make the remainder of it of a private nature.

In thinking upon the state of religion in the Province, it has occurred to me that the clergy, both Baptist and Presbyterian, are subjected to hardships which they ought not to feel, and one consequence of this is, that when Presbyterian clergy, on the one hand, pride themselves upon their learning as a qualification for preaching the gospel, on the other, the pulpits of Baptist churches have been perhaps too much open to persons who were more willing than qualified to preach ; and this has deprived other Baptist clergymen of that respect and support to which they are justly entitled. Now it has occurred to me that were I to address to you a letter upon the qualification of clergymen, and the support due to them, which you could read to your congregation, it might be useful to the interests of the gospel among Baptists in general. Your congregation is the parent of Baptist churches, and could it only be aroused to take the lead in doing what a congregation ought to do for its minister, your church in general might profit by the example. I shall therefore, upon these grounds, submit to you a number of remarks with which you can do as your judgment directs.

Says Mr. Manning in another letter :

I am much pleased with your remarks on our fathers when separating from the Mother of Harlots. True it is, as you say, they did not leave all behind them that they ought to have left, and the consequences in many respects have been bad. It is true they attempted wonders ; but I think there are some Scriptures which they did not fully understand ; and among the texts of this class is that little, plain, simple, important passage, ' My kingdom is not of this world.' Not having drawn the line of demarcation between the kingdom of the Redeemer and a kingdom merely human, hath led to the formation of systems, a mixture of church and state, which leads to confusion and every evil work, hence Protestants have persecuted each other and Papists also professedly to honor a God of mercy. This has been the case on the continent of Europe, in Britain and America. I am inclined to think your catholic method of instruction, if generally known among our denomination, would evoke their esteem, and draw a goodly number of their youth to your Seminary ; and you would return them, as you express it, ' good scholars and good members of society.'

As long as I am connected with the Seminary—says Dr. McCulloch—no Baptist will ever have reason to complain of our influence on this point with the principles of his son. Should any belonging to your connexion entrust us with the education of their children, we will without intermeddling with baptism, exert ourselves to return them good scholars and reputable men.

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Mr. Manning in another letter says :

A number of our friends have it in contemplation to present a bill to the House of Assembly, to be incorporated according to law, for the purpose of securing public property belonging to the denomination. Some are afraid of having much to do with the arm of civil power, lest we should unite church and state too closely. Others are of the opinion that there is no more danger of availing ourselves of the advantages of such a law than there is in having recourse to civil law for securing our private property. Will you please let me know your mind on the subject, and give any advice you may think the case requires in your next.

This is Dr. McCulloch's reply :

I am glad the Baptists design to apply for incorporation. None of your people, I believe, refuse to take the benefit of law to promote their worldly interests. Surely the cause of Christ better deserves it, and none of them can expect the prosperity of the church where the means are not used. If Christians must have places of worship, to protect them by the law of the land appears to me to be no reason for church and state. I doubt you are not yet aware of the difficulty of getting anything which seems to favor dissenters. You have, however, very worthy Baptist representatives ; and it would be advisable for you to consult with them. I think I can safely say that you will receive the support of the Presbyterian members of the Assembly.

Henry Allen Chipman of Cornwallis was one of the Baptists referred to by Dr. McCulloch.

Mr. Manning further says in one of his letters :

Both Mrs. Manning and myself are slender creatures as it respects health. Our course hath not been the most smooth. But perhaps rocky and short pastures will do as well for sheep as those that are more fertile.

In another letter Dr. McCulloch says :

The union of good men is now exemplifying much of the spirit of the gospel and doing much for its diffusion. . . . I have often thought that if the friends of the gospel in this Province would co-operate cordially, a great deal more might be done by us all ; and surely if we could by any means reclaim one sinner to be a friend of Christ and a good member of society, whether he may become a Baptist or Presbyterian is comparatively of small importance and ought not to prevent the work.

I feel very much gratified by the interest you take in our institution. . . . I consider the doctrine of baptism and church government as of small importance compared with the atonement and righteousness of Christ to which the profession of both Baptists and Presbyterians in these provinces points. I doubt very much that religious men upon all sides have allowed what they conceived to be the love of the truth to displace in some instances the love of Christ. You and

I believe that there is one Lord, one faith, one baptism, and I doubt there is not very good ground afforded either of us in Scripture for having two churches. There is only one body of Christ, of which all the parts should have mutual fellowship, as well as fellowship with the head. At the same time, it might neither comport with our views nor in the present circumstances with the interests of religion to form that union which ought to subsist between all churches. Still, however, I do think that this ought not to prevent the exemplification of brotherly affection and a general understanding and co-operation to promote the interests of the gospel in this province."

These liberal sentiments were reciprocated by Mr. Manning with a touch of humor quite characteristic of him. He says :

A spirit of bigotry hath too much prevailed among ourselves, and we, no doubt, have dwelt too much on our peculiarities, and too much lost sight of the important realities wherein we could cheerfully unite.

But still, as the Mongolian chief said, when about to profess the Christian religion in Russia, 'we wish to retain our nationality,' so we would not like to lose sight of our peculiarities ; but we would not wish to attach more importance to any of them than is manifestly for the glory of God.

In 1800 Sir John Wentworth complained to Mr. King, Under Secretary of State, that Mr. Stanser, of St. Paul's, Halifax, was in the habit of receiving marriage licenses and transferring them to Roman Catholic priests, Presbyterian and Methodist clergymen, and receiving the fees himself.

There is no evidence that Baptist ministers trafficked with Episcopalian clergymen in the marriage license business, and yet they may have done so. One of them dared to defy the law, and take the consequences. In some parts of the province the law was not enforced.

The Rev. John Inglis succeeded Bishop Stanser in 1825. When the ship bringing him from England arrived in Halifax harbor, cannon boomed and the city bells rang out merry peals of honor and welcome. He was duly sworn in as a member of the Legislative Council, and took his seat in that body, ranking next to the Chief Justice.

In 1813 there were twelve Methodist preachers and 1,182 members of the societies of that body in the Maritime Provinces ; in P. E. I., one preacher and 50 members ; in N. S., seven preachers and 773 members ; in N. B. four ministers and 359 members.

In 1839 there were 34 preachers and 5,502 members—in P. E. I., two ministers and 559 members; in N. S., fourteen preachers and 2,285 members; in N. B., eighteen preachers and 2,658 members.

In 1817 the population of Nova Scotia was 82,053. In 1827, it was 123,848, divided as follows: Episcopalians, 28,659; Presbyterians, 37,225; Roman Catholics, 20,410; Baptists, 19,790; Methodists, 9,408; smaller sects, 8,365. This was exclusive of Cape Breton.

In 1812 the Provincial Government established Grammar schools at Sydney, Cumberland, Kings, Queens, Lunenburg, Annapolis, Shelburne, Colchester and Yarmouth. Schools of a high order were started about this time in Halifax. New Brunswick also made a forward movement in the matter of public education.

Lord Dalhousie set apart a portion of the customs collected at Castine, Maine, while it was held by the British fleet during the war of 1812, with which to establish Dalhousie College in Halifax. The building was completed in 1823; but the college did not open until 1837. In addition to the amount given from this fund for founding Dalhousie College, \$25,500 was appropriated for erecting a building for the Episcopal Academy at Windsor.

## CHAPTER XVIII

### THE GRANVILLE STREET CHURCH OF HALIFAX AND THE FOUNDING OF HORTON ACADEMY

As already stated, Dr. McCulloch desired to have the Baptists share in the benefits of Pictou Academy; but its great distance from the part of the country where the larger portion of the Baptists lived, and the necessary expense of attending that institution, made it impracticable for them to patronize it to any large extent.

The College and Academy at Windsor, the County Grammar schools, Pictou Academy, the schools taught by the S. P. G. masters, the private schools which had sprung up in some places, and the common schools which had greatly multiplied, quickened the intellectual life of the people, and increased the demand for a well-trained ministry. Kindred institutions in New Brunswick had produced similar results. Other denominations were prepared to meet these changes and to take foremost and influential places in all the departments of life. The process of evolution and construction was everywhere apparent. Vital questions touching the civil and religious rights of the people, the principles of representative and responsible government, the separate spheres of the church and the state, the equality of all denominations of Christians in civil life, the duties of the state in matters of public education, and many other questions were discussed in and out of Parliament. It was emphatically the period of destruction and construction. Order was everywhere coming out of confusion. Men of talent and education were needed for leaders, teachers and preachers. The demand for men to uplift and mould society increased with the passing years.

Ignorance and lack of culture in the ministry became more and more a stigma and a reproach. Baptists and Baptist ministers were



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branded as ignoramuses; and, of course, were compelled to represent all that was involved in this disgrace. Dr. Crawley, who at this time was an Episcopalian, said many years after he became a Baptist that :

The Baptists enjoyed but a small amount of public favour, especially in Halifax, and were regarded as occupying the lowest rank in religious estimation—were in fact despised as an ignorant and deluded sect.

The man in the Maritime Provinces who at that day towered above all others in the Baptist ministry; and who discerned the signs of the times, and examined them with a searching analysis, was the Rev. Edward Manning of Cornwallis. His endowments were of the highest order. He had the qualities necessary to make him a leader of men. He had also the love of leadership, an element of character essential to a leader's success.

It was clear to him that, in the onward march of the denominations, the Baptists, without an educated ministry, would be left in the rear, and would lose the power and influence they had already obtained. The discussion of this subject with ministers from the United States, where the denomination was engaged in founding institutions of learning for the education of both the people and their ministry, confirmed his views on this subject. But the mass of the people did not see this. Some of the ministers were in the same state of mind. Lacking discernment, this condition of the Provinces, so clear to Mr. Manning and other ministers, as well as to some laymen, was hidden from their eyes. In looking into the future they saw no danger; they felt no discouragement.

That Mr. Manning was keenly alive to the importance of an educated ministry and not opposed to it, as some people in our day have wrongly believed, appears in his correspondence with Dr. McCulloch, already quoted. He heartily sympathized with the work of that eminent Christian scholar. Other evidences of his intelligent grasp of this great problem, and his convictions respecting it, are not wanting.

The Rev. Dr. Chaplin, the founder of Waterville Theological and Literary Institute, at Waterville, Maine, afterwards Colby University, said in a letter to Mr. Manning, that about half of the Baptists of that part of the United States, were opposed to this un-

dertaking. He therefore urged him to resign his charge of the Cornwallis church, and move to Maine, chiefly for the purpose of overcoming the prejudices of the people against the seminary. "I know of no man," said Dr. Chaplin, "who would have so much influence with the people in this matter as yourself."

Mr. Manning had travelled and preached in that part of the United States both before and after he became a Baptist. Dr. Chaplin sent to him and to the Rev. Charles Tupper, then at Amherst, credentials authorizing them to collect money and books for this institution.

In a letter to Mr. Manning, his father in the faith, Charles Tupper, said that the Rev. Mr. Mitchell, a Presbyterian minister at Tatamagouche, who had been educated in a Congregational College in the north of England, advised the establishment of a Theological School for Baptists, either at Halifax or St. John. Mr. Tupper wrote Mr. Manning for the purpose of obtaining his views on this subject.

These and other evidences, together with Mr. Manning's own statements in his later life, show clearly that at least a part of the Baptist ministers of that day did not fail to appreciate the importance of a trained ministry. At the celebration of the jubilee of Horton Academy, Dr. Crawley said :

It should be especially mentioned that John Ferguson, one of the original members of the Granville Street church, early conceived a strong desire for an educated ministry among the Baptists, from having heard at an Association in Nova Scotia the paternal and earnest counsels to this effect of the late Dr. Chapin, who was at one time president of Waterville College, now Colby University.

In the records of the Association of 1821, held at Onslow, is the following note :

The business of the Association being gone through, the Rev. Dr. Chapin, of North Yarmouth, State of Maine, addressed the Association and the ministering brethren in particular in a very interesting and affectionate manner, which made a deep impression on the minds of all present, and I trust will be remembered with sentiments of gratitude to God for the labors of love of this servant of the Lord Jesus.

This, no doubt, was the address referred to by Mr. Ferguson which took deep root in his heart and brought forth fruit in after

years. Mr. Ferguson was not at that time a member of a Baptist church. His connection with Mr. Manning's family by marriage accounts for his presence at the Association.

Dr. Crawley in the latter part of his life gave his opinion of the views held by the Baptists of this period on the matter of education and an educated ministry. He says in these earlier days Baptists were indifferent to all education, and actually hostile to that of ministers. "It was," he continues, "hardly unreasonable for them to be thus hostile."

These statements need some qualifications. The Congregationalists of Nova Scotia, many of whom became Baptists, and were the largest part of their church membership, were neither indifferent nor hostile to education; but, being scattered in the wilderness, many of their children grew up in partial illiteracy. Large numbers of them, however, were taught to read, write and cipher. From the first there was among them a high regard for learning and culture. What the Baptists really did believe in respect to an educated ministry was that when the Lord calls a man to preach the gospel, he should at once enter upon his work. The Lord would supply all his deficiencies. Even if a minister, on entering the pulpit, did not know the text from which he would preach, they believed the Lord would give him one, and reveal to him what he should say. Some of the ministers themselves, by giving instances of this kind in their own experience, on which occasions the people saw that they preached with unusual fervency, fostered these notions in the public mind. They were, however, of the opinion that when the Lord needed an educated man, he would call him, as he did in the case of Saul of Tarsus. Practically, therefore, they did not believe in training men for the pulpit. But they believed in education for all the people; and that the Lord would make his choice of those so educated, and thrust them into the ministry. He had called Edward Manning and Harris Harding, the former from the farm, the latter from the staff of common school teachers; and now he had called Edmund A. Crawley from the legal profession. This was the same as it was in apostolic days, when he called the ignorant Peter and the learned Paul. But let each one go to the pulpit as

soon as called. This belief, and all their beliefs, they attempted to prove from the Word of God.

In a communication in the "Christian Messenger" in 1841, evidently from the pen of Dr. Crawley himself, is found a more correct account of the attitude of the ministers and the leading members of the churches toward education at that time. The following is the language of this article :

It has been said by ill-informed persons, or those unfriendly to our interests, that the denomination up to this period was generally opposed to many of the objects to which we now refer.—[Collegiate education was under discussion.]—Such imputation is most untrue, and has been strongly contradicted by the most undeniable facts for many years past. The maturity to which the Baptists had arrived, and the elasticity and innate energy of the principles which they so firmly held, led to the course on which they have lately entered, and on which the oldest and most influential ministers have from the very first taken the lead. At the time Granville Street church was formed and the Academy was founded, thousands were waiting and praying for a forward movement in the higher education and thirsting for the overflowing springs of knowledge which before had been almost sealed against them. Churches and individuals on every hand were prepared for such a movement, and wealth and influence were ready to be given to the sacred purposes of mental and spiritual improvement.

In later life Dr. Crawley further says :

There were but few, if any, educated men in their congregations. The position the institutions at Windsor held toward them excited no favor for learning. The common schools were too often of the meanest order ; but more particularly they had learned the gospel from uneducated teachers. Their churches, early in the century, or at the end of the century preceding, had been largely formed from Christian societies, gathered, in the first instance, by earnest preachers of some Congregational type—good men, possessing strong religious affections and very limited mental culture ; and whose honest Christian character was accompanied by some extravagances ; but who were sound in most points essential to earnest, active Christian life—just the stamp of character that would have little sympathy with that style of religion, however sincere, which is wont to retreat behind the screen of exact literary knowledge, of honoured forms, or of superior social position. The coldness, too, real or supposed, which the people found in the educated ministers of some other denominations, they contrasted with the warmth of their own preachers, and concluded that education destroyed in the soul the principles of religious life, so that this error was daily increasing in strength and difficulty of removal.

The pastors, indeed, who afterwards presided over these communities, when they became Baptist churches, and by whose labors they grew rapidly, differed in many points from their earliest teachers. With equal zeal, they possessed

more solid judgment; they often lamented, even with tears, their own deficiencies, their want of mental training and biblical and general information. This soon led them to seek knowledge from books. Some of them made in this way no little mental improvement, and they learned insensibly to respect education.

Dr. Crawley has here misconceived the views of the Newlight preachers. Neither they nor the Baptists were opposed to education for either the people or the ministers. "Their earliest teachers" were Henry Alline, John Payzant and T. H. Chipman. As soon as Henry Alline felt that he was called to preach the gospel, he made an effort to go to New England to get an education to fit him for his work. T. H. Chipman was from the first a friend of education. John Payzant received his earliest instruction in a Jesuit school in Quebec. He spoke French and knew something of the Greek language. But the Congregational ministers, graduates of Harvard and Yale, and the Episcopal ministers on the ground, when the Newlight preachers entered upon their work of evangelizing the Province, so lacked the spirit and the power of the gospel, that these Newlight ministers saw that there was danger of substituting learning for religion, and the ability to write and read sermons for a call to preach the gospel. In warning the people against this tendency, many were led to believe that they were opposed to education and an educated ministry.

In what Dr. Crawley says, he assumes that the ministers he found leading the Baptists were not the Newlights who began work in the Province. Henry Alline was dead; but T. H. Chipman, Joseph Dimock and the two Mannings and Harris Harding were the Newlight ministers to whom he refers. He met them as Baptists.

The work of evangelizing and church building went forward with a good degree of success; but nothing especially noteworthy took place until the year 1828. Then a vision of grand possibilities came above the horizon. It arrested the attention of the Baptist churches and their ministers. They prayerfully studied it as a new and important problem. During the nineteen years now under review they had not been blind to their surroundings, their advantages and disadvantages. They clearly saw that other

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bodies, especially the Presbyterians, had a great advantage over them in the matter of an educated ministry. The synod of this body was organized in 1817. Nearly all their ministers in the Maritime Provinces became members of it. They had nineteen men thoroughly educated to fill their pulpits, and lead their people. Between 1817 and 1834 the established Church of Scotland organized a synod in Nova Scotia and a presbytery in New Brunswick. The reformed Presbyterians of the two Provinces also formed a presbytery. Eighteen months after the formation of the first synod, six ministers from Scotland, making twenty-five in all, were added to it. In 1821 two more arrived. In this year a presbytery was organized in Prince Edward Island.

A train of events, traceable as far back as 1810, had been prepared by God to work a sudden change in the history of the Baptists of the Maritime Provinces. A student of New England, of Puritan descent, by the name of Hibbert Binney, graduated from King's College, Windsor, in 1811. He was the father of the late Bishop Binney of Nova Scotia. When a candidate for "holy orders," he was employed as "lay reader" in the town of Liverpool. At that time a Methodist minister was conducting revival services in that place. Young Binney was induced by a relative, who was a zealous Methodist, to attend some of the meetings. This resulted in his conviction of sin and conversion to God. From that day onward he was a tireless laborer and an earnest preacher of evangelical truth. Some years after this he met in Halifax the Rev. Mr. Temple, private chaplain to Lord Dalhousie. He was in full sympathy with Mr. Binney's views of religion. The labors of these two ministers among the young people of Halifax and Sydney, where Mr. Binney was finally settled, were very successful. The late Revs. James C. Cochran, R. F. Uniacke and J. T. Twining, Episcopalians; the Rev. Dr. Crawley, the Rev. John Pryor, the Hon. J. W. Johnstone, J. W. Nutting, Dr. Lewis Johnstone, and others were among their converts.

These and other members of St. Paul's church were converted. The cold, intellectual services in that congregation did not satisfy the cravings of their renewed natures. They, therefore, were accustomed to meet on

Sunday afternoons in each other's houses, where they read the Scriptures, sang praises, prayed and edified each other by godly conversation. They looked forward hopefully to the time when there would be a vacancy in the rectorship. Should that event occur, it was their purpose to have Dr. Twining, who had had a common experience with themselves, appointed rector.

At this time the Rev. Mr. Stanser was Bishop of Nova Scotia, the Rev. John Inglis, son of Bishop Charles Inglis, was rector of St. Paul's, and the Rev. Dr. John T. Twining was curate. As Bishop Stanser was absent in England, Dr. Inglis discharged the duties of bishop as Ecclesiastic Commissary, as far as possible, but there could be no confirmations nor ordinations. After seven years, Bishop Stanser resigned, and Dr. Inglis, who was in England at the time, was appointed in his place. The spiritually-minded members of St. Paul's church then undertook to get the Rev. Mr. Twining appointed rector, but Bishop Inglis had set his heart upon having the Rev. Robert Willis, formerly chaplain of the flagship on the station, and at that time rector of Trinity church, St. John, as his rector.

As Mr. Twining was very popular in the congregation, the parishioners of St. Paul's, regarding Dr. Inglis' selection of Mr. Willis to the rectorship as an act of ecclesiastical tyranny, resolved, if possible, to have Mr. Twining appointed. The church wardens, vestry and parishioners, held a meeting and appointed Henry H. Cogswell, J. W. Johnstone and Edmund A. Crawley, a committee to frame a petition to be sent to His Majesty and to the S. P. G., requesting that the person whom the parish might present to the office of rector might be appointed by the Society as their missionary at Halifax and confirmed by His Majesty. However, before their next meeting was held, word was received from the Rt. Hon. Earl Bathurst, His Majesty's principal secretary of state for the colonies, announcing that His Majesty had been graciously pleased to select the Rev. Robt. Willis, of New Brunswick, to succeed Dr. Inglis. On receiving this notification, the church wardens, vestry and parishioners, resolved that Mr. Twining be and is elected rector of the parish of St. Paul's in place of the late rector, Dr. Inglis. This

was signed by the clerk of the meeting and was ordered to be immediately forwarded to Bishop Inglis, who was still in London; and petitions in harmony with this appointment were ordered to be sent to His Majesty and the venerable S. P. G. A petition was forwarded to the bishop also, urging him to use his earnest endeavors to obtain the fulfillment of the wishes of the parishioners. Regret was also expressed by the meeting that the appointment of Mr. Willis had been so hastily made as to exclude the parish from any opportunity of expressing their wishes on a subject of such vital interest to themselves. A letter from the church wardens was addressed to the president of the S. P. G. also, declaring that the parish was resolved not to admit the induction of any person as rector of the church until the right of the parishioners to nominate a rector be either acknowledged or judiciously determined. Mr. Willis, of St. John, was informed of these proceedings. This done, the bishop had to fall back upon an ecclesiastical law, that the authority to appoint rectors was in the Crown. The contest became more and more severe. It broke through the bounds of the congregation and spread throughout the city. It threw into the shade every other matter of conversation and discussion. Violent partizanship was in the ascendant and ruled the day. The leading men of the time took part in the agitation. In the various gatherings, social, political and religious, the people debated and wrangled over it. But the bishop, supported by those in authority, persisted in the course upon which he had entered. Mr. Willis came from St. John to Halifax to take his place. The authorities of St. Paul's, however, would not allow him to be inducted. But what could not be done in order and openly was accomplished in a sinister way. The Rev. Benjamin G. Gray was instructed to induct Mr. Willis. They found a way of access to the church, without having formally received the keys from the church wardens. The congregation in St. Paul's who witnessed the induction services was composed solely of the negro sexton. Having been inducted, the Rev. Robt. Willis addressed the following communication to Wm. Pryor and Richard Tremaine, church wardens:

December 16, 1824.

Gentlemen,—I have to notify you that by virtue of a mandate from His Honor the President I have been this day formally and fully inducted into the

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real, actual and corporeal possession of the church of St Paul's and the benefits and emoluments thereof, and that I am now ready and desirous to enter upon the duties of rector of the parish. For this purpose I have to request from you the key to the said church, or that it may be opened for me, that I may be enabled to discharge the functions and duties of my situation as rector of the parish.

The correspondence in connection with this controversy lasted for many months; but at last the parishioners who had contended for a spiritually-minded rector, found themselves at the end of their resources. They then left the congregation and met in Mr. Marchinton's meeting house, which happened to be unoccupied at the time. After this they purchased a site on Granville street and erected thereon a stone building, since occupied for many years by the Baptists, and now known as Orpheus Hall. Their purpose was to possess what is known in England as a proprietary Episcopal chapel, independent of the bishop of the diocese. They, however, failed to secure a minister to occupy such a position. A number of the dissidents found refuge in St. George's church, and others returned to St. Paul's, leaving about a score who could not be induced to again submit to Episcopal church government. Provision was made for Mr. Twining by appointing him Garrison Chaplain. Among those who refused to return to the old church were the late J. W. Nutting, J. W. Johnstone, S. N. Binney, E. A. Crawley, John Pryor and Charles Twining.

After their congregation was dissolved, they attended different places of worship in the city. Among the Presbyterians they found a state of formality not far removed from that which had repelled them from their own church. The earnest piety and zeal of the Methodists pleased them; but being Calvinistic in their belief they were not satisfied with the doctrines preached in the Methodist pulpits.

Mr. John Ferguson had been converted and baptized by Mr. Manning in Cornwallis in 1825. He attended the services of the Rev. John Burton. It was through his influence that the seceders from St. Paul's were induced to attend Mr. Burton's church.

They finally became regular attendants on his ministry. This required, especially at that day, no little moral courage. James W. Johnstone was a lawyer, and at the head of the bar; E. A. Crawley's

talents and learning gave promise of distinction in the same profession; J. W. Nutting was already prothonotary of the Supreme Court. These and others of their number were highly educated and mingled in the best society. Judge Haliburton, a master of rollicking wit, made them the objects of some of his caustic humor; but they went meekly on their way, guided by conscience, reason and revelation.

These men, while attending Mr. Burton's ministry, searched the Scriptures. There they found that the principle of Congregational church government, already dimly seen by them, and for which they had been contending in St. Paul's church, was the doctrine of the Word of God; and that it was also the central principle of the Baptist church policy. They found, too, that immersion, the only mode of baptism practised by the Baptists, was clearly taught in the New Testament. They knew that it had precedence over other modes in their prayer book. No warrant could be found by them in the Scriptures for infant baptism. Finally a careful study of the Bible led them to believe that it was nowhere taught in the Scriptures; and consequently they embraced the doctrines and church polity of the Baptists. While attending Mr. Burton's church, they often heard other Baptist ministers preach. Although these ministers knew that the men from St. Paul's were seekers after truth, they made no attempts at proselytizing them. "They seemed," says Dr. Crawley, "to have been so wholly absorbed in turning sinners to Christ, as not to have found time to advocate their peculiar tenets."

After becoming settled in their belief of divine truth, they opened correspondence with Baptist ministers in England and the United States, with a view to secure a pastor, who might begin his labors among them at the time they planned to be organized into a church. After some delay, and not a little disappointment, the Rev. Ira Chase, D. D., Professor of Theology in Newton Theological Institution, consented to visit them, and render them any help in his power. Accordingly, on the 27th of September, 1827, he, together with Alexis Caswell, late Professor of Columbian College, Washington, arrived at Halifax. They were cordially received. Preparations for baptism and the organization of a church were soon

made. On the morning of the following Lord's day, Sept. 30th, a large concourse of people assembled at a quiet spot on the shore of the Bedford Basin. The weather was fine and the surroundings beautiful and impressive. The still and solemn assembly gave serious attention to the following appropriate remarks, made by Professor Chase, before he baptized the waiting candidates—Lewis Johnstone, M. D., J. W. Nutting, Mrs. Lewis Johnstone, Mrs. J. W. Johnstone, Miss E. Tremaine and Miss S. Grant :

You are aware, my friends, of the purpose for which we are here assembled. We have come to obey one of the commands of our Lord and Saviour Jesus Christ. Your countenances tell me that you have not come here to interrupt or to mock. I rejoice in the confidence that you have come to listen and to behold with respectful attention. I need not detain you with preliminary remarks. Let us with becoming reverence enter upon the devotional exercises that are before us.

The hymn beginning,

“How great how solemn is the word,  
Which we attend to-day,”

was then read and sung. Before the baptism, the administrator addressed these words to the audience :

On this occasion, my respected hearers, it may be expected that I should indicate the ordinance which we have come to observe. But that is a subject which should be previously settled. When I cast my eye over this multitude my mind is borne away to that day, when amidst the innumerable multitude of all nations, we shall meet before the bar of God. I fear, I greatly fear, that many of you are unprepared for that meeting. O, let me speak freely to your consciences. Are you prepared to meet your God? Have you repented of your sins? Have you, with all your heart, believed on the Lord Jesus Christ, and become his willing and devoted followers, each saying, ‘Lord what wilt Thou have me to do?’

After speaking in this strain for a time, Dr. Chase turned to the candidates and said :

Think of the power of the Saviour who rose from the dead. He had power to lay down His life. He had power to take it again. All power in heaven and in earth belongs to him. To him, then, commit yourselves without reserve. Obey his voice. Trust his grace. Here, in his strength, resolve anew to strive against every sinful propensity, till you pass through the flood of death ; for He is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy.

Silence and decorum pervaded the assembly, and some were affected to tears,

In the afternoon the stone chapel, built by those who had left St. Paul's church, and afterwards purchased by those who were formed into a Baptist church, was opened for the first time for public worship.

Dr. Chase remained in the city until after the Lord's day, Oct. 14th, baptized four additional candidates, ordained J. W. Nutting and Lewis Johnstone, M. D., as deacons, ordained Mr. Caswell as pastor, and administered the Lord's Supper.

The organization of the Granville Street church was an event charged to the full with promise of great things to the Baptists of the Maritime Provinces. In this respect it was not a deceptive vision. In that company were devout piety, talent of a high order, culture and learning. Although it was hoped that all this would be used in the interests of the denomination at large, yet there was the possibility that this church might take an exclusive attitude toward the other churches, become self-centred, and after accomplishing but little, disappear leaving no record worth preserving. But, filled with new joy and inspired with a great purpose, they cast about them to find how large the sphere of labor and influence was into which they had entered. They saw that it was grand and called for self-sacrificing toil. This was in harmony with their consecrated ambition. The ordeal, in the circumstances, of leaving the old church had been a painful one; but after it was over they were ready for heavy, humble work for their Master. New openings and great possibilities of usefulness beckoned them on to labors on a large scale.

The course of events, all the way from the conversion of Mr. Binney to the formation of the Granville Street church, had been marked by a succession of special providences. But these signal expressions of divine favor were not to end here. Indeed only the bud had as yet appeared. The flower and ripe fruitage were to follow. It was well for these people, and for the denomination, that Dr. Chase prolonged his visit, and that Professor Caswell became their pastor. They knew the policy and the history of the Baptists of the United States. They had decided views in respect to the importance of higher, religious education. They knew that the greatest possible strength and usefulness of the denomination depended upon

it. Both of them had been engaged in this department of labor. They were therefore qualified to give sound advice.

At this point the attention of the Baptists of the Maritime Provinces was arrested; and the current of their denominational life and history was turned into new channels. With a single bound they came out of obscurity, and, no longer embarrassed by the charge of ignorance, took a foremost place among other religious denominations. To accomplish this was the vision of the future which filled the new converts with a sacred ambition and a noble purpose. When these men united with the Baptists, there were eighteen ministers in Nova Scotia: Thomas Ansley, Edward Manning, George Dimock, Israel Potter, James Munro, John Burton, Robert Davis, T. H. Chipman, Peter Crandall, T. S. Harding, William Elder, George Richardson, John Hull, Joseph Dimock, Charles Tupper, John Craig, Enoch Towner and Harris Harding. The membership of the churches was 1,772. There were fifteen ministers in New Brunswick: David Harris, John Marsters, W. S. Estey, Lathrop Hammond, Gilbert Spurr, Francis Pickles, Joseph Crandall, James Toser, James Wallace, Nathan Cleaveland, David James, Joseph Henderson, Charles Lewis, William Sears and John Landers. There were in New Brunswick 1,374 members. The total membership in both provinces was 3,146.

This was the field into which these men and women of culture entered. Here was room as well as need for the employment of all their gifts and acquirements. Edward Manning, Charles Tupper, and others like minded, both in the ministry and among the laymen, were prepared heartily to coöperate with the new converts in founding a school for the higher education.

In projecting a plan for an Academy, the young men of this church naturally looked to Mr. Caswell for advice. Most willingly did he render them this service. Very cordial also were the fathers, Manning, Dimock, Harding, Crandall and others, in their sympathy and coöperation. In the prospectus which was published may be seen the combined wisdom of all the leading men of that day. The plan was submitted to the Association at Horton, in June 1828. Great preparations had been made for this yearly meeting of the denomination. Word had gone abroad that delegates from Halifax

would be present, and would place before the Association a scheme for an institution of learning. Lawyers and other learned and highly cultured men would be there. The stigma of ignorance and fanaticism was about to be effaced. Baptists could now hold up their heads, and with an air of importance say, we have among us people of learning and culture as high as can be found in the Provinces. The vanity of the denomination was flattered. All were on tiptoe of expectancy. Perhaps some might have feared that genuine piety would suffer by the coming of these cultured gentlemen and ladies into the humble Baptist fold. But all such fears were vain.

J. W. Nutting, Alexis Caswell, Lewis Johnstone and Edmund A. Crawley were present at the Association as delegates. It was organized on Monday the 23rd of June. Charles Tupper preached the introductory sermon, James Munro was chosen moderator and Charles Tupper and William Chipman clerks. The Rev. Mr. Trask, a delegate from the Lincoln Association, State of Maine, and the Rev. Joseph Crandall, from the New Brunswick Association, were present. During the day the Prospectus of a "Literary and Theological Seminary," was read. Great numbers of people attended the meetings of the Associations at that early time. On this occasion women walked from Chester to be present, a distance of over fifty miles. The house was crowded and large numbers pressed about the windows and doors, listening to the singing and endeavoring to hear the preaching, prayers and discussions. Hospitality was abundant, and the social intercourse free and hearty.

On the eve of introducing the plan for founding an Academy a memorable scene occurred. Among the ministers was a young man by the name of Robert Davis, who had been a soldier. During the year then passing he and a coloured preacher, named Preston, had created a disturbance in Mr. Burton's church at Halifax. In this he had been so obviously wrong that the members of the Granville Street church had condemned him, and had given their sympathy to Mr. Burton. He, therefore, made a desperate effort to thwart their endeavor to found an Academy. Just before the time arrived for reading the Prospectus, he got into the pulpit and employed all the power of his rude eloquence to accomplish his object. His force of

character and effective declamation gained the attention of the people. They listened to his tirade of warning and prophecy of evil, should the new-comers be received into the Association, their counsels be accepted, and they be given a leading position in the denomination. His object seemed to have been to create so much excitement and engender so much prejudice, that it would be impossible to succeed in the proposed undertaking.

This was a new experience for the men who had been accustomed to the orderly ways of the Episcopal church. But they were patient and philosophical. The old ministers knew how to manage such cases. After a time Mr. Davis was induced to give up the pulpit. The excitement cooled down. E. A. Crawley read the Prospectus. It contained matter wholly new to the Association. They listened to it. Its prominent features were expressed in these terms :

It is universally admitted that education has a powerful influence on the interests of religion and the well being of individuals and society. As the Baptists are a very large portion of the population of this province, they are called upon to engage in this good work. Two leading objects are to be regarded—the primary one, in a religious point of view, is the providing suitable instruction within the reach of young men, who feel themselves called to the ministry of the gospel ; the second object, of vast importance in itself, and in the present state of the country, essential to the attainment of the first, is to establish a good seminary for the general instruction of youth, that thus the advantages of education, as has hitherto been too often the case, may not be confined to the wealthy, nor the time of the youth occupied with pursuits but little calculated to fit them for the stations of life which they have the prospect of filling, to establish a suitable seminary of learning and afford pecuniary assistance to indigent young men, called to preach the gospel for the purpose of enabling them to obtain instruction—that the scholars and students, while acquiring information to fit them for their relations in life, should be led to a knowledge of the true relation of man to his Creator, and that of faith in the Lord Jesus Christ, which alone can furnish a sure pledge of their good conduct in this world and their happiness in eternity.

After the reading of the Prospectus, there was for a time an embarrassing silence. The larger part of the audience was puzzled. Sending young men to school after they were called to preach was a new doctrine in the ears of Maritime Baptists. But after listening to the contents of the Prospectus, they suspended judgment

until after hearing from the fathers in the ministry. With them was the power to defeat or to give success to this new venture.

Edward Manning was not the eldest of the fathers, but he was the acknowledged leader. He rose and spoke. Before his address was given, it is probable that the members of the Association were never so filled with conflicting thoughts as on this occasion.

At the semi-centennial of Horton Academy, Dr. Crawley, in looking back over fifty years, gave some of his recollections in these words :

An assembly was gathered in and around the meeting house, largely exceeding the capacity of the building. It is easier to imagine than to describe how unpropitious to the calm, quiet of a religious assembly, and to the introduction of a new and important measure, was so unseemly an interruption as that caused by the Rev. Robert Davis. However, the darkest morning may occasionally herald the brightest day. The ordinary business at length proceeded. The Prospectus was presented and explained ; and the older ministers were requested to express their views. Then indeed it was that the dark morning was succeeded by a brilliant day. Perhaps so deeply moving a scene of this kind has seldom been witnessed. The revered form of the Rev. Edward Manning, growing now well on in years, was seen convulsed with emotion, and his face bathed in tears, as he told the audience what tortures he had all his life long endured from conscious deficiency in mental culture, all the more painful as in earlier years he had lost an opportunity to obtain an education. Mr. Manning was followed in the same strain by the Rev. Theodore S. Harding and the Rev. T. H. Chipman and others, who bore witness in the most feeling language, with tears and great emotion, to the vast loss men suffer who are compelled, as they suppose, to attempt the work of preachers and pastors while not even knowing their own language, and shut out from the ordinary sources of learning.

The effect of these addresses was prodigious. The people were overwhelmed with astonishment ; but not a whisper was heard in opposition, and the prevailing reverence for the character of such men as Manning, Harding and Chipman was too intense for any sentiment to prevail but the deepest conviction of their sincerity. On this day, and with these deep feelings, began in our churches that strong and steady advance toward mental improvement for God and the gospel which since that day has never flagged. No one who witnessed the occurrences of that day would fail to think of the utterances and emotions of those men, in that felt silence, as the commencement of a deep moral sentiment then first, before all eyes, taking root in the heart of the Baptist people. The words and deep feelings of that memorable hour began a new era in Baptist history in these Provinces.

All honor to those noble-minded servants of Christ our Lord who thus laid themselves, without hesitation, in sacrifice at his feet. Be it remembered that these honest acknowledgments were uttered in the presence of hundreds who had



had, till then, no idea that such men as Mr. Manning and Harding could possibly be made any wiser or better fitted for religious teachings than they were. The honest faithfulness of those excellent men in that moment won a permanent victory for education over the previous prejudices of the Baptist people.

From that day the two classes—the men of the Granville St. church and the old leaders of the denomination—whose antecedents had been wholly unlike, came together and were united in a harmonious whole; and spent what of life was left to them in brotherly sympathy and active coöperation in educational and religious work. By their united labors the Baptists of the Maritime Provinces have accomplished a great work; and their present solidarity and power give promise of greater things for the future.

In expressing his views Dr. Crawley had before him the results of fifty years of the life and labors of the denomination, which were a prophecy at the Association in 1828. He modestly withheld the deep interest he felt in the work then begun, and the important part he had taken to accomplish it.

On the 7th of April, 1828, the Rev. Alexis Caswell, then pastor of the Granville Street church, wrote to Mr. Manning as follows:

We feel a growing conviction of the importance of establishing a Seminary of Learning under the patronage of the Baptists. On thinking the matter over, we have felt inclined rather to prefer for the present an Academy for general instruction in the most useful branches of education—such as arithmetic, geometry, surveying and navigation, English grammar, geography, rhetoric and the general principles of composition. At the head of this should be a well educated Baptist minister. It would then be just such an institution as our young men who are called to the ministry need; and it would at the same time answer the purpose of general instruction. It would probably receive aid from the legislature. Revolve it in your mind and see what you think of it. Other denominations are receiving support from the public chest, and there seems no reason ours should be excluded. I think by this arrangement, if it can be carried into effect, much good will result to the cause of religion and learning among us.

A few days before the meeting of the Association E. A. Crawley, J. W. Nutting, Alexis Caswell and John Ferguson visited Mr. Manning at his home in Cornwallis. The records made at the time in Mr. Manning's journal show that he was greatly pleased with their visit. They talked of many subjects of interest to the denomination; among them of course the proposed Seminary of learning. The trouble in Mr. Burton's church in Halifax, Ham-

mond's Plains and Preston, was discussed. Mr. Manning knew the character of Robert Davis and Richard Preston. One evening after his guests had all retired for the night, he made this entry in his journal :

Much pleased with Brother Caswell, so much humility, sound learning and good sense. Mr. Crawley appears very agreeable indeed, anticipates leaving the profession of the law and devoting himself to the sacred ministry. O may it prove to be of God, as I humbly hope it is. . . . He is a great and a good man. May this friendly visit of numerous friends from town [Halifax] and elsewhere be the means of promoting the glory of our common Lord and prepare us for the Association. O my God, prevent Robert Davis and Black Preston from making any disturbance. O thou Prince of Peace, be one in our midst. Amen.

After the Association Mr. Manning made this further entry in his journal :

On Monday morning Brother Tupper preached the introductory sermon and preached well. As soon as he was done Mr. R. Davis pressed himself into the pulpit. It was agreed that he should take no part in the Association on account of the difficulty between him and brother Burton; but he would not leave the stand though requested by two brethren deputed for that purpose. He exhorted and then prayed; and he convinced many that he was wrong. Our good moderator [James Monroe] proceeded with the business. After the Association, things went on well until the Granville Street Church, Halifax, offered [itself to the Association for membership]. Mr. Davis then publicly objected; but the vote was called and the church received, and Mr. Davis had to be silent. The business of the Association came on, and a Prospectus for an educational establishment was read by brother Crawley in a masterly manner. It was spoken to by Mr. Crawley, Mr. J. W. Johnstone, Professor Caswell and brother C. Tupper.

Father Manning modestly omits a record of the speeches of himself and of the other fathers whose part in the discussion is so graphically told by Dr. Crawley.

The proposed plan was adopted, and measures were taken to carry it into operation as soon as possible.

The aims, character and objects of the Academy projected in the Prospectus were as follows: A society was to be formed, called the Nova Scotia Baptist Education Society; an annual subscription of twenty shillings or upwards or a donation of ten pounds at any one time qualified any person for membership; the funds were to be appropriated to the founding of a Seminary and in the aiding of needy students for the ministry; a president, two vice-presidents,

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two secretaries and a treasurer, were to be the officers of the society; provision was made for a committee of management and a board of directors, ten at least of whom must be ordained Baptist ministers, and two-thirds of the whole number at least must be regular members of Baptist churches connected with the Nova Scotia Baptist Association.

There is no reference to any attempt having been made to unite the Association of New Brunswick with that of Nova Scotia in founding the Academy.

The following objects were to be aimed at—to adapt the course of study to the state of society and the wants of the people; and to place the means of instruction as much as possible within the reach of all persons. Branches of learning of common use were to have special favor; and at the same time a wider range of literary acquirements was to be open to those who might have the ability to seek them, or to whose prospects in life they might be more suitably adapted. Persons desiring to qualify themselves for various callings in life were to have chances to study in their leisure hours. With these principles in view, it was proposed that the Academy should afford the means of instruction in the usual branches of English literature and of scientific, classical and other studies, which generally comprise the course of education in an Academy and College. The sole control of the theological department was to be in the hands of the members of the Board who were members of Baptist churches; regard, expressed in the following words, was to be had to the moral and religious character of the teachers:

It is considered an object in every department under the influence of the Society never to be lost sight of, that the scholars and students while acquiring information to fit them for their various stations in life, should be led to a knowledge of the true relation of man to his Creator, and of that faith in the Lord Jesus Christ which alone can furnish a sure pledge of their good conduct in this world, and their happiness in eternity.

The school was to be opened to children and persons of any religious denomination. Distinctions among scholars and students arising from wealth or other external circumstances were not to be permitted. Boys were to be provided with work on the farm when at leisure, for healthy exercise and the cultivation of habits of industry.

The expense of attending the school was to be made as moderate as possible.

The following are the names of the officers of the society at the time the work of education was first undertaken: Edward Manning, president; Charles Tupper and J. W. Nutting, vice-presidents; Simon Fitch, treasurer. The board of directors were James Munro, E. Manning, C. Tupper, J. Cogswell, Jos. Dimock, Wm. Elder, T. Ansley, T. S. Harding, John Burton, T. H. Chipman, Jos. Crandall, R. McLearn, Geo. Dimock, Deacon Pettingall, W. B. Kinnear, C. Twining, J. R. Lovett, J. W. Johnstone, J. W. Nutting, E. A. Crawley, Simon Fitch, Wm. Chipman, John Pryor, John Ferguson, D. W. Crandall, Lewis Johnstone, Dr. Harding, Dr. D. Lynds, Major Cunningham, Major Chipman, Holmes Chipman, Zechariah Chipman, James Lent, James D. Harris, S. Bishop, W. A. Chipman and William Johnson.

The committee of management were Dr. Lewis Johnstone, J. W. Nutting, J. W. Johnstone, E. A. Crawley, Simon Fitch and William Chipman.

Thus equipped, the school was launched. The event awakened a great interest, not in the Baptist denomination alone, but in the Provinces generally.

As seen by the Prospectus, the principles upon which the Academy was founded were democratic, broad and generous. The contrast in this respect between this school, established in the interests of both the classes and the masses, and the one at Windsor, which practically made provision for the education of the select few only, was very marked.

The sentence in the Prospectus "that distinctions among scholars and students arising from wealth and other external circumstances were not to be permitted," suggests to the reader that the thought then in the mind of Dr. Crawley, who helped frame the Prospectus, was his recollection of the condition of things at the Academy and College at Windsor, when he was a student at these schools; and that in this respect he would not have the Academy at Horton to copy its neighbor.

The foundations of the school were laid broad, deep and firm. The aim was to give the people of the country an opportunity to

educate their sons at a moderate cost. The education promised was to be thorough and adapted to the times. The intellectual and religious elements in the training about to be given were rightly related, the latter having the first place. This was one of the forces of that early time turned upon the people of the Maritime Provinces, the tendency of which was to level up the people, and to level down the classes and cliques which by inheritance found themselves occupying all the positions of influence and emolument, controlling and directing the social and civil affairs of the country. The aristocracy fancied their rights unquestionable and almost divine. Far removed from this principle of conduct were the aims and efforts of the men who led in founding Horton Academy. They embraced and acted upon principles purely democratic. The genuineness of their motives was proved by their life-long labors. They never swerved from the principles first laid down. By the stand they took when Bishop Inglis forced upon them a rector not acceptable to a majority of the parish, they were induced to examine the matter of revealed truth and duty with a thoroughness unknown to them before the trouble began. In mingling with Mr. Burton's congregation, and in that way becoming acquainted with the Baptists of the Maritime Provinces, they saw clearly their mission in the matter of the higher education under the control of the Baptist denomination.

The Education Society, at its first annual meeting, held in June at Yarmouth, addressed a letter to the New Brunswick Association, appealing to that body and to the Baptists of that Province to aid them in their heavy undertaking. The events connected with the founding of the Academy, the ends it was intended to serve, the securing of the services of Mr. Asahel Chapin from Amherst College, whom they characterized as "a Baptist brother of competent qualifications, earnest piety and zeal, as well as of unblemished reputation," to take the principalship of the Academy, were given in terms of marked sincerity and earnestness. The N. B. Association was also told that the school was opened on the first day of May 1829, and that "fifty youths of various ages had received instruction, with most flattering prospects of an increase in number." A building was to be erected as soon as possible. The appeal concludes thus :

We would, therefore, beloved brethren, by our common views and interests, and by the cause of our common Lord, call on you to unite with us in the furthering of this highly interesting and important object; and trusting that while, with simplicity and godly sincerity, we keep in view the duties we owe to our God, ourselves and our fellow-men, we will enjoy his direction and blessing to keep us from error and guide us in the path of truth.

In the following year the society reported that the Academy had prospered under the care of Mr. Chapin; that a primary school had been attached to the Academy, which had been taught by one of the students; that young men in the ministry had attended the school; and that Mr. Chapin had resigned, and Mr. John Pryor, who at the time was pursuing a course in theology at Newton Theological Seminary, Mass., had been engaged to take Mr. Chapin's place; that the sum of £500 had been granted by the Legislature, but on account of some trouble between the upper and lower branches of the house, it had not been received; Mr. Crawley had signified his willingness to travel in Great Britain and the United States for the purpose of collecting funds for the school. The Rev. T. S. Harding also was willing to go to the United States for the same object. In this report there is a ring of assured success.

Two strong currents had met in Nova Scotia. The democratic force, originating in England, had been deflected in part from Puritan New England to these Provinces. Here it was opposed by the exclusive class then in power, and which had been transferred directly from Britain to the city of Halifax. The latter had gathered volume and strength from the Loyalists who had taken refuge in these British dominions. The conflict was irrepressible. It was not always alike active; by truce, hostilities were sometimes suspended. In the department of public education the two policies had found expression, the one for the classes at the Academy and College at Windsor and Fredericton; the other, the one for the people, at Pictou and Horton. Windsor was from the first in the sunshine, because toriyism had been in the ascendant. The one at Pictou was fighting for justice and fair play. Its founder, a seceder from the state church of Scotland, sought in the matter of education an alliance with the Baptists of the Provinces. Among those who had resisted the ecclesiastical toriyism in St. Paul's church, and had been

carried, against their natural inclinations, across the line to those who stood for the rights of the people, were three graduates of King's College. Now they appear as the founders of a second people's Academy located in the picturesque country of "Grand Prè." King Charles reigned at Windsor, and Cromwell at Horton. The dissidents of St. Paul's, now Baptists, joined the old democratic hero.

At the end of the second year Horton Academy reported an attendance of fifty pupils. Windsor Academy, which has never been able to rid itself of the flavor of class distinction, saw the popularity of its neighbor; but continued its mission of teaching the few. The work of the higher education, begun by Dr. McCulloch for the masses, was greatly enlarged by the founding of Horton Academy.

Since Dr. McCulloch opened the Pietou Academy, and Asahel Chapin began the work of Horton Academy in the old red farm house at Wolfville, until the present time, the number of such institutions has steadily increased. Had the Colleges and Academies at Windsor and Fredericton planned to give the advantage of the higher education to the masses of the people, they would have been the leaders in this grand work. The failure of Episcopacy to undertake the work of the higher education for the people, compelled other denominations to engage in it. Dr. McCulloch and Dr. Crawley, filled with holy zeal for democratic education, raised their voices and wielded their pens in its behalf. Every generation has a claim, unquestionable and divine, for an education to prepare it for the duties of life. The pressure of this claim was the secret of the founding of Pietou and Horton Academies.

## CHAPTER XIX

### TEMPERANCE, BIBLE SOCIETIES, MISSIONS TO THE HEATHEN AND MINISTERIAL AID AND RELIEF

As the Scriptures seemed to sanction the moderate use of wine, Christians of all denominations in the Maritime Provinces believed that this liberty included the various kinds of intoxicants. Limited indulgence in them, therefore, was thought to be consistent with a profession of faith and membership in Christian churches. Nevertheless inebriety was regarded by Baptist churches as a sin, requiring discipline according to the merits of each case as judged by the church. For partial intoxication members were severely censured. For graver offences they were excluded. It was the custom in the early history of the denomination for the minister to "read out" on Sundays the names and offences of those who had been excluded at the conference meeting on the previous Saturday. In a certain case at Cornwallis, Mr. Manning, in thus giving notice of an exclusion, said that the brother "had been excluded because he had tipped the bottle a little too much," alluding to the custom of drinking out of bottles.

Among the Christians of that day, there were found a few whose consciences were disturbed, and who turned their faces toward the light. They could not dissociate the alarming drunkenness of the times, and the responsibility of church members who engaged in the strong drink traffic, and the ministers and members who were habituated to social drinking. It became more and more evident to them that this custom led to inebriety and its consequent evils. Doubt begat inquiry, and inquiry led to discussion. One after another began to speak against the usage. Fortunately the women of the country were almost entirely free from it. They were really the pioneers of the temperance movement. Although suffering much



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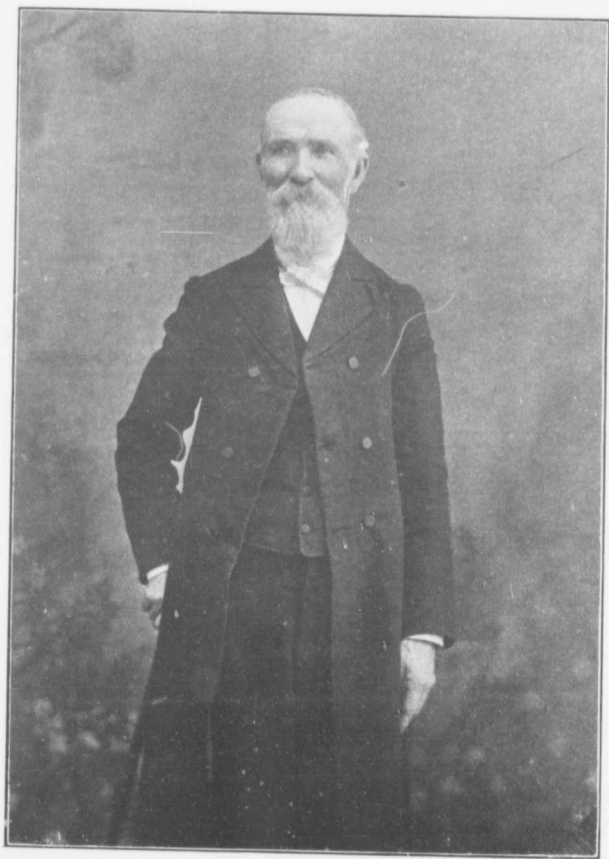
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REV. G. M. W. CAREY, D.D.





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from the drunkenness of husbands and brothers, they were powerless to eradicate this evil, sustained as it was by the ministers and the churches. What they had seen and endured, however, prepared them to welcome reform and to give their whole influence in its favor. Having kept themselves from indulgence in this prevailing vice, their moral sense had to a large extent escaped its deadly effects.

The ministers on whom rested the responsibility of reforming and uplifting society, were the first to have their eyes opened and their hearts touched when total abstinence was first proposed. An illustration of the shadows which coming events cast before them, is found in the autobiography of the Rev. Dr. Tupper. When a lad, he attended at Kentville the burial of an Indian whose death was caused by drunkenness. As soon as the grave had been filled up, the people who buried the poor Micmac produced liquor, and, according to custom, drank it over his grave. The weapon which slew the red man was there honored over his dead body. Finally Dr. Lyman Beecher voiced the nascent sentiment of many Christians in America.

As soon as his series of sermons preached on this subject got into print, they were procured and read by the Baptist ministers of the Maritime Provinces. It is now impossible to imagine their effect upon the minds of these great and good men. The principles advocated and the arguments used were their own. What they had dimly seen, they now saw clearly. What they had felt, they now felt more keenly and more deeply. It was for them a deliverance of conscience and judgment from the galling bondage of custom, a new light, a new birth. They were endued with fresh power from on high. The light and strength received, inspired them. They were converted. Their first mission was to convert the churches. They girded themselves for this campaign. As for the godly women, they were on their side from the start. Deacons and laymen, not a few, heartily coöperated with their pastors. Prayers, discussions, lectures and sermons were the weapons employed. Men, women, boys and girls took pledges to abstain from all "ardent spirits." The excitement was general and intense. There was no lack of foaming and raging on the part of the demons about to be cast out.

The advocates of total abstinence could point to the ruinous effects of the drink custom; and logic, economy and morality were employed by them in that prolonged battle fought for righteousness and temperance. The war was both offensive and defensive.

The beginning of this great temperance reform was coincident with the founding of Horton Academy. This school was opened in May 1829; the temperance society of Wolfville, consisting of sixteen members, was organized in the Academy building in the following November. Mr. Asahel Chapin, the principal, was a convert to the total abstinence movement before he came to Nova Scotia. He was a courageous leader in the work at Horton.

The founding of the Academy added life and power to the churches. The temperance and educational movements were mutually helpful. These two new and mighty forces, united in one, were then turned upon the denomination, and will ever continue to be vital and potent in its life and in its grand mission. Temperance carried the educational work to a higher level, where it breathed a purer atmosphere; and education in turn gave increased force and dignity to the temperance campaign. Had the reformation come at a later time, the blight of the drink curse would have fallen upon Horton Academy and Acadia College in their very infancy. But as it was, their foundations were laid, their doors opened and their work begun with the total abstinence banners floating above them.

The Rev. I. E. Bill moved his family from Cornwallis to Nictaux in 1829. He gave the men who drove the teams carrying his stuff the usual treat required by custom; but would take none himself. Shortly after this, Colonel S. V. Bayard, a godly Methodist of Nictaux, visited the United States, and there came under the influence of the temperance movement. On his return, he proposed to Mr. Bill to hold a temperance meeting at Nictaux. The meeting was well advertised and the large Baptist meeting house was crowded. The Colonel and the young pastor were the first in that part of the country to advocate in public the principle of total abstinence, and the formation of a temperance society. Out of that large audience they got only twelve to take the pledge. A Mr. Bass and his wife were among them. A little before Mr. Bass had bought six gallons of rum to be used at his "wood-hauling." This tem-



perance movement spread rapidly all over the Maritime Provinces, especially among Baptists and Methodists.

This campaign and the establishment of the Academy at Wolfville, stirred to their depths the hearts of ministers and churches. Higher principles asserted themselves; new standards were raised and truer ideals were formed. The evolution was rapid, and was attended with no little discussion. Intelligence, morals and religion marched toward higher grounds. The uplifting was everywhere apparent. The leaven then put into the barrel of meal has never ceased working.

The Baptist ministers in these Provinces were foremost in this work. At the trumpet call of Beecher, they bounded to the front, and were the real and acknowledged leaders. The societies formed, however, included people of all denominations. The Methodists were prepared for active coöperation, but they did not at first assume leadership. The Presbyterians were slow to adopt the practice of total abstinence. It seemed extreme and unnecessary. From the Episcopalians it received but little help; the ministers and people alike regarded it as a fanatical outcome of the boisterous religion of dissenters. This course made them, as a body, the allies of the liquor traffic and the drinking usage. The new movement made but little impression on the Roman Catholics.

In a short time no fewer than seventeen liquor shops in the district of Nictaux were closed. The community rapidly recovered from the moral desolation of former times. In no part of the Provinces was the temperance reform prosecuted with more zeal and courage. The Rev. I. E. Bill was the leader.

Lunenburg church reported that most of the grievances and discords in that little flock had arisen from the direful effects of intemperance. But all was now changed. Six temperance societies had been formed in the county, numbering four hundred members.

From every quarter reports like these came from the churches to the Associations. What was true of Nova Scotia, was true of New Brunswick and Prince Edward Island, except that in Nova Scotia the work began at an earlier date.

Between 1800 and 1829, the Baptists all over America were moved by a force greater far than that of temperance. At the be-

ginning of this period the vision of the Great Commission passed anew before them; and they awoke from their long sleep of delusion in respect to their duty of giving the gospel to the heathen world. They broke away from the dead past. The theory that a miracle of tongues would be employed by God, when the time came for the conversion of the heathen, was now exploded. Soon after Carey went to India, this delusion lost its hold upon the Christian Church. The duty of obeying the commands of Christ inspired the Baptists of the Maritime Provinces as well as the Baptists of the other parts of America with new life, and brought them into full sympathy with the great foreign missionary movement. As they had been actively engaged in domestic missions, they now felt it both a duty and a privilege to do all in their power to give the gospel of the Son of God to "the poor heathen." Carey's descent into the well of heathenism thrilled them and kindled in their hearts a fire of foreign missionary zeal. Every item of intelligence from Carey's mission, eagerly read by them, was fuel to the flame. Prayer for the success of the new enterprise was with them spontaneous. It was the very breath of their souls. But the interest did not end with prayer. They raised money to help the work forward. Carey's mission was followed by the one founded by Adoniram Judson.

The conversion of Mr. Judson and his wife to Baptist principles, when on their way as missionaries to India, and their appeal to the Baptists of America to form a society for their support, aroused them anew. It was interpreted as a special call to the denomination to arise, and engage in the work of giving the gospel to the benighted nations of the earth. This matter was discussed in every Baptist family in America. The effect was grand. It was also the beginning of a new era for the Baptists of these Provinces. Expansion, the very watchword of the gospel, became their settled purpose. It acted and reacted in church life, increased the zeal and liberality of the people, and led to enlargement in every direction. The churches found themselves, as it seemed, in a new heaven and on a new earth. It was a baptism of apostolic zeal. They revelled in its elevating and blessed effects. Leaving behind them, in 1829, indifference to the higher education, with its many hampering prejudices, and the social drinking custom, with its attendant evils, they set their faces

toward a higher intellectual, moral and Christian life. This, added to the spirit of missions, which, for a quarter of a century, had been working in the churches, so enlarged their plans and purposes, that they were conditioned to be led into greater undertakings for Christ and his Kingdom. The missionary zeal flamed up in the Association at Chester in 1814. A collection of £8 13s. was "taken for the poor heathen, to be sent to the treasurer of the Auxiliary Bible Society at Halifax." The circular letter of this year, written by Edward Manning, expressed still more fully the feeling that had been awakened in the churches :

The missionary societies—says this letter—and the success which has attended them, and the large field especially in the East for the spread of the glorious gospel of the grace of God, are subjects which cannot fail to engage your hearts at the throne of grace for the ingathering of God's ancient people, the Jews, together with the fulness of the Gentiles.

Bible societies also enlisted the sympathies both of ministers and churches. A passage from Mr. Manning's circular letter is in evidence on this point also :

We think that the institution of the British and Foreign Bible Society is the most benevolent institution ever formed by man. Its motive is so pure, its object so great and its plan so well calculated under God to accomplish the great end of the illumination of the world, that it must attract your attention, and we wish that it may excite a spirit of benevolence in the heart of every lover of the Lord Jesus Christ to contribute freely in aid of this godlike institution.

In the circular of the following year there was rejoicing that the war between England and the United States had come to an end ; and a resolution was passed to re-open correspondence with the Associations in New England, broken off on account of the war. It also took a world-wide view of the Kingdom of Christ, and rejoiced in the benevolent institutions of England and the United States. That year the Association was constituted a society to manage all missionary business.

The fervor in this work was still more ardent at the Association in 1816. Instances of liberal giving, published in the Baptist Magazine of Massachusetts, were reported with expressions of great joy ; and the circular letter says :

We do entreat our dear brethren to pray much for the poor heathen, that are destitute and love not the gospel. We believe there will be a harvest of glory in

the heavens at last where the millions of heathen converted to God will meet their benefactors who sent them the glorious gospel.

A mite society, formed at St. John in 1818, sent £4 17s. 9d. to the Association for missions. Contributions from churches added to this, made the amount £46 12s. 2d. This was the first money sent to the Association for this great work. Here the benevolence which had been working in the churches began to take to itself system and organization. A committee was appointed by the Association to manage home missions.

At this time some of the ministers and a few of the laymen took the Baptist Magazine published in the United States. A vote was passed at the meeting of the Association in 1819, recommending it to the churches. In 1820 two missionary committees were appointed, one to manage missions in New Brunswick and the other in Nova Scotia. In 1820 there was joy in the camp. "We have the refreshing news that one Burman is hopefully converted to God." The first robin heralds the oncoming Spring. This one convert led the way for a mighty host in heathen lands. Now they come by hundreds and by thousands. No heart was so deeply affected by the conversion of this Burman as was that of the great Judson. Before this he had answered the sceptical inquiries of the Board at home, as to the prospect of the mission by that memorable reply: "Just as bright as the promises of God."

In 1821 a unanimous vote was passed to divide the Association. At the next annual session of the Nova Scotia Association, the following resolution was passed:

That the churches be requested to observe the evening of the first Monday in every month as a time of united and special prayer for the advancement of the cause of God in heathen and Christian lands.

It was repeated in the following year. Order and form began to appear out of the chaos of the past. The Cornwallis church asked the Association the question: "Whether it would be for the glory of God and the health and peace of Zion for a church to ordain a minister without calling a council of sister churches?" The reply was:

That though we admit the right of every church of Christ to choose its own officers, yet it appears to us highly improper for any church, travelling in an as-

sociated capacity with others, to proceed to the ordination of a minister without the advice and assistance of sister churches.

Judging from this instance it is evident that the fathers saw that church independence and ordaining councils were in substantial harmony. At this stage there was an urgent demand for the agency of the press. But the most that could be attempted was the publication of a magazine. After some previous agitation of the subject, a resolution passed the Nova Scotia Association in 1825, inviting the New Brunswick Association to unite with them in the publication of a Baptist magazine. This coöperation was secured, and in 1827 the magazine was started. The Rev. Charles Tupper was appointed editor by the Nova Scotia Association.

The sentiments prevailing at the time, in respect to the need of some kind of a publication as the medium of news for the churches, may be learned from the preface to the first number of the magazine published at St. John January 1827. The editors say :

In the midst of the profusion of labor to disseminate truth, and the spread of the religion of Jesus Christ far and wide, magazines, devoted to the cause of God, are considered as eminently useful for that purpose. We doubt not that much good has been accomplished through their means. They are permanent chronicles of the matter embodied, and, as such, are preferable to weekly journals, which are apt to be mislaid or torn to pieces after the first reading.

The magazine was first a quarterly. Then it appeared once in two months. Biographies of distinguished religious men, reports from foreign missionaries, accounts given by the missionaries on the home field prevailed in the earlier numbers of this periodical. Some original articles and accounts of revivals in the churches were, however, found on its pages. The thirst for secular news was not keen at that time; at least not sufficiently so to induce the people generally to take secular papers.

Indeed, the habit of reading had not yet been formed. News coming through the channels of conversation was eagerly heard whatever its character. The burning interest in the work of missions and in the lives of distinguished preachers and missionaries, made the accounts of their work, or their obituaries, very interesting reading in the quiet homes of the people. The magazine

undertook to meet this demand. It served the denomination for ten years, and then gave place to the "Christian Messenger," a weekly newspaper.

In 1826 James Stephens, of Rawdon, addressed a letter to the Association recommending the raising of a fund to aid aged and infirm ministers. The suggestion was adopted, and the missionary committee was instructed to form a plan to carry it into effect, and to report at the next session. The committee reported recommending the appointment of trustees to take charge of the funds for this purpose; and that the ministers preach a sermon on the subject and explain it fully to the churches; that the funds be raised by collections or a tax of a shilling on each male member and sixpence on each female member, and by large donations.

This action brought forth no material results. The matter was revived in 1840, when the extreme illness of the Rev. Richard Cunningham called for help of this kind. The Rev. S. T. Rand, then pastor of the church at Liverpool, brought Mr. Cunningham's circumstances and claims before the denomination, by letters published in the "Christian Messenger." From that time on a little was occasionally done to help needy ministers and their families. After a number of fruitless efforts had been made for arranging a plan, founded on the annuity principle, the present Annuity scheme was adopted by the Convention in 1887. The plan was prepared by E. M. Saunders and E. J. Grant, then pastor at Dartmouth, and J. W. Manning, then the pastor of the North church in Halifax. It was submitted to A. P. Shand, of Windsor, the chairman of a committee of the Convention for bringing in a plan to that body for ministerial annuity. Mr. Shand accepted the scheme, as did also Mark Curry, and Mrs. Ann Lovett of Yarmouth. The three above named subscribed \$500 each to the fund; and Mr. Curry had \$10,000 in his will for it. But this was not available at his death in consequence of the failure in the shipping business. The plan was accepted by the Convention, and has been in operation until the present time.

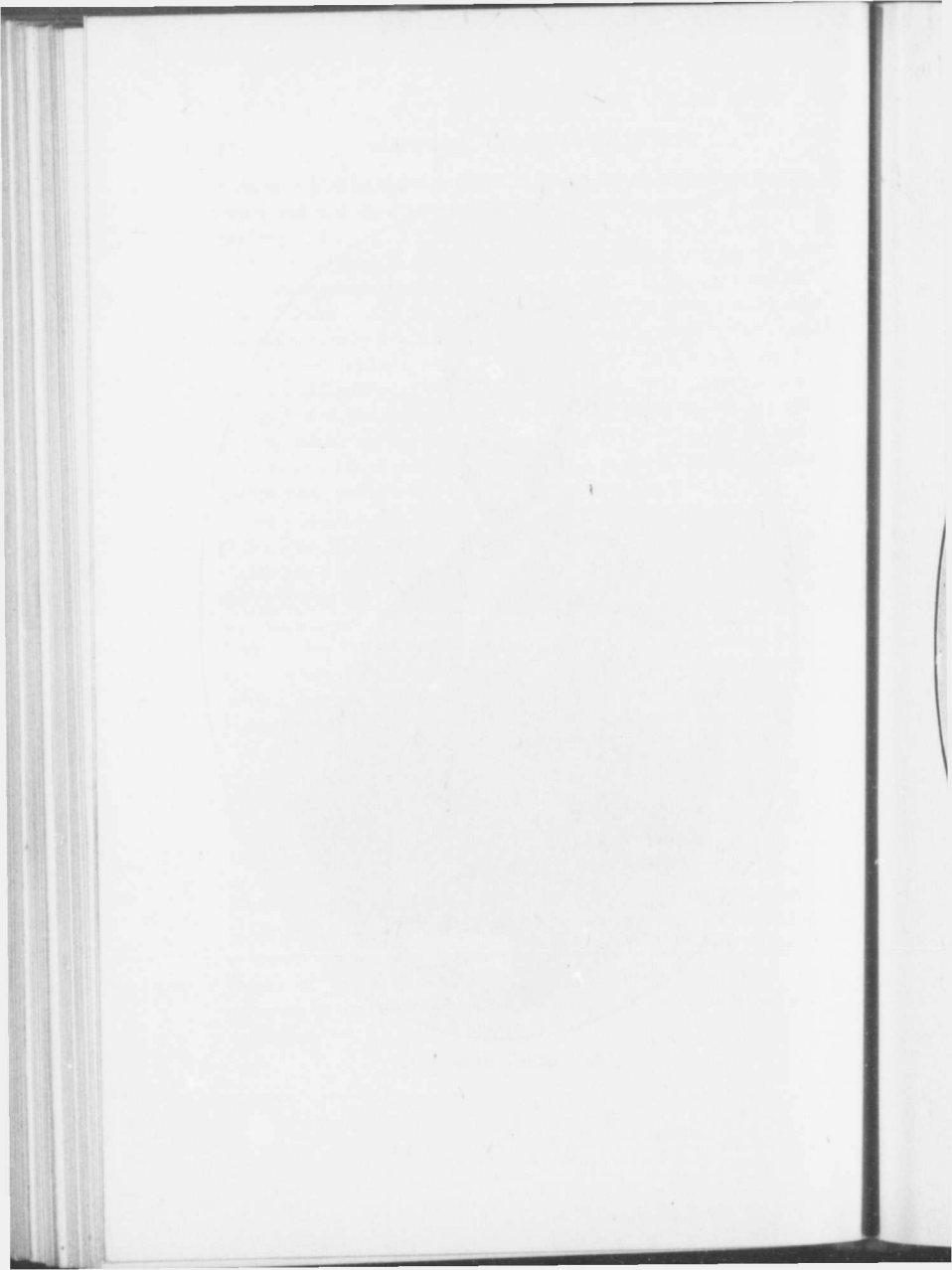
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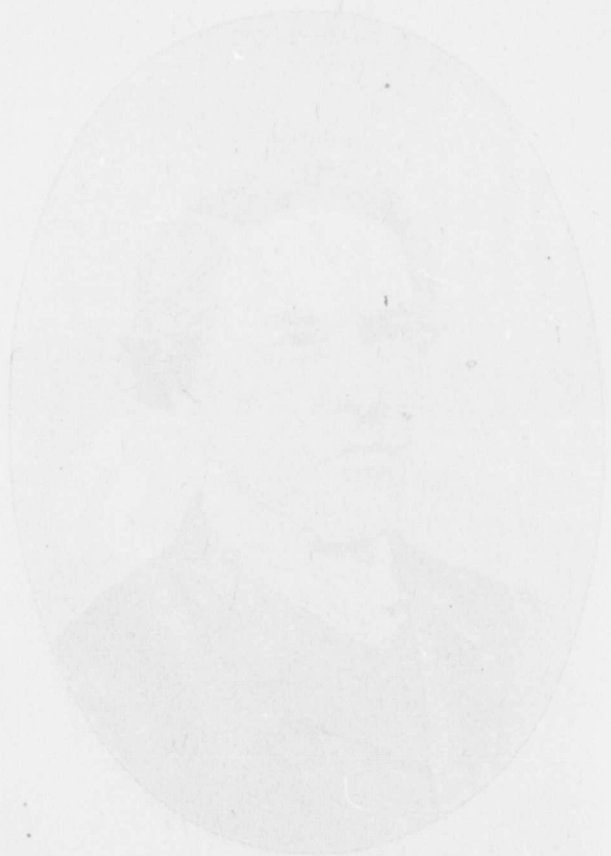
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## CHAPTER XX

### FROM 1828 TO 1840. HOME MISSIONS, SUNDAY SCHOOLS AND TEMPERANCE

COINCIDENT with the founding of Horton Academy and the beginning of the temperance reformation, the general work of the denomination began to be done with some degree of system and order. Women formed mite societies, and collected respectable amounts of money for missions at home and in foreign lands. The monies raised by the churches for benevolent enterprises were reported to the Associations. Stated salaries were given to ministers appointed to the Home Mission fields. Their churches granted them leave of absence for a time to engage in this work, which at that day was done chiefly by the pastors. In this way they took their holidays.

In New Brunswick the Revs. David James, William Sears, Francis Pickle, Jos. Crandall, William Johnson, John Marsters, David Harris and John Landers visited many destitute places, and preached the gospel with great power. A large number of people were converted and baptized. Their missions were at Buctouche, Dorchester, Charlotte County, Grand Lake, Oromocto and other parts of the Province. Joseph Dimock baptized William Burton, a preacher among the Newlight Congregationalists, at Cook's Brook, Guysboro County. He afterwards united with the church at Antigonish. In 1827 the Mite Societies of Nova Scotia raised \$200.00. From other sources \$355.00 were contributed. In the same year the church at St. John formed itself into a missionary society.

At this time Canada and the United States reported 195 Associations; 3,852 churches; 2,487 ministers, and 249,460 members. In 1827 the additions to the churches in these two countries were

17,405. This information conveyed to the churches through the magazine established by the Baptists of the Maritime Provinces in 1827, was to them both a joy and an inspiration. The consciousness that they were a part of a denomination whose numbers and influence were on the increase in both Canada and the United States, added to their strength, hope, courage and zeal.

The pastors of that day took great liberty with one another. Being influenced by strong convictions, their visits to each others' fields were regarded as directed by the Holy Spirit. In the early autumn of 1827, Thomas Ansley, yielding to an overmastering impulse, went to Yarmouth. Harris Harding received him joyfully. A great revival was the result. The church received 229 new members—186 of these by baptism. The practice of restricted communion was adopted, and the church, after an absence of nineteen years, returned to the Association with 344 members, and was in time to assist in founding Horton Academy.

In New Brunswick 49 were baptized in the same year at St. Martin's and 22 at Moncton. The whole number of baptisms in that Province for the year was 214. In Salisbury a missionary society was formed for the support of both home and foreign missions. Sixty dollars were subscribed for this work.

Three licentiates from the Cornwallis church—I. E. Bill, William Chipman and Ezekiel Marsters—visited the people of the valley immediately west of their homes. The zeal of these young men was like that of the fathers in their early labors. They preached with great fervency and power. The people were deeply impressed by their sermons. A revival soon appeared, which extended for many miles east and west, along the valley and upon the mountains. I. E. Bill was called to the pastorate of the church at Nic-taux. Thomas H. Chipman was now far advanced in life, and needed the assistance of a young man. A church was formed at Aylesford. Ezekiel Marsters accepted a call to be its pastor. Another one was organized at West Cornwallis, and William Chipman became its pastor. These three men were ordained in the spring of 1829. Great indeed was the joy of the aged pastors—Ansley, Chipman, Harding and Manning. Especially did Mr. Manning joy in the Lord at this addition to the staff of preachers.

The three recruits were members of his church. He was their spiritual father. One of them, William Chipman, when about twenty-five years old, was the first to tell his pastor that he would unite with him in organizing a Baptist church in Cornwallis.

After returning home in the autumn of 1827 from Halifax, where he had assisted in organizing the Granville Street church, the Rev. Dr. Irah Chase wrote a letter to the Massachusetts Baptist Magazine, in which among other things he said :

When in Nova Scotia and New Brunswick last autumn I met with some of our esteemed ministering brethren and fathers who have been long labouring in those interesting fields ; and it was a matter of regret with me that I was unable to become acquainted with the others. One thing affected me much—most of the ministers seemed to be far advanced in life ; and I could hear of very few young men or middle-aged brethren that were ready to fill the places of those who must soon be called away from their labours. . . . The churches could hardly pray in sincerity for more labourers and yet compel those who were already sent forth to spend more than half their time and strength in worldly occupations in order to procure their food.

Some years earlier than the visit of Dr. Chase Mr. Manning wrote as follows about the material support received by the Baptist ministers of the Maritime Provinces :

Thomas Handly Chipman, of Wilmot, has a farm, labors hard to support his family, and receives from the people about \$150.00 a year.

Thomas Ansley, of Granville, left a valuable property in Sussex, N. B. He receives about \$300.00 a year from his church.

Peter Crandall, of Digby Neck, receives \$200.00 a year from his people.

Enoch Towner, of Sissiboo, is in low circumstances. He has a small family which is supported mostly by his people.

Harris Harding, of Yarmouth, is in low circumstances.

John Craig, of Ragged Islands, receives a little from his church, but very little. His people are poor.

James Manning, of Lower Granville, has a small farm and receives but a small salary.

Joseph Crandall, of Sussex, N. B., receives but a small support from his people.

Elijah Estabrook, of Waterborough, N. B., has a good farm, a large family, labors hard, and gets but very little from his people.

Lathrop Hammond, of Kings Clear, N. B., has a good landed property. He receives but little from his church toward his support.

Abadiah Newcomb, of Hopewell, N. B., has a handsome property and receives \$160.00 a year from the people.

T. S. Harding is in easy circumstances, having received property by his wife. He also has a moderate support from his church.

The Horton church reported that the religious fervor of Mr. Chapin and the young men studying for the ministry at the Academy seemed not to be abated by their being within the walls of the seminary. They were active in the revival that spread over Gaspereaux, Canaan and Wolfville. In 1828 the churches of New Brunswick reported 80 baptisms; those of Nova Scotia 334.

I. E. Bill, William Chipman and E. Marsters were not the only additions to the ministry about this time. James Wallace was ordained at Hillsboro, Sept. 27th, 1826; John Landers, in 1827; William Burton, at West Brook, N. S., 1830; Pichard McLearn, at Rawdon, March 1828; David McGregor and John Austin, at Clements, N. S., July 1828; Benjamin Coy, at St. Martin's, N. B., July 1828; Titus Stone, at Sussex Vale, 1828; F. W. Miles, at St. John, Sept. 7th, 1828; N. Vidito, at Wilmot, May 1831; Samuel Robinson, at St. George, N. B., July 1832; Henry Saunders, at Aylesford, July 1832; Joshua Cogswell, at Granville, May 1832.

The solicitude felt by Dr. Chase, and expressed in his report in the Magazine, was more deeply and keenly felt by the fathers to whom he referred. Their prayers, however, were heard and the answers came, as is seen in the large number ordained to the ministry immediately after Dr. Chase's visit to Halifax. Extensive revivals of religion followed these additions to the ministry. In 1829 Thomas Ansley baptized 38 at Chester. A church was formed at Pleasant River, Queen's County, by Joseph Dimock. At Nictaux, within a radius of twelve miles, 201 converts were received for baptism and 90 at Aylesford. In 1830 the Home Mission Board, aided by the mite societies and collections from the churches, supported a missionary on the home field. In 1830 Edward Manning said:

I have been laboring between thirty and forty years in Cornwallis, and never saw the time but I knew of some individuals in the place who were under a work of grace. On this account I never could ramble much, except on special occasions. I could not leave them with a clear conscience.

Children shared in these revivals. Joseph Dimock baptized a



little girl eight years old at Antigonish. Mr. Manning baptized one of the same age at Cornwallis.

The Home Missionary Society of New Brunswick, with what money and missionaries they had at their command, did what they could to evangelize the destitute parts of that Province. In this year a church was organized at Buctouche and one at Dorchester. Joseph Crandall and T. S. Harding visited Prince Edward Island. The latter organized a church at Bedeque. At Amherst a Missionary Society was formed, the proceeds of which were to be divided between home and foreign missions. Of the revival at Horton Academy Mr. Simon Fitch wrote :

This good work continues to advance through the labors of Mr. Chapin, principal of the Academy, and also by means of the young men studying in the Institution.

Mr. Manning was present at the first session of the New Brunswick Association in 1822 in the city of St. John, and gave it the right hand of fellowship. It started on its mission with the full concurrence of the Nova Scotia brethren. T. S. Harding was also present to cheer them with his genial spirit and popular eloquence. It formed itself into a Missionary Society, and appointed a committee to carry on the work. The heathen were not forgotten. It was resolved, at the session in 1824, that in conjunction with the churches of Europe and America a missionary prayer meeting be held in all the churches on the first Monday of every month. In 1825 a letter was received from the Nova Scotia Association about the publication of a magazine. The moderator was instructed to correspond with the clerk of the Nova Scotia Association in respect to the matter. In 1826 the missionary committee was authorized to prepare and circulate a prospectus for a magazine, and if the encouragement was sufficient to justify its commencement, to coöperate with the Nova Scotia brethren in the work. In 1827 the correspondence in respect to a magazine led to its being issued in that year. In 1828 Baptist ministers had not yet secured the right to perform the marriage ceremony by license. A committee was appointed to enquire into the matter. For some years the Lieutenant-Governor of New Brunswick gave licenses to such ministers as the

body to which they belonged gave certificates of good standing. The New Brunswick Association took action in the matter and gave the names of a number of ministers for this purpose.

The corresponding letter of the Nova Scotia Association of 1831 says :

The different benevolent operations of the present day have engaged our attention, and we perceive with unmingled feelings of pleasure that the awful floodgates of intemperance are closing in this province ; and that temperance societies are established in almost every church of our own and in many of other denominations. The missionary society, an object dear to our hearts, is in a very flourishing state, and every year, churches, the fruits of the labors of the missionaries, are added to our association. Surely we are called upon to praise the Lord for His goodness and His loving kindness to the children of men.

In 1832 the Rev. Samuel Robinson wrote as follows :

I lived in New York. Many times my friends requested me to visit New Brunswick. I came and commenced labor. I found Thomas Ansley from Nova Scotia on the ground. He came to see me. The conversation led me to examine the Scripture about baptism. Mr. Ansley returned home. I wrote him that my decision was to unite with the Baptists. He returned and baptized me in the centre of my field of labor. It met the disapprobation of my brethren, who were all Presbyterians ; but many have since followed my example. In three weeks twenty-nine were baptized, seventeen of whom were formed into a church. Mr. Ansley collected the St. George church together and set it in order. We travelled together around the country ; and then he fell sick and passed away to his rewards. From that time until now, one hundred and twenty-one have been baptized. Ten more are ready.

This visit of Mr. Ansley to Charlotte County was in 1830. The following is the account he gave of it to Mr. Robinson :

Twenty-six years before this visit he had labored in this place. One day in September, while in his field, a letter was handed to him. It was from an aged brother in Charlotte County, who described the low, scattered state of the people of God in that part of New Brunswick, and urged him to come once more to the field where God had so abundantly blessed him.

When I read the letter—said father Ansley—I felt a power from God on my heart so that I had to sit down and weep for a length of time. I felt at once that the hand of God was upon me to go again to the field of my former labors. I returned to my house, and meeting my wife at the door I said to her in tears, 'My dear, I must go to New Brunswick. The hand of God is upon me, and woe is me if I disobey.'

After Mr. Ansley's visit to Charlotte County, in 1804, Elders Case and Hale, from Maine, formed churches at St. David's, St. Andrew's,

Bayside and St. George. But these churches became extinct. Duncan Dunbar resuscitated the one at St. George. At the time of Mr. Ansley's last visit, not one Baptist meeting was kept up in the county. The news of his arrival soon spread through all the country.

After he was seventy years old, Edward Manning went on a mission to the Eastern States. He participated in a revival at Machias, in the State of Maine. Forty years before this he had been there a young Newlight evangelist. Now he had great joy in meeting old friends. This was a sunny hour in the evening of this great man's life. About this time much zeal was exhibited by the women of the churches. Through mite societies they raised some of the money contributed to home and foreign missions. The Nictaux church offered to support a missionary for a year in Prince Edward Island. The passing to their rewards of some of the fathers in the gospel before 1840 deeply affected the surviving ministers and the churches. Their noble character and successful ministry was an inspiration to the young preachers. In writing, one of them said :

Who among our churches does not know and venerate the names of Henry Alline, T. H. Chipman, James Manning, Thomas Ansley and others, among those who now inherit the promises and are mingling with the spirits of the just made perfect? By their unceasing efforts and holy zeal much has been effected, and on the fruit of their labors we have now entered. The fire of divine love for sinners inflamed their hearts, and led them by its resistless impulses to consume the energies of their minds and bodies in heroic efforts to enlarge the Redeemer's Kingdom.

In 1833 the first Cornwallis church received 151 by baptism. It was organized in 1807 and made its start with about ten members. In 1835 it had multiplied into three churches and 637 members. In 1833 an article appeared in the Magazine on the importance of a religious newspaper to the interests of the denomination. The Rev. John Craig, of Ragged Islands, died in 1837; the Rev. John Burton of Halifax in 1838; and the Rev. Peter Crandall of Digby in the same year. James Munro died at the Association at Chester in 1839. So deeply was the denomination affected by these removals that a day was appointed for the churches to pray to God to raise up more ministers.

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I. E. Bill visited Liverpool in 1834. A great revival followed his earnest preaching. Of his labor there, he says :

On Sabbath morning, before meeting began, I spent some time alone in the forest, and the deep anguish of soul which I then felt for poor sinners I can never express. I thought I could gladly spend the day in pouring out my soul in tears, in groans and agonies for them. Before the time for commencing the meeting the house was crowded to overflowing. When I attempted to pray at the opening of the service, the momentous concerns of an endless eternity overwhelmed my soul ; and it was with great difficulty I was able to proceed. . . I attended the funeral of the late Rev. John Payzant.

Mr. Payzant had been one of Henry Alline's fellow laborers. Rev. T. H. Chipman, Mr. Bill's predecessor at Nictaux, was another. Mr. Bill saw both of them laid away to rest. His soul must have been deeply touched as he stood between that grand past and a grander future. In this year the aged Edward Manning visited Charlotte County, New Brunswick. He had been the first to preach the gospel in that part of the country. Now he saw the fuller fruitage of those early labors. He said that his preaching there, when a young man, had accomplished ten times more than he supposed it had.

The Canso church was organized by Jos. Dimock in 1835. The revival which commenced at Nictaux in 1828, continued for five years. In that time two hundred and forty-two united with the church by baptism. Mr. Bill was tireless in his labors. In addition to the Associations, there were Yearly Meetings of the body in both Nova Scotia and New Brunswick. At these annual gatherings, always largely attended, the exercises consisted chiefly of preaching, prayer and exhortation. They were designed to foster revivals, and did not fail of their object. The pastors and church members who attended them, carried their influence back to their churches, and thus extended the influence of these annual meetings.

These Yearly Meetings in New Brunswick were divided, in 1835, into Quarterly Meetings—one held every three months at different places.

The great reformation which prevailed in the Annapolis Valley and on the mountains enclosing the valley from 1828 to 1833, began at one of these meetings. It was held at Upper Aylesford, and is thus described by the late Rev. William Chipman :

An early morning prayer meeting was held in the meeting house, which was then in an unfinished state. But few were present and no revival influence had as yet appeared. Thomas Ansley, I. E. Bill and myself were there. Anthony Dimock, then quite young and small in stature, engaged in prayer. While he was praying, Father Ansley, evidently laboring under deep feeling, his chin quivering and the tears rolling down his cheeks, walked over the seats the whole width of the house until he came where the young man was praying. He bowed over him with his hands on the floor, and, with a trembling but powerful voice, blessed God that another of his servants was called to preach the gospel. The circumstance, the manner and the powerful voice electrified the house. The effect was indescribable. It solemnized and stirred all the powers of the soul. This was the beginning of a most powerful revival.

Samuel McCully organized a church at St. Peter's Road, P.E.I., in 1831, composed of 30 members; another of thirty-four members was formed at Argyle. An extensive revival was enjoyed by the Wilmot church, led by the Rev. N. Vidito, the successor of Thomas Ansley. Baptist doctrines and practice were introduced into P. E. I. by Alexander Crawford, a native of Scotland, and a student from a Literary and Theological Institution established by Robert and James Haldane. He first taught school in Yarmouth, and then moved to Prince Edward Island. There he died in 1828, aged 42 years. His views were those held by the Scotch Baptists. He visited the Island in 1811, preached the gospel and baptized a few converts. In 1814, he removed to the Island and remained there until his death. He attended a meeting of the Association at Chester; but never identified himself with the Baptists. His correspondence with Mr. Manning was plain and cordial. The churches which he formed on the Island did not flourish. His views of discipline interfered with individual rights to such an extent, that his churches dwindled away and disappeared; but his Baptist teachings survived him, and were helpful in the work when Baptist ministers from Nova Scotia visited the Island as missionaries. In 1834 there were in the Island seven Baptist churches. The preachers were John Shaw, John Scott and Benjamin Scott. They had become Baptist ministers in connection with a mission to the Island by T. S. Harding and Edward Manning. Jos. Dimock, James Munro, C. Tupper and others did successful missionary work on this field.

Sabbath Schools flourished between 1820 and 1840. At the

former date 100 scholars were in the school at Chester. In 1830 children were given a department in the Magazine by the editor, the Rev. C. Tupper. There was a good Sunday school at St. John in 1831. The Magazine was a zealous advocate of these institutions. In 1837 the Nova Scotia Association resolved itself into a Sabbath School Union. In 1839, J. W. Barss, of Halifax, was made the agent for Sabbath school literature. In 1840 a depository was established at Wolfville in the care of Professor I. Chipman. In 1836 the New Brunswick Association appointed a committee to prepare a catechism for Sunday schools. A Sunday school was formed at Fredericton in 1829, which in 1834 had about 90 scholars. There were four schools in the St. George district at this time.

The temperance campaign was carried forward on the revival flood that swept over the Province of Nova Scotia. In 1830 the Nova Scotia Association recommended the formation of temperance societies in all the churches. In 1831 it was reported that in almost every Baptist church in the Province, and in other denominations, such organizations were found. In 1832 there were 800 members in the society at Nictaux. In 1833 the number had increased to 1,000. In 1831 Horton had 200 and Yarmouth 300 members in their societies respectively. The women in Nictaux proposed, in 1832, to appeal to the Legislature to stop the sale of liquor in the Province. Nictaux reported that there was no tavern or licensed shop in that district; and that nearly all the church members were connected with the temperance society. The nature of the movement in its initial stages may be seen in an extract from a letter written by Edward Manning, who says :

I have obtained Beecher's six sermons, President Humphrey's address to his students, and the address of K. Kettridge, and have read them on Lord's days, at weddings and from house to house, and have added my testimony. The openly intemperate make their profane, ludicrous and vulgar remarks. As I am disposed, in cases of emergency, to go the fore part of the battle, I get pretty well bespattered. Let us lift up our hearts to God in prayer that what is called a moderate, temperate, prudent use of ardent spirits may be stopped.

The temperance society at Horton was formed in the Academy on the 11th of November, 1829. This school in the first year of its life raised the temperance banner. On the 11th of December of

the same year, a society was organized at Amherst. In 1830 societies were formed at Sackville, N. B., River Philip, Falmouth, Windsor, Bear River, Bridgetown, Lower Granville, Norton, N. B., Fredericton, Cannlng, N. B., St. Martin's and Wilmot Mountain. The one at Sackville was formed by the Rev. Charles Tupper, father of Sir Charles, and it was the first one organized in New Brunswick.

In 1831 there were 1,000 members in the societies of New Brunswick, Sussex Vale, Moncton, Sheffield, North West Arm, C.B., Pugwash, Springfield, Bedeque, Tryon, Crapaud, Lot 48, Liverpool, Milton, Nappan, Hopewell, Shepody, Wickham, North Joggins, Dorchester, Minudie, Little Forks, Parrsboro, and many other places sustained societies. The zealous young pastor of the Nictaux church, who was one of the leaders in the temperance crusade, wrote thus :

The reformation predisposed the people to embrace the temperance reform. It would seem that an angel from heaven had been sent to earth to exterminate intemperance.

It required the might of the divine spirit to break and destroy the power of the strong drink habit of that day. The force of the current was so great that it spurned the reasoning and the facts arrayed against it. The sudden change of a custom which, from time immemorial, had dominated, enslaved and demoralized all classes of society, could not be effected, save by the mighty power of God. Mr. Bill had the best of grounds for saying that the reformation predisposed the people to the temperance reform. Conscience and judgment, enlightened and convinced in respect to all sin, declared their decree against this special sin. As through Christ there came deliverance from the bondage of evil, intemperance, of course, was included. In the light which fell from heaven upon the people, their condemnation appeared, and the way of escape through Christ was made plain. The temperance campaign was a part of the work in the wonderful revivals then prevailing in these Provinces. The denominations which had most sympathy with the revivals, entered most heartily into the temperance crusade; and accomplished most in that great moral reform. It is to be feared that due credit has not been given to the divine element in this work. The laborers at

that day felt the need of special assistance, if they would have success in their heroic labors. They openly proclaimed their entire dependence upon the Holy Spirit's presence and power. The force of their example should now be felt in any efforts made to rid the country of the strong drink curse. In this respect, great care should be taken to follow in the footsteps of the fathers. Moral and legal "suasion" are trusted rather than the power of the Holy Ghost. Success in the early stages of the temperance reform was "not by might nor by power, but by my Spirit, saith the Lord." As it was in the beginning, so it ever will be.



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REV. J. W. MANNING, D.D.





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## CHAPTER XXI

### FOREIGN MISSIONS

WILLIAM CAREY awakened the first special interest in foreign missions felt by the Baptists of the United States and Canada. This was stimulated by the departure of Adoniram Judson, Nott, Newell and Rice, who were sent to India by the American Board of Commissioners for Foreign Missions, the Board of the Congregationalists of the United States, and the first foreign missionary society of that country (1810). In less than a year after their departure, Dr. Baldwin, of Boston, received a letter from Mr. Judson informing him of his change of views on baptism. This call was so plain, so loud, yea imperative, that the Baptists throughout the entire republic were aroused as from a deep sleep, and girded themselves for the discharge of a new duty. It was then made known that Mr. Judson, before sailing for India, had suggested to Dr. Bolles, a Baptist minister of Salem, the formation of a society by Baptists for foreign work.

Mr. and Mrs. Judson and Luther Rice were baptized at Calcutta by the Rev. William Ward. On the receipt of Mr. Judson's first letter, a Foreign Missionary society was formed at Boston in Dr. Baldwin's house. This was like kindling a fire on the dry prairie. Mr. Judson was assured that the Baptists of the United States would stand by him. Mr. Rice returned to America and was employed to organize the churches for work in the foreign field. At length in 1814 a general conference was held in Philadelphia "to organize a plan for eliciting, combining and directing the energies of the whole denomination in one sacred effort for sending the glad tidings of salvation to the heathen and to nations destitute of the pure gospel light." Eleven states and the district of Columbia were represented at this meeting. A missionary convention was formed,

In 1822 Mrs. Judson returned home on account of her health. This intensified the zeal already existing. Dr. Wayland said he never met a more remarkable woman. The impression she left on Christians whose acquaintance she formed was most profound. Following her return to Burmah came the experiences at Ava and Oung-pen-la, where for twenty-one terrible months Mr. Judson suffered the unspeakable horrors of that well-known imprisonment. In reading the account of these tragic scenes, the sympathies of the readers were divided between Adoniram Judson and his wife, Ann Hasseltine, his heroic ministering angel. Mrs. Judson did not long survive the unutterable sufferings of those black months. She soon found rest under the Hopia tree near Amherst in Burmah. Not long after her little Maria was laid by tender hands at her side. The accounts of these experiences thrilled the hearts of Christians the world over, but more especially the hearts of the Baptists of the United States. Their brethren of the Maritime Provinces were scarcely less moved by these soul-stirring tragedies and other events. The English and American Baptist Magazines, read to some extent in these Provinces, kept the ministers and churches informed in respect to the work done on the foreign field. But they were so absorbed in domestic missions, that beyond giving their prayers for rescuing "the poor heathen," it did not seem to them possible to do more.

The reports, however, which from time to time came to their knowledge, enlarged both their hearts and their plans. When they learned of the conversion to God of benighted idolaters, and of the labors and sufferings of the missionaries, they concluded that there was required of them something more than prayer and sympathy. "Out of their deep poverty" they began to give more largely of their money to send the gospel to "the poor heathen."

For some years before the contribution was made to foreign missions at the Association at Chester, individual Baptists had contributed to the funds of the Bible Society. This, as it was understood, and rightly too, was virtually giving to foreign missions. David W. Crandall, of Chester, one of Mr. Dimock's men of faith and works, on hearing of the formation of the Bible Society in

Halifax, sent \$40 to its fund. When a similar society was formed at Chester he gave to it \$60.

The spirit of missions continued to work in the hearts of both the ministers and the church members. It was in the winter of 1827 that the church at St. John formed itself into a missionary society to aid the Baptist mission in Burmah. Its first anniversary was held in February, 1828. The hymn written by Krishna Pal—the first convert in Dr. Carey's mission—had been rendered into English. It was sung on this occasion. Doubtless this was the first time that this hymn was used at a foreign missionary meeting in Canada. This holy song begins :

“O thou my soul, forget no more  
The friend who all thy sorrows bore.”

At this service the hymns beginning “Look, my soul, be still and gaze,” and “O'er the gloomy hills of darkness,” were also sung.

Rev. Jos. Crandall was present, and in his address said that the Scriptures had been translated into 40 languages and that 10,000 heathen children were under the influence of the gospel.

In 1827 the mite society at Sackville, N. B., and the one at Amherst, decided to give a part of what they raised to foreign missions. In 1828 a missionary society was formed at Salisbury, N. B., to aid the foreign work carried on both by the English and American Baptist boards. Sixty dollars was subscribed at their first meeting.

The life of the first Mrs. Judson, who died in 1826, was published in 1828. It is probable that no biography of this class has to the same extent so moved Christian hearts as did the life of Ann Hasseltine Judson, by Professor Knowles. It was generally read in the Maritime Provinces, and had much to do in awakening the churches of that day to greater zeal in this good cause. At the Association in 1830, Rev. E. A. Crawley, in an impassioned address, said that young men would go from Horton Academy to the foreign field. He was a seer of God's purposes and no false prophet. At the next session of the Association it was resolved to divide the profits of the Magazine equally between home and foreign missions. Arrangements were made to prepare a tract on

this subject, and circulate it among the churches. The missionary prayer meeting on the first Monday of each month was continued.

The Circular Letter for 1832, written by the Rev. Richard McLearn, discussed the subject of the spread of the gospel in heathen lands. His marked ability, training, prescience and zeal commanded the attention and respect of the Association, which was deeply affected by this letter, written by so young a pastor. When the ministers read it to their churches the thrill of its spirit was sensibly felt, and greatly helped to foster in the churches a growing interest in foreign missions. The following are some of the sentences from this fervid appeal to the denominations :

The conversion of the world will be accomplished only when Christians feel the force of the Great Commission in its length and breadth. The injunction rests not on ministers alone, but on all professing the Christian name. . . . We recommend the formation of missionary societies in every district in the Province for the purpose of obtaining subscriptions and donations. . . . Let every man in the whole community have a fair opportunity of casting into the treasury of the Lord, that they may secure the blessing of those who are ready to perish. We recommend the females in each district to imitate the good example already set—to form separate associations, and to appoint their own officers, for the more effectual promotion of this object among themselves. We think you cannot remain guiltless before God, if you neglect to contribute toward the spread of the gospel. If you are bound to love your neighbor as yourself ; if the pure and benevolent religion taught you by the Saviour requires you to consider the lost and wretched of Adam's race ; if there be millions lying in the darkness of pagan idolatry, exposed to perish forever in their sins, we know not how you can maintain a conscience void of offence, if you neglect this obvious duty which we have now endeavoured to urge.

Mr. Judson wrote from Burmah :

Let others do as they will, we are determined to labor for the benefit of the heathen, and we bless God that our labor is not in vain. We have now three lovely churches, containing two hundred baptized members besides those who are in glory. There is a spirit of enquiry through all the empire.

The letter sent by the Nova Scotia Association to the Associations in New Brunswick and Maine contains this touching item of information :

A number of female mite societies are now in operation ; and we are about adopting more systematic measures in order to afford our brethren more extensive aid in this labor of love. A noble example has been set by a benevolent lady of the Presbyterian denomination in the region of Pictou, who has recently



opened a subscription, and obtained upwards of \$100, and hopes to increase the sum to \$150 for the Burmah mission.

This expression of Christian benevolence arose from reading the life of Mrs. Judson.

The women of Nictaux raised in one year \$132 for foreign missions. For some years previous to this the Association had been a society for home missionary work; but in 1832 it was reorganized and made a society for both home and foreign missions. A board for each of these departments was appointed. J. W. Nutting was the treasurer and E. A. Crawley the secretary for the Foreign Board.

Although the success of the Burman mission and the death of Mrs. Judson had conspired to awaken the churches anew to a sense of their duty in foreign missions, yet in this, as in all other outbursts of zeal, there came a reaction. At the Association in 1836 there was an expression of sorrow that a decline in the interest felt in foreign missions had become apparent; but in 1838 the tide had turned. The matter came up in the Nova Scotia Association in a new form. The prevailing sentiment was that something practicable should be done. The matter was discussed and a deep interest was manifested. The Association expressed its feeling and purpose in the subjoined resolution:

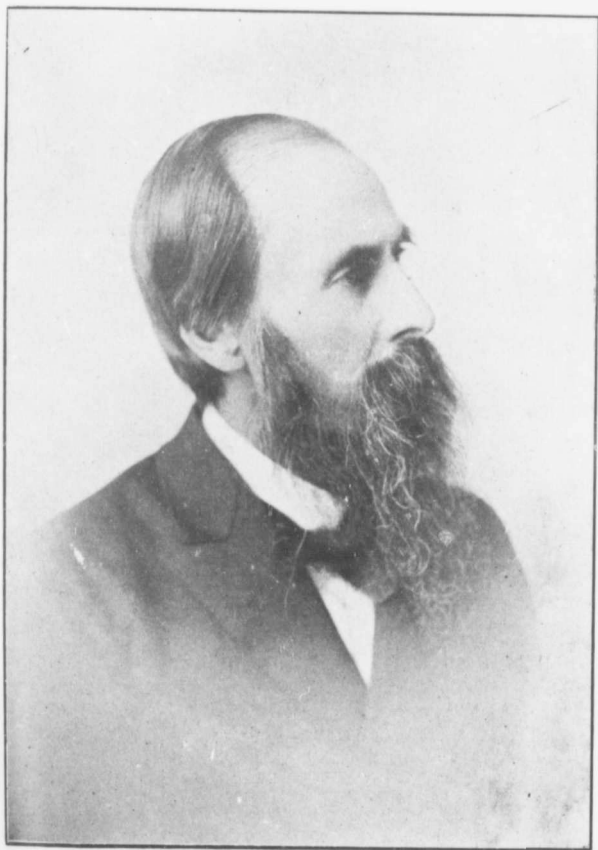
Resolved that this Association, having taken into consideration the lamentable condition of the heathen world, and the consequent imperative duty of Christians to send them the Word of Life, . . . we do now propose to our sister Association in New Brunswick to form a united society for the maintenance of foreign missions.

Further, the New Brunswick Association was requested to form themselves into a Foreign Missionary Society, and to unite with the Nova Scotia Association in a pledge to sustain some suitable young man at Acadia College, while getting his education, preparatory to going as their missionary to the heathen. A committee was appointed to confer with the brethren in New Brunswick in perfecting an organization to carry out this projected plan. In the case of securing the coöperation of the New Brunswick Association, the united committee was authorized to go forward and carry the scheme into operation. E. A. Crawley and Jos. Dimock were appointed a committee to address an appeal to the churches of Nova Scotia and

New Brunswick on the duty of beginning foreign mission work, as well as to increase their liberality in sustaining home missions and education.

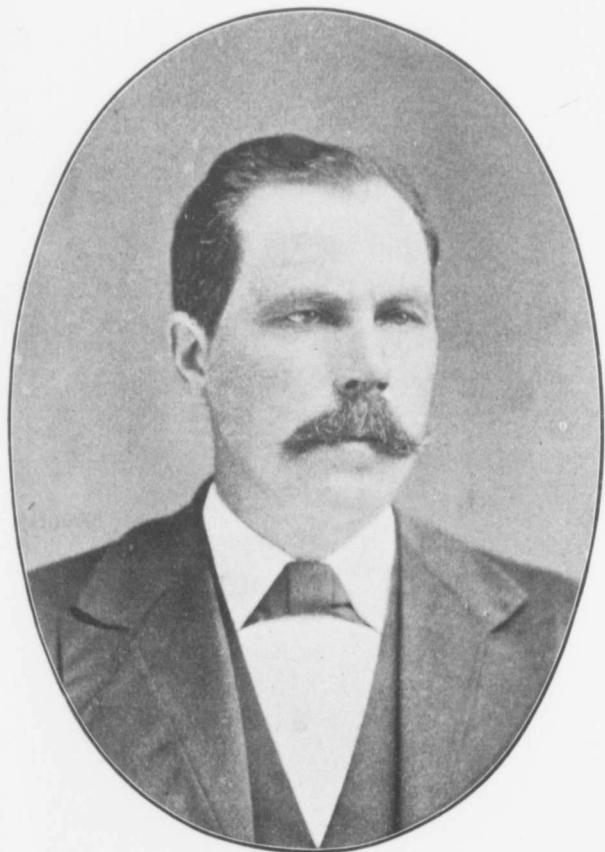
In the following year it was resolved that R. E. Burpee be accepted as a candidate for work in the foreign field; and that he be supported by the two Associations while pursuing his studies at Horton.

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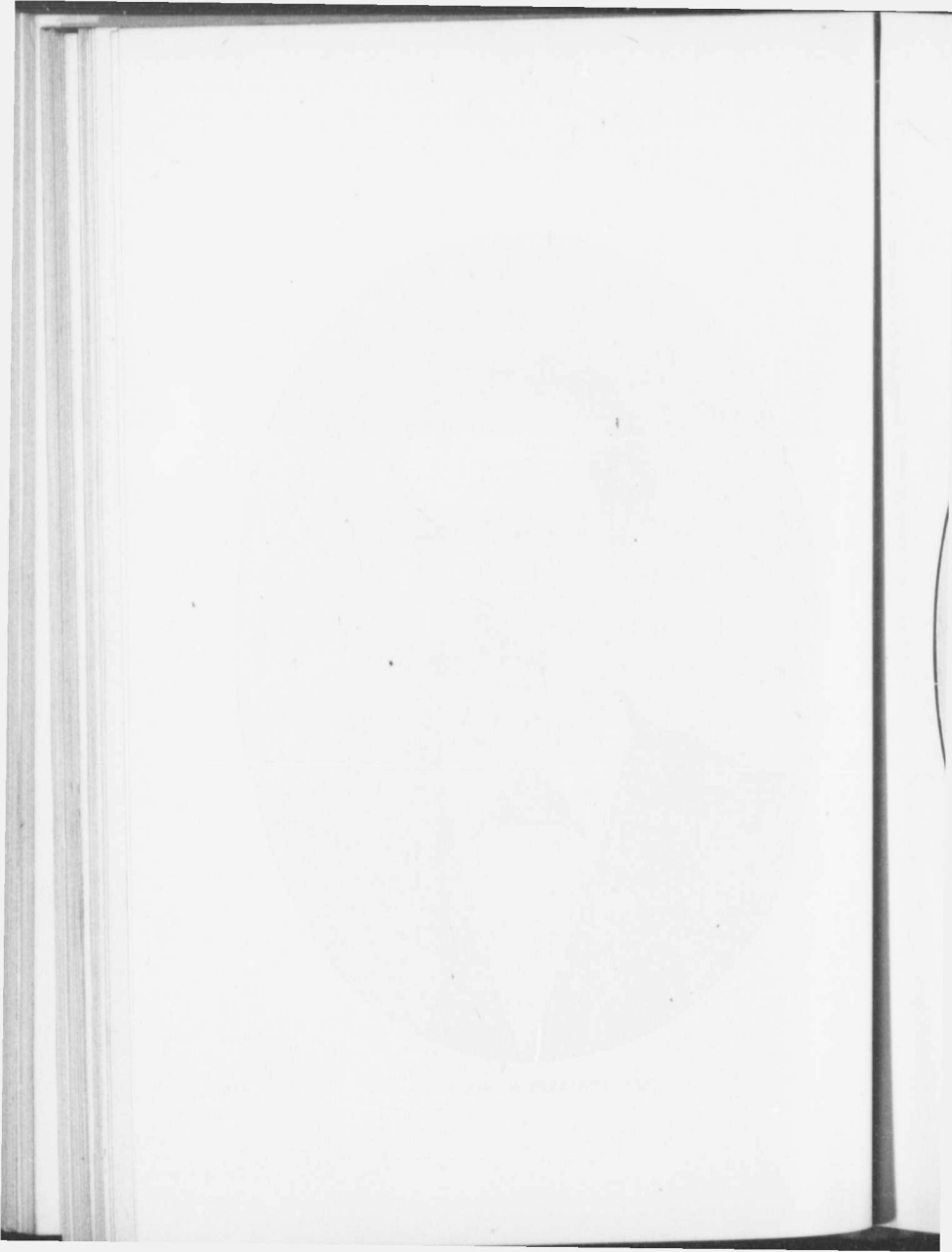


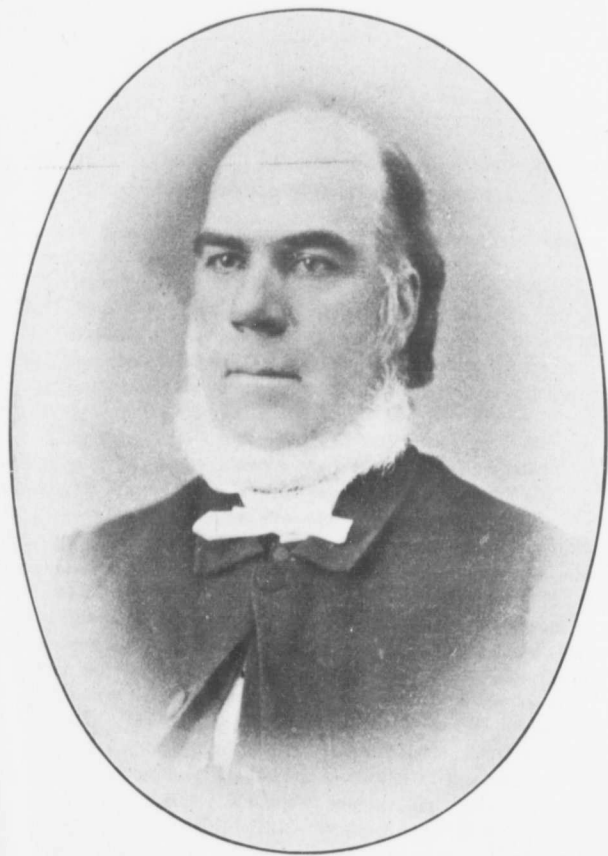
REV. J. E. HOPPER, D.D.





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## CHAPTER XXII

### THE BAPTIST SEMINARY AT FREDERICTON FOUNDED. THE CHRISTIAN MESSENGER SUPERSEDES THE MAGAZINE

THE experience of the Baptists in New Brunswick was very similar to that of their brethren in Nova Scotia.

The Rev. Frederick W. Miles was a son of Colonel Miles, of Long Island, New York. He was born at Maugerville, New Brunswick, in 1805. His parents being Episcopalians, he was sent to King's College at Windsor, Nova Scotia. At that time the students of that institution were not permitted to attend any places of worship except those of the Church of England. The Rev. David Nutter was then pastor of the Baptist church in that town. In a series of letters, published in the latter part of his life, he says a number of students of King's College sought private interviews with him for the purpose of talking on the subject of personal religion. Among them was a Mr. Miles, of New Brunswick. It is more than probable, therefore, that this was F. W. Miles, and that he was converted to God about this time. In 1828 he was baptized and united with the Baptist church at St. John. On the 7th of September of the same year, he was ordained to the pastorate of the church with which he had a short time before united. During his pastorate of two years fifty members were received into the church by baptism. At the end of this time, he went to the Seminary at Newton Centre, where he took a theological course. After finishing his studies at that institution he accepted a second invitation to the pastorate of the church at St. John. He did not, however, find the church in the same state in which he had left it. Its peace had been disturbed by the frequent changes of ministers during his absence at Newton. At the end of one year he was called to the pastorate of the church

at Fredericton. After removing to Fredericton, in addition to the duties of the pastorate, he devoted himself to the task of establishing and conducting a Baptist seminary in New Brunswick.

W. B. Kinnear was in early life a member of the Episcopal church. Through the death of a much-loved sister, he was led to make searching enquiries about his salvation. He accepted Christ as his Saviour, and became deeply pious; so much so that some of his Episcopal friends judged him to be in a morbid state of mind. When in 1825 the schism took place in St. Paul's church at Halifax, Mr. Kinnear corresponded with those who separated themselves from that church; and in this way identified himself with this movement. In 1828 he came to Halifax, and was received by baptism into the membership of the Granville Street Baptist church. Being a man of culture and high social standing, he and Mr. Miles stood in the same relation to the Baptists of New Brunswick that E. A. Crawley and J. W. Johnstone, John Pryor, J. W. Nutting and others, did to the Baptists of Nova Scotia. A call, similar to the one that came to the educated Baptists in Nova Scotia to lead in founding an Academy, came to Mr. Kinnear and to Mr. Miles to do a similar work for the Baptists of New Brunswick. To them it seemed important that the denomination should have a seminary of learning in that Province.

In 1833 the church membership of New Brunswick was 1721. At the Association of that year, held at St. George, the delegates being inspired by the educational work already accomplished in Nova Scotia, and being encouraged by Mr. Miles and Mr. Kinnear, were seized with the noble ambition of founding an Academy in that Province. At this Association it was resolved that special efforts should be made to increase the missionary fund; and that, in view of the deficiency of ministers in the Province, prayer should be made to the Lord of the harvest to send forth more laborers into His vineyard. The work in the department of temperance was heartily commended; Sabbath schools were highly approved, and the churches were recommended to do all in their power to foster those in existence, and where practicable to establish others.

In discussing the matter of a seminary, it was regarded as essential to the success of the denomination in all its work, both at

home and in foreign lands. This became so apparent, that it was resolved to adopt a plan forthwith for the establishment of such a school. All the Baptist ministers in the Province, together with a number of laymen whose names were then given, were appointed a general committee to promote this object in the places where they lived. W. B. Kinnear was the first name on the list of the thirty-four laymen of this committee. It was then further resolved, that the following persons constitute a special committee for the purpose of preparing a prospectus; and for making such immediate arrangements as circumstances rendered necessary. The following are the names in the order of their appointment: Rev. F. W. Miles, W. B. Kinnear, John M. Wilmot, Rev. Joseph Crandall, Rev. John Marsters, Rev. Samuel Robinson and William Needham.

It was only five years after the founding of Horton Academy when this educational movement took place in New Brunswick. The work in Nova Scotia was undertaken by 1,772 church members; in New Brunswick the same responsibility was assumed when the entire membership of the churches was 1,721.

At the Association held the following year in St. John, the delegates declared by vote that the various benevolent objects and institutions of the Association should embrace temperance, Sabbath schools and the advancement of knowledge and education among all classes in the Province.

After reviewing the departure taken the year previous in the matter of the higher education, the decision then reached was reaffirmed. It was still the mind of the body that, if the Baptists were to promote with vigor and success the objects already undertaken, and claim their rightful share of the labors and honors in civil life, it was absolutely necessary for them to found and establish a literary institution of a high grade. The grounds at Maugerville, first selected as a site for the Seminary, after more thorough inspection, were found to be unsuitable; and it was finally decided to locate the institution at Fredericton. All the Baptist ministers were requested to take up collections in their churches to aid in founding the Seminary.

In 1835 the Association was held at Prince William. The Rev.

E. A. Crawley was the delegate from Nova Scotia. The managing committee of the Education Society of New Brunswick reported that an eligible site had been purchased at Fredericton, and that the contract for the erection thereon of a suitable building for a seminary had been signed; and that the building was then in process of erection; and was to be completed by the first of the coming October; that \$3,600 had been paid toward the price of the land and the cost of the building; that \$2,800 had been collected; that the building and land would cost about \$6,800; and that \$4,800 had been subscribed; and that the House of Assembly had made a liberal grant to help forward the enterprise; but unfortunately the Legislative Council had rejected the bill.

In one respect at least the Baptists of New Brunswick in the matter of education took a step in advance of their brethren in Nova Scotia; and in this regard led the way for all Canada. When, on the 4th of January, 1836, they opened their Seminary at Fredericton, it had a department for young women as well as for young men. In view of the sentiment prevailing at that time in respect to the education of women, it was most praiseworthy in the 1721 Baptist church members in New Brunswick to take the ground that their sons and daughters should have equal advantages in the Fredericton Seminary. Implicit in the policy then adopted was the belief, practically expressed, that the two sexes could be educated at the same school. They courageously resolved to put this plan into operation. The principle then acted upon like leaven, has been working until the present day. Now from the primary school to the university, including the departments of the learned professions, there is generally an open door for young women as well as for young men. This new departure in New Brunswick seems to have made no immediate impression on the authorities controlling Horton Academy. The doors of that institution for more than forty years after the founding of the Fredericton Seminary, were never entered by young women. It cannot be said that they were closed; for no action was taken in the matter.

The Rev. F. W. Miles and Mrs. Miles were appointed the respective principals of the male and female departments.

At the Association in 1836 at Salisbury it was reported that in its first year the Seminary had had an attendance of seventy students.

Neither Horton Academy nor the Fredericton Seminary from the first has had any religious restrictions. In their government and in their class-rooms the principles of the Christian religion have been inculcated; but no sectarianism has been taught. Pupils from all denominations have been admitted on a perfectly equal footing. As a matter of fact, these schools from the first have been patronized by all denominations. The public did not fail to make the contrast between these institutions and the Episcopal establishments at Windsor and Fredericton.

The committee having the Fredericton Seminary in charge were able to report at the close of its first year's work, that a healthy religious influence had been exerted in the school, and that it had secured the confidence of the various denominations. The Hon. John Saunders, a member of His Majesty's Council, was heartily thanked for his warm advocacy in the Council Chamber of the grant to the Seminary after it had passed the lower house; and before it received a hostile vote in the Legislative Council.

In 1839 the Rev. F. W. Miles collected \$2,000 in England for the library of the Seminary. He also engaged a Miss Bennett, of London, a young woman of superior educational acquirements, to become principal of the female department. Mrs. Miles had died two years before this time. It was believed that Miss Bennett would sustain the reputation of the Seminary as a first-class institution for female education.

For five years in succession the Legislative Council rejected the vote of the House of Assembly to grant a subsidy to the Seminary. At this time King's College at Fredericton, a school exclusively for Episcopalians, was receiving \$8,800 annually from the provincial revenues. It also sustained a theological chair exclusively for the benefit of the Church of England. On one occasion after rejecting the grant for the Seminary, the Council voted \$200 to aid in building a Roman Catholic chapel. At this time the editor of the "Christian Messenger" said:

We do not recollect to have ever met an instance of a large body of people whether united by religious profession or otherwise, who have occupied a more

interesting position in the achievement of a highly important object, than is maintained at the present moment by the Baptists of New Brunswick. With a wise and noble determination to meet the moral demands of the age, and the rapidly progressing increase of the Province as respects literary cultivation, they have after the example of their brethren in the sister colony, come forward to establish a Seminary like our own, unfettered by any religious test or distinction; but in support of which the concentrated energies of the denomination might be exerted to the utmost for the general welfare. The manner in which the undertaking has been sustained is deserving of the highest credit. In the face of a bigoted and illiberal opposition, persevered in year after year, in denying them a participation in those funds to which they themselves largely contribute, they still maintain the steadfast purpose of doing good at whatever cost of expense or disappointment.

In both these Provinces, as well as in Canada, the Baptists are making vigorous and simultaneous efforts to extricate themselves from the depressed condition in which the circumstances of new colonies, the early preponderance of other religious sects, and especially the assumption of the most favored one, naturally placed them.

It is greatly to be desired that some means of united effort among the Baptists in the Canadas, New Brunswick and Nova Scotia, should be adopted, both as respects missionary undertakings and the general interests of education. It should be made a subject of prayer and deliberation both in the churches and at the Associations in all the Provinces; and a constant and regular communication should be maintained with the Baptist Colonial Society, lately formed in London, and their aid solicited toward strengthening and encouraging every literary and religious enterprise among us.

Let not our brethren in New Brunswick be discouraged on account of the manner in which their laudable endeavors have been thwarted by prejudiced persons, unfortunately clothed with power to do wrong.

The whole opposition to the grant in the Legislative Council had been grounded on the assumption that the Seminary was opposed to King's College; and upon the principle that if aid were granted to that institution, other institutions of learning would be established under the patronage of different denominations, and aid claimed in favor of them also.

Referring to the success of the Fredericton Academy in 1842, the Rev. I. E. Bill, then pastor of the church in that city, said:

The Baptists of these Provinces may learn from their own history what perseverance will effect. Had it not been for the most untiring energy on the part of the managers of the institution at Fredericton, their Seminary would long since have been abandoned, and the objects of the society been given up in despair, and the Baptists of that Province deprived mainly of the advantages of learning.

At its annual meeting that year, the Educational Society opened

a subscription for paying off the debt on the Seminary. The whole amount, \$3,600 was subscribed. In 1837 J. W. Hart was appointed associate principal, and Miss P. B. Brown assistant in the female department. Some time after this she became principal.

The Rev. Charles Tupper was appointed acting principal while Mr. Miles was in England. After the resignation of Mr. C. Raudall, who succeeded Mr. Miles as principal, the Rev. Charles Tupper took the place of principal the second time.

In 1839 the Education Society resolved not to repeat their petition to the Legislature for a money grant to the Seminary; but to petition the House for a just distribution of the public money among all denominations for educational purposes. In response to this appeal, a grant was made by both branches of the Legislature of \$2,000 to the Fredericton Seminary. The Education Society expressed the opinion that the higher education, fostered by religious denominations, would increase the interest in the subject, and diffuse more widely its precious benefits.

In 1840 Rev. F. W. Miles, on account of ill health, was obliged to retire from his work in the Seminary. Miss Bennett, who came from England with Mr. Miles, was reported to be a very successful principal. At the close of the winter term of 1843, the female department was closed, the reason assigned being that private schools had been opened in the city, and that but few young women came from the country.

The Rev. Charles Spurden, from England, was engaged as principal and entered upon his duties in 1843. In view of a grant to the Seminary from the public funds, the Lieutenant-Governor appointed the Hon. John Saunders, the Hon. L. A. Wilmot and the Rev. Mr. Brooke, a committee to examine the work done in the school. Each of them reported most favorably of the examinations which he had attended.

The Baptist Magazine, as it appears from the date of its first issue, was in the field more than a year before Horton Academy began its work; and about six years before the Fredericton Seminary was founded. The effects of the double agency of the Magazine and these literary institutions soon became apparent in the denomination throughout the three Provinces. These schools became the subjects

of discussion at the Associations, and were everywhere topics of conversation in the homes of the people. By them the thought and ambition of the denomination were aroused and stimulated. Soon after Horton Academy was established, the desire was created for a similar institution in New Brunswick. The entire denomination waked up to a new intellectual life, the throbbings of which have ever since been felt in all their social and religious intercourse. The mission of the Magazine was closed in 1836 to give place to the "Christian Messenger." The Rev. Charles Tupper, the editor of the Magazine, said that the feeling abroad was that there should be a change in the character of the publication under his control. This was in keeping with his broad and generous views on all public matters. He knew that a large moral force could be exercised by the press; and as a large number of names of subscribers to a weekly paper, in response to a circular sent out, had come in, he was of the opinion that the Magazine should be superseded by such a publication. He adduced many considerations in sustaining this view of the subject, and mildly entreated those who opposed it to review their decisions, with a view to coöperate with others in beginning a weekly periodical.

By this time the Associations, having discussed the matter, had decided in its favor. The New Brunswick Association, says the editor of the Magazine, had adopted a resolution fully expressing their preference for a newspaper. Indeed, individuals at the Association pledged themselves to take copies in excess of the number of Magazines circulated among them.

Following this editorial came a prospectus for such a paper. It begins thus: "Prospectus of a weekly newspaper, proposed shortly to be published in Halifax, under the title of 'The Herald of News, Science and Religion.'"

This document may safely be credited to the pen of Dr. Crawley, who was at the time pastor of the Granville Street church, Halifax. This is its language:

This paper is designed to be strictly what its title imports, a vehicle of information in the three great departments named. It is undertaken from a conviction that no pursuit or study is justifiable, or will finally prosper in its most important relations to human society, that is not based on the religion of Jesus



Christ. It is a fundamental principle with the persons projecting the Herald, that both private happiness and the public good require that the mechanic, the merchant, the professional man and the statesman should each be an enlightened Christian; and that in proportion as the world is filled with such, national prosperity will become more extensive and more permanent. To promote such intimate correspondence between divine truth and human affairs, as a means of the highest wisdom and the truest philanthropy, is proposed therefore as the leading object of the Herald. In accordance with this important sentiment, the pages of this periodical are to be subject to the control of the strictest religious principles.

After further explanation of these principles and the aims of the paper, it was stated that it would be published at Halifax on Friday of every week; and that the price would be \$3 to subscribers in the city and \$3.50 to those in the country, postage accounting for the difference.

In 1836 another prospectus was issued. In it the name of the paper is changed. It begins: "Prospectus of a newspaper to be called 'The Christian Messenger; and Repository of Religious, Literary, and General Intelligence, for Nova Scotia and New Brunswick.'"

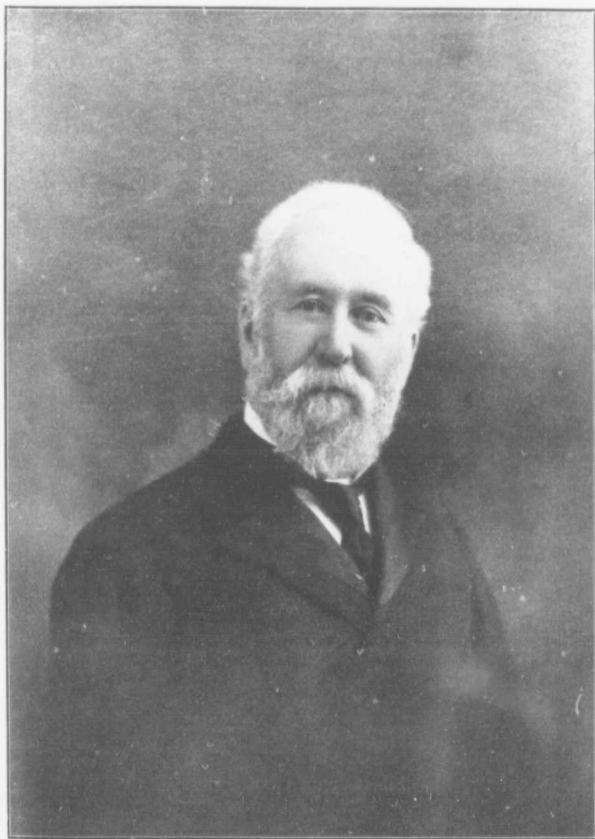
Here again is plain evidence that the writer of the first prospectus was the writer of the second one. No reason is given for the change of title. The prospectus opens up the purpose of the enterprise as follows:

At this period of human activity in the diffusion of knowledge, and the increasing efforts that are daily making to spread throughout the world the blessings of education, it is too obvious to need any argument, that the most persevering efforts should be made by the friends of religion to accompany every attempt to cultivate the human mind, with a simultaneous endeavour to diffuse also the precepts and principles of that unerring word, which alone can direct and sanctify human knowledge, or lead its possessor to the only true wisdom.

It was stated in the prospectus that the projected paper would supply accounts of missionary operations and successes, advocate temperance, moral reform, equality of religious privileges, the rights of all classes of the people; and that while it would be conducted on strictly religious principles, space would be devoted to furnishing the readers with the current news and politics of the day. It gave a special pledge that the education of all classes of society should be advocated, and in doing this, common schools, so much

neglected, as well as the higher education, should have the hearty support of "The Christian Messenger." The hope was expressed that the paper would commence with 700 subscribers at least, 450 having already been obtained. The price was to be the same as that named in the first prospectus. John Ferguson and J. W. Nutting were appointed editors, and J. W. Barss agent in Halifax. The first number was issued at the beginning of 1837.

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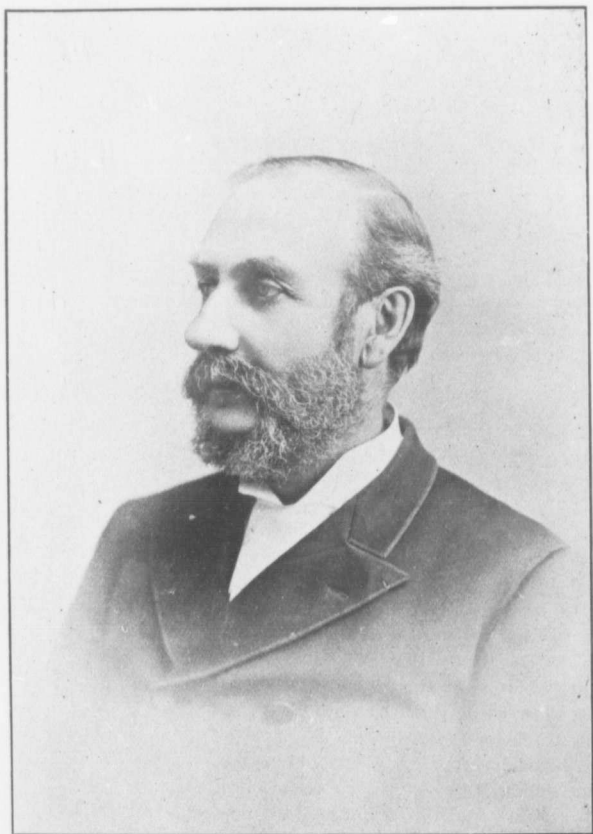
HON. A. F. RANDOLPH.





EDWARD MANNING SAUNDERS.





THEODORE H. RAND, D.C.L.

... I I C Y I f a c a l l s w t o w e c f i n d



## CHAPTER XXIII

### THE OPENING OF DALHOUSIE COLLEGE AT HALIFAX AND THE REJECTION OF DR. CRAWLEY

It has already been stated that Mr. Chapin resigned his principalship of Horton Academy at the end of his first year, and that Mr. John Pryor, then a student at Newton Theological Seminary, was induced to leave his course of study unfinished and take Mr. Chapin's place.

Rev. E. A. Crawley succeeded Mr. Green as pastor of the Granville Street church. He soon became known as a minister of marked power and eloquence. Many of the intellectual people of the city, belonging to other denominations, attended his services, especially on Sunday evenings. In Halifax the Academy had devoted friends in John Ferguson, J. W. Johnstone, J. W. Nutting, E. A. Crawley and others. Its progress was most encouraging. A great effort was made to erect and furnish buildings suitable for the accommodation of the school. The first one cost about \$4,000. It contained a public hall, class rooms and dormitories. Subsequently a boarding house was built in which rooms were provided for the principal and his assistants. The Legislature continued its grant of \$1,200 a year until 1835, when the vote of the House of Assembly was rejected by the Legislative Council. This came at a time when there was a large debt for buildings and current expenses. The committee having the school in charge were "appalled" at this withdrawal of the provincial grant; but still they recovered their courage and went forward carrying a debt of about \$8,000. Appeals for help were made to the constituency at home and to the friends in Great Britain and the United States. The reports of the Horton church that the teachers and pupils of the Academy were devoutly

pious and in full sympathy with the revivals, of which there had been four between the time of founding the Academy and the year 1835, dissipated the fears held by many in the country, that the literary pursuits at the Academy would blast and destroy the devotional piety of both the teachers and students. Their activity in revivals and the warmth of their devotion among the churches not only removed these fears, but drew out the sympathies of the people toward the institution. This increased the benevolence of the churches. The ministers, too, who had studied for a short time within its walls, exerted their influence in its favor. They had special opportunities of doing this among their friends, in their churches and at the meetings of the Associations.

A new difficulty arose. It was seen that at the completion of the course in the Academy, some of the students wished to pursue their studies further; but there was no college in the Province to which, if they were not members of the Episcopal church, they could go and maintain self-respect. The only course open to them was to go to the United States. But the openings for advancement were so much greater there than in the Maritime Provinces, it was feared that but few of them would return. This would leave nearly all the places of emolument and responsibility to be occupied by the Episcopalians, who had their colleges at Fredericton and Windsor. If the young men did not go to the United States to complete their preparation for life, they would have to take inferior positions at home. This led to the consideration of the necessity of founding a college in connection with Horton Academy. Frequent references were made to the matter in the reports of the Education Society organized in 1828; but the great expense of founding a college seemed to make the undertaking impossible. The Academy was heavily in debt; and the interest awakened in foreign missions was about to be a further tax on the resources of the churches.

The demand for the solution of this educational problem became more and more urgent with the passing years; and rested heavily upon those men who, having withdrawn from the Episcopal church, had become the leaders of the Baptists in the founding of Horton Academy. Indeed the prospectus for the Academy which they pre-

sented to the Association in 1828 foreshadowed a college as the ultimate aim of its founders.

Another element was introduced into the subject of collegiate education. During the war of 1812 the English, while holding Castine in the State of Maine, collected the duties on the goods received at that port. Some years afterwards the amount collected was put into the hands of the Earl of Dalhousie, then Lieutenant-Governor of Nova Scotia, to spend as he might think best for the benefit of the Province. After applying a part of it for the purchase of a library for the soldiers in the Halifax garrison, and to the Academy at Windsor, he decided to use the balance in founding a college free to all denominations of Christians. In addressing the Legislative Council on the subject the Earl used these words :

I formerly thought the funds might be applied to the removal of King's College to a situation here more within our reach ; but I am better informed now ; and I find that if that college were in Halifax, it is open to those only who live within its walls and observe strict college rules and terms. It has occurred to me that the procuring of a college on the same plan and principle of that of Edinburgh, is an object more likely than any other I can think of to prove immediately beneficial to this country. These classes are open to all sects of religion, and to strangers passing a few weeks in the town, etc., etc.

The plan of having a college free to all in the city of Halifax, was carried into execution by the liberal-minded Earl. The corner stone was laid in 1821 on the north end of the Grand Parade. The Province lent the governors \$20,000, without interest, to aid in erecting the fine stone structure, which was completed in 1823. But from that time until 1838, it remained unoccupied ; no classes were formed within its walls, except some private classes in the higher branches, taught for a time by the Rev. E. A. Crawley. Pictou Academy had through political entanglements become so weak, that its very life was threatened. This state of that institution led to a scheme for opening Dalhousie College, which it was proposed to conduct in accordance with the principles laid down by Earl Dalhousie.

After the subject had been well discussed both in the Legislature and among the people, it was announced that Dr. McCulloch, who stood high in the esteem of the Baptists, would be appointed Presi-

dent, and the Rev. E. A. Crawley, Professor of Classics. For these positions they were the equals, and perhaps, the superiors of any other two men in the country.

About this time Dr. Crawley wrote a series of articles for the public press, in which he outlined and advocated a plan for the public education of the Province. In this discussion he said :

I freely admit that in one place a college has been established and funds have been lavished upon it ; but its wise founders took pains to incorporate in it the seeds of its own decay in the form of ungracious sectarianism ; and such has been the ill-fated college at Windsor. It has been the college of a party and that is a small one. It was never a college for Nova Scotia. Some few forced concessions have been made of late years to other denominations ; but they came too late. It has withered under a reasonable hostility, that was never openly and generally sought to be propitiated.

In another place a state college building of freestone with its halls and its porticoes has been erected, and for years it has borne the dignified name of college ; and it safely guards its funds in the coffers of some London banker, but no voice of collegiate instruction has yet after fifteen years sounded within its walls. Such is Dalhousie College.

Academies have risen and sunk. One year they are worthy of legislative support. The treasury of the Province is cheerfully opened. They bud and blossom. Their fruit begins to ripen. The next year a bleak frosty north wind blights the hope of a harvest. The country cannot afford it. The public treasury is exhausted. There are no funds to spend on academies. This has recently been the case with the Horton Academy.

In 1829 the Legislature granted Horton Academy \$2,000, and \$1,200 a year till 1835, when the Council rejected the grant. The materials which from time to time have served as arguments to depress the advance of systematic education are a perfect Proteus. To Pictou Academy money ought not to be granted by the Legislature, because it is sectarian. For that very reason the grant must be retained for Windsor Academy. So abundant is the provincial treasury that it can afford to give \$20,000 at a time to be idle without interest. Horton Academy, struggling under a heavy debt for buildings, is thrown on the hands of the trustees because the treasury is exhausted. Higher academies at one time are frowned on because primary schools are more important. But primary schools languish in miserable efficiency, because they would cost too much ; and in this free country the people must not be taxed even for the cultivation of their minds. The first thing which appears obviously necessary is the formation of a just and practicable system. Let it be understood that there shall be but one college or university, established in such part of the Province as shall afford the greatest facilities to all the requirements of such an institution, as lodging, instruction, health and morals. In its constitution let there be no other test of admission than a sufficient measure of academic preparation, and an undertaking

to submit to the necessary collegiate discipline. To this university of Nova Scotia I would assign, of course, a proportional share of such pecuniary assistance as the provincial treasury can reasonably furnish. It is a part of my plan that there be a few higher academies as nurseries of the college, which also shall receive such portions of legislative aid, as will render them really efficient. There could be no reasonable objection to the present system of academies, encouraged by religious denominations, so long as they are open to all, and exert no undue influence over the minds of scholars; and perhaps this tutelage by existing religious communities is necessary in order to obtain that support by private contributions, which all will need in order to be efficient. If the people will not voluntarily subscribe for the support of private schools, assessments for that purpose, I verily believe to be the only alternative.

A strong appeal, in the following language, was made by Dr. Crawley to men of culture of all classes and denominations to unite in a supreme effort to carry this plan into execution:

How is the discordant, heterogeneous mass of opinions, prejudices, factions and interests that stand connected with the subject, ever to be brought into any harmony of action? There ought to be a combination of literary men in the Province to advance an object so truly desirable. I take it for granted that all men of learning, all possessed of true nobility of intellect are in the habit of recognizing in the Republic of Letters a commanding interest which rises in their view superior to all the petty causes of party. With them there should be no short-sighted, grovelling hesitation; but with uplifted hand and united voice they will be found voting for the universal interests of science, notwithstanding the earnest pleadings of zealous partizans.

Dr. Crawley at this time was pastor of the Granville Street church. To supplement his small salary, and to gratify his love for instructing and otherwise helping young men, he was teaching classes in advanced subjects in Dalhousie College building. In view of the heavy responsibilities of the denomination in sustaining their Academy and their missions, he assumed that it was impossible for them, at least for many years then to come, to undertake the heavier work of founding and supporting a college. He therefore formulated this plan for a reconstructed system of public education.

At the suggestion of the governors of Dalhousie Dr. Crawley applied for a professorship in that college. Each of the governors promised him the chair of classics. In discussing in the Legislature the subject of opening the College, his name was mentioned as one of the professors about to be appointed. The public fully expected his appointment; but when the names of the professors were gazetted,

to the utter astonishment of all who were not in the secret of the crafty scheme, the staff consisted of the Rev. Thomas McCulloch, D. D., Principal, the Rev. Alexander Romans, professor of classics, and the Rev. James McIntosh, professor of mathematics and natural philosophy—three Presbyterians—two of the established church of Scotland, and the other a member of the free church.

It would not be an easy matter at this day fully to appreciate the cruel keenness of this act of deception. To a man of Dr. Crawley's high sense of honor and sterling integrity, it was a wicked breach of faith and a public insult. These feelings were shared by all his friends, especially by those who, with him, having seceded from St. Paul's, had united in founding the Granville Street church.

In this act of folly and injustice, the perpetrators did not take into account the character and resources of the men whom they undertook to suppress. Among those who took in the full measure of this sudden exhibition of bigotry in the department of the higher education, was the Hon. J. W. Johnstone, Solicitor-General and a member of the Legislative Council. Had the rebuff been to himself, it would not have stung his spirit more keenly. Among the many distinguished men in Nova Scotia at the time, and there were some great men, none could be found superior to J. W. Johnstone and E. A. Crawley. Compared with their contemporaries in any respect, they stand the test. Were others eloquent, so were they. Had others indomitable wills, tireless perseverance; so had they. In fortitude and courage none exceeded them. They were great, and belonged to the highest class of Christian gentlemen. They were too noble, they understood too well the principles of Christianity, to indulge in any plan of retaliation. Get the facts, was the advice of Mr. Johnstone. The reasons for the rejection of Dr. Crawley were obtained. He went personally to each one of the governors. Sir Colin Campbell, as Lieutenant-Governor, was a member of the Dalhousie Board. He regretted the act. Each in turn acknowledged Dr. Crawley's superior ability and qualifications. The weak excuse was put forward that Lord Dalhousie intended the College for the Kirk of Scotland, at that time only a small part even of the Presbyterian population of the Province. But the very opposite was the

expressed purpose of the Earl. The College was intended for all creeds, all classes, without any distinction. But when hard pressed to give the reasons for this breach of faith, it was finally admitted that the sole reason was that E. A. Crawley was a Baptist.

The Rev. Edward Manning was now heavily weighted with years, and was, therefore, disqualified for taking much responsibility in settling this new trouble—in solving the college problem. But among the men in the ministry there were two young pastors who, in view of their talents and influence, were specially qualified to coöperate with Dr. Crawley and his friends in meeting this emergency, and in saving the Province from the further evils of sectarian bigotry in the work of collegiate education. They were I. E. Bill, pastor of the Nictaux church, and Charles Tupper, pastor of the church at Amherst. Mr. Bill was the popular preacher of that time, and a great favorite with the people. His location in the midst of a thickly settled part of the country, where most of the people were Baptists, afforded him a good opportunity to take an important part in the pending campaign. The Rev. Charles Tupper was the best trained intellectually among the young ministers of that day. He had acted as principal of the Fredericton Academy. His scholarship and ready pen, together with his well-known ability and fidelity to principle, qualified him to take a distinguished part in settling the matter of public education in the crisis then reached. His position at Amherst made it favorable for him to influence and lead the Baptists in the eastern part of Nova Scotia.

After fully discussing the subject with his friends in Halifax, and acting on their advice, Dr. Crawley went to Horton and consulted Dr. Pryor. They then went as far as Nictaux, to confer with Mr. Bill and others in that part of the country. One hundred miles by carriage was as nothing in such a cause at that day. Of that meeting Dr. Bill says :

We spent a portion of the night in talking and praying over the matter ; and as the morning light dawned upon us, we resolved in the strength of Israel's God to go forward.

Immediately after this, Dr. Crawley again discussed in the press the burning question of the higher education. The following are some of his expressions :

Dalhousie College being at length opened with three Presbyterian professors,

two of whom are members of the Kirk of Scotland, without any official notification of the principle on which the appointments have been made, I feel it to be incumbent on me as a candidate for the classical chair rejected, as I am authorized to say, solely on the ground of religious disqualifications, to make as publicly known as possible what this principle is. If dissenters are to be excluded from Dalhousie College, on the ground of their sentiments, the country which has established this institution, as founded on a broad and liberal basis, ought not to be ignorant of the fact of its present exclusiveness. I propose publishing this information in a series of letters. As I was originally requested by one of the trustees, for it was not done at my instance, to allow my name to be united with that of Dr. McCulloch in a plan for opening Dalhousie College, I had been assured by all the trustees that no bar existed to my admission to a professor's chair; and have received express promises of support which seemed to ensure success; and as not a word had ever been heard of religious disqualifications, not even in the public notice of the trustees of August last, only requiring candidates to send in their names; it will readily be perceived that it would become an object of some solicitude to ascertain whether religious sentiment, or incompetency, was to be the ground of my rejection.

I, accordingly, called at the earliest opportunity on the three acting trustees; and from all of them received the strongest assurance that incompetency was not the occasion of my ill success; that, on the contrary, I should certainly have received the appointment had I been a member of the Kirk of Scotland; but that the majority of the board, consisting of His Excellency the Governor and Mr. Wallace the Treasurer, felt themselves bound to connect the College exclusively with the Kirk of Scotland, because they think that Lord Dalhousie did so. And here I ought distinctly to say that by the other member of the Board, the Honorable Speaker of the House of Assembly, this principle is strongly repudiated and opposed. I am also authorized by the information given in these interviews to say that the appointment of Dr. McCulloch, being a seceder, is to be regarded as against the principle, a sort of political necessity; but that nevertheless this exclusive principle, which the trustees feel themselves bound by Lord Dalhousie's supposed intention to adopt, is entirely contrary to the more enlightened judgment of His Excellency the Lieutenant-Governor, who would prefer the College to be on a liberal footing; that, therefore, the appointments are only made for the present, as I perceive they are gazetted; and that if the Legislature shall choose to enlarge the foundation of the College, it will be met by His Excellency's hearty concurrence, and the whole affair, I understand, will be remodelled.

Did the trustees invite dissenters to become candidates in order that they might suffer the indignity of rejection? My name as a dissenter being originally associated with Dr. McCulloch's was publicly referred to as such in the Legislature. I need not tell the Baptists of Nova Scotia that they are an outlawed people as regards Dalhousie College.

It is true that in education all have a common interest; and its noble object ought to educate men above all paltry motives. It is because I am now con-



vinced that these nobler sentiments are not of sufficient force to preserve us from similar mistakes hereafter, and that such mistakes are ruinous, that I feel myself compelled to abandon the idea of one college, uniting all parties, as chimerical; and turn to the consideration of the wants and capabilities of our own people, in the conviction that if we ever reap the advantage of a well based and enlightened system of education, we must realize it amongst ourselves. The more comprehensive plan is wiser, but the passions and prejudices of conflicting parties prove it to be impracticable.

The above remarks will serve to explain more fully why I have heretofore sought connection with Dalhousie College, a course which to some of you brethren has seemed, I believe, inadvisable.

The older ministers feared, and their experiences justified them in it, that in a union college, Baptists would not get fair play. Their apprehensions were soon realized. They, shaking their wise heads, had silently acquiesced in Dr. Crawley's plan, but when he was rejected they were not disappointed. They were therefore prepared to enter at once into a plan to have a college for the Baptists. In his series of letters Dr. Crawley continues:

When we remember that in 1828 the first move was made in the Baptist denomination towards attempting an academy at Horton; that in 1829 it actually commenced under Mr. Chapin, a stranger to the country and people, in a small and inferior building, without any boarding house or master's apartments; and that now, in less than ten years from its actual commencement, we have a handsome Academy edifice, a commodious boarding house, including a comfortable house for the principal, together with separate appointments for a steward; while at a seminary admitted to be second to none of its class in the Province, there are found pursuing their useful studies fifty scholars, including a number designated for the ministry, and still more looking forward to an advance in the character of their course of learning; and when to these things we add that our debt is nearly paid off, and that an amount stands on our subscription lists, nearly if not wholly adequate to its entire liquidation; and that in the minds of our own people, an almost total revolution has taken place in its favor, as regards its wholesome influence in the scale of religious improvements—when, I say, these and many other considerations of a similarly encouraging aspect are borne in mind, most persons feel that an attempt to commence at Horton a systematic course of instruction wholly in advance of that hitherto pursued, has far less the air of extravagant speculation on the part of such an institution as is now suggested.

The measure here presented is in effect that to which the Baptists of Nova Scotia have avowedly been looking from the earliest commencement of Horton Academy, as the final consummation at which they aimed. From year to year the reports of the education society mark them as earnestly bent on this end. The prospectus first published in 1828 proposes, 'An institution which should

comprise the course of education at an academy and college.' In 1836, the present building being then complete, the committee 'urged the society to yet further advance.' And, reminding them that there continue to be no collegiate institutions in these Provinces, capable of conferring academical honors, in which churchmen and dissenters meet on entirely equal ground, they press on the Baptist denomination the necessity of establishing a seminary, 'which shall become so fully possessed of the highest literary merit as to deserve every immunity which the law can grant to chartered institutions.' In the same report they advise the appointment of 'two different teachers in the more advanced classes.'

Again the committee, reviewing the condition in which the education of the country continues as destitute of any liberal college, enquires, 'Ought Horton Academy to be made such?' To this proposition the committee was from time to time urged by the fact that the education of the country lay prostrate for want of an efficient college, placed on a true, liberal footing. When there arose a probability that Dalhousie College would fulfil, in this respect, the wants and wishes of the people of Nova Scotia, not a few still hesitated on the subject of union on that measure from a dread of disappointment, which seems now to have been prophetic. Others, and those persons of influence in our community, were disposed to unite for the establishment of one college, as the more efficient measure. The election of a Baptist professor to a chair in Dalhousie College, it was thought, would have given a pledge of the liberality and honorable intentions of its governors, and in time cement our population with that seminary as the College of Nova Scotia; while Horton might have continued as a higher Academy and theological school; but now that those expectations are blasted, in a manner, too, that casts peculiar indignity on the Baptist denomination, all the considerations which previously led the society to aim at the establishment of Horton on the footing of a college, seem to receive augmented strength. There still is no liberal college in Nova Scotia.

Another circumstance to be noticed in this connexion, is the bearing which the missionary enterprise is likely to have ere long upon a college in this country, especially if conducted on religious principles. At present our young men who seek the seminary are excited by the view of labor which their own country presents; and this indeed is large and increasing; and in this respect alone the importance of a college is to us great, as affording them efficient means for their education; but true Christian charity is confined to no limits; the Christian in this respect is a citizen of the world; and soon doubtless our youth of piety and promise will hear the cry of heathen for spiritual aid, and at the same time the College will thrive by their presence within its walls. It is in connection with this glorious object, and the general importance of a college to the improvement of the Christian ministry, that the strongest argument stands out in favor of such an institution being placed under the governorship of a community. It appears only by this means that a college can become a direct instrument of moral and religious education. On any other system too much jealousy will be cherished, or suspected, to permit those unreserved and united endeavors for the spiritual benefit of the students, which are likely to be affected.

Our brethren in New Brunswick have an important interest in this measure. A college connected with our academies would immediately extend its healthy influence downwards as well as upwards, so as to refresh and invigorate the whole. The schools and academies will thus be benefited by the establishment of a college.

You have reason and justice on your side ; they must at length be heard. And in the meantime, your youth educated at Horton and passing the needful examinations, will hardly, if at all, suffer in the estimation of the public when they are known to be in nowise inferior to the graduates of Dalhousie and Windsor. Make the attempt, and you will deserve well of your country, and confer a lasting benefit, I trust, on the interests of literature, science, virtue and religion.

I am not endeavoring to imbue you with a spirit of feverish excitement. But permit me to strongly urge you to consider. Weigh thoroughly the thoughts presented in these letters with the utmost prudence and caution ; view the whole ground again and again and again ; attempt nothing rashly ; and regard what I have written simply as the language of an individual who, in his judgment, beholds you brought to an important crisis in your affairs. If you deem it so, you will act ; you will of course permit no burst of excited feeling, and especially no sentiments of partiality towards an individual, to whom nothing you could do in the matter would be any personal favor, to hurry you into measures you might eventually consider yourselves not warranted to attempt.

Referring to the matter in the House of Assembly, a few years after it occurred, the Hon. Joseph Howe said :

Besides Windsor College there was Dalhousie, and the parties which gave the latter the aspect which it had acquired, who dismissed Mr. Crawley from the chair to which he had a claim, and who drove him into the country to arouse this feeling, had much to answer for. He would not tire abusing the party on that subject. They had placed the Legislature in a predicament which should never have been experienced ; and had multiplied the difficulty in the way of a good system five hundred fold.

In these statements Mr. Howe expressed the feelings then generally prevailing. The rejection of Dr. Crawley from the chair offered him was a virtual dismissal. As such it was felt and treated. The struggle then entered upon did not cease until after thirty years had passed away. At length Dalhousie College opened a law school, which was considered as an offset to the public money put into its foundation ; and, chiefly through the exertions of the Baptists, the grants from the treasury of the Province were finally withdrawn from all the colleges, and the Presbyterians were permitted to carry on their work in Dalhousie without opposition.

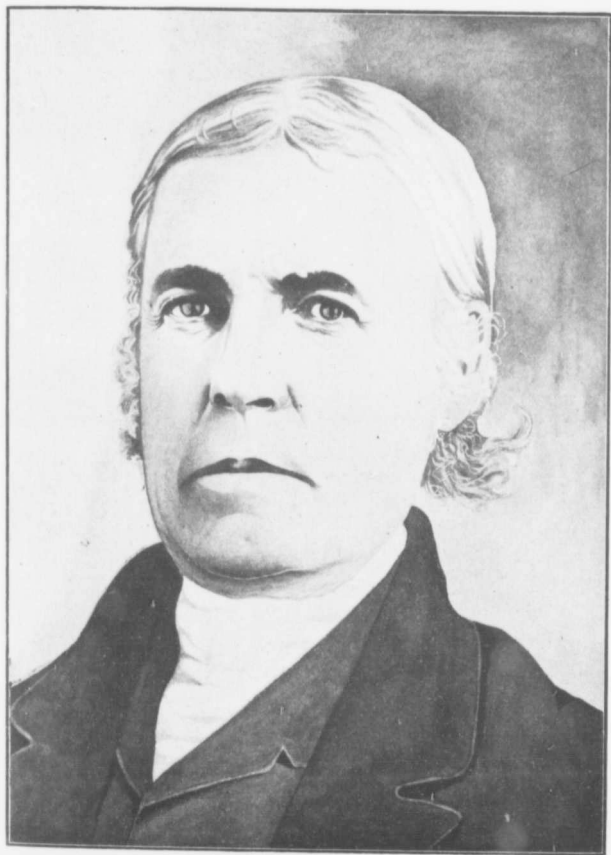
## CHAPTER XXIV

### ACADIA COLLEGE ESTABLISHED AND COMMON SCHOOLS ADVOCATED

SHORTLY after Dr. Crawley's rejection by Dalhousie, a meeting of the Education Society was held at Horton. It met on the 15th of November, 1838. At this meeting it was unanimously resolved to establish a college at once. The Rev. John Pryor was appointed professor of classics and natural philosophy; and the Rev. E. A. Crawley, professor of moral philosophy, rhetoric and mathematics.

The Presbyterians, by political combinations, succeeded in defeating the purpose to appoint Dr. Crawley to a professorship in Dalhousie College. While for this disgraceful and unjust act the Kirk of Scotland was especially responsible, yet the seceders, with whom the Baptists had coöperated in their prolonged efforts to get justice for Pictou Academy, either concurred in what was done, or took no active measures to defeat it. In founding Acadia College, the Baptists had a good opportunity to retaliate, and they did not fail to improve it. Dr. Pryor, having resigned his principalship of the Academy, to take a professorship in the College, Mr. Edward Blanchard, of Truro, N. S., a decided Presbyterian, was chosen to take his place. This was a noble offset to the narrow, ungrateful treatment of Dr. Crawley. They employed the most effective weapons with which to fight supercilious bigotry. For narrowness they returned generous treatment, and large-hearted Christian dealing for cunning and sectarianism.

Queen's College was the name adopted for the institution to be established at Horton. The Academy buildings were utilized for college work. An appeal, published on the 30th of the same month in which it was decided to have a college, was made to the denomination for funds to meet the increased expense. Three weeks after

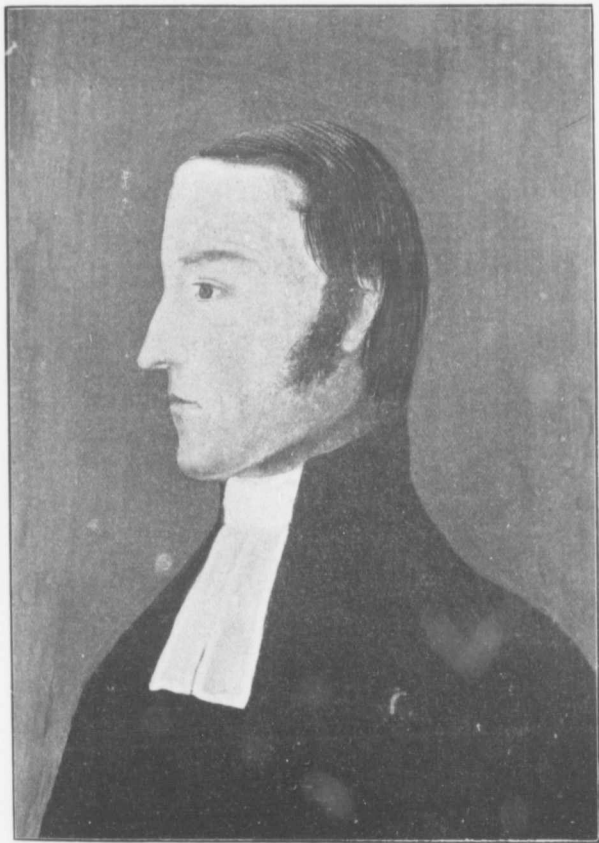


REV. JACOB B. NORTON.

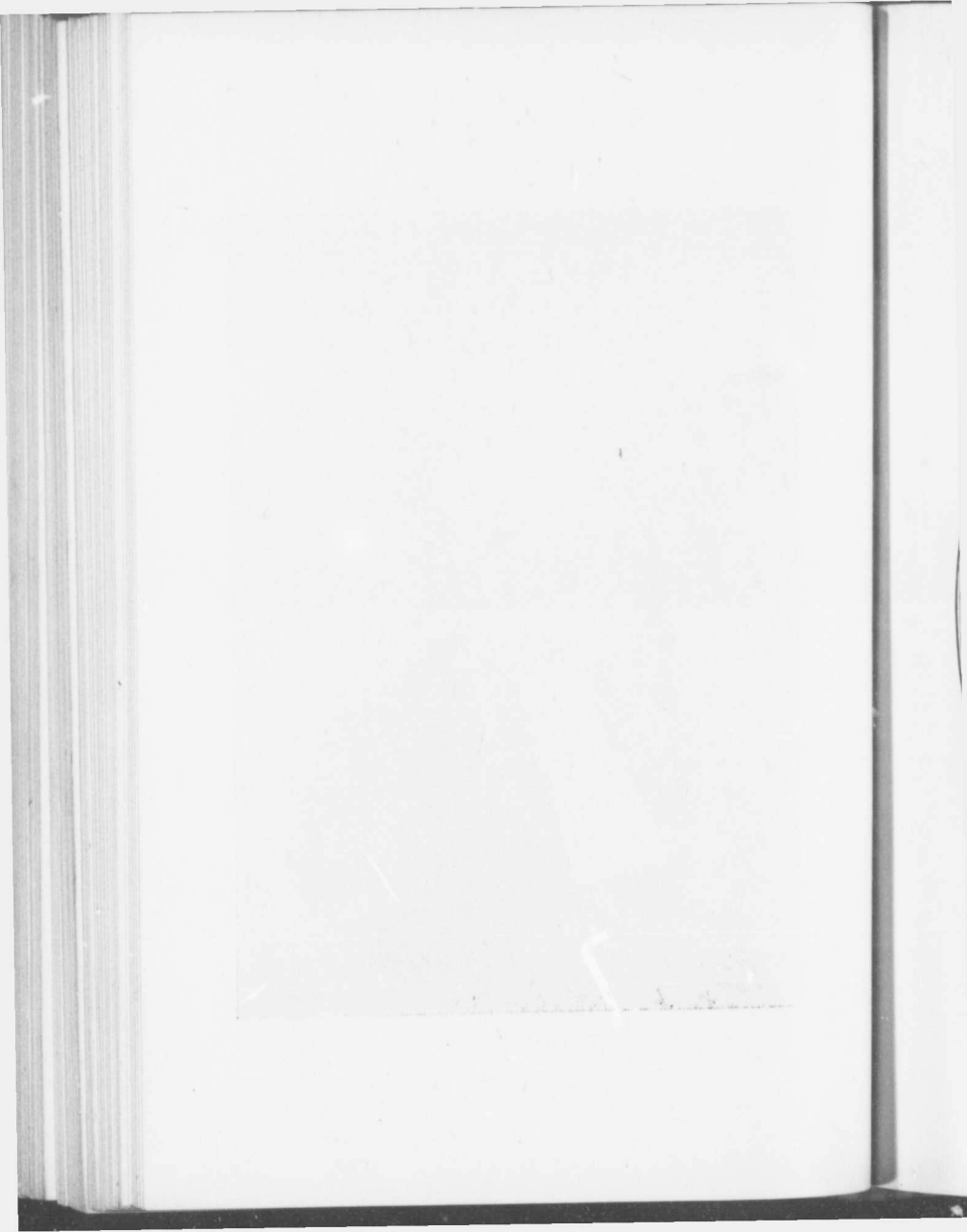
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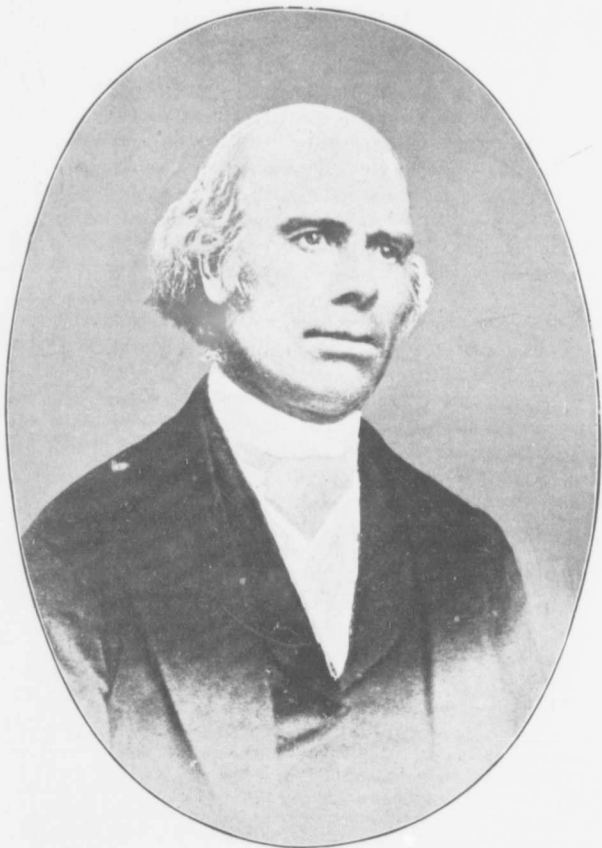




REV. ASA MCGRAY.







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this meeting was held, the necessary arrangements had been made and notice given, that classes would begin on the 20th of the following January. On the 21st of that month twenty students, and a large and enthusiastic audience, assembled in the Academy hall to listen to the first inaugural address delivered at Queen's, now Acadia College. Both professors spoke at this meeting, and the College forthwith commenced work. In the two institutions there were over seventy students. About the time Dalhousie started on its career another college, as if by magic, sprung into existence, having more students in its classes than either Dalhousie or King's. On the 2nd of the following October, Isaac Chipman, M. A., a graduate of Horton Academy and of Waterville College, in the State of Maine, was made associate professor of Natural Philosophy and Mathematics.

At the end of 1839 the total debt for the current expenses of the College and Academy, which included money spent for buildings, was \$6,600. The "Christian Messenger" was in debt to the extent of \$2,400. King's College, a few miles away, was receiving its large grants from the Provincial and Imperial governments and the S. P. G. Dalhousie went on with her classes in an expensive building, erected by public funds, and the professors were supported from the same source. Nothing short of Spartan courage and Abrahamic faith could have carried the Baptists forward in the face of such apparently insurmountable obstacles. But they were equal to the emergency and went on heroically. This undertaking of the Education Society received the hearty approval of the Association at its session in 1839. It also coöperated with the Society in petitioning the Legislature to make Queen's College a chartered institution. Editorially the "Christian Messenger" said :

Let us not forfeit the character which the Baptists of Nova Scotia have so deservedly obtained, as being the first to lead the way in establishing and sustaining with vigor and success a system of education upon a broad and liberal foundation. It is the most idle of all vain imaginings, to suppose that the numerous, increasing and active body of people, composing the Baptist denomination in these Provinces, will not assert and support their right to undertake a large share in conducting matters of education; and every unfair attempt to wrest such power out of their hands, will only tend to rouse their energies and spur them on with more vigor to the attainment of their praiseworthy object.

But the application for a charter was defeated in the House of Assembly by a majority of one. In the following year, 1839, petitions from the Education Society, the Association, Baptist ministers and laymen, were sent to the Legislature renewing the appeal. This claim for collegiate privileges was made on the grounds of common justice and the merits of the College. The Association at which the resolve was taken to renew the application for a charter, was held at Wilmot. Large numbers attended it, and great unanimity prevailed. Men of extraordinary ability were there to take part in the discussion.

What was the real estimate, it may be asked, in which these men of culture and aristocratic antecedents were held by the rank and file of the Baptists and Baptist ministers of that day? Between these converts and the great body of the people with whom they had united, there was a broad intellectual and social gulf. In the nature of the case, Baptists of that day could not go over to them. To do that would have taken more than the life of one generation. What sympathy, therefore, was there between these men and their new associates? A reply to this question, and a most satisfactory reply it is, judged not alone by the language used, but by the circumstances in which it was uttered, is found in the words used by the Hon. J. W. Johnstone in the Legislative Council, where his auditors were men with whom he had been always socially connected; but men who had been taught to despise the Baptists as an ignorant and fanatical sect. The matter of granting Queen's College a charter, in response to the second appeal made by the denomination, was under discussion. In the Council the Hon. L. M. Wilkins was the leader of those who actively opposed the granting of the charter. The debate between him and Mr. Johnstone, then Solicitor-General, was prolonged and somewhat heated. Mr. Wilkins, in the course of the discussions, indulged in some remarks disparaging to the Baptists. This called out the following expressions from Mr. Johnstone, whose rare ability to discern character and to appreciate moral, intellectual and religious worth was well known. He said:

It has been my lot to pass through that which the honorable and learned gentleman knows not of, those deep exercises of mind, those strong and conflicting feelings which he alone who has experienced them can know, and which he

must experience who, breaking through early opinions and prejudices, and severing tenderest ties, is constrained from a sense of duty to adopt religious principles at variance with sentiments that have grown with his growth, and opposed to the feelings and prepossessions of dearest friends. I have learned from my own knowledge to respect ministers of religion, although ungraced with secular learning; and I can say from personal experience of those belonging to the particular denomination to which the honorable and learned gentleman has referred, that among them are men of the highest praise. Some of these yet remain useful laborers in the field in which they have long toiled; others have entered on their reward; and while I live I shall entertain for them feelings of the deepest respect and warmest affection. With some of them especially I associated much in my earlier days—uneducated they may have been, but men of strong minds and fervent piety they were, whose society was calculated to impart both pleasure and instruction; and the recollection of the hours of social intercourse I have spent with them, will cling to me while life shall last.

The report of the Association held in Wilmot in 1839 goes on to say:

A deep and universal feeling of interest in the success and operation of the College seemed to pervade the whole society, as well as the crowded assembly of persons attending the Association, composed of thousands of independent, intelligent and respectable inhabitants from every part of the Province.

A writer in the "Christian Messenger," believed to be the Rev. E. A. Crawley, further said:

It may be expected by the friends of education among the Baptists, that every means will be resorted to by those who are unfriendly to our institution, to prevent, if possible, the attainment of the object we have in view—that of placing within the reach of the middle classes of the people the means of obtaining a thorough education. Men who have long been in possession of power are generally reluctant to part with it; and this observation applies with great force to the men who have, till of late, had the control of education in this Province.

A good expression of public feeling toward the Academy and College is found in a letter addressed to the Baptists by the enthusiastic young minister of the Nictaux church—the Rev. I. E. Bill:

I trust—says this agent in starting out in April, 1839, to collect money for the College—that no man bearing the name, Baptist, will withhold his mite from an object of such importance to the interests of education and religion. The individual who would do so, must be considered as little worthy of the name he bears, and to be consistent with himself should cease to pray, 'Thy Kingdom come.' I have one plain question to ask the denomination. It is this—Will you suffer the subtle, combined and powerful opposition against your best interests to triumph over you and prostrate your promising and beloved institutions in the dust, or will you come forward like men and like Christians, and with your money, your influence and your prayers, raise these institutions above the fear of hostility from any and all their opponents? I almost imagine I can hear you reply, 'We will do our duty.' If so, we have nothing to fear.

Another voice from the ranks came from a writer subscribing himself 'An old Baptist.' He says:

For my own part, when I look at Queen's College, about to commence under the direction of gentlemen of so highly respectable qualifications as professors, with from fifteen to twenty students, a greater number I believe than is found either at King's or Dalhousie, largely endowed as are those institutions, and including as they do in their constituency nearly all the rank and wealth of the country—when I look at our Seminary, occupying so respectable a standing in the community in its very infancy, I must acknowledge that I feel proud of the denomination to which I belong.

In replying to the failure of the first effort to get a charter, the "Christian Messenger" said:

Let not the friends of Queen's College feel the least discouraged from what has occurred. Those who have had the best opportunity of judging of what has been the powerful opposition to the bill, the ingenious manoeuvres to counteract it, and even the unjust and injurious aspersions that have by some been cast upon it, have been surprised to find so large a portion of the community take at once so liberal and enlightened a view of the claims of the College, as well as to observe the strong and general public feeling in its favor.

Rev. E. A. Crawley, in the public press, after summing up the arguments he had adduced for granting the charter, said:

What, we now ask, do our legislators propose to themselves by their continued opposition to the claims of Queen's College? Would they crush the efforts of the people long struggling for their own means of education, when none else cared for it? Would they extinguish the College they have reared? Is it to be expected that so large a portion of the people will be so easily turned from their purpose? But supposing it possible, is it wise to do this? Is a population of 200,000 to say to one-fifth of the people, we regard not your efforts nor your success? We give the benefits you seek to another fifth of the population who have laid no foundation of merit, and deny them to you. Is it judicious for professed reformers, the advocates of liberal principles, to do this? Thus acting, do they support the just rights of the people? Do they concentrate the strength and the efforts of those who would stand by them in any just aim at undue ascendancy in others? Do they obtain any real advantage to Dalhousie College? their conduct of a tendency to unite the friends of science or to promote its interests—to produce harmony or to give general satisfaction? Which of these questions can be answered in the affirmative?

A strange and unnatural conflict between the friends of liberal views has arisen. Behold the recent advocates, on behalf of Pictou, for the privilege we claim, renouncing suddenly their old arguments. Behold those who for years were invariably sustained by the Baptist population repaying their services by an open desertion to the ranks of their old opponents.

In good humor, without acrimony or recrimination, but with a determination of purpose which will rest in nothing short of success, the Baptists of Nova Scotia are called upon to act and to advance.

In reply to Mr. Wilkins in the Council, Mr. Johnstone said :

Does the Honorable Mr. Wilkins think that if he could gain the influence of this Council against this bill, that this would prevent the institution from going on? No, sir! the people who ask this bill would go on with their labors in the cause of education, but would never cease to exclaim against the injustice with which they had been treated.

Let the honorable gentleman go to the fruitful fields of Cornwallis and the fertile plains of Nictaux, travel through the whole extent of populous Kings and Annapolis, and let him gravely propound to the people there the proposition he has here affirmed; let him tell them that King's College is suited to their circumstances, and shall alone supply the wants of Nova Scotia. They would with difficulty believe him to be in sober seriousness. If they did, they would turn from him with indignant scorn. . . King's College is utterly unsuited to their sentiments and feelings. Dalhousie College in Halifax is not congenial to many, and beyond the means of others. Let me ask, then, where is there an efficient institution for the dissenting portion of the population? Compare King's College with the one established at Horton. A student from the country enters the latter and finds a general tone pervading it which accords with his habits and feelings. Religious distinctions are not marked. No student has to go, 'cap in hand,' to the professors to ask if he may go to this meeting or whether he will be allowed to attend that.

We want for Nova Scotia the means for improving the intellect which God has given to our children, and we will never cease asking till we obtain it. We ask not for a college to engender strife and religious animosity; but to spread education, the want of which is felt in every relation of life.

Why is it that I cannot say I will send my children to Horton, leaving the honorable gentleman to send his to Windsor? Put churchmen and dissenters on the same footing, the only opposition between them being that of generous rivalry.

Mr. Johnstone, during the debate in the Council, when referring to the efforts first made by the Baptists to found this Academy, said :

We were not blind to the fact that a new era was breaking upon our country, that literature was extending, science advancing, and that this little Province, where a man, by continued toil, could once scarcely secure sustenance for his family, was becoming a field of some importance in the intercourse of the world. We saw that the character of the country was changing, and we felt that our ministers ought not to be behind the general progress of intelligence in society. To obtain a cultivated ministry, education must be diffused generally throughout the dominion.

The Bill passed in the Assembly, twenty-seven for and fifteen against it. In the Council eight voted for it and three against it. Mr. Johnstone was victorious. For two years this subject had been before the public. In the press, secular and religious, at public meetings and associations it was thoroughly discussed and the end was grand victory.

The Baptist leaders at that day did not confine their efforts to academic and collegiate education. In a series of letters in the press, in private and at public meetings, Dr. Crawley discussed the subject of public education, giving special attention to common schools, and urged the government to devise a free system and put it in operation. Nor did he deal in generalities; he outlined a comprehensive plan, embracing the whole subject, from the primary school up to the university. In his scheme he advocated assessment for common schools as the only principle which would secure general and effectual education for the country.

Led by Dr. Crawley, the Association at Liverpool, in 1840, just after the charter for the College had been obtained, voted to memorialize the House of Assembly and the Legislative Council, praying them to adopt some measure for the promotion of common schools. To no man is Nova Scotia more indebted for preparing the public mind for a good system of free school education, than to Rev. E. A. Crawley, D. D. The Baptists, as a denomination, led in the discussion and the advocacy of this great subject.

Here are a few of the expressions used by Dr. Crawley in his tireless and earnest pleadings for common schools for Nova Scotia:

Let any public man be sufficiently patriotic to devote himself to the labor of obtaining a full and accurate knowledge of the state of education in this Province; let him carefully visit the whole country, examine every remote settlement and enter in his note book a minute account of the condition of every school, together with the views or prejudices of the people in each district, and all other matters that may bear on the subject; let him, together with this, make himself master of the various systems of education pursued in Europe and the principles of the improvements which have been planned there with the manner of their working; and thus faithfully prepared by a course that would hardly be compassed in less than two years at the lowest calculation, then let him digest and propose to the Legislature a plan of common school education suited to this country: Let him boldly maintain the principle on which his conviction shall have fastened as just, and repeatedly press the adoption of the measure, notwithstanding ridicule, opposition or defeat; and success must finally crown



his efforts and win for the mover of this measure a reputation scarcely inferior to that of Howard himself; and for the country a blessing of which no public improvement or reform of the present day offers an equal promise.

Is it not true to a very considerable extent, that in urging the paramount importance of education to the interests of the people, one meets in hostile array the people themselves? They do not always admit, or coldly admitting, do not feel education to be an object of the greatest public interest, sinking all others into comparative insignificance. This difficulty I must attempt to overcome.

I affirm education to be in the people's highest temporal interest. All other things are of comparatively limited importance. Other things, whether means, or the results of means, that aim at public happiness are within a narrower circle. Education as a means contributing to the same end, belongs and is essential to all other means. An education rightly directed, whatever its degree, whether conducted in the nursery, at the social board, in the primary school, the Academy or the College always aims at the happiness of the whole. It is by no means the selfish, exclusive, aristocratic thing that some would regard it. Were it possible without education to own the most fertile land, the fattest flocks, the most overflowing granaries, still those being destitute of education, the culture of the mental and the moral powers, must be among the most besotted of earth's inhabitants, a byword and a laughing stock among the nations. Admit a government to be excellent and the people to enjoy all the privileges which the most sanguine claim, and ignorance might nevertheless make these advantages a curse. Liberty without knowledge and principle, would generate licentiousness, and soon breed confusion and anarchy. Education and religion are united—they are twin sisters; for both reform and education are a training for the moral and mental powers.

At the approaching meeting of the Education Society in connection with our educational interests, the matter of common schools and some plan for their better establishment, will occupy a prominent place in the deliberations of the meeting; and, as this is a subject of general and vital interest, it is much to be wished that the churches will, as extensively as possible, send delegates to sit in council with the Association. At once one perceives that common schools must be the foundation of any general system, that they must in fact be essential to its existence. Besides, an important end in education, in its connection with public improvement, is to elicit the best talents from the mass of minds and to direct them to great and noble objects. The people do not, and will not voluntarily advance what is necessary for the education of their children. How can they be expected to do it, until they are roused from the apathy of which I complain, and are brought to prize education at its real value. Nothing but the operation for some years of a correct educational system, the very thing we need, can possibly effect this. And even then, so much reluctance exists in the human mind to part with property, and so much readiness to judge one's self disproportionately burdened, that I do not believe a voluntary supply will ever be an adequate dependence. What remains, but assessment, a direct tax for this object? It is the end unquestionably to which you must eventually come, if ever you arrive at an effective system of common school education.

## CHAPTER XXV

### PROVINCIAL GRANTS TO ACADIA COLLEGE AND A SCHEME FOR A PROVINCIAL UNIVERSITY

In referring to a petition to the Legislature in 1840, the ostensible purpose of which was to induce the government to give less to colleges and more to common schools, and concerning which the Baptists had not been consulted, the editor of the "Christian Messenger" said :

The object of these petitions is too plain to be mistaken. It is not to promote popular education, but to divide and keep under dissenters. We regard the sinister attempt as aimed especially against Baptists. But Baptists have been foremost in advocating common schools. There is at this moment, ready to be presented to the Legislature, a memorial, numerously signed by ministers and members of the Association lately held at Liverpool, urging upon that body the adoption of some efficient measure on this important subject. We scarcely need to refer to the very able series of letters from the pen of Dr. Crawley, published during the past year in the 'Nova Scotian' and the 'Christian Messenger.'

Soon after the charter for Acadia College was obtained, an application was made to the Legislature for a grant to help in erecting a college building. In making this appeal the Government was furnished with full information in respect to the number of teachers and professors, the students in attendance and the amount of money raised by the Baptists for all purposes in carrying on their educational work at Horton.

Joseph Howe and William Young obstructed the efforts to obtain this provincial grant, and for a time no help was received from that source. Their course called forth a series of letters in the public press from Dr. Crawley. He wrote with much plainness and marked ability :

Mr. Howe and Mr. Young—he said—have ever been the decided and active enemies of Acadia College, although the former, on two occasions, voted in its favor against, as he said, his own convictions. This hostility has not abated by

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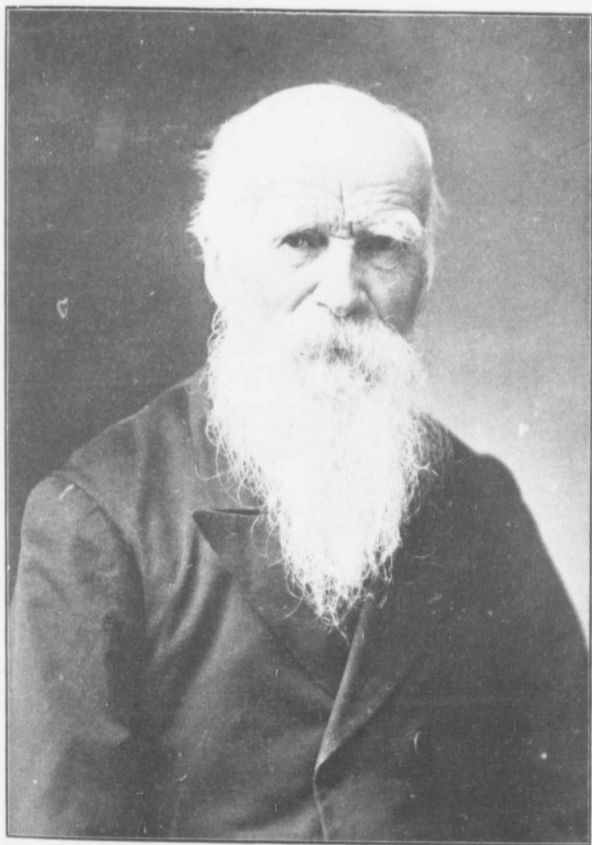
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time. During the two last sessions the opposition of Mr. Howe especially, has assumed a bolder front and a more exceptional character.

Baptists of Nova Scotia—Dr. Crawley continued—I ask you, why may the public funds build for others colleges and schools, pay off their debts and flow into their pockets almost without contest, while you in the meantime are afraid even to name in the legislative halls the most equitable claim, sustained by numerous petitions from all parts of the Province? Why, for instance, shall Dalhousie receive \$20,000 from the Castine fund, and doing so little for education, that its friends seem not to dare to state distinctly the number of its students, and still have the warm advocacy of leading members of the House of Assembly in favor of an additional revenue of \$1,600, while Acadia College, with 28 students, and Horton Academy with 50 pupils, are reluctantly permitted to have a moderate support and are browbeaten for asking help to erect a college building so much needed? Surely it is time for the Baptists to look round for some honest man of commanding talents and sound education, about whom those who represent their interests in the Assembly, men of patriotic feelings, good sense and sterling integrity, but unknown as popular debaters, might rally, and who, as their acknowledged leader, might assume and worthily maintain that stand in the public councils of the country which is now unoccupied.

By a review of the political careers of Joseph Howe and J. W. Johnstone, previous to the time at which Dr. Crawley wrote the letters from which the foregoing extracts have been taken, the allusion he makes to the necessity for the Baptists to have a leader in the House of Assembly, can be more fully appreciated. The opposing policies of these two statesmen on the subject of public education, should be examined in the light of their previous political records. A backward glance at their public services before they appeared as opponents in the House of Assembly, each advocating a distinct plan for university education, will help in forming an unprejudiced judgment of the merits of their respective educational policies.

As early as 1834 Mr. Johnstone had so distinguished himself in the legal profession, that the Lieutenant-Governor appointed him a member of his Council, which at that time possessed both legislative and executive functions. He was afterwards made Solicitor-General and chief adviser to His Excellency. His talents, industry and well-known integrity gave promise of a most brilliant career. About this time Mr. Howe came into public notice and popular favor. He admitted to his paper, the "Nova Scotian," an article attacking the twelve irresponsible magistrates by whom at the time Halifax city

was governed. For this they proceeded against him criminally. Failing to get a lawyer to defend him, he became his own attorney; and at his trial made an effective speech of six hours in length. The unanimous verdict of the jury was for his acquittal. Excitement ran high. The many who had been governed and lorded over by the few, were intoxicated with delight. Mr. Howe was borne to his home on the shoulders of his excited admirers. A holiday, a parade, patriotic songs and other demonstrations, gave vent to the popular excitement. Toryism in the government of the city was severely snubbed; and it was taken, and rightly so, as a sign of its downfall in all departments of the civil government of the Province.

The eloquence and tact displayed by Mr. Howe in his libel suit was his virtual election to the leadership of the nascent liberal party of that time. In 1836 he and William Annand offered themselves for Halifax as candidates for the House of Assembly. They gained a decided victory, which caused great joy and excited high hopes among the Liberals. No one could be better qualified to lead in a campaign against toryism than Joseph Howe. His inexhaustible humor, hopeful and fervid temperament and popular talents, especially as a platform speaker, carried him to the front as the trusted and unrivalled leader of the popular party.

After his election in the citadel of toryism, to the House of Assembly, the battle for responsible government became hot and persistent. The centre of the struggle was now on the floors of the popular branch of the Legislature. The strong men of the old school soon saw that in Howe, there was a foeman able and willing to cross his sword with their well-practiced blades. Soon the whole country was aflame with excitement. Howe's defence in the House of Assembly against the attack made upon him by Mr. Stewart, an able parliamentarian, settled in the minds of both supporters and opponents the question, if indeed it had been a question, who would lead the liberal party. When that speech was finished, it needed no prophet to predict what would be the character of the conflict between the old and new schools in the politics of the country. In Howe the seers of that day discerned the embryo poet, adventurer, leader, orator and statesman. Others before this time had raised their voices against the cliques of dictators who governed the coun-

try; but now the sentiment of the people against the assumed authority of the few, was voiced by Howe with a power and effect then unknown in the history of the Province.

Mr. Johnstone did not profess to be opposed to the principles of reform advocated by Mr. Howe; but he counselled delay and care in their application, lest by changes too sudden, for which the people were not prepared, there might come evil instead of good; confusion and not order, might follow. This, however, was taken by Mr. Howe and his party to be toryism veiled with prudence; but, nevertheless, undiluted toryism. Mr. Johnstone, in view of his antecedents, could not without stultifying himself, oppose responsible government. Ten years before this, he had led the party in St. Paul's church, which resisted ecclesiastical toryism. When defeated in their attempts to secure the rights of St. Paul's parishioners, he turned his back upon the church, and found a home in the Baptist denomination, where the democratic principle was central in church government. In the ecclesiastical department of life, therefore, Mr. Johnstone was an out-and-out reformer. To have defended irresponsible government in any form, except as a necessary expediency, would have been to renounce his Baptist sentiments. In this matter, he was careful to protect himself. To Mr. Howe he, in effect, said: Your principles are sound, but you must make haste slowly and bring in reforms gradually, so as to let the people get skill by degrees in applying these principles. This policy found no favor in the eyes of Mr. Howe and his followers. The struggle went on, growing more and more fierce.

In the Upper Provinces the reformers went beyond the bounds of constitutional agitation, and rushed to arms. Blood was shed. This put weapons into the hands of conservatism in Nova Scotia. Look out for Howe! He is a revolutionist, and not a reformer! But his sterling loyalty, and his prescience as a statesman, held him back from anything that could be construed as savoring of rebellion. He kept himself strictly within the limits of the constitution.

In 1839 the conflict between the two parties became acute. A crisis was precipitated by the Lieutenant-Governor, Sir Colin Campbell. He ignored the authority of parliament, and took some

matters into his own hands. The House of Assembly, in which the Liberals had a majority, petitioned the English Government to recall the Governor. This produced a great sensation. Popular meetings for discussing the burning questions of the day were held in different parts of the Province. One was called at Mason Hall, in the city of Halifax. There Mr. Howe and Mr. Johnstone met for the first time before a popular assembly. It led to many a battle both in and out of the Legislature—battles extending over nearly a quarter of a century. At this time Howe had formulated the demands of the Liberals, and had given them to the public in the press and from platforms. When the conflict had reached an intense and acute stage, Lord Sydenham, Governor-General of Canada, appeared on the ground as a mediator. A compromise was effected. Mr. Howe for the time being abated some of his demands, and the two parties came together in a coalition government. This was effected after careful consultation with the leaders of both parties. To carry this compromise into effect, Mr. Howe, James Boyle Uniacke, and James McNab, became members of the Executive Council, over which Mr. Johnstone presided. These three men, for the time being, represented the Liberals in the cabinet; and, as Mr. Howe afterwards said, other Liberals were to be appointed from time to time as vacancies occurred, until there should be an equality of the two parties in the Executive and Legislative Councils. The newly constituted Council was to be responsible to the House of Assembly, in which the Liberals had a majority. This coalition government was formed in 1840. It existed, not without a good deal of friction, until 1844. Mr. Howe had trouble in retaining the coöperation of some of his supporters. He counselled patience, but they wanted not responsible government alone, which they now had, but party government, the legitimate issue of responsible government, and the heads of the departments for the cabinet.

Two years after Lord Sydenham's arrangement was made, William Annand, at the instance of Mr. Howe, introduced into the House of Assembly a series of resolutions, the object of which was to do away with the existing denominational colleges, and, in their place, establish one to be supported by the state. Acadia College had then been in existence about four years. In founding and sus-

taining it thus far, the Baptists had made large contributions and no little sacrifice. Already it had taken a deep hold of their religious sympathies, and in their judgment had become an essential agency in carrying on their denominational work. A number of powerful revivals of religion had rooted it still more deeply in the affections of the churches. The zeal of Dr. Crawley, Mr. Johnstone and others, then foremost in advocating its interests and predicting its grand mission, having spread through all the churches, flamed up in ardent and intense devotion.

Up to this time, the Baptists, except the few in Halifax who had been Episcopalian, had been Mr. Howe's ardent political supporters. They had subscribed to his newspaper, and were zealous advocates of the principles for which he was contending. But when Mr. Howe attempted to annihilate the College for which they had sacrificed so much, he wounded sympathies deeper down in their hearts and far more sacred than the bonds of mere political affiliation. They were astonished and alarmed at this attempt to destroy their beloved Acadia. It was in their eyes an injustice, that called for vehement resistance. Indeed, it seemed to them a breach of faith. Two years previous to this, he had voted for a charter for this college, which he now proposed to destroy. The debate which followed the introduction of the one college scheme into the House of Assembly, was characterized by much warmth and plainness of speech. As it touched the heart and appealed to the judgment of the denomination, it soon became the subject of discussion wherever there was a Baptist minister or a Baptist church. The public was deeply moved; the whole Province was convulsed. Soon the one college scheme eclipsed the subject of party government. About the time Mr. Annand introduced this measure into the House of Assembly, an unseemly difference arose between Mr. Howe and Messrs. Ferguson and Nutting, the editors of the "Christian Messenger." It broke out in the public press, and became very bitter. Mr. Johnstone, who was a warm friend and admirer of the editors, believing they were greatly wronged by Mr. Howe, gave them his sympathy; but, being a member of the cabinet with Mr. Howe, he refrained from taking part in the public discussion of the subject in dispute. Whether this conflict with the editors influenced Mr. Howe

in his college policy, it is now impossible to determine; but it most likely had at least a tendency to bias him. The trouble between Mr. Howe and Messrs. Ferguson and Nutting, took such a turn that it involved the entire Baptist denomination. Mr. Howe had printed the "Christian Messenger" for the Baptist Association from 1837 to 1840. At the latter date the denomination was in debt to him about two or three thousand dollars. No doubt there had been culpable neglect in paying him. During the time Mr. Howe printed the paper, the editors had frequently endorsed his notes. Failing to get his pay from the denomination, Mr. Howe called upon the editors, Messrs. Nutting and Ferguson, to take up the outstanding notes on which their names were found. This they declined to do, and informed Mr. Howe that their names had been subscribed to the notes, as he well knew, simply in the way of accommodation to himself. An attack, known to have been inspired by Mr. Howe, was made upon the editors in the press, in which their honor, if not their honesty and that of the denomination, was assailed. In self-defence the editors published in their paper all the correspondence between themselves and Mr. Howe, relating to the matter of endorsing his notes. This correspondence fully proved the correctness of their version of the subject. Mr. Howe did not challenge the truthfulness of what they published.

A fierce newspaper controversy followed. The money was soon raised and Mr. Howe was paid in full.

After this, a special session of the Association was called. It assembled about the middle of January, 1843, at Nictaux. So intense was the feeling in the denomination at the time, that the Rev. Joseph Dimock, then 74 years old, rode from Chester, about 100 miles, through storm and cold, to attend it. The Rev. Edward Manning, bowed under the weight of 76 years, drove 40 miles that he, too, might be present. Liverpool, Yarmouth and other places far and near sent representatives. A resolution was submitted to the Association, exonerating the editors from all blame. It also declared the fullest confidence of the denomination in their integrity and Christian character.

The special object of this midwinter session of the Association was to give a final reply to the charge made by Mr. Howe against

Mr. Ferguson, Mr. Nutting and the denomination at large. As Mr. Howe had been paid, one member of the Association spoke in favor of letting the matter drop without further action. He was heard patiently, but the reply to his suggestion was, "Never, never," uttered in a decided tone from all parts of the house. After a full and free discussion, the resolution, exonerating Mr. Ferguson and Mr. Nutting from all blame, passed unanimously.

In the following letter, written immediately after the meeting of the Association, by the Rev. John Chase, the pastor of the church at Bridgetown, may be discovered the feeling and sentiment of the body at that time. Says Mr. Chase :

There were no half-way doings. The whole was heart work. The utmost calmness and solemnity prevailed. Not one harsh word was uttered, not one ebullition of angry feeling exhibited—no, not even toward the person whom we all felt had so injuriously treated the editors and the whole body. Addresses more interesting and powerful than were delivered on this occasion, I never listened to. I felt more deeply than ever before, that no man on earth, however elevated his rank, or exalted his talents, need be ashamed of being connected with the Baptists of Nova Scotia. The trouble all have passed through, has done us all good.

Another member wrote to the editors :

I wish you could have heard the expressions of strong indignant feeling at the moment when it was suggested that the matter should be dropped. 'No! never! never! never!' resounded from all parts of the house simultaneously as the loud and deep voice of one man. I never beheld or heard anything like it. On the subject of education a very strong feeling was apparent. The rumor of the proposal to amalgamate all the colleges into Dalhousie created deep feeling. It was resolved to memorialize the Governor to the effect that the country never could be satisfied with a college in Halifax.

It was a bold attempt to overthrow the educational institutions of the Baptists in the founding of which Dr. Crawley and J. W. Johnstone had been two of the most prominent leaders. But the authors of this scheme did not fully count the cost. E. A. Crawley and J. W. Johnstone were heart identified with the Baptist churches, especially in their love for Acadia College. They, therefore, knew the religious sentiments of the Baptists as Mr. Howe did not. The attempted destruction of Acadia College was a stab at the very heart of the denomination. Had Mr. Howe known the sentiments of the body as Dr. Crawley and Mr. Johnstone knew them, he was too wise a man to have

undertaken the hopeless task of Acadia's destruction. Added to this, were the character and ability of the two men, one of whom especially Mr. Howe, must have known he would meet in his futile attempt to found a state college on the ruins of those then in existence. Had he fully considered this element in the undertaking, he certainly would have held his hand from a labor so impossible. No two men of that day could have been found whom it would have been more difficult to defeat than J. W. Johnstone and E. A. Crawley. The challenge was both a bold and daring one. Already the Baptists had begun to see and feel their great responsibility in the matter of the higher education. For fourteen years they had enjoyed the uplifting, refining and ennobling influences of Horton Academy, and for four years that of Acadia College. They had too high an estimate of the importance of their college, and too keen an appreciation of its value, to thoughtlessly surrender it to the tender mercies of contending politicians. They were bound by conscience and judgment to educate their young men under the best possible religious influences. Of this right and duty they would not be robbed, without a vehement protest and all possible resistance. Had the advocates of the state college understood and appreciated these conditions, they would have shrunk from a course upon which they entered with apparent lightness of heart and certainty of success.

After Mr. Annand's resolutions passed the House of Assembly, an enquiry was made of Mr. Johnstone, whether the governors of Acadia College would coöperate with the Legislature in founding a secular college. To this Mr. Johnstone replied

that as the plan existed only in vague generalities, the governors of Acadia College had instructed him to state that, in their judgment, it would be premature to enter into any explanations of their sentiments on the question; but he would remind the Legislature that in 1841 the Baptists had formulated a plan for collegiate education, and had the prospectus in which it was couched circulated among the members of the Legislature. The proposal was to form a University Board which should have power to examine candidates in all the colleges before degrees were granted.

The contents of a series of letters by Dr. Crawley, on the question of a state college as summarized by himself, contained sixteen reasons why there should not be a state, provincial College, instead of those then in existence. The last of these reasons was this :



The extreme danger to religion on the plan projected by Mr. Howe of one college in Halifax without any religious character and which would be liable to come under the influence of infidelity.

This has ever been, and will ever continue to be, the insurmountable objection to merging denominational colleges into a state university. Dr. Crawley concluded his newspaper articles with an appeal first to the public, and then to his own denomination. To the general public he said :

People of Nova Scotia, you are witnesses of the conflict to which I allude. Nay, you are more, you are deeply interested in it, for if I have succeeded in establishing to your conviction the positions I have in these letters maintained, you then perceive that the Baptists are called in the providence of God to fight your battles whilst they fight their own. Bid them, then, Godspeed. Give them your encouragement and your aid, and you may reap to the full all the happiest results.

His closing appeal to the Baptists was decidedly impassioned. Here it is :

By the pureness of the principles you profess, by the holy tie of Christian union, by the integrity of your churches, by your rights as subjects and citizens, by your love of liberty which the very nature of a Baptist church implies and cherishes, you are called upon to persevere in your aims. Be collected and calm, indulge in no agitation of passions, encourage no harshness of spirit; but, at the same time, be united as one man, and with increasing confidence in God and one another, move steadily forward in the maintenance of your institutions and the assertion of your rights.

In the Association at Yarmouth in 1843, resolutions, relative to the college question, after a long and earnest debate, were passed. In substance they were as follows :

The abolishing of Christian colleges and the establishment of a state college would result injuriously to the cause of education. Halifax is not a convenient or desirable place for students from the country; the principle of denominational colleges, now recognized in practice, is best suited to the people of Nova Scotia; the proposed state college is premature and unsuited to the circumstances of the country; the present system is better adapted to enlist the sympathies of the people of the country in favor of liberal education, to attract students and to extend the blessings of Christian education among the people; the one college plan would be attended with lasting mischief to the best interests of the country, and ought to be opposed. And, in view of the blessings already received from Almighty God by the schools at Horton, the denomination should continue to seek the divine favor in their behalf. Every member of the Baptist body was entreated to be faithful to his sacred trust.

This Association was a memorable one. Representatives of the House of Assembly, who depended upon Baptist votes, felt that for their action on the college question in the Legislature at its last session they were now held accountable. The Attorney-General, J. W. Johnstone, who at this time seems to have made up his mind to resign his place in the Legislative Council, and offer himself as a candidate for the House of Assembly for the county of Annapolis, was present, and took an active part in the deliberations of the Association. The college question at this stage brought politics into the denomination. Some of the Liberals, followers of Mr. Howe, found themselves antagonizing denominational colleges, around which the strongest sympathies of a large portion of the people of the Province were entwined. In the political arena, Mr. Johnstone was the defender of Baptist rights and the rights of the other denominations who were in favor of colleges under religious control. The leaders of the two parties were men, strong, resolute and intelligent. Neither were they lacking in the gift of oratory. Personal feelings ran high. The one college and the "Christian Messenger" matters were necessarily mixed up with the question of party government, which at this time had not been secured. In the discussion of the college question in the Association, the fathers in the ministry were the virtual leaders. This was right and expedient, in order to influence and unite the people. During the debate the venerable Joseph Dimock said

that the institutions at Horton and the resolutions before the meeting had his highest approbation. He had no fears of evil effects from the institutions. Learned men, if truly Christian men, were not proud. The higher cultivation of the mind enables them to have higher and more exalted views of the glory of God. Sanctified knowledge does not puff up, but humbles its possessor. He had the fullest confidence in the brethren who had been so unjustly attacked.

Here he referred to Mr. Howe's attack on the editors of the "Christian Messenger."

The Rev. T. S. Harding said :

I was present in 1828 when the Academy was started, and every minister then present, old and young, concurred in the undertaking. Some of them are now in Heaven. The institution, under the evident and peculiar blessing of God, has gone on and has flourished ever since. Like Moses in the bulrushes, it must be preserved. The child must live. It is the child of Providence, and who can destroy it? During the period of its existence, I have witnessed seven revivals

connected with the institution. I have had Christian fellowship with all the professors, who were men of God and men of prayer. Great good at Horton has resulted from their labors. Almost every student in the College and pupil in the Academy at one time had been converted and baptized. Young men duly qualified to preach the gospel have gone forth to this and other Provinces, and one is going forth to lift up the cross in foreign lands among the heathen. Who would dare to lift up his hand against such institutions, so favored of God? Those reared within their walls shall go forth east, west, north and south, with the olive branch of peace.

Some say there is no need of education for religious men; that great things have been done without it. We must keep step with the times and with other societies of Christians. We must have men prepared to meet and refute the skeptics and the advocates of error, and men to go forth and preach to the heathen. We need men who can stand on the floor of the House of Assembly and contend for our rights. We need men to write on divinity who shall be able to stand beside those of other denominations.

The venerable father Manning was next heard by that deeply moved audience. The convictions of the delegates were strong and their feelings deep and calm. That company of men was a mighty force. Harding, Manning and Dimock were venerable and grand. Never since the days of the apostles were men held, and deservedly held, in higher esteem, or more revered and loved than were these men at that day by the Baptists of the Maritime Provinces. Sitting among them were men of the highest culture, ability and learning. There sat the Attorney-General of the Province, J. W. Johnstone, strong in his religious convictions, resolute, true and noble, and Edmund Alburn Crawley, the peer of Mr. Johnstone, his equal in gifts and acquirements. Professor I. L. Chipman, J. W. Nutting, Dr. Sawers, John Ferguson, Dr. Lewis Johnstone, a brother of the Attorney-General, and a large company of young men to whom the anniversaries at Horton, the Associations of the body, and the general intercourse with these men of culture for the last fifteen years, had been in itself a course of collegiate instruction.

These men mingled in a densely crowded assembly in the old Zion church. All listened with profound interest to Joseph Dimock and Theodore S. Harding. Then the Association heard from the grand old saint and oracle of the denomination—Edward Manning. Slowly rising, his venerable form much stooped with age, he was the object of every eye in the audience. Those once piercing eyes

looked longingly over that sea of flushed and sympathetic faces. In the mind of this patriarch, as in the minds of those who had spoken before him, was the entire history of the denomination. The issue is, shall this college, over which all had prayed so much, and for which they had made so many sacrifices, and which had just been christened by Mr. Manning's old companion in arms, "The child of Providence"—the issue is, shall this college be crushed to rise no more? Harding had just rung out the challenge in thrilling eloquence, "Who would dare to lift up his hand against an institution so favored of God?" What will Father Manning say? was now the silent but anxious enquiry in every heart. Looking his eager and loyal audience full in the face, this veteran said:

I was among the earliest preachers of the gospel in these Provinces. Great hardships were endured by the servants of Christ who in those early days travelled through the woods on snow-shoes with packs on their backs. The country at that time was a wilderness in a twofold sense. I often met infidels and universalists, and deeply felt the necessity of more education. God enabled me to meet them with courage, and to carry conviction to some of their hearts. Often was I led to enquire, cannot a seminary be established for the Baptists of Nova Scotia and New Brunswick? Such were my feelings and desires before Horton Academy was founded. At that time we all agreed in the undertaking. The first principal of the Academy was a zealous Christian, and a revival took place through his instrumentality. Since brother Pryor has come, reformation after reformation has taken place. I have known twenty-five converts baptized in one day. I attended the last anniversary before coming to this Association. It was a blessed day—the College in full operation, the foundation laid for a new building, and a vessel was coming up the river, loaded with material for the frame of the College. The College must succeed. The brethren, who have struggled so much to sustain it, have borne great trials in the face of the opposition of men in power; but still it will go on and prosper. The struggle in which we are now engaged reminds one of the building of Ezra. Tobiah and Sanballat wanted to build with them; but the nature of the work forbade such co-operation. These good brethren have been maligned. Let them not be afraid, but trust in God. He will assuredly crown their labors with success.

After a sympathetic address from Father Harris Harding, and some enthusiastic speeches from the younger ministers, the Honorable J. W. Johnstone was heard by the Association. Here are some of his words:

The very existence of the institutions—he said—might depend on the issue of this day; for at a time when they were violently and systematically assailed, the views and feelings of the Baptists of Yarmouth must powerfully influence

their prosperity and continuance. For myself I am a Baptist, deeply identified with my own people, and I am too well assured of the importance of the institutions at Horton, to the religious, social and political prosperity of the denomination, not to feel an absorbing anxiety, almost overwhelming at the moment. In glancing at the history of the denomination from the days of Henry Allins up to this day, it is evident that the early ministers were men of strong bodies and vigorous intellects. They stored their minds with knowledge derived from the word and works of God, but although untrained in college they were sent forth and found their way to the homes and hearts of the scattered population of the country, who had but little chance of hearing the message of salvation. They were made the honored instruments of diffusing through New Brunswick and Nova Scotia the principles and morality of the religion of Christ, to an extent but little appreciated, and which can never be fully known till the great day of accounts.

At this point Mr. Johnstone paid a tribute to the piety and devotion of the late Rev. John Burton, of Halifax, whose ministry he and other seceders from St. Paul's attended before the formation of the Granville Street church. Continuing he further said:

When the Academy was founded, the aged ministers, with a noble disinterestedness that entitles them to enduring honor, rose superior to all contracted views, and with comprehensive judgment, seeing the promised benefits, adopted the plan, took it into their own hands, bore it on their hearts and sanctified it by their prayers, and have ever since labored to advance its interests. The state college, the dream of a party, it had been said, will serve the many of the country, promote common schools, advance general education and shed a radiance of literary honor around the Province. Instead of this I believe it would not only fail in everyone of these particulars, but would produce effects the very reverse of what it promised. It was an undertaking as hopeless as it was idle and useless. There had been a plan for the establishment and support of such an institution laid before the Legislature and the country. It was presented in vague generalities, obviously deceptive and inconsistent with the predictions of the usefulness of such an institution. There had been guarded and studied concealment of even the place in which it was to be located.

This masterly address of the Attorney-General closed thus:

Great and noble have been the efforts of Baptists in the cause of education, and without a parallel in Nova Scotia. If these institutions are to be destroyed, let not the unhallowed work be wrought by enemies from without. Let Baptists do it. Let them deliberately plan and fearlessly fulfill the baseness of destruction. And while they apply the torch and the flames fly up as a swift witness to heaven, let it be remembered that the foundations of those walls were laid in the counsels and prayers of the fathers of the denomination, some of whom are now in Heaven, and might look down upon such a reckless deed, . . . and when they turn away from the smouldering ruins, let them not forget that they leave there the

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graves of their hopes of moral and intellectual improvement in this country—hopes long cherished by many who, bound by the strongest ties of affection and brotherhood to the denomination, sought its welfare and elevation as the highest object of their ambition and desire. No Baptist heart could conceive, no Baptist hand perpetrate such a deed.

Mr. Herbert Huntington, a member of the Legislature from Yarmouth, and Mr. S. B. Chipman, a member for Annapolis, addressed the meeting. The latter was a Baptist. They had taken sides with Mr. Howe in the scheme for a state college. But their words were like chaff before a strong wind when heard after the appeals of the fathers in the ministry, the young men and the Hon. J. W. Johnstone.

The community of Yarmouth was in seething excitement. Religious and political sympathies were stirred to their deepest depths. The Rev. William Burton, the assistant of Harris Harding in Yarmouth, was assaulted on the street by a prominent citizen of the town. The matter was taken into the courts of law, and was discussed in the newspapers. Some low-minded persons disfigured Mr. Johnstone's horse; other indications of uncontrolled passions were not wanting.

Echoes of this Association were heard on every hand. Feelings were deep and the excitement general. Among the thousands of utterances, one from the "Christian Messenger," three months after the Association, by an anonymous writer, is here given as a fair expression of the general feeling of the denomination:

The whole Baptist body has been treated with indignity in the rejection from a chair in Dalhousie of a gentleman abundantly able in their views to represent their claims, than whom no one more competent, in or out of the communion, was to be found. The result was a total surrender of that institution into the hands of one sect, proclaiming at once to the world the fate of that college, professedly the property of all, and the well established fact that Baptist rights are open to common plunder. As free men in a free country, as parents of children for whom they must give an account, as guardians of civil and religious interests of a large and respectable portion of the population, and of generations in time to come, what could they, what should they do? Place their necks under the galling yoke of ignorance to serve in hard bondage to every transient oppressor? They did what they ought to have done. They resolved, at whatever cost, and at whatever sacrifice, to have a place of higher education which they could call their own, where unmolested they might enjoy the dearest birthright of man—access to the fountain of knowledge. Abandoning themselves to ignorance is signing the death warrant of hope.

Stormy meetings were held through the autumn in different parts of the Province. An account of the one at Onslow, in which Mr. Howe and Dr. Crawley were the principal speakers, may be given as a fair sample of the whole. It was called by Mr. Howe in a union church building owned by Baptists and Presbyterians. As the latter had no arts college at the time, the ministers of that body in that part of the country, supported Mr. Howe by attending and taking part in this meeting. The Baptists of Onslow notified Dr. Crawley, and requested him to attend and advocate the interests of Acadia. He knew, of course, that Mr. Howe would be his chief opponent. At eleven o'clock in the morning of the meeting, the house was packed and the discussion began. It continued until it was too dark to count the hands shown when the vote was taken. The whole audience went out of doors, and being drawn up in two columns, heads were counted; and a substantial majority for denominational colleges was the result.

Late in the autumn in 1843 Lord Falkland, advised by Mr. Johnstone, dissolved the House of Assembly, and an appeal was made to the country. Mr. Johnstone resigned his seat in the Legislative Council, and offered himself to Annapolis county as a candidate for the House of Assembly. Howe, Uniacke and McNab opposed the dissolution of the House, taking the ground that it should run to the end of the four years' term; but the Governor took the advice of Mr. Johnstone. For the time being, the subject of responsible and party government was thrown into the shade by the College question. The great majority of Baptists of course supported the policy advocated by Mr. Johnstone; but in doing so, they did not leave Mr. Howe, because both he and Mr. Johnstone were in Lord Falkland's cabinet. The result of this struggle seems to have settled for all time to come the policy of collegiate education for Nova Scotia. The one college scheme then vanished, and has since been flitting about in the dreams of enthusiasts, like some weird ghost that has no certain dwelling place.

At the next election, Liberal members of the House of Assembly, who, before this time, had been supported by Baptists, were left at home; and were never after able to gain a seat in the Legislature. The cry was raised, that the Baptists had united with the tories,

and had thereby stultified themselves. But responsible government had already been secured. For three years Mr. Howe and two of his chosen associates had helped administer it. Both parties had come together in one government; and the Baptists were not only faithful to their own interests in the College matter; but they had fought for responsible government until it was secured.

It is true that party government, with the heads of departments as a ministry, had not come into operation. But the essentials of constitutional government had existed for three years, and Mr. Johnstone had been the leader of it. The Baptists met the accusation of abandoning their principles by accusing Mr. Howe, their former leader, with injustice and ingratitude. They had supported him in his efforts to reform the government of the country; and as soon as he had obtained responsible government, he turned upon them and led in a campaign to destroy their College. It was in their judgment a wanton attack upon old friends, an attempt to rob them of their just and dearly bought rights. The appeal of Dr. Crawley, frequently made at the all-day meeting at Onslow—"Gentlemen, look out for your rights"—and made in the hearing of Mr. Howe, was not without deep and genuine significance. "Look out for your rights, gentlemen," exclaimed Dr. Crawley again and again in that long and hot debate. The Baptists had the most undoubted right to Acadia College; and yet Mr. Howe undertook to take it away from them.

An example of the argument used on this question of Baptist consistency was published in the "Christian Messenger." The style suggests Dr. Crawley as its author. The writer says:

Whatever differences of opinion may possibly exist among individuals on subordinate points of practical government, they have no hesitation in declaring their conviction, that it appears to them utterly impossible for any true-hearted member of the Baptist body—the first confessedly in the world that conceived the unfettered idea of religious liberty through its champion, Roger Williams—to have any other political sentiments than those of which the foundation and whole fabric consist of everything that is most valuable in civil and religious liberty. On that point there can be no doubt. To whatever political party a true-hearted Baptist may choose to attach himself, and by whatever political name he may be called, he can never be recreant to the principles of civil and religious liberty, nor indifferent to the progress of society. The religious position he has assumed declares his independence. He is the friend of freedom and



the foe of all tyrants. As he is determined not to be imposed on, so he is careful to avoid all tyrannous imposition on others, and ready to help those who have suffered in this way. His professed object being to free Christianity from the abuses which in the course of ages have been introduced, and thus to restore the church to primitive purity, he is in that respect a high conservative; for he judges that those abuses could not have crept in if men had maintained a proper regard for scriptural antiquity. On the other hand the system with which he is identified, is distinguished by its liberal tone and tactics. He claims no authority over his fellow men in things religious. He gives to all the freedom which he claims for himself. He pleads for equality of rights, and is as hostile to oligarchy as he is to despotism. He does not hold that 'dominion is founded on grace,' nor would he deprive any man of rank, power or office, or eligibility thereto, on account of his religious opinions. He reverently listens to the words of the Lord—'One is your master, even Christ, and all ye are brethren.' These principles guide and govern him in all his movements. He must be true to them everywhere and under all circumstances.

A number of years after the election of 1843 in which Mr. Howe was defeated on his college scheme, the question came up again in an informal way in the House of Assembly. In both parties there were at that time members holding different opinions respecting the college matter. The debate was heated and some members spoke with much violence, especially Mr. Huntington, of Yarmouth. Among other things said by Mr. Howe on that occasion, this extract from his published speech is noteworthy:

The very corner stone on which we went to the country in 1843 has been removed. The principle we advanced then was in favor of a central college; but when Mr. Johnstone had his majority, in 1844, we called a halt, because these colleges were then in existence, and have been sustained and cannot be swept away without violence to a part of the population. You cannot sweep them away. You may withdraw your public money; but there will be more socks and mittens knit on the hills of Wilmot, more tubs of butter made, more fat calves killed, and more missionary travellers sent through the country, and Acadia College will stand on the hill-side in spite of the withdrawal of the grant, and no free college be opened.

Here Mr. Howe alluded to the materials contributed throughout the country in 1842 and 1843 for erecting a college building.

Before Messrs. Howe, Uniacke and McNab entered Lord Falkland's cabinet with Mr. Johnstone, one point after another in responsible government had been gained by the reformers. The Legislative Council, which had done its business with closed doors, had been compelled to admit the public as spectators to its delibera-

tions. The Bishop of Nova Scotia and the Chief Justice, under pressure of the Liberals, had been compelled to withdraw from this branch of the Legislature, which was finally separated into two parts, legislative and executive; the making of civil appointments, once the prerogative of the Lieutenant-Governor, had become the right of the Governor-in-Council.

The Annand resolutions for a Provincial University were introduced into the Legislature two years after Howe, McNab and Uniacke had been in Lord Falkland's cabinet. They knew Mr. Johnstone's views on the college question. Mr. Howe, therefore, through Mr. Annand, deliberately introduced a subject on which he knew the cabinet would be divided; and which would convulse the whole Province. This he did, and still clung to his place in the cabinet. Indeed, after the election of 1843, when he knew that the country had condemned his college policy, he still held his place in the Executive Council. His own resignation and those of his two colleagues, Uniacke and McNab, were not made until after Mr. Johnstone had committed the mistake of his life by appointing his brother-in-law, M. B. Almon, to the Legislative Council. This was construed into a breach of the agreement made when these men, at the instance of Lord Sydenham, entered the cabinet, previously having in it none but Conservatives. Had it not been for this impolitic and unfair move, the coalition government would have run at least through the full quadrennial term, which would have expired in 1844. Then all that Mr. Howe would have had to do, had he wished to put an end to the compromise government, would have been to resign his seat in the Council, and appeal to the country for party government with the heads of departments as a cabinet. It now seems impossible, on any hypothesis, to see anything but rashness and folly in the course pursued by Mr. Howe. Indeed at this distance of time, it seems almost incredible, that a statesman of his talents and prescience, could have made so grave a mistake, out of which came four years of bitter debate and contention. The Howe-Falkland conflict followed the college blunder. That terrible struggle between Mr. Howe and the Lieutenant Governor is a sad chapter in the history of the Province. It all came naturally from the abortive college campaign. Not until

1848, and after four stormy years, did Mr. Howe reach the goal of his government reform, which might have been reached in 1844, had he not introduced his state college scheme.

It is difficult not to infer that personal prejudice, engendered by the "Christian Messenger" trouble, and antipathy to Mr. Johnstone, had not a little to do in leading Mr. Howe into this course. Certain it is, that in a short time he saw his mistake, and in the most public way, admitted it. Mr. Howe is only one of many distinguished men who have possessed and exhibited great weakness as well as great strength.

Mr. Howe and his party were not the only sufferers in that unfortunate matter. At that time the Baptists needed all their strength to support their institutions of learning. Before this trouble they had been united and enthusiastic. But the state college discussion alienated a number of valuable college supporters. The peace of some families also and some churches was seriously disturbed. Mr. Howe's overmastering passion for stinging humor was taken perhaps too seriously, and led to chronic alienations. Dr. Crawley, who stood high in the esteem of the denomination, was the object of Mr. Howe's most caustic lampoons. This was highly resented by Dr. Crawley's friends; and was the source of much bitterness. Time, the great healer of wounds, has kindly done his work in this trouble, and the whole matter has now become history; and is therefore freed from all personalities. There was, however, for Acadia College a measure of compensation for her loss of some of her old friends and supporters. Her threatened destruction raised up new friends who before had been indifferent. They felt the injustice of the scheme, and became warm and active supporters of Acadia. The fathers and founders were inspired to make another heroic effort for the religious education of the Baptists and the country at large. They could not be moderate in their zeal, their self-sacrifice, and their labors, when they saw the peril of an institution which had become to them dear and valuable beyond expression. They, therefore, threw themselves anew into the conflict; and counted no toil, no sacrifice too great, if they could save the life of "the Child of Providence." To this end men and women all over the country united in one grand effort, and saved the life and sustained the efficiency of the College.

## CHAPTER XXVI

### THE PERIOD OF EXPANSION

THE Association at Liverpool in 1840 was a jubilant meeting of the churches. The struggle for a college charter had ended in victory. At this meeting there was a great outburst of desire and purpose for enlarged work, especially in Sunday schools and foreign missions.

An editorial in the "Christian Messenger" referred to that Association in these words :

The deeply interesting character of the meeting at Liverpool, which has just closed, is doubtless felt and acknowledged by all who are connected with the Baptist denomination in these Provinces. Our educational and missionary efforts have now reached a crisis, which must call forth the most anxious solicitude in the breast of every true friend of the cause of the Redeemer amongst us ; and, with every succeeding association of our churches, for consultation and action, must the magnitude and weight of the responsibilities which attach to us as a body become increasingly pressing, and claim our highest and most prayerful consideration.

A resolution was passed to raise \$20,000 for the Academy and College.

It was resolved that, in coöperation with the New Brunswick Association, a Sabbath School Union should be formed. It was also decided that a depository of Sunday school books for Nova Scotia should be established at Wolfville. D. W. C. Dimock was engaged to travel in Nova Scotia in the interests of Sunday schools, establishing them wherever practicable, informing the people where books could be obtained, and presenting to them the Union and its objects. It was found that zeal for temperance had not abated. The subject was thoroughly discussed in the Association ; and a public meeting was held in the largest hall in the town, at which the estimated attendance was about eight hundred people.

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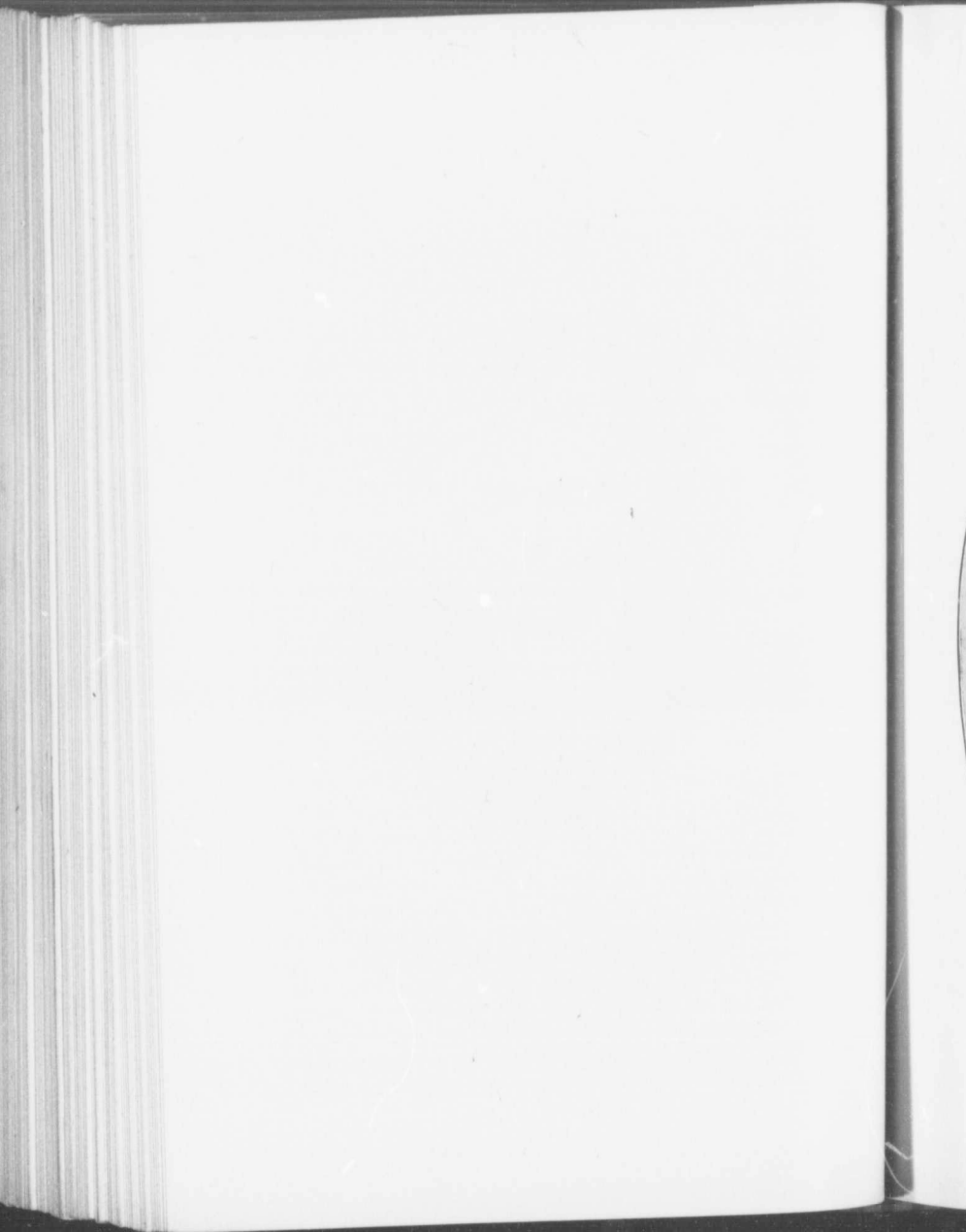
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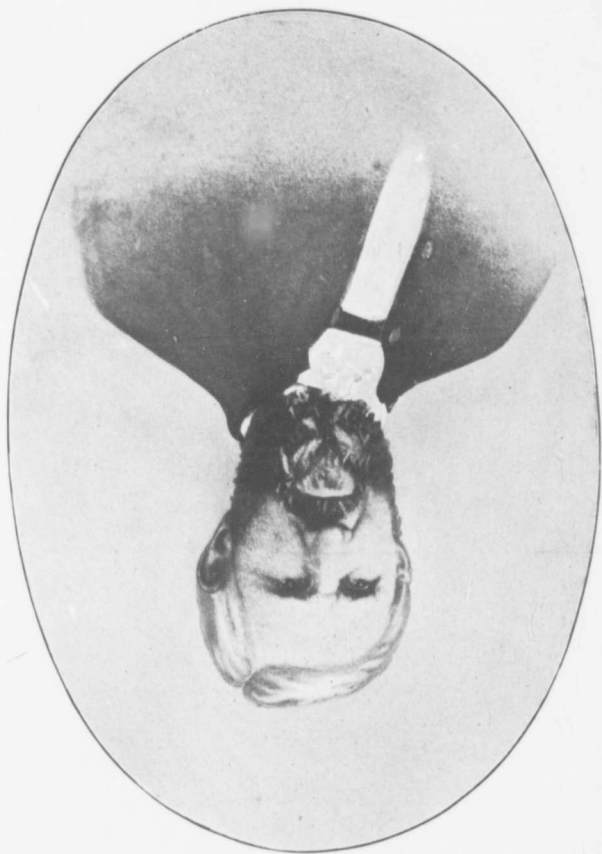
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The Rev. D. N. Sheldon, M. A., of the United States, but at the time pastor of the Granville Street church at Halifax, being present at this Association, wrote thus of his impressions of it as a stranger in the Province :

It was a remarkable Association. . . The battle growing out of Dr. Crawley's rejection from Dalhousie College had raged for two years, and had issued in the establishment of Acadia College. Two years of successful work had been done in the College; and a charter which, after some delay, had at last received the sanction of Her Majesty the Queen, had been obtained.

At this time the whole denomination was deeply moved. Great things were planned, and great things expected.

The aggregate debt of the College and Academy was about \$8,000. It was resolved to raise \$6,000 for a college building. But this large debt and the further undertaking to raise the \$6,000, did not deter the Association from undertaking work in Sunday schools and foreign missions, involving a still larger outlay of money.

The same courageous spirit prevailed in New Brunswick. The Rev. W. H. Beckwith was employed to do mission work in that Province for Sunday schools, similar to that undertaken by the Rev. D. W. C. Dimock in Nova Scotia.

At this time the total membership of the churches in the Maritime Provinces, was about eleven thousand. This number had undertaken to sustain two academies, a college, a Sunday school union, foreign and home missions. This was not entered upon without carefully counting the cost. At the Associations, and in the "Christian Messenger," the resources of the denomination were so thoroughly examined, that in assuming all this work, the churches did it intelligently, understanding perfectly well that a large amount of money would be needed to keep all these enterprises in successful operation. But, in faith, they dared to plan largely, assured in their own souls that the Head of the Church was leading them on. In beginning work among the heathen, there was no thought of doing less missionary work at home. It was then believed, and most consistent and sound was the belief, that the growth and usefulness of the denomination depended, not on work at home alone, but on labor in the foreign field as well. Nothing, it was thought, could release the Church of God from the duty of going, according

to the great commission, into all the world, to preach the gospel to every creature. Disobedience, in this respect, to their Lord and Master, it was believed, would generate weakness and lead to the decay of the churches. The leading men of that time did not, therefore, confer with flesh and blood. It was enough for them to know the will of their Commander. Self-sacrifice in home missions had multiplied the number of the churches, and had increased their zeal and influence.

The Magazine had been succeeded by a weekly periodical. The advantage of this agency was sensibly felt and acknowledged. Already the Academy had created a demand for a college, which, through an act of injustice by another denomination, had been suddenly brought into existence; and its inspiration was added to the other potent influences already at work. The action and reaction of these institutions one upon another, and upon the denomination at large, had increased intelligence, enlarged the vision of duty, strengthened faith and hope, until by the blessing of God the churches saw themselves beckoned on by the possibility of indefinite enlargement and the assurance of grand results. There was, therefore, no halting weakness when foreign missions was added to the other enterprises of the body.

An extract from a letter written by Dr. Crawley, will help to convey to the minds of the Baptists of to-day, an idea of the uplifting and inspiring influences turned upon their brethren at that time—a time made memorable by the variety and greatness of the work then undertaken:

We are evidently advancing into a period of the world's history when learning must prevail. We believe the religion of Christ will go hand in hand with it. One thing is certain, that no combination of earthly powers will be able to withstand or repress the thirst for knowledge which is daily becoming more universal. The press with its million tongues throughout the broad compass of the earth is blazoning forth in the ears of the nations their need of knowledge, and their inalienable right to possess it.

We respect the motives of Episcopalians, now pressing Church of England school teachers into every part of this Province; but, as Baptists, we raise our voice, and loudly call on our own youth to throw themselves into this honorable arena of intellectual conflict—to fill the schools, to elevate the standard and to exclude the necessity of employing strangers.

The hope cannot but be maintained that ultimately an inherent sense of

dignity and love of honor, already appearing, will yet work their way, and cause Nova Scotia talent and Nova Scotia's enterprise to shine forth with unclouded lustre amidst the brilliant galaxy of the world's genius. Let this be as it may, and it is more easily hoped or desired than realized; and let it even court obscurity and receive its fowl embrace, this cannot affect the genuine and indestructible excellence of knowledge whose rising grandeur shall still be the admiration of a thinking world.

In discussing the subject of education, Dr. Crawley looked beyond his own denomination, and appealed to the public at large. A further quotation from one of his letters makes this evident. He wrote thus to the young men of Nova Scotia:

Now, we say, get information, and when it is once ascertained and unblushingly avowed, that your own country has no care to foster its talent by cultivation and patronage, then, and not till then, turn away from it with indignation, hide if you please the very place of your birth, disown it throughout all your life, and cast yourself on the brotherhood of mankind at large, and without any doubt, if you conduct yourself worthy of the race you belong to, you will find yourself respected and befriended.

What the fathers thought of revivals as means of the life and the enlargement of the churches is well and universally known. They themselves, and all the churches then existing, were the fruits of many extensive and powerful revivals of religion. They saw no hope for the future of the denomination, except through just such wonderful works of grace as these revivals. But it is important to know what view was held of revivals by the men who had come from the Episcopal church, where they had heard nothing but ridicule of these religious movements. We have the means of knowing what were their views of them. Dr. Crawley said:

It is well known that no circumstance in the history of our churches of Nova Scotia has induced so large a measure of contempt from almost every quarter of the Province, as the importance we have uniformly attached to revivals of religion. The prominent positions which these have, and do still occupy in the history of our churches, has subjected us, as a denomination, to be stigmatized as enthusiasts and fanatics; and to ignorance or something worse, has been attributed our defence of revivals, as the gracious interpositions of a merciful God to snatch sinners from the jaws of destruction. The earnest prayers for the spiritual presence of the divine Saviour, to give His word preached, energy and power, which our ministers, old and young, have so ardently offered, have secured for them, in quarters from which better things might have been expected, no small amount of derision; and the conversions, which in such a multitude of instances, have taken place under their ministra-

tions, and which have constituted at once their reward and their joy, have been denounced as the results of extravagance and ignorance, even by the great mass of the professed religious community; and have been referred to, not as a proof of, but as evidence against the competency and fitness of these dear servants of the cross for that holy office, the functions of which for so many years they have so laboriously and successfully discharged.

In 1827 there were in New Brunswick 28 churches, 15 ordained ministers and 1,347 members. In 1840 there were 46 churches, 21 ordained ministers and 2,944 members. In Nova Scotia in 1827 there were 29 churches, 17 ordained ministers and 1,711 members. In 1840 there were 70 churches, 39 ordained ministers and 6,097 members.

The foreign mission enterprise was the sequence of antecedent causes indicated in previous chapters. The conscious strength that came by means of the educational institutions, and the zeal that was awakened by the success of missions to the heathen, begun by the Baptists of England and the United States, so wrought upon the Baptists of the Maritime Provinces, that as Christians they were compelled to enter upon the work or endure the woe that comes of disobedience in not preaching the gospel.

The prospect of missionaries departing at an early day from among themselves, to join those already in the foreign field, greatly increased their religious fervor. Foreign missions, for the time, necessarily put the other enterprises somewhat into the back ground. The subject was discussed at the fireside and in public, and called forth prayer from the secret closet, the pulpit and social meetings. The sermons were enlivened by frequent references to it, and no other subject so enlisted the sympathies of the congregation assembled at the Associations. Every issue of the "Christian Messenger" was eagerly read, with the hope and desire to find something new about missions to the heathen. The subject was raised above the conditions of merely human calculation. The optimistic view of the undertaking of a mission to the heathen, was first presented to the public by Dr. Crawley. His views were soon communicated to others, already in full sympathy with the work; but it had seemed to them too large and too difficult to be added to the enterprises then on the hands of the denomination. But when the fathers and

others saw that Dr. Crawley believed the work could and ought to be undertaken at once, there was a ready and full response from all hearts. The sentiment was soon in full tide; only courage was needed. Eloquent tongues and vigorous pens, made so by the indwelling of the Holy Spirit, were the chief means of kindling into a flame the zeal for foreign missionary work. The whole denomination was moved. The outflow of many hearts was for the policy of expansion. This gave an outlet to pent-up zeal; and a relief to hearts burdened to do something for the benighted peoples of the earth. Apostolic light broke forth, and shone into their souls. Illumined by it, they saw, as never before, the future and the mission of the Church of Christ. "Enlarge the place of thy tent, . . . for thou shalt break forth on the right hand and on the left," rang in the ears of the Baptists, lifted them to a higher plane, and united them anew to Christ, from whom they heard the call to greater labors and greater joys.

The spirit which took possession of the fathers in their early ministry, enabling them either to ignore or defy human impossibilities, and go everywhere preaching the gospel and founding churches, now, when conditions and circumstances had largely changed, fell upon the younger ministers and the members, hence their increased faith, burning zeal, high hopes and enlarged plans.

Not in wealth, numbers or learning did they trust; but in Him who had said, "Without me, ye can do nothing." The plans made were, therefore, aggressive and far-reaching; convictions were strong, and zeal ardent and intense.

The impulse then given to the Baptist churches of the Maritime Provinces, is felt to the present day, and will likely be felt to the end of time. The Head of the Church alone knows what will be the full fruitage and final results.

In 1844, on account of the policy adopted by the British and Foreign Bible Society, in refusing to circulate the translations of the Bible by Judson and Carey, because the words expressing the act of baptism were translated by words meaning to immerse, a controversy on the subject of baptism was started, and became quite general in the Maritime Provinces. Among those who took part in the

lecturing, newspaper and pamphlet writing, were Dr. Clark, of Amherst, Presbyterian, the Rev. Mr. Wilson, Methodist, and Dr. Tupper, Baptist. The controversy extended to the secular papers, and awakened for a time a lively interest in the subject. The Associations of both Provinces thanked Dr. Tupper for his able work of defending the Baptist view of the question. Action was taken by the Associations to interest the English Baptists in the doings of their brethren in the Maritime Provinces. To effect this, J. W. Johnstone and J. W. Nutting were appointed a committee to communicate with the English Baptist Union, and to furnish that body with information respecting the number and position of the Baptists in Nova Scotia; the nature and extent of the efforts they were making to do the Lord's work; the statistics of the churches, and any other facts necessary to enlist their sympathies, and obtain their assistance in any further exertions to be made in the struggle to maintain the institutions at Horton. A plan for the registration of births and deaths was submitted to the Association in 1845; but it was not carried into operation. In 1846 liberal contributions were made to the Grande Ligne mission, as the result of a visit from the Rev. John M. Cramp, of Montreal, who attended the anniversary of the College, the Association at Bridgetown and also the one in New Brunswick. Action was taken during that visit of Dr. Cramp looking to a union of the Baptists of all Canada. After a few years the project was given up. Nothing lasting was accomplished for the larger union; but a union of the Baptists of the three Provinces was then undertaken, and in due time was consummated in the formation of the Maritime Convention. A delegation was sent to the Free Will Baptists of Nova Scotia, to request them to unite with the Baptists in educational work. This offer was respectfully declined in the following words:

We are not prepared to contribute to your institutions, yet we wish to cultivate good feeling and Christian sympathy as extensively as possible with your denomination.

In 1847 the state of the Micmac Indians was considered by the Nova Scotia Association. As the Rev. S. T. Rand had then made some progress in learning their language, and as he felt his mind strongly inclined to become a missionary among them, it was the

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judgment of the Association that the Baptists "should make an immediate and systematic effort to convert from error and sin these natives of our country." A similar resolution was passed at a later date, with the addition of the following words :

The Indians should be considered as composing an important part of our home missionary field.

Of the origin of this mission Mr. Rand says :

It was projected in 1846 Acadia College was its birth place. Professor Chipman its originator. It will be recollected that at that time, an effort was made to collect materials for a history of the Baptists in these Provinces ; to obtain the likenesses of aged ministers ; and to snatch from oblivion similar valuable memorials, which were rapidly gliding away. In one of my visits to Horton in connection with these objects, brother Chipman referred to the Indians. Their case was probably suggested by the natural association of ideas. They were rapidly diminishing and passing away from the earth. Could no effort be made to arrest the progress of destruction ? Ought we not, as Baptists, to include them in our schemes of benevolence ? . . . Brother Chipman suggested, that as I had the credit of being somewhat apt at acquiring languages, that I had better undertake the task. It will not be supposed that the difficulties of the enterprise were overlooked by him. Neither of us knew, at that time, where to lay our hand on a single book that would afford assistance in acquiring the language.

The work among the Micmacs began in 1849 by appointing Mr. Rand to the mission. This was the Jubilee of the Association. A subscription of \$80 was made for the new undertaking. The duty of superintending this work was committed to the Home Mission Board. Mr. Rand made an encouraging report to the Association.

Dr. Sawers, of Halifax, took a great interest in the formation of the union societies in 1842. The Nova Scotia Association was made the central union ; and a branch society was to be formed in each church. The subscriptions made were to be designated to home and foreign missions, education, infirm ministers, and Sabbath schools. Each subscriber was expected to state the amount intended for each object. If not so appropriated, it would be divided according to a given scale. In 1843 Dr. Sawers was appointed "Central Secretary of the Union." Many branch unions were formed, and the plan worked well for some years. Agents were sent into the field to form societies and advocate the scheme.

Rev. George Richardson was appointed for the eastern part of the Province, and Professor I. L. Chipman, Rev. N. Vidito, and Rev. R. Dickie, for the western part. They had much success in their work. Rev. John Chase was appointed to travel as financial agent in the interests of the union societies. After a few years the unions were allowed to go down. For a time they were very useful, and should have been continued.

Cordial relations were maintained with New Brunswick after the division of the Association in 1821. This was encouraged and helped by the exchange of delegates. In 1844 the Rev. Charles Tupper carried a special message from the Nova Scotia Association to the one in New Brunswick. It was to the effect that closer relations between the two bodies were desirable, and that union in educational work would be mutually helpful. In the following year committees from the two Associations had a conference to consider the proposed union. At this meeting a constitution was framed, which was submitted to the Nova Scotia Association in 1846. On the 21st of September of the same year, the Maritime Convention was organized at St. John. The declared object was "to maintain the religious and charitable institutions hereinafter mentioned; to procure correct information relative to the Baptist body; and to advance and carry on such measures as may, with the divine blessing, tend to advance the interests of the Baptist denomination, and the cause of God generally." The objects named were foreign missions, Bible circulation and the infirm ministers' fund. In 1847 the constitution was amended and enlarged by the addition of home missions and education.

At first the Convention was empowered to appoint two boards—one for foreign missions and Bible circulation; and one to take charge of funds for superannuated ministers and their families.

At the Convention held the following year at Nictaux, the business of the Education Society and home missions was added to the other work of the Convention.

At the session at Bridgetown in 1849, the policy of one college for the three Provinces, and an academy for each was discussed and adopted. To effect this change it was resolved to separate Horton Academy, in its government, from Acadia College. The first Board

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of Governors was appointed this year. It was composed of the following persons: Rev. E. A. Crawley, John Pryor, I. E. Bill, W. Burton, S. Robinson, C. Spurden, S. Elder, E. D. Very, Hon. W. B. Kinnear, C. R. Bill, John W. Barss, Hon. J. W. Johnstone, Prof. I. Chipman, J. W. Nutting, N. S. DeMille, A. McL. Seely and William Stone.

The proceedings of this Convention were reported to the Education Society in June, 1850. The action of the Convention was adopted by that body.

At the time this transfer was made, the Education Society was in debt upwards of \$12,000. This was assumed by the Convention. At the Nova Scotia Association in 1850 at Nictaux, John W. Barss proposed to raise \$8,000. In case that amount was obtained, he would give one-third of it. Rev. John Chase was appointed an agent to secure this sum. Three months was the time-limit made by Mr. Barss. The whole amount was secured before the three months had elapsed. This was the beginning of Mr. Barss's large liberality to Acadia College.

In 1850 the number of church members in Nova Scotia was 10,205; in 1860, 14,389. The additions to the ministry were forty-one.

In 1857 the constitution of the Convention was so changed, that foreign missions and education became the only objects which remained under its control. The funds, accumulated for the support of superannuated ministers, were then divided among the associations, which assumed in their respective districts the duty of caring for the needy ministers and their families.

Home missions for the Eastern and Central Associations in Nova Scotia were directed by a board, located in Halifax. The Western Association had a separate board. In the ten years \$10,500 was raised in Nova Scotia for home missions.

In 1847 the Association decided to commence mission work among the Acadian French as soon as practicable. Years, however, elapsed before this mission was started.

In September 1849, Rev. Obed Chute gave an account of some work he had done among the Acadian French in New Brunswick. He found lodgings in a kind French family at Cape Bald. They

and their neighbors were eager to hear and read the word of God. By invitation he preached to them. This was at a time when he was deliberating on the subject of becoming a missionary to the Acadian French. He says in a letter to the "Christian Visitor":

Were I worthy, I should be willing to devote myself to this arduous enterprise. The will of the Lord be done. I find that it would be necessary for me at once, should the Lord send me into this field, to put myself into some good situation for about two months to acquire freedom and facility of communication in the language of this people.

Mr. Chute spent five months at Grande Ligne in the further study of the French language; and was then engaged by the Western Association Home Mission Board as a missionary among the Acadian French in the counties of Yarmouth and Digby. He began work in 1852, and for six years labored with much diligence and success. Through his labors a number of families left the Roman Catholic church; and several conversions took place. A mission house was erected at Tusket. But Mr. Chute was compelled by failing health to resign his charge of the mission. He was succeeded in 1858 by Michael Normandy, who was recommended by Madame Feller and her colleagues. His labors were successful. A church was formed, and he became its pastor.

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## CHAPTER XXVII

### THE COLLEGE AND FOREIGN MISSIONS

THE calm following the educational agitation, which resulted in a reaffirmation of the principle of denominational colleges for Nova Scotia, by the voice of the people in the election of 1843, enabled the Baptists to give their undivided attention to their great religious enterprises, especially those of missions and the higher education. They now entered upon their work with renewed zeal and assurance. Educational meetings were appointed for different parts of the country. Through these popular channels much information was diffused among the people. The duty of the Baptists to exert themselves in sustaining their Academy and College, was discussed in all its phases. The effect on the communities where these meetings were held was like that now intended to be produced by what, in these days, is called "college extension." Agitation and discussion—essentials in the process of elevating the public—followed the meetings; and not only led the people to see the importance of education for the young people of the country, but stimulated thought and diffused intelligence among all classes of the population. Of one of these meetings, held at Chester, the Rev. Joseph Dimock wrote:

Perhaps most of the people were expecting some learned, dry harangues on education; and an appeal for assistance. But how greatly delighted were all, when it was found that our brethren had come to us in the fulness of the gospel of Christ. Our eyes were delighted at the sight of aged, middle aged and youthful ministers, and of friends from different counties; and our hearts were gladdened as we heard from them the interesting facts connected with the objects and effort of our Education Society. For myself, I was led to say:

'How charming—charming is their voice,  
How sweet the tidings are.'

We were agreeably surprised at the arrival of the president of the Society—our aged Brother Manning.

In 1844 Rev. I. E. Bill went to the United States, and the Rev. John Pryor to England, on agencies to raise funds for the College. They were moderately successful.

One of the most notable instances of the indirect advantages received from the institutions at Horton, is found in the case of Rev. I. E. Bill. He was at Horton, a young man and a candidate for the ministry, when the Academy was founded. There for the first time, he met the Granville street delegates. Mr. Bill was endowed with more than ordinary gifts. He was naturally ambitious, alert, appreciative, ardent and progressive. The proposal to establish an academy impressed him as, perhaps, it did not any other young man of his class. His ready memory, keen observation and skill in imitating enabled him to profit personally by all he heard and saw. He was qualified to take every advantage of the changed conditions and altered circumstances in which the denomination found itself, in the new undertaking of establishing an institution of learning; and his contact with men of learning and culture improved his country dialect, enlarged his vocabulary, and refined and ennobled him in all respects. In the interests of the College he travelled again and again over these Provinces, through the United States from Maine to Georgia, and twice to Great Britain. No one could have absorbed more of the advantages of these travels than did I. E. Bill. His fluency of speech and power of declamation made him a favorite preacher wherever he was heard. The final result was a strong, progressive, independent and cultured minister of the gospel. He enjoyed through his whole public life the benefits of "college extension."

What was true of I. E. Bill was true of all the ministers and leading men of the denomination in the early history of the institutions at Horton.

The interest in foreign missions, as has been stated in earlier chapters of this history, was stimulated by the labors of Carey and Judson. The earliest outburst of zeal was at the Association at Chester, where the first collection was taken for this object. The report in 1820, that one person had been converted from heathenism, by the labors of Mr. Judson, filled the hearts of the people with great joy. The establishment of a missionary prayer meeting once

a month was another sign of increasing zeal in this good cause. In 1827 the church in St. John became a missionary society. In the Association at Cornwallis in 1832, there was a still stronger expression of a growing purpose to do more than merely pray for the heathen. The domestic missionary enterprise broke through its contracted limits. The desire and purpose had become strong, to go out into the whole world with the message of life to the destitute and dying millions. By a formal resolution, passed at that Association, the complement of home missions was recognized. The spirit of Christ in the fathers could not be held longer within the narrow limits of the field at home, when they knew that their Lord and Master had said that "the field is the world," and that He had given to his disciples an unequalled command to go into all the world with the gospel message.

The swelling tide of zeal for missions, limited only by the bounds set by Christ, found expression at this Association, in these words :

That whereas the Nova Scotia Association is at present constituted a society for the promotion of home missions, it be henceforward a society for both home and foreign missions, under the following constitution:

The constitution provided that any church, or ladies' mite society, by giving to either home or foreign missions, should be auxiliary to the Association, and have the right to send delegates to it in its capacity as a missionary society. An individual, giving in the same way, could be a member of the Association. This is the first instance in which women were given the privilege of representation in a Baptist Association.

A secretary was appointed in Halifax to receive and forward the money given to foreign missions.

As the first collection for missions was made at the Association at Chester in 1814, it seemed appropriate, at the meeting of the same body, at the same place twenty-four years afterwards, that another forward step should be taken :

In 1838, the Association, meeting at Chester, having taken into serious consideration the lamentable condition of the heathen world, the consequent imperative duty of Christians to send them the word of life, . . . therefore solemnly, and as they trust in the love and fear of God, do now propose to their

sister Association in New Brunswick, to form a united society for the maintenance of foreign missions; . . . and, inasmuch as this Association is assured that a missionary proceeding from the bosom of the churches in these Provinces, would tend greatly to increase Christian sympathy and effort, as well as to revive and encourage any other benevolent undertaking in which the churches are engaged, it was further resolved that this Association request that of New Brunswick to form themselves into a foreign missionary society; and to unite with them in pledging themselves and the churches to the adequate education and maintenance of some one suitable person, as a missionary in some foreign field, so soon as one possessed of suitable character shall be found, in the judgment of such committee as the united society may name for this purpose.

E. A. Crawley, J. Dimock and W. Chipman, were appointed a committee to address an appeal to the churches of Nova Scotia and New Brunswick, on the subject of their duties in respect to the establishment of a foreign mission, as well as the increase of their home missionary operations; and the continued maintenance of such a system of education, as would tend to support this benevolent undertaking to which the churches are so loudly called.

At this Association at Chester, zeal for foreign missions seems to have broken out like a consuming fire. It was said that while the Rev. F. W. Miles addressed the meeting a holy and divine influence filled the place, and embalmed in the hearts and memories of many, a thrilling fervor for the salvation of the perishing heathen.

Correspondence with New Brunswick was opened, and arrangements were made for the Rev. R. E. Burpee to begin his studies at Acadia College in preparation for foreign missionary work; and that his expenses be guaranteed by the two Associations, each becoming responsible for one-half the amount. In 1839, a day was set apart in each month for humiliation, fasting and prayer for God's blessing on missions to the heathen.

The committee on foreign missions, at the New Brunswick Association at St. Martin's in 1840, reported that Elder R. E. Burpee had been chosen as a suitable candidate for foreign work; and that he was then engaged in preparatory studies at Acadia College. He had been ordained over the church at St. George. At the Association at Hillsborough, N. B., in 1841, it was decided to select another missionary to accompany Mr. Burpee to the foreign field.

Mr. Burpee preached at this Association. The reports of revivals of religion at Acadia College, Horton Academy and Fredericton



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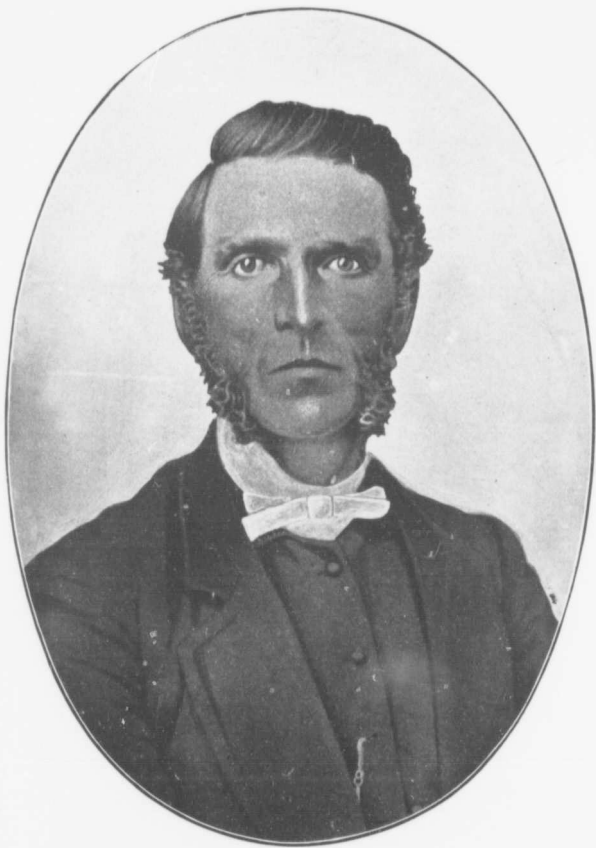
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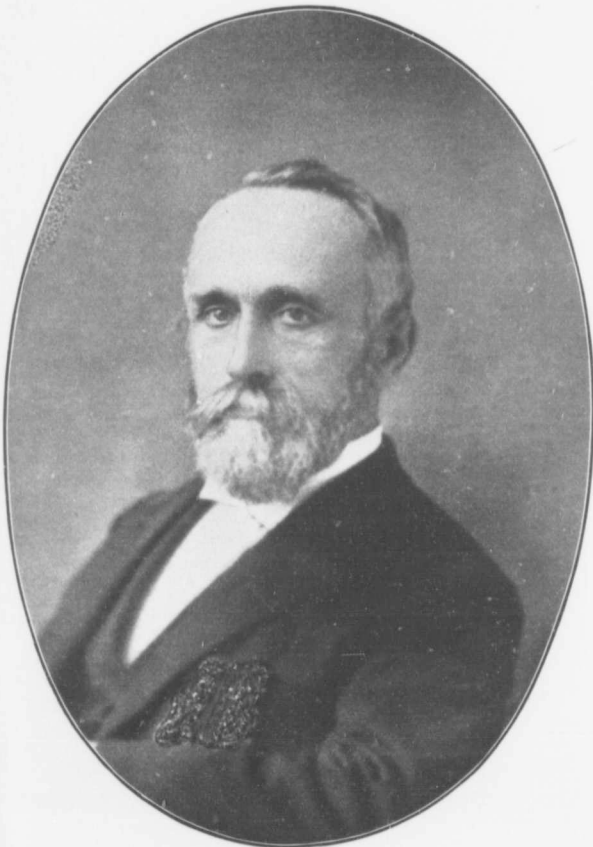
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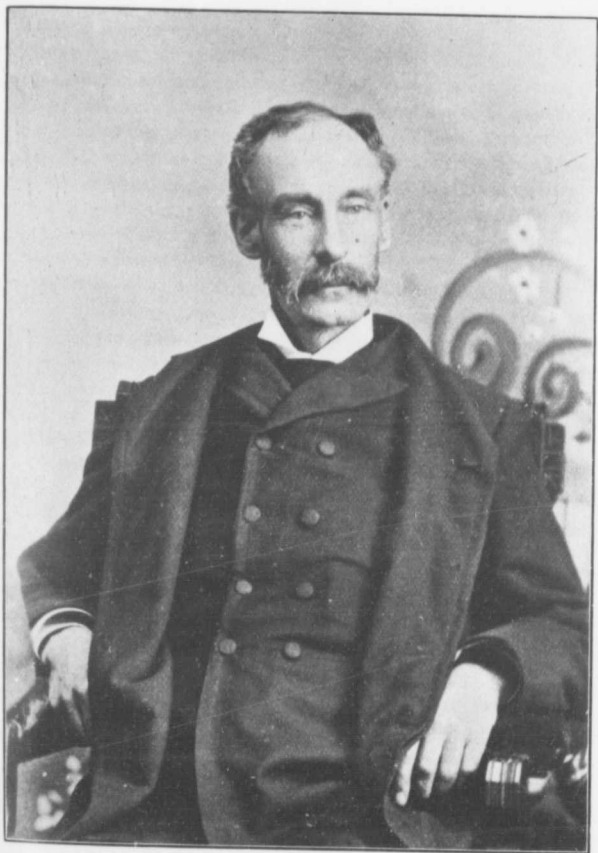
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Seminary, caused great joy at this Association, as it did at the Nova Scotia Association in the same year. Mr. Burpee was then called "our foreign missionary."

The appearing, at that time, of a missionary elect among the churches, and at the associations, awakened more interest in foreign missions, and evoked more enthusiasm than would now be possible by any use that might be made of missionaries and missionary intelligence. Nor was it merely the novelty of the undertaking, which struck the public imagination, that elicited so much enthusiasm. There was, at the time, in the churches a simple faith and holy devotion which got vent in larger volume through this new enterprise. This sudden enlargement of plan and purpose was in perfect accord with Christian zeal, and congenial to renewed souls, bought with the blood of Christ. Out of the depths of their regenerated natures flowed great joy, when they saw the way opening for their labors to be as world-wide as the love of God and the great commission.

Mr. Burpee was engaged to go on a mission through New Brunswick, "to excite a missionary spirit, and to form missionary societies." He entered at once on the work of this agency. His first meeting was held at Jacksontown, where he "saw with much pleasure that the subject only needed to be laid before the public, and their best feelings would be enlisted."

The collection and subscription at Jacksontown amounted to \$16. Mr. Burpee baptized two converts at this place. On the 26th of July another meeting was held at Woodstock. There the result of the appeal was about \$38. At Prince William he raised \$16; at Kingsclear, \$30; Keswick, \$17; at Fredericton, \$13; Mangerville, \$40; Canning, \$26; Waterborough, \$39; Lower Wickham, \$55; Springfield, \$70; St. Martin's, \$33. At the meeting held in St. John, the Hon. W. B. Kinnear presided. The Hon. J. W. Johnstone, of Nova Scotia, and the Rev. Messrs. Robinson, Rice and Beckwith addressed the meeting. A collection of \$42 was taken.

Of this agency the "Christian Messenger" says:

Not only the liberal contributions which Mr. Burpee has received, amounting in all to about \$492, but the cordial feelings of interest with which his mission has everywhere been greeted, speak highly for the manner in which this noble object is appreciated, as well as for the esteem in which our worthy

brother is held in his native Province. We feel confident that such an exhibition of deep interest in the subject will excite no other emotions in his mind, than those of gratitude to God for having honored him to be the first of his servants in these Provinces whom he has, we trust, chosen to commit his life and his all to the care of sovereign love, and to venture into the dark regions of heathenism to preach the unsearchable riches of Christ. There is no one of the important objects which occupies the thoughts and prayers of God's people, in either Province, that deservedly obtains a higher place than that of our foreign mission.

A visitor from Montreal, signing himself J. D., Jr., writing in the Canadian Baptist Magazine, said :

It was peculiarly gratifying to find that the zeal for the conversion of the heathen, which has so honourably and so long characterized our brethren in England and also in the United States, burns brightly in the bosoms of Baptists in Nova Scotia. We may soon expect to hear that one, if not two Baptist missionaries, well qualified for the work, have quitted the retirement of Horton for the shores of Bengal, Burmah or Africa. Our brethren are united ; and they find the truth of the adage, 'union is strength.'

At Nictaux in 1842 it was resolved :

That Elders Tupper and E. A. Crawley, with Brother Nutting, in conjunction with the brethren appointed by the Missionary Board of New Brunswick to make arrangements for the establishment of a mission in some heathen country, be continued ; and that the denomination form itself into a society to be called 'The Associated Society of Baptists of Nova Scotia' ; and that there be branch societies in each church for the furtherance of education, foreign and domestic missions, Sabbath schools, and for the support of superannuated ministers and their families.

Finally, arrangements were made with the American Baptist Foreign Mission Board for Mr. Burpee to take a field in Burmah, and establish a mission among the Karens.

In the following extract from a letter published in the "Christian Messenger" Mr. Burpee expresses his deep and consuming interest in the work to which he had given himself :

I feel—said the writer—as if I wanted to say to every young brother called to preach the gospel, is it not your duty to go to some heathen land? . . . I must confess that there are moments when I feel not a little dejected. It is when I look around for some brother to accompany me, and cannot find one willing to offer himself.

Soon after graduating from Acadia College, Mr. Burpee took his departure for Burmah, the first foreign missionary to leave British North America for work among the heathen. He was followed



in about a year by Mr. Geddie, a Presbyterian, who went to Erromanga, an island of the New Hebrides in the Pacific Ocean, where he was murdered by the natives.

Farewell meetings for Mr. Burpee and his wife, Laleah, a daughter of Lewis Johnstone, M. D., of Wolfville, were held at Wolfville and Halifax. They left Nova Scotia for Boston on the 20th of April, 1845. On the 4th of June, they sailed from Boston, on the Woodside, for Burmah. By the advice of the Baptist missionaries on the ground, they selected Mergui for their field of labor. There they commenced work among the Karens. In 1848 Mr. Burpee baptized ten converts.

After five years of labor his health failed. Alarming signs of consumption appeared. Advised by his physicians, he gave up work in Nov. 1849, and returned to his native land, hoping that rest would restore his health. But in this he and his friends were keenly disappointed. He visited some of the churches and greatly quickened their missionary zeal. In 1853, to escape the severity of the winter, he went to Florida. There he finished his short public career, at one time so full of promise. His death was felt as a sad bereavement, not to his family alone, but to the whole denomination.

The Rev. R. R. Crawley, a graduate of Acadia College, married a sister of Mrs. Burpee. He offered himself to the Board; and was appointed as its missionary. But, on reflection, he was led to doubt the ability of the Maritime Baptists to adequately support an independent mission in Burmah. He therefore resigned, and offered himself to the Missionary Union of the Northern States; and was sent to Burmah. He labored successfully for 23 years. On his last journey home he died on board the ship *Irrawaddy*, Oct. 9, 1876; and was buried at Birkenhead, England. Several unsuccessful attempts were made to get missionaries to take Mr. Burpee's place and carry on the mission which he established. The Rev. S. N. Bently offered his services, but was judged by the physicians as physically disqualified for life in a tropical climate. The Board was unable to agree to the conditions required by the Rev. Edward Anderson, another graduate of Acadia. Failing to continue an independent mission, the denomination devoted its funds to the support of native preachers under the supervision of Mr. Crawley

NOTE:—Mr. Geddie, whose name appears at the top of this page, went to Anelteum; and not he, but the two Gordons, brothers, who went afterwards, were "murdered by the natives" on the island of Erromanga.

and other missionaries. This arrangement continued for several years; but the desire for a separate mission could not be extinguished.

In 1864 the Rev. J. F. Kempton made an application to the Board for an appointment to the foreign field; but he was rejected by the medical advisers, who thought him not strong enough for work in the climate of India. Miss Minnie B. DeWolfe, at the Convention at Pine Grove, N. S., in 1867, was accepted for work in the East. She sailed for Burmah in the autumn of that year; and took up work among the Sgua Karns in Bassien; and afterwards in Henthada. Miss DeWolfe was the pioneer of the unmarried missionary women of Canada. After five years' labor her health failed, and she returned to Nova Scotia. She is now the wife of the Rev. J. T. Eaton. At this time, the Convention was supporting twenty native missionaries, a number of schools and two Bible women, under the supervision of the American Baptist Union, and giving \$600 a year to the salary of Mr. Crawley.

In 1869 the Rev. William George offered himself for service to the Maritime Provinces Board, to be under the direction of the United States Board; but to be supported by the Maritime Convention. About this time the subject of an independent mission was revived with increased zeal for its re-establishment.

In 1870 Miss H. Maria Norris, then connected with the Grande Pré Ladies' Seminary, left her home at Canso, Nova Scotia, in mid-winter; went to Halifax, and was about to go to Boston to offer herself to the American Baptist Union for work in the foreign field. A number of friends in Halifax induced her to cancel her passage in the ship for Boston, and consider the matter of an appointment by the Board of the Convention. The result was, a change of her plans. She gave herself to the work of forming missionary aid societies, and organized the first one at Canso, her native town. This was one of those noted occurrences in the history of the foreign missionary work of the Baptists of the Maritime Provinces, which broke the spell of moderation and formality, and fired anew the zeal of the churches for giving the gospel to the heathen. The feelings stirred, and the interest awakened were the same as those which thrilled the denomination when Judson called on the American Baptists to organize for work in the East; like the spirit of en-

thusiasm called out by the offer of Mr. Burpee for foreign work, and the departure of himself and wife, the first missionaries to leave Canada, to preach the gospel to the heathen. The calm, magnetic power of Miss Norris aroused the women of the Baptist churches, and led them to give their influence in fuller measure to the missionary enterprise then alarmingly lacking in apostolic fervour and faith. The societies formed by Miss Norris in the Maritime Provinces from February, 1870, until September of the same year, were the first of such organizations in Canada; and nearly the first in America. Since that time they have spread, through other denominations, until they have covered the whole of the English-speaking part of America.

Miss Norris was appointed by the Board to Labor in the East, under the direction of the American Baptist Missionary Union; but to be supported by the Woman's Aid Societies of the Maritime Provinces. To Miss Norris belongs the honor of introducing organizations by which the Christian women of Canada have come to the front in foreign and home missionary work; and through which they have already accomplished much in giving the gospel to the world. Their persistent devotion and zeal give promise of greater achievements for the future. Miss Norris left for the foreign field in the autumn of 1870.

About this time the Rev. W. F. Armstrong and Rev. R. Sanford were accepted as missionaries by the Board; and were engaged to begin work as soon as they had completed their theological studies.

In 1873 these two brethren, the Rev. George Churchill, Miss Maria Armstrong and Miss Flora Eaton left New York for Burmah with the purpose of laboring among the Karens of Siam. In 1874 the Rev. W. B. Boggs was added to the number then in the field. In exploring the Siam country, the missionaries did not find the Karens there in sufficient numbers to justify them in beginning a mission among them. Coincident with the going out of the missionaries in the autumn of 1873, the Baptists of Ontario and Quebec began an independent mission at Cocanada, in the northern part of the Telugu-land on the shores of the Bay of Bengal. They were very desirous that the Maritime Baptists should unite with them in their

work in this part of India, which had been assigned them by the American Baptist Missionary Union.

After a long discussion at a special Convention, held at Amherst in May, 1875, it was resolved to permanently locate an independent mission in the Telugu field. Necessarily there was at first intimate coöperation with the Mission Board of the upper Provinces; but finally a part of the country was assigned to the Maritime Baptists; and their mission became separate, and wholly independent. In 1878 the staff was increased by the appointment of Miss Carrie A. Hammond, a grand-daughter of the late Rev. Lathrop Hammond, one of the fathers of the denomination in New Brunswick. She is now Mrs. I. C. Archibald. On account of a difference between the board and the missionaries Mr. W. F. Armstrong and his wife, formerly Miss Norris, withdrew from the Maritime Mission and accepted an appointment by the American Baptist Union. Mr. Boggs returned home to recruit his health. The Board, fearing he was not physically able to endure the Indian climate, decided not to continue his labors as a foreign missionary. He and his wife, who was Miss Eaton, were engaged by the Baptist Missionary Union. Their work has been successful, and most satisfactory to their employers, as has that of Mr. and Mrs. Armstrong.

In 1881 the Rev. J. R. Hutchinson and wife were added to the missionary staff. Subsequently Mr. Hutchinson withdrew from the service. The staff was further strengthened in 1882 by the appointment of the Rev. I. C. Archibald, and in 1884 by the appointment of Miss H. H. Wright and Miss A. C. Gray; in 1889 by Rev. W. V. Higgins and wife, and Miss Nettie Fitch; in 1890 by Rev. M. B. Shaw and wife; in 1891 Rev. J. H. Barss and wife, Rev. L. D. Morse and wife, and Miss Kate McNeil.

The Carey Centennial occurred in 1892. The Baptists of the Maritime Provinces made it the occasion of an endeavor to raise \$6,000 to be devoted to the purchase of mission premises.

About this time the Rev. J. W. Manning was made Secretary of the Board; and was engaged to give his whole time to this work. Rev. H. Y. Corey and his wife, and Miss Martha Clark, have since been added to the staff, which had been reduced by the retirement

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of Rev. J. A. Barss, because of his wife's health; and also the withdrawal of the Rev. M. B. Shaw and his wife for the same cause; and also by the marriage of Miss Kate McNeil to the Rev. C. R. Marsh, a missionary of the American Baptist Union.

The Rev. R. I. Gullison and his wife, Miss Maria E. Harrison and Miss Ida Newcomb, have been added to the band of devoted missionaries who have patiently and successfully labored in India, as the agents of the Baptists of the Maritime Provinces. Since their departure Mr. John Hardy has been sent to join them; and subsequently Miss Annie A. Williams and Miss Helen Blackadar followed. Miss Williams became Mrs. Hardy. She and Miss Gray died of fever, the first cases of death among the missionaries since the establishment of the mission. Miss Gray was called to her reward after fourteen years of successful labor; and Mrs. Hardy at the beginning of her work.

Mr. and Mrs. Archibald returned to India in the autumn of 1901. They had been at home for a time recruiting their health. Miss Flora Clark, of New Brunswick, the last one appointed to the foreign field, accompanied them.

There were in 1901 eight mission families, five single women, fifty-eight native helpers, twelve Bible women, seven principal stations, eleven out-stations and nineteen villages where Christians live, and seven churches having a membership of 346. It is estimated that double the number now in the churches have been called to their heavenly reward.

The history of this mission, briefly traced from its origin in the early part of the nineteenth century until the present time, can be but partially and very imperfectly known even to the most discerning. It is not given even to the missionaries on the field, to see anything like the full fruitage of their work. In this, as in the unfolding of all His plans, one day is with the Lord as a thousand years; and a thousand years as one day. How far the devoted and self-sacrificing missionaries, sent out from the Maritime Provinces, have been successful in preparing the minds of heathen people to come to Christ for salvation, how many they have led to the Saviour, cannot be accurately known, except to the great Head of the church.

Much less can human wisdom see the part these good men and women have taken, in preparing the people of India for their final abandonment of idolatry and acceptance of Christ. That the work of such a preparation has been going on for many years, is patent to the eyes of all who being on the ground have had the opportunity of observing the progress of the transformation; and it is well known to those who at a distance have studied the march of events and the evidences of change, that idolatry has been gradually weakening; and must ere long fall before the irresistible progress of Christianity. Most satisfactory is it, that the infinite wisdom of Christ, whose work these missionaries to the heathen are doing, does not fail to see and remember the labors of all His servants. He from the beginning saw the final results rolled up in one grand whole, as they will be seen by an astonished and admiring universe when each laborer hears from His lips the "Well done, good and faithful servant; enter thou into the joy of thy Lord." From the time the Father said to Christ, "Thou art my son, this day have I begotten thee; ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession,"—and that promise seems to have been given at the door of Joseph's tomb in the early morning of the Lord's resurrection day—until the dispensation of Christ has ended, he has had for his object, the taking of the gift of his Father—the heathen and the uttermost parts of the earth. Soon after he had received this gift in promise, He, on the mountain top in Galilee, asserting that all power had been committed to him in heaven and in earth, commanded his disciples and their lineal spiritual descendants, to go into all the world and on His behalf take the gift promised him by his Father when he rose from the dead. All who go forth into this world of sin, to win souls for Christ's service, are engaged in getting for the Son of God these possessions promised him by the Father at the door of Joseph's tomb.

The missionaries who have gone from the Baptist churches, have been among the most faithful and successful in the Lord's work among idolaters in benighted lands. Their noble lives, some of which have been completed, are an inspiration to those following them;

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and also to those who support them with their money, their sympathies and their prayers. The memories of Burpee, Crawley, George, and more recently of Miss Gray and Mrs. Hardy, will ever be a stimulus and a strength to those who come after them. The centennial of the mission founded by Burpee will doubtless contain records to which public attention will be called, and which will evoke shouts of praise, and lead to fuller consecration. Before that time, the great idolatries of India may be in ruins; and the call may be for the construction of the institutions of Christianity, and not for the tearing down of idol systems.

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## CHAPTER XXVIII

REVIVALS AND THEIR NATURE—THE HOME MISSIONARY SUCCESSORS OF THE FATHERS—MATERIALS GATHERED FOR A BAPTIST HISTORY—JUBILEE OF T. S. HARDING'S PASTORATE—DR. CRAWLEY'S APPEAL TO CHRISTIAN YOUNG MEN TO PREPARE FOR THE MINISTRY—DR. BILL'S FORECAST OF THE FUTURE OF BAPTIST HISTORY.

BAPTIST churches and Baptist ministers are the offspring of revivals. But these miraculous, mighty movements, which have attended the history of the religion of the Bible, from its first introduction into the world until the present day, have been antagonized and denounced by every conceivable method of opposition, from the contemptuous sneer to the whipping post, the dungeon, and the flame-wreathed stake. Leaders in revivals have been called anti-social and malignant agents, filled with evil designs. Of Wesley, Cowper said, "He bore the pelting storm of half an age." Revivalists have been misunderstood and hated, because they have been the foes of the kingdom of darkness. While the kingdom of Christ slumbers in inactivity, and accommodates itself to the world, the world remains friendly and social. But so soon as Zion awakes, and is filled with the Spirit, then appears the active opposition of the devotees of mammon and pleasure. The avaricious, the fashionable, and competitors for place and power, moved by the enmity of their natural hearts, and blind to the moral and religious reforms wrought by revivals, take a wicked pleasure in opposing the servants of God who are the instruments of awakening and reforming the communities in which they preach the gospel of repentance and faith. It may be that some good men, deceived by their preconceived opinions of the work of the Holy Spirit in the world, have opposed revivals, because of the unusual manifestations accompanying them, manifestations judged by these opposers to be incompatible with genuine religion.



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In the main, however, the opposers of revivals have been of the kingdom of darkness, and have been as blind to the work of God and to their own motives, as were the Pharisees in the persecution of their Messiah. At times the conflict has been close and sharp; at other times opposition has slumbered. In seasons of declension, the forces of evil have been aggressive; but when the Holy Spirit has fallen upon communities with special power, then the armies of light have become the aggressors; and the enemy has been put on the defensive. Baptists have, therefore, done much of their work in the face of opposition, not alone from the openly wicked, but also from ministers and members of Christian churches.

In 1849 the "Christian Messenger" seemed to gush with pleasure, respecting an editorial in the "Presbyterian Witness," "in which their character [revivals] was analysed, and their importance advocated." . . . "We are the more rejoiced at this," says the editor of the "Christian Messenger," "because our brethren of the old world of different denominations have sometimes, we have feared, been too conservative on this point; too wedded to the quiet and respectability of time-worn modes of thinking and acting in the churches; and therefore too slow to admit the propriety of the more startling earthquake movements with which a genuine revival might seem in some things even to forget proprieties in the ruder work of "snatching souls from hell." But our friend of the "Witness" is no half-way advocate of this "march of the Spirit," for he very gravely admits the possibility, nay, the high probability, it would seem, of certain "attendant concomitants" of such an event, which, with many, form the ground of their gravest objections—"those physical excitements, those convulsions of the human frame with which true revivals are oft-times accompanied."

Oh—exclaims the editor of the "Christian Messenger,"—while we discuss gravely and most erroneously or most correctly this great subject, how true may it be, that our souls are withering and our churches are withering for the want of it. With what sickening of heart may the conviction not fall on us, that this is our religious prosperity—the one thing needful.

The revival under Whitefield and the Wesleys in the old world, and those under the Tennants and Jonathan Edwards in the new

world, prepared the public mind to exercise a degree of wisdom and discretion in the treatment of these exhibitions of divine power in saving lost sinners. When "the kingdom of God hath suffered violence and the violent have taken it by force," the good results have been so apparent that hostility has been to a great extent disarmed. The opposition, therefore, to Baptist ministers in their aggressive work in this country has been of a subdued and timid character. Whatever hindrances of this kind they may have encountered, were shared in by the Methodists, who, from the first, have been active in aggressive evangelization.

The S. P. G. missionaries, as may be seen in an earlier chapter of this history, deferred to the prevailing sentiments of the country, and largely confined the expression of their adverse criticism to the reports they gave to their employers. The active opposition, therefore, to revivals came from the lawless and profane.

The manner in which people find their way from their lost state back to God—how they pass from death unto life—is not a matter of importance. By whatever experience this may be accomplished, if the end is reached—a real turning to God—the highest object has been obtained—the salvation of the soul. The evidence of genuine conversion, whether it has been wrought by means of the sweet, quiet meditations and outflow of childlike love, or whether the soul has found its path to God leading, as did Bunyan's, through darkness and storm, is the fruit of the Spirit in the heart and life. It has pleased the Head of the church to awaken large numbers of persons at certain periods; and in their deep exercises, often accompanied with much agony, and at times with no little extravagance of words and manner, to so reveal Himself to them as a personal Saviour, that their gladness has found expression in intense feelings and shouts of joy. But this should not so blind the onlookers, as to lead them to the irrational and uncharitable conclusion, that delusion, and not regeneration, is the real cause of what is seen and heard. It would be, to say the least, philosophical and scientific to examine in an unprejudiced and impartial state of mind, the results of the thunder-storm. If it has cooled and purified the air, let it not be condemned. When the revival has passed, and the results can be seen and known, if there is a reform of character and life,

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justification, and not condemnation should be the finding of a just judgment. The fruitage of all the revivals in the Maritime Provinces, from the days of Henry Alline until the beginning of the twentieth century, is either upon the pages of the churches' history, or before the eyes of the present generation. It may be seen and read of all men. What is it? What ought it to be? At the source and centre of the Christian religion is Christ Jesus, the Son of man, the Son of God. If the religion of Christ means anything, and it does, its end is to make people like its author—like Him in character, in word and in deed. Centred in Christ in perfection are the aesthetic, the social, the benevolent, the political and the moral elements of manhood. In the divine nature are the ideals of all these excellencies of character and life. With these as the standards, the results of the revivals in the Maritime Provinces among the Baptists, for instance, may be examined and judged. Had the successors of the sons of the pioneers been as were their fathers, when the evangelists found them, what would be the character of the present generation?

The inevitable result would have been in a high degree disastrous. By what means were those moral revolutions wrought, which have given us the present effects, imperfect though they be? Revivals of religion—a succession of them. Like the breath of Heaven such visitations have for the last hundred and fifty years swept over the counties, and smaller communities of these Provinces. Since the foundation of the institutions at Horton were laid, God has set his seal of approval upon them, as chosen agencies of his own, by which to spread his gospel through Christian and heathen lands, by sending frequently throughout their entire history those refreshing showers of divine blessing. By what means have our churches been perpetuated, and a succession of pastors raised up for them? To this question there is but one answer—revivals. By what agencies were our seminaries of learning established? In what way were the fathers and founders of them conditioned to defend and support them through evil as well as good report? If, beginning with Burpee, and ending with the last one who has set sail for his or her home among the heathen,

we were to ask for the secret of this succession of godly missionaries, what would be the true reply? Revivals, of course. Through what means has there been a succession of home missionaries all the way from Alline to Isaiah Wallace and J. W. S. Young? Revivals again. To the same source must be ascribed the culture, the social order, the morals, the manhood and the womanhood of the present day. To Christ revealed to the people and in the people are we indebted for everything in us and that comes from us, bearing likeness to heaven and unlikeness to hell. What miracles have been wrought in communities through the agency of revivals! What sudden transitions, what changes of character and life! Violent wrangling, contention and ill will have given place to joy, peace and longsuffering! What "sweetness and light" have appeared in homes that had been distracted by drunkenness, profanity, and gross and sordid living! Even in rude surroundings wonderful changes have suddenly come over the character and lives of fathers, mothers and children.

Having hearts qualified to respond to the exhortation, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." Every generation of those born again in revivals have thought on these things; and to think on them has been to practise them, and to be assimilated into the likeness of Him in whom is found the perfect source of all these moral excellencies.

Chiefly through the labors of Professor Chipman, some materials for writing a history of the Baptists of the Maritime Provinces were collected. His sudden death, however, in 1851, put an end to this work until it was taken up by Dr. Cramp. He published a series of articles in the "Christian Messenger," giving a history, chiefly of the Baptists of Nova Scotia. In 1846 when the matter of collecting reports and data for a history was occupying the minds of a number of the leading ministers and laymen, the jubilee of the pastorate of the Rev. T. S. Harding was celebrated. The review of his life-work by himself and others opened up the past, and gave a valuable impulse to the work of collecting literature for a Baptist history.

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Father Harding's memories were evident tokens of God's marvellous goodness and power. He rejoiced in spirit and in speech over the success granted to himself and his contemporaries. In the addresses given at this jubilee service, glimpses of the past, as it appeared to the Baptists of that day, are clearly seen.

The following sentences which fell from the lips of the venerable father on that occasion are too precious, instructive and inspiring to be left unread in the promiscuous records of the doings of the denomination. Only those who have heard words of truth and soberness come from the lips of that silver-tongued servant of God, can fully appreciate their effect on the public assembly at the time they were uttered. Even on the written page, they glow with the ardor and throb with the life of that herald of the gospel of peace. Here are a few sentences :

The history of the church of which I have so long been pastor, is connected more or less directly with the rise and progress of our cause in nearly every part of these Provinces. It is now nearly seventy years old, some years older than any Baptist church in Nova Scotia, or New Brunswick. Nearly all the oldest ministers, to whose labors instrumentally the raising up of the other Baptist ministers and churches in these Provinces can be traced, were at some time members of this church. This church was commonly styled by deacon Peter Bishop 'the root.' I have been preaching Christ crucified more than a half century. I have been present at the organization of many of our churches; have taken part in the ordination of many ministers; witnessed the organization of the Association in Nova Scotia, and the one in New Brunswick; have passed through many wonderful revivals of religion and have witnessed many solemn trials through which our churches have waded; and have seen the salvation of God displayed in mighty deliverances. I have been on many missionary journeys, and know well the history of our missionary work. I have narrowly observed the educational movements of later years, in which I feel the deepest interest. The God and Father of our Lord Jesus Christ has graciously caused to pass before me truly astonishing displays of his glorious presence. 'Mine eyes have seen his salvation.' 'Not unto us, not unto us, but unto thy name give glory.' I have, in fine, no doubt that if the history of our churches, which have sprung up so rapidly, and have so mightily spread and prevailed, could be fully gathered and placed on record, it would all show that the great God has not more abundantly dealt with any people. . . . Many of my contemporaries have gone to a glorious reward. Some of us still live to toil and pray. . . . I rejoice to believe that long after our frail bodies have mingled with the dust, it shall still continue true—

'Israel shall live through every age,  
And be the Almighty's care.'

I have only to add, that with regard to the displays of divine grace on earth, which my eyes have seen, and my ears have heard, my best wishes shall be fulfilled, when it is declared—

‘ This shall be known when we are dead,  
And left on long record,  
That ages yet unborn may read,  
And trust and praise the Lord.’

When Mr. Harding recounted, in his own epigrammatic and effective style, the labors and scenes of more than half a century, through which the Lord had led him, it is impossible for us, at this day, to fully understand the emotions awakened in his own heart, and in the hearts of those who in breathless silence listened to his thrilling address. The grandeur of the truths he and others preached, and the success which attended their labors, kindled anew the pious zeal of the fathers then present, and wrought mightily on the hearts of the second generation, filling them with a holy ambition to perpetuate the work then unrolled before their spiritual vision. The aged father spoke with pathos and power.

One present said, while listening to Father Harding, standing, as he was on the very verge of eternity, that the house was as still as death; and if our own heart and that hushed silence did not deceive us, there can have been few if any hearts in which those sentiments, then uttered, found not a solemn response.

Among those present, participating in this most interesting occasion, were Rev. Charles DeWolfe, the Rev. Mr. Allison and the Rev. Mr. Knight—Methodists; the Rev. I. E. Bill, the Rev. David Harris, the Rev. Nathaniel Vidito, the Rev. S. T. Rand, the Rev. John Chase, the Rev. John Pryor, the Rev. E. A. Crawley and Professor Isaac L. Chipman. Professor Chipman read a sketch of the history of the church. Four of the original members had been immersed by the Rev. Ebenezer Moulton. Two of them were Deacon Peter Bishop and Deacon Ezra Read.

From 1791, the time at which Mr. Pierson went to Hopewell, New Brunswick, until 1796, the church was without a pastor. Mr. Pierson's mind became beclouded some time before he died. He was visited by Mr. Harding. Mr. Joseph Read, of Sackville, N. B., preached for a time in the interval between the resignation of Mr. Pierson and the coming of Mr. Harding. He died suddenly at

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Wolfville. His death was caused by the lodging of an apple-core in his throat. Mr. Harding, as has been stated, was born in 1773, five years before the church, of which he was pastor for sixty years, was organized. A thrill went through his soul when the hand of Henry Alline, in a patriarchal manner, was laid upon his head, and the prayer, "May God be his father," was offered in response to his mother's words, that her eight year old boy's father was dead. He never forgot that event. Liberty came to his soul when he was 14 years of age, under the preaching of the Methodist evangelist, Freeborn Garretson; but, in mingling in vain and worldly society, he lost his first love; and was plunged in doubt and darkness. From this he emerged into the light under the preaching of Joseph Dimock and Harris Harding.

The text of scripture, "In the world ye shall have tribulation; but he of good cheer, I have overcome the world," rushed into his mind with uncommon light and glory, and brought the sorrows of his soul to a happy termination.

Soon after his final surrender to the Lord Jesus Christ, the belief that he should preach the gospel took full possession of his spirit. "Son of man, eat this roll and speak to the house of Israel," was Heaven's message to his soul. "Behold, I am but a child, and cannot speak," was his reply. Then the call was urged in these words of Paul: "Necessity is laid upon me; yea, woe is unto me if I preach not the gospel."

The following are Mr. Harding's own words:

If the globe had been laid at my feet, I would not have stooped to take it up. Every worldly thing was struck with death. Food was not desired. My bed was a flame of fire. No spirit was left in me for any occupation; nothing but to make proclamation of pardon to dying men.

He was told by his mother that he was too illiterate for such a work. But urged on by divine coercion, he began to preach to the people in his own neighborhood, and throughout the township. Finally he was induced to visit the Rev. William Black, in Halifax. After remaining some time in the city, Mr. Black sent him to Horton; and on taking leave of him used these words:

You are going to the country to preach. You are a young man. It is a remarkable thing for so young a man to be in the ministry. [He was about twenty

years old]. You will be flattered, but remember, so surely as your pride is kindled, your usefulness is at an end. Besides, much that you hear will not be worth your regard. They will call you an angel to-day, and a devil to-morrow; when they pronounce you an angel, be not inflated; when a devil, be not depressed.

The paper read at the jubilee, by Professor Isaac Chipman, giving a sketch of the history of the church, contains some passages which flash light upon the progress of the truth advocated and preached by Baptist ministers in these Provinces during the preceding century; and also exhibit in light just as clear the gifts and noble character of the author of this paper, by whose sudden death five years after this jubilee service, the college and the denomination sustained an irreparable loss. About eighteen years before this he entered Horton Academy. After finishing his studies there, he became an undergraduate at Waterville College, now Colby University, in the State of Maine. One of the college buildings at Wolfville bears his name—Chipman Hall—in recognition of his devotion to Acadia College, and his great and varied labors for its advancement. The aged ministers and the younger men who united with them in founding the Academy and College had a paternal satisfaction in seeing in Professor Chipman an example of the early fruit of these institutions.

The following extracts given from Professor Chipman's paper, reflect his piety and culture, as well as his high appreciation of the venerable father whose pastoral jubilee they were celebrating:

The scene which surrounds us on this memorable occasion is certainly one of no ordinary characteristics; and it is invested with attributes of more than common significance. It possesses in fact a deep-toned meaning, such as eternity alone shall fully unfold. No short lived worldly events do we celebrate this day; many of which, however imposing in their exhibition, soon fade away and die, and are buried in the dust of the earth, never to be revealed in the glory of immortality. This celebration has its reference to a transaction in the past, which looked forward in its results to an unending future, to occurrences having their hold, it is believed, on the eternal life of multitudes of condemned sinners. The influence of that event, it is not too much to say, shall extend itself, by means of the relations of a mysterious providence, not only to the ends of the earth, and to the extreme verge of time; but into the boundless continuity of eternity's broad expanse. May the wide comprehension of the Creator's purposes of grace in the salvation of men, having their origin far back in the ages past, and still onward through the ages to come, impress our minds with sacred awe

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by means of their vastness, take a powerful hold on our spirits, and raise us far above the short-sighted and sordid interests which so much agitate the men of this world. Let the unusual solemnity of this hour, therefore, so closely associated with the wonderful progress of the Redeemer's kingdom on earth, and consequently with the eternal designs of the Creator, suitably affect our hearts. These it is true, are not the matters with which thoughtless levity or giddy gaiety is amused; but more substantial far than those, and conducing most directly to chastened and exalted cheerfulness. We have come together to mingle our glad rejoicings in honor of age, of knowledge, of piety, of devotedness to the souls of men. The young, and those of riper years, as well as the advanced in life, here find their tastes respectively gratified. Let us rejoice that the Saviour of mankind has caused to be promulgated in this place the gospel of salvation. . . . Let us rejoice, that for four score years and ten He has perpetuated the remembrance of His name here, by the presence of His word and Spirit, by the ordinances of His house, and by a succession of many, many witnesses. Let us rejoice that so many have witnessed a good confession, have left this world of toil and sin, and gone, as we firmly trust, to their glorious reward on high, to join with the blessed in the anthems of an eternal triumph. Let us rejoice in the spectacle which our eyes behold, when there stands before us one, whose head is crowned with the glory of age, who has been upheld thus far during a long life to withstand the assaults of Satan, and is now looking forward in confident assurance to a final deliverance from the evil of the world, and a perfect victory over all corruption. . . . May the word jubilee, symbolically set forth in the device of the trumpet, stir our souls with the impulse of a happy liberty, a freedom not from earthly bondage alone, but from sin's dread tyranny, not of the body only, but of the soul; not as respects the treasures of earth alone, but the possessions of immortality. And as we contemplate the solemn lapse of time which its fifty years express, and see with our eyes the silvered locks which they have strewn over the temples of age, and remember the busy, countless, ever-shifting scenes which they have witnessed among men, let us all, old and young, be admonished of the speed of their flight, reminded of our pilgrimage condition, and have our thoughts congregate where joys more substantial have their abode. As one and another of the ministers of religion, and the servants of Jesus, are cut down like a shock of corn fully ripe, or swept away, as we think by an untimely stroke, let us not mourn as without hope. They have gone to the house of many mansions, 'to join the innumerable company of angels' and 'the spirits of the just made perfect,' who have been congregating there through all time. They have gone; we are going. Others are destined to take our place. All earth is a moving scene. God proclaims Himself the unchangeable. His throne is Heaven.

" His own eternal thought moves on ;  
His undisturbed affairs."

He will perpetuate to the end of time a succession of laborers on earth. The harvest of the Lord shall be gathered in. One may sow, and another reap. Hereafter, both he that soweth and he that reapeth shall rejoice together,

May the heralds of salvation, and the friends of the Redeemer, of whatever name beside, now rejoice in the assurance that the august temple of truth possesses a magnitude, the extent of which is limitless, and encloses under its ample dome a multitude which no man can number.

In the foregoing extracts are graphically exhibited the breadth of vision, mental and spiritual, the sturdy faith, the orthodoxy, the devotion and self-sacrifice of those who had been educated at the Horton institutions. Professor Chipman may be taken as a sheaf—a wave offering—of the great harvest from the sowing in tears and prayers of those servants of God whose prescience foresaw that Horton Academy and Acadia College would be essential to the highest success of the mission of the Baptist churches; and whose fidelity to duty planted and sustained them. At that early day, they had accomplished a great work. Viewed from the standpoint of the present, their usefulness had even then more than justified the wisdom and benevolence of their founders. Their beneficent mission will doubtless be prolonged until the divine purpose in respect to them has been accomplished.

At the Association at Yarmouth in 1843, before a large excited assembly, Father Harding in a moment of glowing enthusiasm, while discerning afresh God's care for Acadia College, re-named it, "The child of Providence"; and rang out the challenge, "Who can destroy it?"

While reviewing the short history of these institutions and the longer history of the churches, it is no matter for wonder that that jubilee congregation sat together in heavenly places in Christ Jesus. To those of this day who look back upon that occasion, there is in it an element of sadness, unknown to those who at the time shared its solemn pleasures. It was only five short years after this when the noble Professor, who read the history of the church, was drowned in sight of the place where the jubilee was held.

Another extract from the jubilee paper discloses an element of the influence of the Horton church which should not be overlooked.

For many years—says Professor Chipman—while formalism on the one hand very generally congealed the religion of the country, and heated emotion or imagination on the other, dissipated too often into thin vapour the most fundamental principles, the Horton church must be regarded in the light of a repository established here, we must believe, by an overruling providence for the

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preservation of truth. Deacon Peter Bishop denominated it 'the root,' expressing thereby his view of its relation to the other Baptist churches of the country.

The Rev. I. E. Bill named the following element which he judged to be essential to a good history of the Baptists of the Maritime Provinces :

Father Thomas Handly Chipman must be again heard speaking words of consolation to the tempted followers of Christ, and in strains of melting tenderness cheering them on their heavenward journey ; Father Ainsley must be heard lifting up his voice like a trumpet, and as another Boanerges, addressing himself in words of woful terror to the consciences of the ungodly, making them to feel that there is but one step between them and a burning hell. Father Munro must also be heard to speak in language chaste and nervous, explaining in a style as luminous as the light of day, the great truths of our holy Christianity, convincing the judgment and pouring knowledge into the understanding, until all who listen shall feel that they were created by a power that no human effort can resist or evade. The sainted Miles, too, must be seen and heard with a countenance radiant with love, and delivering, under the influence of the teaching of the Holy Ghost, the message of God, urging upon the consideration an acceptance by sinners of the salvation purchased by the Redeemer's blood. In a word, in his history the living and the dead must all speak and must all be heard, as the trumpet shall give forth its certain sound. Such a history the denomination will look for ; and such a one they will possess if all will do their duty.

These fervent words, indicating Dr. Bill's ideal of one phase of Baptist history, like all ideals, may be approached ; but not fully realized. It is not at all probable that any one will ever be able to present the mental and spiritual photographs of the fathers in the ministry as perfectly as Dr. Bill has done in his " Fifty years with the Baptists of the Maritime Provinces."

About this time Dr. Crawley, feeling the great need of more men in the ministry at home and in foreign lands, made an appeal through the press to Christian young men, urging them to consider the claims of the Lord upon them in respect to its being their duty to prepare for the gospel ministry. The following impassioned sentences indicate the deep interest Dr. Crawley had in the conversion of the world to God :

One hundred ministers are all needed for the Baptist churches alone in Nova Scotia and New Brunswick. But this is a mere speck in the vast field that calls for laborers. On this continent, Canada with its million and a half of inhabitants, and further west and south the huge valley of the Mississippi and its

gigantic tributaries, receiving every year a vast influx of human life, demand and would doubtless maintain hundreds or even thousands of gospel laborers. Then there are the broad regions of Southern America, with the islands of its northern coast; the innumerable islands of the Pacific, the millions of Hindostan and Burmah, the world of human beings in China alone, the interior of Asia, spreading in all directions over thousands of unexplored miles, peopled with unknown millions; and Africa, poor, forlorn, almost neglected Africa—over all this wide world we know are thickly scattered beings like ourselves, endowed with immortal souls that are, for the most part, to be saved or lost according as the decision shall be of those who entertain the question, Shall I toil for this world's goods, or shall I devote myself to the salvation of souls?

Mr. Harding's jubilee was an epoch in Baptist history, charged to the full with sentiment, purpose and inspiration. How grand was the retrospect outlined by his terse, graphic sentences. His early conversion, call to the ministry, the fifty years of pastoral and evangelistic labor; the like experiences of his contemporaries, some of whom were then in glory, and others, like himself, still at work in their Master's vineyard; the churches organized and nourished; the institutions founded and bearing rich fruitage, and so full of promise for the future; and a mission to the heathen already commenced—were made to pass before that sympathetic assembly, lifting them into the exalted realm of exultant joy and faith. This calling up of a grand past, could not fail to beget in the younger members of the denomination a holy ambition to be worthy of a legacy of such spiritual wealth; and in the name and strength of the Lord to assume the responsibilities although heavy and sacred. The glowing words of Professor Chipman, as he took his hearers to the sources of Baptist history, then far in the past, and traced to the jubilee at Horton; the call of Dr. Crawley for young men to enter the ministry and prepare themselves to take up the work of the fathers, and carry it forward over the stage of their mortal lives; the feature of Baptist history sketched and touched with the golden words of I. E. Bill, were divine forces acting not upon that audience alone, but upon all the ministers and churches of the Maritime Provinces. What effect should be looked for from such a combination of causes? Not narrow-minded ministers, not churches contracted with selfishness and asleep in indolent apathy—surely not. The third generation in looking back and seeing the character and labor of the second generation, of the honored men of God in the

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ministry, are gratified with the assurance that they were worthy successors of the fathers. They also have passed to their rewards; but their names are fragrant and their works do follow them. Charles Tupper, William Burton, I. E. Bill, Samuel Robinson, James Wallace and David Crandall, may be selected from a large number of names as examples of this class. Their influence has been added to that of their predecessors, and has given it additional force, and it quickens the laudable ambition of the Christian men and women of to-day. It is to be hoped that the influence of these examples of faith, hope and toil will not be wholly spent on the ministers and churches of the present generation, but may influence those of all coming time.

“ Let not the wonders God has wrought  
Be lost in silence and forgot.”

## CHAPTER XXIX

### SIDE-LIGHTS

If any one of the fathers in the ministry had doubts about the expediency of educating the ministry, it was Harris Harding. The following extract of a letter, published in the "Christian Messenger," expresses his views on this subject :

There is nothing gives me greater pain than to hear of education set up in the place of religion ; and especially to hear it spoken of as of the first consequence in regard to our rising ministry, while the work of the Spirit, the call of the Holy Ghost, which I feel and know every true minister of Jesus Christ must be the subject of, is put down as of secondary or inferior importance. Against such a perversion of what is right, I hope I shall ever be found to raise my voice and to enter my protest; and it is because I always express myself strongly and plainly on this point, that some, perhaps, have concluded that I was unfriendly or opposed to education. But this is not the fact. Education, sanctified by the Word and Spirit of God, I shall always maintain is of inestimable value to its possessor. And to no man is knowledge, sanctified knowledge, of more value than to the minister of Jesus Christ. I love and honor those of my dear brethren in the Christian ministry, who possessing much of the knowledge of the schools, are daily found casting themselves with all they have acquired at the feet of Christ, and there praying for strength and grace to consecrate all to Him.

On the matter of Dr. Crawley resigning his professorship, to accept a call to the pastorate of the Granville Street church, Edward Manning, at a meeting of the Education Board, when alluding to the course taken by Dr. Belcher, the late pastor of that church, said :

I consider the conduct of those who have aimed to effect a division of the church in Granville Street, Halifax, as nefarious. I repeat it, that the attempts made to sow the seeds of discord and division among the people in my view are nefarious ; nor do I consider these efforts as levelled against the church in Granville Street, or against the Baptist cause merely, but as against the cause of truth and of God.



REV. THEODORE H. PORTER.

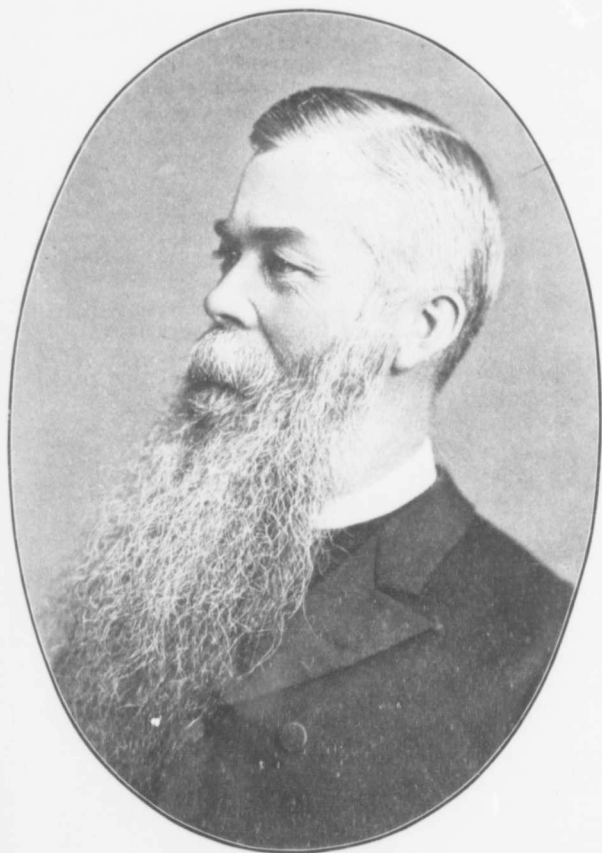
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The course adopted by the British and Foreign Bible Society led to a controversy on baptism in the Maritime Provinces, which appeared in both the secular and religious press. The Rev. Charles Tupper was the principal writer on the Baptist side. The Pedobaptist writers were the Rev. Mr. Clarke and the Rev. Mr. Trotter, Presbyterians, the Rev. Mr. Morris, Episcopalian, and the Rev. Mr. Wilson, Methodist.

The editor of the "Christian Messenger" said of Mr. Tupper's writing:

It was calm, candid, dignified in manner, and must elevate him as a Christian and a gentleman, even in the estimation of those who may differ from him, or remain unconvinced by his arguments.

As this controversy was general, it awakened no little interest, and resulted in a good degree of excitement. No better man could have been found at that time, or for that matter, at any time during Dr. Tupper's public life, to honestly and exhaustively discuss this subject. His extensive knowledge of languages, his carefulness and exactness in statement, his calm and forceful reasoning, and with all, his beautiful Christian spirit, gave great weight to the plain truths of revelation which he so ably advocated and defended.

The Rev. Donald McDonald, of Prince Edward Island, took part in this controversy. In referring to him Dr. Tupper said: "Mr. McDonald's extravagances are too gross to require exposure."

One of the characters at a fancy ball given in Halifax in 1847 appeared in the guise of a nun. This trifling matter kindled a fire which blazed chiefly in the city newspapers. The leading journals in the conflict were "The Cross," the organ of the Roman Catholics; and "The Guardian," edited and owned by the Rev. John Martin, a Presbyterian minister. A few sentences from "The Cross" are here given, simply to show how impossible it would be for a newspaper in Halifax to use such language in the present day. In referring to the part taken in the discussion by "The Christian Messenger," "The Cross" said:

That brainless mountebank the (un) 'Christian Messenger' hurled at us its message of Anti-Christ.

Of "The Guardian" it used the following spirited language:

The dirty blue rag of 'The Guardian' squeezed its foul venom on the most holy of our dogmas—this rascally band of bigots.

The taste exhibited in such writing as the foregoing was not below that of a certain class of the population at that time. The school house and the Bible, however, combined in their good work, have raised this class above the condition in which it was then found. Now, no journal would for a moment venture to use such language as characterized "The Cross" in this controversy. The doctrine of religious liberty, in the inculcation and propagation of which Baptists have ever taken a leading part, has made such progress, that among English-speaking people courtesy and toleration are everywhere practised.

At that day, as now, it was common for leading politicians to spread their sails to every breeze. "The Cross" reported as follows :

In the morning the Charitable Irish Society voted £100 stg. for the relief of Ireland; and afterwards walked in procession to St. Mary's Church, headed by Mr. Joseph Howe, Esq., M. P. P., who is President this year.

Mr. Johnstone, the leader of the party opposed to Mr. Howe, was on the other hand roundly abused as a tory and a Baptist. Just about this time a monthly—"The Colonial Protestant"—was started at Montreal, and the Rev. J. M. Cramp was appointed editor of it. The people at that day breathed the spirit of controversy.

At the Convention in Yarmouth in 1847, Professor Chipman, the Rev. R. Dickie and N. Vidito, who had been appointed by a joint meeting of the missionary boards, held at Wolfville in January, to visit the churches, to organize and put into operation union societies, and to solicit aid for their important objects, made a report to the Convention.

In moving the adoption of this report, the Hon. J. W. Johnstone said :

The report is one of the most able and interesting documents I have ever listened to on a like occasion, containing, as it does, a clear development of the plan now being carried out for organizing the churches generally, and it is also well adapted to draw forth the resources of the denomination. . . . And it plainly demonstrates what might be effected by persevering effort to meet the demands of the several departments of denominational work.

The Union Society scheme embraced four objects—Ministerial Education, Home Missions and Foreign Missions, and the support

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of superannuated ministers. By paying six shillings a person could become a member—one-third for ministerial education, one-third for home missions, one shilling and sixpence for foreign missions and sixpence for infirm ministers.

In New Brunswick the Rev. E. D. Very, Rev. A. McDonald, N. S. DeMille and A. McL. Seely were appointed by the Association a colporteur committee. A colporteur was engaged, and it was advertised through the "Christian Messenger" that if ministers in Nova Scotia wanted books for their own libraries or for Sunday Schools, they could obtain them through this committee.

Concerning one of the missionary visits made to New Brunswick by the Rev. Edward Manning, the Rev. I. E. Bill, in a sermon on the history of the Baptists of St. John, says :

"It was after one of these evangelistic excursions up the river, that Mr. Manning came to St. John. From the best information at our command, we are led to conclude that his first visit to the city must have been as early as 1805—the very year I was born. There was no Baptist place of worship or Baptist family in the city at that time. But Mr. Manning had been directed by some friend in the country to call upon Mr. George Harding, son of Capt. William Harding. The youthful minister did so, and was most kindly received. Mr. Harding lived at the lower end of Germain street. He kindly invited Mr. Manning to preach in his house. His father, Captain Harding, who lived on Dock street at the time, told him his house was at his service. Captain Lovett, a Mrs. Harper, Mr. A. Magee, and a colored sister by the name of Amy Nickson, all opened their houses for the preaching of God's word by the stranger. The work of revival immediately commenced. Many began to enquire what they should do to be saved? Mr. Manning pointed them to the Lamb of God as the only remedy. Several professed conversion; two of Capt. William Harding's daughters and his son, Geo. Harding, were amongst the number. The latter was the first person baptized or *immersed* in the city of St. John.

"After Mr. Manning, came Joseph Crandall, in the power and spirit of the gospel. His ministry was instrumental in accomplish-

ing much good. Captain William Harding, his wife, two daughters, Mr. Stenning and others, were baptized by him. These early baptisms occasioned much excitement among the people. They flocked in large numbers to witness them; some went to pray and others to mock and blaspheme; but they led to prayerful examination of the word of God, and where this was the case, the result generally was a conversion to Baptist sentiments.

"In the absence of a stated ministry, the young converts met in each other's houses for mutual exhortation and prayer. These meetings were attended with a rich blessing. "They were of one heart and of one mind, striving together for the faith of the gospel"; and as a legitimate result, the word of God grew and multiplied greatly in the city.

"In 1808 the small band of believers were greatly strengthened by the removal from Kingston to St. John of Mr. Thomas Pettingill, who had been converted under the labors of Elder Innis, a pious and devoted Baptist minister, to whom reference has already been made in this discourse. Mr. Pettingill was filled with religious fervor, and with an earnest desire to bring sinners to Christ. His house was at once consecrated to the worship and service of God, and his heart and his purse open to support the infant cause. When Baptist ministers came to the city they were gladly received as the servants of the Most High, and all possible efforts were made to make their visits pleasant and profitable; but in the absence of ministers, they did not fail to maintain regularly on the Lord's day, and on week evenings, the worship of Almighty God.

"In addition to the visits of the ministerial pioneers from Nova Scotia, ministers were sent to New Brunswick under the auspices of the Massachusetts Baptist Missionary Society. Elders Isaac Case, Hale, and Daniel Merrill, all in turn, spent considerable time in Nova Scotia, and in New Brunswick, as Missionaries from the Massachusetts Society. They were eminently useful in preaching the gospel, administering its ordinances, and in confirming the infant churches in the doctrines and practice of New Testament Christianity. They each in turn visited this city, and rendered valuable service to the cause of the Master.

"In 1810, seven brethren and five sisters, twelve in all, were, by their own request, organized (if I am correctly informed) by

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Elder Merrill, as the First Baptist church of St. John. Mr. Pettingill being highly esteemed for his deep-toned piety and sincere devotion to the cause of God, was chosen deacon, and N. Garrison (father of our worthy Deacon Geo. A. Garrison), was chosen clerk of the infant church."

The following account of the origin and progress of the Baptists in the city of St. John, given by the Rev. Samuel Robinson in the "Christian Messenger," supplements the foregoing taken from Mr. Bill's sermon. Mr. Robinson says the church was organized by Elder Henry Hale. It is probable that Mr. Robinson is correct.

It was on the 25th of May, 1810, that the seven brethren and five sisters were organized into a church.

Joseph Crandall, in his autobiography says, after the organization of the church at Waterborough and the ordination of Elijah Estabrooks in the autumn of 1800, that Mr. Manning, on returning from a visit further up the river, stayed for some time at St. John, and baptized converts. He also, with some doubt, says that he thought he organized a church. It is therefore probable that it was in the autumn of 1800, and not in 1805, the year named by Mr. Bill, that Mr. Manning baptized at St. John.

Three years after its organization the Church secured as pastor Edmund Reis, a native of France, a man of talent and able in the Scriptures. His preaching drew so large a congregation that the church resolved to obtain a larger building.

They purchased a house which had been occupied first by the Church of England and afterwards by the Methodists. It seated two hundred people.

Shortly after entering into this new place of worship, a revival occurred, and many were added to the church by baptism.

In 1812 there were 27 members; in 1820, 61 members.

While Mr. Reis was in St. John, a public meeting was held, of which the mayor was chairman, for the purpose of discussing the subject of baptism. Mr. Reis supported the Baptist belief; and Rev. W. Knowlin, the Pedobaptist views of this ordinance. Mr. Reis was challenged by Mr. Knowlin to this public controversy. The discussion continued nearly a whole day. Of it the Rev. S. Robinson says:

Nothing could have occurred to make the principles of the Baptists so generally known in the community. . . . Prejudice was removed and the people saw that we take the word of God for our rule and practice.

In 1816 a lot on the corner of Germain and Queen streets was purchased; and on it was erected a church building of sufficient size to accommodate the increasing congregation. On invitation the Rev. Thomas Griffin came from England and took the pastoral charge of this church. David Nutter came with him. Mr. Griffin baptized Duncan Dunbar and Joshua Bunton. Mr. Dunbar had been preaching for a time among the Presbyterians.

Rev. Richard Scott, the next in order in the pastorate, came from England in the spring of 1821. The church had then been for two years without a settled pastor. Rev. Charles Miller was the next pastor. He, too, was an Englishman. He remained two years with the church. In that time sixty-one were added to the membership, the larger number by baptism. In 1825 Rev. Charles Tupper became pastor. In 1828 the Rev. F. W. Miles was ordained to the pastorate of this church.

The Rev. Thomas Curtis, an Englishman, was pastor of the Germain Street church for about one year. In the spring of 1835 the Rev. J. D. Casewell, from England, accepted a call to the pastorate. In October, 1837, he resigned and returned to England. From 1838 until 1850 Rev. Samuel Robinson was pastor. He came to St. John from Charlotte County.

Mr. Robinson, as a measure for aggressive work, induced his members, in bands of four, to hold prayer meetings in different parts of the city. One was established in Brussels street. It became a mission station; and finally the mission became a church. A church building was erected and was finished in 1847. The Rev. D. W. C. Dimock and Rev. Alexander McDonald were employed for a time to lead in the work of this mission. The "New Chapel" was dedicated in 1849; and a Sabbath school was organized with an average attendance of one hundred and sixty scholars.

On the 19th of March, 1850, it was resolved to form a church in Brussels street. On the 29th of March a church of one hundred and fifty members was duly organized. Immediately after its organization, the church called the Rev. Samuel Robinson to the pastorate.

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Deacons were appointed at the same time. On the 31st of this month the church held its first meeting. Mr. Robinson continued his policy of expansion. He did more in the city of St. John to increase the number and influence of Baptists than any other minister who has ever labored in that city.

In 1857 Germain street and Brussels street churches built a chapel at Marsh Bridge, and engaged the Rev. E. B. DeMille as missionary. In 1858 a church was formed. This developed into the Leinster street church. Mr. Robinson remained pastor of the Brussels street church until his death, which occurred on the 16th of September, 1865.

On the Sabbath before his death he sent this message to his flock through the preacher then occupying the pulpit:

Tell my church that the greatest kindness they can shew me, is to be steadfast in the faith, discharge their duty and fill their places in the house of God.

Mr. Robinson was followed in the pastorate by Rev. I. E. Bill, who, as supply, preached for more than a year. The next in order was the Rev. Timothy Harley. His pastorate lasted from February 1868 to 1872. The Rev. William Everett filled the office of pastor from July, 1872, to August, 1876; Rev. A. J. Wilcox from September, 1877, to July, 1880; The Rev. J. E. Hopper, D.D., from August, 1880, to March, 1887. The Rev. B. N. Nobles assisted Dr. Hopper from September, 1882, to September, 1883. The Rev. H. G. Mellick was pastor from September, 1887, to August, 1889; the Rev. W. J. Stewart from September, 1889, to March, 1893; Dr. G. M. W. Carey from August, 1893 to April, 1899.\*

In 1847 the New Brunswick Association was divided into two bodies—the Eastern and Western. At the Convention held this year, the committee on “Union with Canada” reported that the union was established. The objects included in this union were mutual correspondence with a view to preparing an annual report of the state of religion in Canada and the Maritime Provinces; the occasional visits of delegates for the purpose of affording mutual information, cultivating friendship and of consolidating the union; also coöperation in mission work, specially among the French. The Rev. Dr. Crawley and the Rev. Dr. Spurden were appointed a com-

\*History of Brussels Street Church, by Mrs. Margaret Golding.

mittee to carry out the suggestions of the report on union with Canada. The lack of pastors led the Convention to request the churches to pray that God would raise up young men, and send them forth into the ministry. Temperance, it was stated, had made but little progress in Nova Scotia for some years past; but in New Brunswick there had been an awakening and much good had been done.

It was resolved at this session of the Convention that education and home missions be added to the subjects already under the direction of that body.

The North Baptist church, Halifax, was organized on the 16th of January, 1848. Fourteen members, dismissed from the Granville street church, became members of the new organization. David McPherson and John W. Barss were ordained deacons.

In 1848 Mr. Kellogg, from the United States, lectured on temperance in the Maritime Provinces; and the result was a great awakening and a good degree of progress in this reform.

The Rev. William Burton, in paying a tribute to the Rev. Joseph Dimock, said:

I shall never forget the solemnity of that hour when, on Lord's day, Nov. 12th, 1827, in the presence of a large assembly of people, he extended to me the hand which is now palsied in death, and leading me down into the water, baptized me in the name of the sacred Trinity. The exquisite beauty of the surrounding hills, the stillness of the water, and the solemn silence of the spectators, broken only by the voice of the venerable administrator, all united to give interest to the occasion. From that day until his death, unbroken love has united our hearts together.

On the 1st of February, 1847, Rev. W. C. Rideout visited Margaree.

The church—says a correspondent—seemed to be in a position like that of Cornelius and his friends—ready to hear all things commanded of God. The preacher charged upon them the guilt of supineness; the brethren approved his faithfulness, and felt that he depicted their true character. . . . Upwards of thirty persons have already been awakened; a number of whom are rejoicing in the hope of the glory of God.

At that time Mr. Rideout was pastor of the Lower Aylesford church.

It is a matter of regret—says a writer in the “Christian Messenger,” that so little home mission work has been done for the County of Lunenburg. He says :

In no part of the country probably is the struggle with general and deep-rooted prejudices against the vital truths of the gospel more severe than in this county, where, except in Chester, in times that are gone by, formality and indifference reigned with unbroken sway. Nothing surely can justify us, as far as we are concerned, in abandoning this fine and populous county to the reign of ignorance and irreligion, which we shall effectually do by neglecting to strengthen our ministers who are laboring there, by withholding from them whatever means we can possibly afford in the way of pecuniary and missionary assistance.

Lunenburg is now one of the most progressive counties of the Province.

On Sunday, the 24th of September, 1848, the Rev. Dr. Jenkins, Episcopal clergyman, and the Rev. S. T. Rand, Baptist, both administered the ordinance of baptism in the river near Charlottetown, Prince Edward Island.

It is stated that in 1848 great destitution of ministerial labor existed between Onslow and Antigonish; also in Cape Breton. The “Christian Messenger” makes urgent appeals for help for these parts of the country.

The Grande Ligne mission was brought before the readers of the “Christian Messenger” in 1848. In a letter from Madame Feller, copied from a New York paper, is this pathetic language :

One of the most diligent and active of our missionaries lives upon corn exclusively, with his little family, because we have not the means of paying him his moderate salary. He suffers, but murmurs not; and continues his daily peregrinations as colporteur, in addition to his school, which is situated two miles from his house, with the same zeal and courage as formerly. . . . It will be thirteen years to-morrow since I left my country and my kindred, to follow my Saviour into this country of spiritual darkness. This anniversary which fills my heart with exciting remembrances, and my eyes with tears, not those of regret, is still for me another occasion of adoration and praise.

In the summer of the same year, Dr. Crawley held a series of meetings in Sydney; and then went to Margaree, where he preached for several days. He spoke in the highest terms of the people and the place. In one of the drives he took while in the Margaree valley, Dr. Crawley says:

I was shown a point of view from a table land at the base of the Sugar Loaf Mountain, from which the eye ranges over one of the richest and loveliest valleys that perhaps any country can present. I may record the thought that rushed on my mind as I gazed with delight on the scene before me: it was one of nature's babes, methought, smiling in its loveliness; and God, its maker, seemed to bend over it and return its smile.

On the 7th of September, 1849, the Western New Brunswick Association held a session in the city of St. John, and celebrated the jubilee of the Nova Scotia Association. Rev. Jos. Crandall gave an outline of the missionary work of the Baptists of these Provinces in their half century of work.

In the same year a similar jubilee was held at Wolfville. Only three of those who attended the first meeting in 1800 were present: Revs. Edward Manning, T. S. Harding and William Chipman. Rev. T. S. Harding preached the sermon, Rev. S. T. Rand read a sketch of the history of the body for the fifty years of its existence. The delegates discussed the following subjects: "Providences in the history of Christian missions for the past fifty years," "The indications and obligations of fifty years in relation to the kingdom of the Saviour," "Causes of humiliation and rejoicing found in the history of the Baptists of the Maritime Provinces for the past half century."

These topics were discussed by Rev. E. A. Crawley, D. D., the Hon. J. W. Johnstone, Rev. A. D. Thompson, Deacon J. W. Barss, the Rev. Edward Manning, and the Rev. T. S. Harding. A plan, originating with Professor Chipman, and largely carried into execution by him, was adopted at this Association, to get oil paintings of the fathers to put in the library of the College. That occasion, so full of interest, bore much fruit, a part of which is on permanent exhibition; and is a source of constant gratification to all the Baptists of the Maritime Provinces. No one can look without in-

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terest and pleasure on the portraits of those noble men on the walls of Acadia College. They were painted by Mr. Valentine, and have been the delight of thousands who have from time to time looked upon them.

In the following year the Association was divided into three bodies—the Western, Central and Eastern Associations.

When the Association was organized, there were in it nine churches—eight in Nova Scotia and one in New Brunswick. There were in attendance as delegates, eight ministers and three laymen. At the time of its jubilee there were in the three Provinces 15,000 members and 150 churches.

In 1849 the New Brunswick Baptist Ladies' City Missionary and Mariners' Friend Society made their first report. The Rev. D. W. C. Dimock was their missionary. He preached at Sand Point, the Bethel, and Portland Market house. The report gave much encouragement to the supporters of this laudable enterprise.

The committee on domestic missions at the Convention in the same year

recommended to the favorable consideration of the Convention the French and Micmac missions as enterprises to be controlled by the domestic missionary boards of the Provinces. They also recommended that brethren Chute and Rand be requested to make it their duty, if possible, to attend the meetings of the Convention and Associations, and endeavor to further enlist the sympathies of the people for these missions by giving reports of their work and experiences.

The fathers who were living about the middle of the century were too feeble to go much from home on missions, as they had been accustomed to do in their early ministry. Those who had passed to their reward fell at their posts. Joseph Dimock died while attending an Association at Bridgetown. As it was in his case, so it was with those who followed him. T. S. Harding acted as pastor and preached until the end came. Harris Harding preached when he was eighty-six years old. Edward Manning was pastor when he fell asleep in Jesus,

Joseph Dimock departed this life in 1846. Dr. Crawley, accompanied by Father Harding, followed the hearse from Wolfville to Chester. The public is indebted to Dr. Crawley's pen for the extracts here given :

His last words in the Association were uttered, if I remember rightly, in connexion with the education proceedings, in which he ever took the most lively interest. The declaration to which I refer was to this effect : Grace implants the root of the matter in the soul of the minister,—education enables him to bring it out ; a remark strongly expressive of that nicely attuned judgment, and well adjusted propriety, which so conspicuously characterized his whole course of thought and action. That venerable warrior on Christ's battle-field, the Rev. Theodore S. Harding, had been informed on the evening previous, that it would be his lot to conduct the funeral solemnities which were about to accompany the burial of his beloved co-adjutor in the kingdom of his Saviour. . . . All classes of persons came together on this solemn day. On the day of interment could be manifestly seen one widespread feeling of sorrow on the countenances of all. Hale young men, as well as those more advanced and grave, those of sable hue, and persons of all religious denominations in the place, were present.

The clear, sonorous voice of the aged man of God who officiated, was heard in reading one of the songs of Zion, expressive of the sentiment that the departed had exchanged the unhappy turmoil of life for sleep in Jesus. Then followed from the same speaker, in tones of strong confidence in the divine sovereignty, an address to the eternal throne, consisting of sententious and comprehensive sup- plications for all connected with this signal dispensation of Providence.

To human observation, the procession from the house to the grave was an overpowering spectacle. The spiritual head of many hundreds of the people was being borne to the receptacle for the dead. But the bold eye of faith was fixed on the home in the skies for that patient believer. Eternal mansions of glory were embraced by her powerful vision. Even the bright and lively scenes which nature has so profusely planted on that arm of the sea, the soft harmony and gay brilliancy with which she has there decked her gently waving hills and green wooded islands, possessed no discrepance with the exhibition which God's intelligent creation furnished at this hour. There was no rudeness in the gayety of that beautiful scenery. Before the opening grave the stately voice of Father Harding is heard once more in an invocation to the eternal Sovereign. The servant of God evidently felt as if entrusted with an exalted commission from the Prince of Life, to bury, as he expressed it, a prophet of the Lord. In the absence of those factitious associations which in the minds of some professed Christians, adhere to religious administrators inducted in a peculiar way, and to receptacles of the dead prepared by consecrating forms, and to burial exercises proceeding in one prescribed channel, this servant of the Most High felt himself surrounded by more substantial, more exalted and more ample reflections. In

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this time of devastation of earth's most sacred treasures, in this hour of the prostration of one of her noblest princes, a highly honoured preacher of righteousness, the confidence of that venerable man as he stood at the grave's mouth, rested on no mere figment of the imagination, and his soul was tied down to no narrow contrivance of human invention. His faith planted her feet on eternal promise, and his hopes mounted on high into the capaciousness of celestial mansions, impelled by the expansive freedom which is known only to the sons of the living God. In accordance with a truly sublime sentiment, expressed by his departed brother some time before his death, he thought earth's soil to be sufficiently consecrated, even its minutest grains, in every place where a disciple lay buried. He well knew, what he had so often declared to others, and presently proclaimed with unwonted eloquence, that an almighty captive had lain in his rock-sepulchre, and risen therefrom in triumph, to ensure for all his followers eternal deliverance from the dominion of death. Surely, under such circumstances as then existed, he might well feel the absolute and unchangeable supremacy of spiritual religion. His faith could laugh to scorn all those fictitious of men which arrogate to themselves the entire possession and sole proprietorship of divine benefits on earth. Unquestionably a true minister of Christ had now fallen.

These impressions of the man of God soon found utterance from the sacred desk. Those eyes which had been looking intently into the devouring grave, as it received to its bosom its valued spoil, were now fixed with steadfast gaze upon the face of the preacher, as he uttered these ever memorable words for his text: 'He will swallow up death in victory; and the Lord God will wipe away tears from off all faces.' . . . Nothing but a verbal rehearsal of that sermon and funeral oration would approximate the doing of justice to that performance.

And the character of the scene itself which the house of God exhibited on that day, it is in vain for any one not there to strive to learn. Never has the writer beheld a congregation so unchangeably fixed in solemnity of mien, and never again does he expect to behold the like on earth, unless indeed under circumstances of a similar nature. That sermon, it is a public calamity not to have had preserved, so strong a grasp did it take of the true foundation of the Christian's hope, and in so elevated a strain of oratory did it raise the thoughts of the hearers from the ruin of earth, to the renovation and perpetuity which the exalted Son of God will impart to all his redeemed possessions. There was something exceedingly appropriate in the whole strain of thought which was brought forward. It went back to the first principles and down to the lowest depths of Christian confidence. In this time of peculiar trial, more was demanded than earthly consolation. All earth's resources combined and poured forth in unrestrained overflow, would not have been adequate to the task of administering comfort. A lower deep, a more exalted height, than finite joys have ever known, or ever can know, was then needed. Here was one, not of earth's potentates, not of her warriors, not of her sages; but one of her holy men, one

illuminated by the light of Heaven, one of the victors of the world by faith, one of Zion's princes, buried, hidden from the sight, in the dust of the earth, and destined, so far as human discovery goes, to be transformed into the same material. His career of benevolence and Christian fame had its termination apparently, where? in the jaws of the monster, Death, in the darkness of the tomb, among the clods of the valley. Amid such havoc of earth's brightest, dearest, and most hopeful treasures, what power have they to minister consolation, who, like these, stand in the very grave while they speak? But what saith the Scripture? 'And he shall swallow up death in victory.' 'Then the captives of the mighty shall be taken away, and the fury of the terrible shall be delivered.' 'Then shall come out of Zion a deliverer,' Himself 'the first begotten of the dead,' and 'declared to be the Son of God with power by the resurrection from the dead'; to him belongs the majestic title of the 'Prince of Life, and his place it is to declare, 'I will ransom them from the power of the grave,' I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction.' To Him then, even our ascended Lord, who has the keys of death and of hell, the preacher in that solemn hour of trial, turned those eyes which had just been gazing into the dismal depths of the grave. Their pastor, he told them, had a Redeemer, who also would be their Redeemer, if they trusted in Him.

The delineation which was given of the character of the beloved man was remarkably complete, and exceedingly apposite. As with reference to the exhibition of Christian doctrine, so with regard to this description of Christian character, no abstract could do it justice. If lost, it is but little to say that the loss is great.

Of the Conference meeting on the following day, Dr. Crawley wrote :

One thing was apparent on the surface. A man sincerely, deeply, universally beloved was taken from them. It was no dissembling. No apathy was there. It was not confined to a part while others were unaffected. Lamentations over their loss prevailed from beginning to end. A heart of stone could not have withstood their melting complaints. But the same affection which mourned their loss, triumphed with him in his victories over death and hell. They said they could not desire his return.

Of the belief and character of the people under this bereavement Dr. Crawley said :

They were evidently rooted and grounded in the doctrines of salvation, which, for more than half a century, their pastor had proclaimed in their hearing. . . . I think I can safely say I have never seen exhibited in any meeting for Christian conference, so pervading and so deep-seated an attachment to the foundation doctrines of the gospel, as I did among that people. It speaks well for their pastoral training. It augurs well for their prosperity in time to come. They know where to fix their confidence. They know their refuge in trouble, their strength in weakness.

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Mr. Harding preached again on the following Sabbath morning. In referring to this discourse Dr. Crawley gives the following report :

On this, as on the previous occasion, the writer never remembers to have heard the preacher with more perfect satisfaction. Applying our remarks to both [sermons], there were not indeed so many sudden conversions, so many lofty flights, not the same buoyancy of thought, not so much of what may be termed elasticity in the manner of the speaker as common at other times ; but this was more than compensated by unusual steadiness, directness, strength and energy. Somewhat enfeebled health may partially account for this ; or more satisfactorily still the exceeding weight and gravity of the occasion, and its near approach to himself as an individual ; which imparted, no doubt, a tendency to deeper and weightier reflections. There was a certain regularity in the marshalling of his ideas, an imposing stateliness in the procession of Scripture truths, an unwonted dignity in their entire mien, which brings forcibly to my mind an expression of the great Napoleon in his banishment, when revolving in his capacious mind the sayings of our adorable Saviour, which, in true military phraseology, he represents as ' following one another like ranks of a celestial army.' Thus the words of Christ seemed to make their advance at this time. Extolling the character of religion which admits of such exhibitions, and adoring that grace which employs earthen vessels as instruments of heaven's importations to the children of men, the writer measures his words when he asserts, that it is by no means common, to find the exalted truths of religion apprehended so absolutely in their own celestial greatness, or conceived so exquisitely in their native grace and beauty as at this time. The word of God seemed not, in the preacher's hands, to be stripped of its divine grandeur, or disrobed of its inimitable loveliness. The truth declared seemed itself to be planted so fixedly on eternal foundations, and made its progress with so unhesitating and heavy a tread, and appeared arrayed in such wondrous attractions, that it swept through that audience like the confluence of many waters. The sermon then delivered, together with its predecessor, could they have been faithfully reported, would be regarded, the writer has no doubt, as a rich repast by all lovers of that preaching which exalts to his true dignity the adorable Son of God. This was, as will be seen, the burden of both discourses, one filling up in its amazing offices and achievements what the other left incomplete. And never was any train of thought more applicable to the condition of any people. This exalted theme, the very soul of the Christian system, the pivot on which all Christianity turns, the only light which solves the riddle of human existence, raised their eyes to the heavens, where sits the Saviour enthroned in light on the right hand of the Majesty on high. . . . In so extraordinary a manner did he rise with the majesty of his subject, so bold and energetic was he in imagery, yet so life-like in the touches of his description, so sententious and authoritative in the utterance of his positions, so imbued, in fact, did he discover himself to be with the poetry, the eloquence, the entire

literature of the Bible, especially such parts as have any bearing upon the divine Saviour, that all spiritually guided hearers must have had their conceptions of that great Being greatly enlarged and strengthened.

Of the singing on the occasion of the funeral Dr. Crawley said :

Apparently without much correct training in this highly important part of worship, the people seem to have become settled in a style of singing which discovers no small amount of natural propriety. In their performance at this time at least, there was such depth of tone, such volume of sound, such apparent soul in expression, such firmness and strength, such energy in the tunes selected, that the harmony of this part of the exercises with the spirit of the subject and the entire scene, produced a pleasing effect. . . .

In referring to Joseph Dimock, that saintly father, Dr. Crawley further said :

One sentiment forcibly seizes the mind in relation to this great and good man. His roots were extended deep and wide, not only in the community among whom his labors were most frequent, but in the entire Baptist population of these Provinces, and to no small extent in the whole Christian public. Perhaps no man has ever died in Nova Scotia more sincerely and more widely loved than Joseph Dimock. In that place especially where he preached salvation for more than half a century, the pastor of one people, when he fell, the foundations of society were evidently moved. The prostration of such a man by death, after a residence among them for so long a period, could not occur without agitation. . . . His influence strengthened with his years, and was not arrested by any declining vigor of his powers. He died in a green old age. . . . May we who survive, catch that celestial impress which he bore upon his mien. That calm serenity and mild benignity of soul, that tender benevolence, that lucid transparency of conduct, that unhesitating energy, that love of sacred truth, at once the model and transforming power of his life ; let us hold them up before us as in a picture ; and think of the injunctions of the word of God—' Behold an Israelite indeed, in whom there is no guile.' ' Mark the perfect man, and behold the upright, for the end of that man is peace.'

In the foregoing quotations, taken from Dr. Crawley's report of the funeral of Joseph Dimock, there are several distinct views which will increase in interest with the lapse of time.

In the first place he gives us his estimate of the character, life and labors of Joseph Dimock, and the great and grievous loss sustained by his church and the denomination when he passed to his final reward. Closely connected with this account, and indeed mixed in with it, is Dr. Crawley's impressions of the public services of the house of God, including the singing in the Chester church. Added to all this, is his description of the preaching of the Rev.

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T. S. Harding, and the effect on the preacher of the passing away of one who had been an associate with him for more than a half century. Incidentally, too, Dr. Crawley refers to the clear and wide conception and apprehension of divine truth, not alone by the ministers of that day; but by the church members as well. The antecedents of this judge had not been of a character to prejudice him in favor of uneducated ministers, or the customs and forms of worship existing among the Baptists. As he gives an account of what he saw and felt in connection with this funeral, it is evident that, through all the exercises, he was instituting comparisons and contrasts of what was before his eyes on this solemn occasion, and what he had been accustomed to see and hear in his previous church connection. The materialistic, contracted views of those who make important the formal consecration of a part of the earth's surface for the burial of the dead were contrasted with the grand views presented by Father Harding, who, unwittingly ignoring all such clogs and trammels, soared aloft and revelled in the truths given to the world through Christ—truths which, when once received into the heart, transform bereavement and death into occasions for calm submission and exultant, Christian joy.

By inference it is also apparent that between Dr. Crawley and the people with whom he mingled at this funeral there was the sweetest fellowship. This is in evidence—that in Christ there is neither Jew nor Greek, male nor female; but all are one.

“The fellowship of kindred minds  
Is like to that above.”

In referring to Rev. T. S. Harding Dr. Cramp said :

I heard him deliver a speech at the Association which would have done honor to any platform in the world. It was on behalf of the Education Society, and was designed as a reproof to those who alleged poverty as an excuse or reason for withholding support. In a strain of bold and indignant eloquence he exposed the hollowness of the pretence, and pointing to the rich valley of Annapolis in which their fine farms are situated, charged them to give of their abundance to the Lord.

## CHAPTER XXX

### HOME MISSIONS CONTINUED

IN October, 1841, five years before his death, and after more than fifty years in the ministry, Joseph Dimock was found in his saddle travelling from Chester to St. Margaret's Bay, Hammonds Plains, Musquodoboit and Jeddore, where he preached day after day; and was made glad by seeing the people greatly enjoy the gospel. He says :

I love to preach Christ. I do not repent the work I have chosen ; and now that I am about resigning my office, I can say goodness and mercy have followed me all my days. I rejoice to see that the Lord is raising up a host of young men to preach the gospel.

He further says :

I do not know that I can say that I wish to be young again ; but if I were as young as I was fifty years ago, I should like to winter on this indented shore ; and when I could not cross the coves and rivers in boats or on the ice, I would head them, and should not fear the storms whistling among the branches of the forest, while before me was a prospect of telling my fellow sinners the story of Calvary, or of comforting the dear saints of God. The difficulties of winter travel are more ideal than real, to a young man in health, whether on these shores or through a trackless forest. I would not, however, advise any one to go through an unpathed forest without compass and fireworks. Taking these precautions, I have never suffered any great inconveniences myself. True, I have been tired and wet and cold ; but who is there of our old preachers that has not suffered like inconveniences in these pursuits ? I have travelled through the woods for twenty-five miles in winter without the appearance of a road, and for two days have had but partial rest, yet moderate exercise would again refresh and recruit me.

The successors of the fathers in the ministry were William Burton, Nathaniel Vidito, James Stubbert, Obed Chute, William Hobbs, Edwin Clay, Willard, James and Obed Parker, Charles Randall, R. W. Cunningham, Aaron Cogswell, William C. Rideout,





PROFESSOR J. F. TUFTS, PH.D.

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and others in Nova Scotia. New Brunswick was blessed with equally zealous men; among whom were James Blakeny, Samuel Robinson, James A. Smith, David Crandall, John Francis, John Marsters, John McGee, A. D. Thompson, Frederic Sears and James Wallace.

The pages of the "Christian Messenger" and "Christian Visitor" are the repositories of the records of their self-sacrificing and successful labors.

In 1850 Rev. O. Chute reports from Cumberland county that the labors of William Hobbs have been wonderfully blessed in these regions. 'The little one has become a thousand, the small one a strong nation.' Brother Clay—he said—has been laboring in this and the adjacent parts to the greatest acceptance. Brother Willard Parker is engaged heart and soul preaching, baptizing and helping forward the ark of God. I rejoice—says Mr. Chute—to hear of the good work of Brother Tabor at Stewiacke.

The Home Missionary Society for Nova Scotia was formed at the Association in Cornwallis on the 27th of June, 1815. The subject had been discussed with much interest at Chester the year previous. The wants of the perishing world, the great destitution of many parts of the Maritime Provinces, the loud and urgent demands for more vigorous and systematic effort on the part of ministers and people to send the gospel to those famishing for it, called forth the prayers of the brethren, and led to a searching examination of themselves in respect to their duty in the matter of efficiently sustaining domestic missions. The spirit of missions and the Spirit of the God of missions seemed to rest upon the Association at Chester. One brother—D. W. Crandall—who to the close of his life continued a supporter of the cause, after hearing of the destitution of the word which prevailed along the eastern shores of Nova Scotia, with streaming eyes besought the Association to send a missionary in that direction, and he would pledge himself to see him paid. Another brother from the eastward of Halifax, the master of a small vessel, entreated with great earnestness that he might be permitted to convey a missionary back with him; and he promised to secure for him every possible accommodation. After his prayers had been answered, and a missionary had arrived at the place, it was found that his zeal had not abated. His vessel was

kept busy, conveying people attending the services from one harbor to another. Its deck swarmed with men, women and children. The presence of God was felt in the assemblies. No house could be found sufficiently large to accommodate the people. They stood under the broad canopy of Heaven. The word of God was preached to them in the open air, while the whole multitude stood on the shore. For a quarter of a century, that season was referred to by those who were present, as one of extraordinary power. These tokens of God's favor followed that memorable meeting of the Association at Chester.

In 1818 a committee, now called a board, was appointed by the Society to take the oversight of the business. T. H. Chipman, E. Manning, T. S. Harding, George Dimock, William Chipman, and brethren Simon Fitch and Daniel Lockhart were the first members of this committee. A number of brethren from New Brunswick were added the following year—Elijah Estabrooks and brethren T. S. Harding, William Wilmot, Jeremiah Drake, and Jarvis Ring.

In 1832 a set of rules was adopted. At this meeting there was once more a recognition of the principle, that all the missionary work of the Christian church is one. The declaration of this truth is implicit in the following resolution :

That, whereas the Nova Scotia Baptist Association is at present constituted a society for the promotion of home missions, it be henceforth a society for both home and foreign missions.

For more than twenty years William Allen Chipman was the treasurer of the society. The amount contributed by the churches for home missions was about \$16,000 in the first thirty years of the society's existence. Twenty-eight years of missionary work was performed. The collections for 1838 and 1839 were greater than in any previous two years. The labor reported in June, 1845, was seventy-three weeks more than in any year since the society was organized. This interest in missions at home was coincident with the going of R. E. Burpee to the foreign field. It became the custom for the missionaries to make their reports to the Association immediately after the Association sermon. In listening to these reports the sympathies of the people for this work were stimulated and their zeal increased.

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The accounts of the trials and hardships of the missionaries; the reports of souls converted, of churches formed, of the extreme destitution in many places of the word of life, of the sacrifices made by the people to attend meetings, their intense interest in listening to the gospel message, the joy of believers scattered in the wilderness, who loved the gospel more than life, but who had but seldom heard it, the families of some of them having grown up without having heard a sermon—all this could not fail to warm and animate the hearts of the people of God and impart new life and vigor to their exertions. On returning to their homes from such meetings of the Association, the ministers and delegates imparted their quickened life to the churches, and so made general the special interest awakened in them by hearing the reports of the missionaries.

In the early history of home missions, it was judged most important that the churches, as well as the Association, should enjoy the advantage of either hearing or reading the accounts given by the missionaries of their labors and experiences. There was an attempt made to have them printed in the minutes of the Association; but this was found to be impracticable. It was therefore decided to establish a periodical in which not only the journals of the missionaries, but other matters might be published. Therefore, as has been stated, the Baptist Magazine was founded.

The committee or board appointed at the Nova Scotia Association in 1818 to manage home missions met in the evening and engaged four missionaries for immediate service—three for eight weeks each, and one for six weeks. They fixed the salary at \$10 per week and expenses, missionaries to account for all monies received, but articles of clothing for themselves and families not to be reported. The tabulated statement of monies received this year is headed by £4 17s. 9d. from "The Female Mite Society" of St. John. The whole amount contributed, including the collection taken after the sermon at the Association, was £46 12. 2d.

The joint committee of the Association, to which was committed the management of home missions, continued its work until 1821. The report for this year shows the employment of four missionaries, who performed thirty-seven weeks of labor.

In 1821, at the request of the brethren in New Brunswick, it was decided to divide the Association, the boundary between the Provinces to be the dividing line. The names of thirty churches appear on the minutes for that year, 17 in Nova Scotia and 13 in New Brunswick. The membership reported was 1,827—1,291 in Nova Scotia, and 536 in New Brunswick.

At the first meeting of the New Brunswick Association, which was held in Fredericton, July 8th, 1822, the Association voted "to consider itself a missionary society for extending the knowledge of salvation throughout the Province." A committee of nineteen ministers and deacons was appointed with instructions to hold quarterly meetings at Fredericton. The monies sent in and gathered at the Association as the beginning of a missionary fund amounted to £18 11s. 9d. Their first report shows that 18 weeks of mission labor had been performed during the year by four missionaries, at a cost of thirty-six pounds. This arrangement continued till 1826, when a special committee on "mission concerns" recommended a standing board of nine members, three to constitute a quorum. The new board appointed Elder Joseph Crandall, chairman, and James Holman, secretary. This board does not appear to have pushed the work very energetically, for in 1832, in a circular addressed to the churches, they confess to being guilty of remissness for the past year or two, and promise a "vigorous and systematic plan of missionary exertions for the future." The chief feature of the proposed plan was the appointment of one or two brethren whose duty it shall be constantly to travel throughout all parts of the Province, visiting principally the poorest and most destitute and most remote sections. This promise was not carried out.

The next year the Association appointed a committee, to consider the propriety "of continuing the mission board as now established." This committee reported as follows:

Resolved, That the Missionary Board remain as it is for the ensuing year—that the Association recommend to the board at St. John such missionaries as they deem proper—that the Association pledge themselves to use every effort for the increase of the missionary fund.

This report was accepted and seven brethren recommended for appointment. This promise was not made good. In 1834 a com-

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mittee was appointed by the Association to recommend "the best plan for promoting the Baptist domestic missions of New Brunswick." The chief recommendation of this committee was the formation of a double board of management, of which nine should be members of St. John and nine of Fredericton churches. This arrangement does not appear to have been satisfactory, for the very next year another committee was appointed "to advise and report upon the subject of domestic missions." The committee submitted their report, which was rejected and the following resolution adopted:

Resolved, That the Province of New Brunswick be divided into four districts for missionary operations. That the first district embrace the counties of York, Carleton, Sunbury and Queens; the second the counties of St. John and Kings; the third the counties of Westmoreland, Northumberland, Kent and Gloucester; the fourth the county of Charlotte. That executive committees be chosen in Fredericton, St. John, Westmoreland and Charlotte, who shall have the distribution of all monies collected in their several districts.

It was further resolved:

That the several committees constitute a general board of directors, whose duty it shall be to meet annually during the sessions of the Association, to make such general regulations as may be deemed expedient to the progress of the cause of missions.

That at the annual meeting of the board of directors the several committees report their proceedings during the year, which reports if received shall be embodied in one and published in the minutes of the Association.

A fifth district known as the Miramichi or North District was made in 1837. This being very weak was discontinued in 1846, and the county of Albert made a district. This arrangement of five committees or boards for the prosecution of home mission work in New Brunswick continued till 1853. The idea of the several committees reporting annually to the directors, and the preparation of a general report for the Association, does not appear to have been carried out very fully. In their first general report the treasurer shows the receipts for the year to be £248 5s. 7d. In this amount all that was collected by the missionaries on the fields where they labored is included. In 1847 the amount of receipts reported was £224 5s. 5d. These figures may be taken as representative. The amounts were larger or smaller according to the number of mission-

aries employed. During the 25 years of the Association's history, from 1822 to 1847, the membership of the churches had grown from 536 to about 5,000.

There was no very marked change in the management of the work in Nova Scotia after the formation of the New Brunswick Association until the division of the Nova Scotia Association in 1851. It may be noticed, however, that quarterly meetings of the board began to be held in 1836. At the first quarterly meeting Elder T. S. Harding received an appointment of six months in the eastern section of the Province; Elder Edward Manning, a mission of six months in the western districts; and Elder David Harris a mission to the eastern shore, from St. Margaret's Bay to Canso. Deep interest was expressed for Cape Breton and Prince Edward Island. Elder James Munro was appointed a short mission to the latter place, to be succeeded by Mr. Bill. The board also passed a resolution, recommending the churches throughout the Province to take a collection in their respective congregations about the first of January, to aid in building a meeting-house in Charlottetown.

In the appointments above noted it is apparent that the board of that time had an advantage not enjoyed by the boards in later years, in that they were able to secure the services of the very best pastors, who went forth to do mission work in destitute places. The minutes of 1850 show that the 17 churches with 1,291 members in 1821 had grown to 111 churches with 10,205 members and upwards of 50 ministers. There are no figures to show the amount of missionary labor performed in the Associational year 1850, but the amount expended for that work was £109 11s. 1d.

In 1851 the Nova Scotia Association became three bands, and each became a home mission society, confining its work chiefly within its own limits. Here then, in 1851, we have eight home mission committees or boards—five in New Brunswick and three in Nova Scotia, each having a very small income and compelled because of the smallness of the income to neglect all places requiring large expenditure.

The means for remedying this deplorable evil were at hand, and those whom we now regard as the wise men of their day, were indicating a more excellent way. That way was to make home or

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domestic missions one of the objects of the Convention. In the introductory sermon preached by Dr. Crawley at the organization of the Convention in St. John, Sept. 21st, 1846, occur these words :

But domestic missions also, though not now, perhaps, proposed to be an immediate object of the Convention, might doubtless derive great benefit from concentrated thought and combined action. There are in Nova Scotia, and I doubt not in this Province also, modes of operation obviously necessary to the increase of prosperity in our domestic missions, which cannot be effected, but by a more enlarged plan than hitherto pursued. Any enlargement of plan, however, requires many minds engaged in it ; it requires concentrated power, and, for my own part, I doubt not that a union of the churches in these Provinces, to some extent at least, in order to obtain the increase of means and of wisdom which constitute that power, would prove highly advantageous.

That Dr. Crawley was not alone in this view is manifest from the following resolution adopted at the afternoon session :

Resolved, That this Convention, being of the opinion that there are no existing jealousies in relation to education or domestic missions that should prevent an active union of the Baptist denomination in these two objects through the medium of the Convention, they therefore request the respective Associations to consider the subject of more united action in these objects, and give their views thereupon at the next meeting.

In their report to the Convention the following year the board of directors recommended

the appointment of a committee to prepare and bring in some measure for so modifying the constitution of the Convention that all the benevolent objects might be brought under the action of the body ; as they consider the interests of education and home missions to be fully as much matters of common concern as any others, and matters which might easily be connected with this Convention without trespassing hurtfully on any local interests.

In agreement with this recommendation the following persons were appointed a committee for amending the constitution : Rev. S. Robinson, Rev. C. Spurden, Rev. E. A. Crawley, Messrs. J. W. Nutting, W. S. Jacobs and S. Kinsman. This committee reported the following recommendations, which were unanimously adopted and declared to be a part of the constitution :

1st—That the business of the education societies and domestic missions be added to the objects now under the direction of the Convention.

2nd—That the boards appointed annually by the respective associations for domestic missions in each Province, constitute a general board of the Convention to take charge of the objects of domestic missions under their direction,

In agreement with this action the second article of the constitution, when it next appears in 1851, reads as follows :

Article 2nd—That the objects of the Convention shall be to advance the interests of the Baptist denomination and the cause of God generally ; to maintain the following religious, educational and charitable institutions, namely,—Foreign Missions, Domestic Missions, Acadia College, and the fund for Superannuated Ministers ; to procure correct information relative to the Baptist body, and to devise and carry out such measures as may, with the divine blessing, tend to promote its welfare.

But, alas ! this action of making the boards appointed annually by the several Associations a general board for the prosecution of home mission work was simply a compromise measure, not a workable plan. There were “existing jealousies” somewhere, or “some fear of trespassing hurtfully on local interests” which prevented home missions from becoming in *fact* one of the objects of the Convention, and so securing to itself the “increase of means and wisdom” necessary for its successful prosecution. How much this failure has hindered the prosperity of our denomination in these Provinces God alone knows. It is doubtless true, that if home missions had then become and continued to be one of the objects of the Convention, fostered with the same care as that which has been bestowed upon Acadia College and foreign missions, the Baptists of these Provinces would to-day be a much stronger and more united body than they are.

But though the denomination as a whole was not prepared for the measure of union in home mission work which placing it under the control of the Convention would imply, it was becoming manifest that the best results could not be secured by having the work directed by so many different boards. As New Brunswick had tried the division plan the longest, they were the first to move for union, which culminated in the organization of the New Brunswick Home Missionary Society, March 21st, 1853. The new society adopted a vigorous policy and the work received a great impetus.

A similar movement, begun in Nova Scotia in 1855, led to the organization of the Nova Scotia Home Missionary Society on June 23rd, 1857, at Hantsport, during the session of the Central Association. The Eastern Association accepted the new society a

fortnight later, and it was fully expected that the Western would do the same at its next meeting. This expectation was never realized, some "existing jealousy" or other evil influence preventing. This was most unfortunate for the Baptist cause, as the Western Association was stronger numerically than the Central and Eastern combined, and had but little mission ground, while the Central and especially the Eastern had much land to be possessed. However, the union of the Central and Eastern Associations was a step in the right direction and the work was greatly prospered by it. The expenditure rose from \$807 the year before the union, to \$1,628 the year after. In 1859 the income rose to \$2,272; twenty-one missionaries were employed, aggregating five years and forty weeks of labor, and 213 were baptized. The amount received by the board of the Western Association, that year, was \$435.37, labor performed forty-six and one-half weeks, and forty-one baptized.

We have not discovered any further advances for union till 1871, when Rev. D. W. C. Dimock, as delegate from the Eastern Association, "in a very interesting speech before the Western Association meeting at Nietaux, urged a closer affiliation in home missionary efforts." This time the west gave a hearty response; and after an earnest discussion a committee was appointed "to consider in what way a more intimate and effective union of the Baptists of this Province for home mission and other purposes could be accomplished." This committee reported next day, recommending "the formation of a Nova Scotia Provincial Baptist Convention for the better prosecution of home mission work." The report was adopted, and the Convention, or as it was called the Nova Scotia Baptist Home Missionary Union, was organized at Berwick, 21st June, 1872. The object of the union was declared to be the spread of the gospel throughout Nova Scotia, the fostering of feeble churches, the planting of new ones, and the dissemination of denominational literature. As this union was to embrace all mission work done in Nova Scotia, the French mission was combined with the general work.

The French mission was organized in 1852 under the Home Mission Board of the Western Association; but by vote of the Association was handed over to a separate board in 1853. The funds for its

support were collected from the whole Province. The first missionary employed in this French mission work was the Rev. Obed Chute, who labored for about seven years in the service of the board. In 1858 Bro. M. Normandy, of the Province of Quebec, was appointed to take charge of the work. The headquarters of the mission were first fixed at Tusket, but subsequently removed to Saulnierville. In 1870 a mission church of 33 members was organized, 29 of these being converts of the mission, and 10 converts from Romanism. In December of 1879 Bro. L. P. Rossier, M. D., son of Rev. Mr. Rossier, at one time teacher of the Grande Ligne Mission, was added to the staff. He continued for a short time only. Bro. Normandy, continued in charge of the mission till the spring of 1884. In April, 1885, Rev. F. E. Rouleau, who was that year graduated from McMaster, was appointed to the work. He continued in charge of the mission till October, 1888. This work has subsequently been transferred to the Grande Ligne Mission Board. While the fruitage of this mission was not all that its friends desired, it is believed that a goodly number were brought out into clearer light by means of it. About twenty-five from among the French united with the church by baptism.

The board of the Home Mission Union, with Rev. G. E. Day, M. D., as secretary, entered upon the work with great enthusiasm and created a new interest in home missions. The income more than doubled. Work was commenced at important points, such as Annapolis and New Glasgow, and weak interests were arranged into convenient groups, and provided with regular pastoral labor as far as the supply of men would permit. Rev. I. Wallace, who possessed rare gifts for the work, was appointed general missionary or evangelist, and did royal service in adjusting difficulties in the churches, in arranging for the settlement of pastors, and in quickening the spiritual life of the churches and bringing the unsaved to the Lord Jesus Christ.

The P. E. I. Association, which had, by its board, managed the home mission work of the Island since its organization in 1868, transferred its work to the union in 1874, and has since been united with Nova Scotia in home missions,

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The annual meetings of the Union were held in rotation with the different Associations of Nova Scotia; and this was felt by those bearing the burdens to militate against the highest success of the work, as it was not possible in this way to secure the unity of action necessary for the best interests of the mission.

But the remedy for this weakness was soon to appear. The thought of a still larger union, which had for some time been working in many minds, found expression in the following resolution, moved by Rev. Geo. Armstrong and seconded by Rev. W. P. Everett, in 'the Convention of 1874 :'

Resolved, That in the opinion of this Convention, the union of all our associations, churches and ministers in the great and vital cause of home missions in these Provinces is highly desirable, and its wise consummation to be sought, if practicable.

At the same session of the Convention, the Rev. A. Cohoon gave notice that at its next meeting he would move an amendment of the constitution, so as to make home missions one of its objects. But not being present at the session in the following year, his motion for the change was not made; but a committee was appointed to consider the matter and to report the next year

upon the advisability of bringing the home missionary enterprises of the denomination in the Maritime Provinces under the consideration and direction of that body.

This committee did not report until 1877. In accordance with the notice previously given, on motion of Rev. T. H. Porter, seconded by Rev. Dr. Day, the second article of the constitution was amended to read as follows :

The objects of the Convention shall be to maintain the educational and missionary operations of the body, and to advance the general interests of the denomination.

A committee was also appointed to consider what steps should be taken toward bringing the work practically under the direction of the Convention. The report was subsequently made; but it was referred back to the committee for amendment and presentation next year.

At the next Convention, held in Fredericton, the committee again reported, reciting the action of the previous year, and the

further fact that the Nova Scotia Home Missionary Union had declared its willingness to hand over its work to the Convention ; and recommended that a board of thirteen suitable men be appointed to take charge of home missions in the Maritime Provinces as soon as the legal disabilities could be removed. This report was adopted and the board appointed.

The first work of the new board was to obtain an act of incorporation. A clause was inserted in the act, empowering the Nova Scotia Home Missionary Union to transfer its work to the board of the Convention. This transfer took place on the 23rd of June, 1879.

The Home Mission Society of New Brunswick, which had continued to conduct the work in that Province from its organization in 1853, though with much less efficiency than in the early years of its history, declined to pass over its work to the new board ; but sent a communication to the Convention of 1879, asking the Convention to appoint a board to conduct the home missionary operations of New Brunswick. This request was referred to a large committee, of which Rev. W. P. Everett was chairman, and Mr. John March secretary. They unanimously recommended the adoption of the following resolution :

Resolved, That this Convention does not deem it advisable to respond at present to the request that has come to it from New Brunswick, but would urge upon the brethren there to carefully review the whole question ; and that the home mission board of this Convention, in its operations within New Brunswick during the current year, be requested to confer with the board of home missions, appointed by the Home Missionary Society of New Brunswick, in order that there may be no collision between the operations of the two organizations.

In agreement with the suggestions of this report, the Convention board at its first meeting appointed a committee, consisting of Dr. Day and Mr. John March, to confer with the board of the New Brunswick society concerning the work in that Province. As a result of the conference, the board of the New Brunswick society agreed to transfer its fields and work to the board of the Convention. Thus after sixty years the home mission work of the Maritime Provinces was again brought under the direction of one board, and so continued till 1895.

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The new board entered upon the work with great heartiness, determined to push it as vigorously as men and means would permit. In the carrying out of this purpose they often found the years closing with heavy deficits, at one time amounting to nearly \$3,000. Their policy, as set forth in their second report, has been: 1st, to unite all the weak churches into convenient groups or fields, and keep them supplied with continuous pastoral labor; 2nd, to employ one or more general missionaries to act as evangelists in opening up new interests and holding special services with weak churches. The success that has attended these efforts is best shown by the following facts gathered from the reports. The report says:

Ten years ago the 23rd of June, last, the board of this Convention took charge of the home mission work. Since then the laborers sustained in whole or in part by this board, have organized 26 churches, baptized 3,744 and received 959 by letter and experience.

In 1894, or at the end of fifteen years, the number of churches organized was 36, baptized 6,056, received by letter and experience 1,625—total 7,681, enough to form a respectable Association. Fourteen of the churches organized, 2,117 of those baptized and 456 of those received by letter were in New Brunswick.

The total expenditure in grants to the fields and salaries of general and student missionaries, during these years was \$78,421.33. Of this amount \$26,250.75 was expended in New Brunswick, which contributed during that time \$22,535.10.

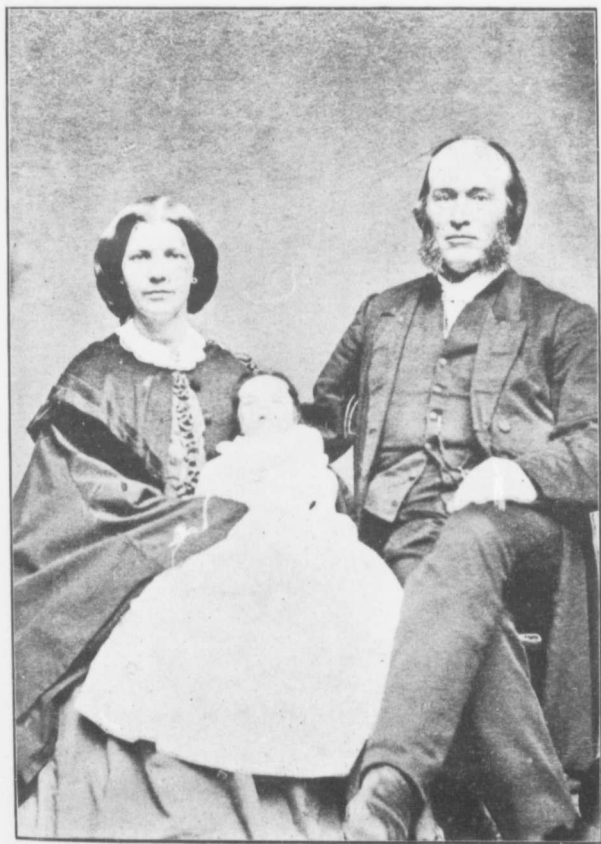
During this period a large number of mission churches were encouraged and assisted to build houses of worship, and in a few cases to provide themselves with parsonages. Some of the churches organized, and a good number of the churches and groups of churches aided, became self-supporting.

In 1893 the brethren in New Brunswick began to move for separation in home mission work. In consequence of that movement the Convention board ceased to manage the work in that Province after August, 1894.

The work in Nova Scotia and Prince Edward Island has been carried on as before. Changes have been made in the grouping as they became necessary; and occasionally the helping hand has to be extended to a church or group of churches that had long been

self-supporting. There are now forty-three groups or fields receiving some assistance. In these groups there are ninety-two churches; only seventy-five of these are, however, directly assisted from the funds of the board. In the five years to August, 1899, 1,697 were baptized and 251 received by letter.

For some years the board had been hampered by debt, which it seemed impossible to reduce without serious retrenchment in the work. But the munificent gift of \$3,000 from J. W. Barss, Esq., in August, 1899, freed the board from debt, and saved the work from disaster. Rejoicing in this freedom, the way was opened for entering heartily on the proposed Forward movement, that of raising the 20th Century Fund of \$50,000, to be divided between home and foreign missions. The home mission board propose, if the Convention concur, to expend their portion on what might be called capital account, i. e., in assisting weak churches to provide themselves with parsonages and church edifices. With \$15,000 at its disposal, the board could greatly help many of the weak fields towards self-support, and give the work a good start at the beginning of the new century.

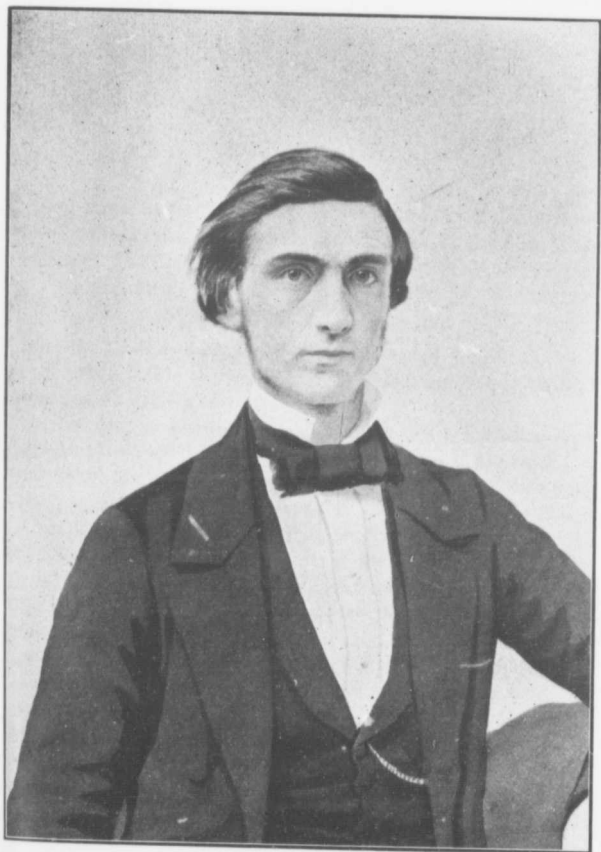


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## CHAPTER XXXI

THE WORK OF EDUCATION CONTINUED AT HORTON—DR. PRYOR'S RESIGNATION AND DR. CRAMP'S APPOINTMENT TO THE PRESIDENCY OF ACADIA COLLEGE, AND HIS PREVIOUS PREPARATION FOR THIS POSITION

In 1846 Dr. Crawley resigned his professorship in Acadia College, and accepted a call to the pastorate of the Granville Street church. He removed to Halifax in 1847.

Dr. Belcher, an Englishman, and noted for his indiscretion, had been pastor for a short period. His radical views and self-assertion soon brought him into conflict with the leading men in the church, which culminated in an open rupture. Dr. Belcher wrote a pamphlet and had it widely circulated. In it he brought various charges against the men controlling the affairs of the church, one of which was that they, as politicians in the garb of Christians, sacrificed the interests of religion for the purpose of accomplishing their selfish ends.

At a church meeting the matter was thoroughly examined and discussed, with the result that Dr. Belcher was dismissed from the pastoral office. This caused a schism. Forty-six members followed him; and were organized into a church, whose existence was, however, of short duration. Trouble soon arose between the pastor and the members of the new church, which resulted in his removal to the United States.

Nominally 177 members were left in the Granville Street church. It is probable, however, that a number of them were non-residents. The business meetings at the time were attended by about twenty-five, all of whom were most probably male members.

As the principal men in this church had taken a prominent and leading part in founding and supporting both the Academy and the College, the belief prevailed that it was Dr. Crawley's duty to leave his work at Wolfville, and again take the pastoral charge of the church.

The success of the institutions it was thought depended largely upon the success of the Granville Street church. This was the opinion of the board of governors and of other representative men. It was also believed that no other minister was so well adapted to the work in Halifax, in the circumstances, as Dr. Crawley. Dr. Belcher was still on the ground, and he and his followers were zealously engaged in erecting a place of worship.

Not alone on account of the Belcher schism, did it seem fortunate that Dr. Crawley went to Halifax when he did. In the year after he began his labors a man by the name of Dealtry, an annihilationist, and of some popular talent, arrived in the city, and began to preach his peculiar doctrines of the sleep of the dead and the final destruction of the impenitent.

About twenty of the members embraced his views and withdrew from the church. Mr. Dealtry did not remain long in the city. His followers were soon scattered and drifted about on various speculative beliefs at the expense of useful lives. Their ways were scattered to strangers. Dr. Crawley treated both these schisms in a calm, philosophical and Christian spirit, and thus kept the evil results within comparatively narrow limits. The church under his wise administration and powerful preaching survived these assaults on her integrity, and continued on her successful mission, although somewhat weakened in her numerical and financial strength. She has ever been an efficient advocate of evangelical truth, and a faithful supporter of all the denominational enterprises, but especially of the institutions at Horton.

It is not now desirable to enter into the merits of the difference between Dr. Belcher and the Granville Street church, but a letter from the Rev. J. M. Cramp, then living in Montreal, published in the "Christian Messenger," throws some light on the nature of this trouble. Dr. Cramp was in Halifax at the time on an agency for the Grande Ligne mission.

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He and Dr. Belcher had been co-laborers in England. They of course met in Halifax; and Dr. Cramp listened to his old friend's account of the trouble. He failed, however, to persuade Dr. Cramp that he had taken a wise and right course in his difference with the Granville Street church. After returning to Montreal, Dr. Cramp published the following letter:

I am grieved to see that my old friend [Dr. Belcher] is threatening Nova Scotia with the curse of division, that is, if he can succeed in accomplishing it. He must excuse me, if I say he is blinded by party feeling. Certain persons seek for power and place in Nova Scotia. The union of the Baptist denomination stands in their way. Its division is their only hope of success, and Dr. Belcher is the tool employed for that purpose.

Immediately after Dr. Crawley resigned his professorship, Dr. Pryor was appointed president of the College, and supervisor of the Academy. From the time the College was founded until Dr. Crawley's resignation, there had been no president. Virtually, however, Dr. Crawley had filled that position; but Dr. Pryor was the first person formally elected to it. Dr. Belcher did not confine his opposition to the Granville Street church. He charged the governors of the College with taking, as he alleged, state aid to support a chair in theology. In referring to this matter in the press at the time, Dr. Cramp, who would represent the sentiments of the English Baptists on this principle, said that Dr. Belcher's charge was groundless, and that no public money had been used by the governors for this purpose. However, in 1846, at the Association held in Bridgetown, action was taken by the Education Society to remove even the appearance of taking provincial money for the support of theology at Acadia. The society relinquished any right that it might have possessed to appoint or sustain a theological professor, or in any way to direct or control that department, and recommended that the work in theology at the College be committed to the Association.

Dr. Cramp, who at this time was principal of the Baptist theological institution at Montreal, was present at the Association at Bridgetown, and in addressing a public meeting said:

I have lately attended the anniversary of Acadia College, and have made the acquaintance of the professors. I congratulate the denomination on its success

in the cause of education. The professors, in my opinion, are well qualified for their responsible positions. I am greatly pleased with the methods of instruction.

This visit of Dr. Cramp to the Maritime Provinces prepared the way for his coming, five years later, to Acadia College, when it was weak and its very existence was in peril.

In 1848 the Rev. John Chase was appointed financial agent of the Education Society. That he might be more favorably located for doing his work, he removed from Bridgetown to Wolfville.

At the Convention held this year at Fredericton, Acadia College was by vote made the college of the Baptists of the three Maritime Provinces; and was to be so represented in the Convention. It was also decided to hold educational meetings during the then coming year in Nova Scotia and New Brunswick. The professors of Acadia College and the principal of Fredericton Seminary were requested to attend these meetings in the interests of the Seminary and of the College. To all young men wishing to prepare for college, Horton Academy and the Fredericton Seminary were recommended as the most suitable places for such preparation.

In 1849 Mr. Henry introduced a bill into the Nova Scotia House of Assembly to withdraw the grant from King's College. It was a blow aimed at all denominational colleges. The debate lasted eight days. The discussion produced a fierce conflict of opinion. The division of the members was not along the line dividing the two political parties. Mr. Howe on this occasion gave his influence in favor of denominational colleges. Mr. Huntington, of Yarmouth, was exceedingly violent in his utterances. Mr. Johnstone introduced an amendment to Mr. Henry's resolution in favor of denominational colleges. In referring to Dr. Crawley, Mr. Huntington said:

I thought that the gentleman was then sincere [at the time of opening Dalhousie in 1838] in desiring a chair in Dalhousie; but I am now convinced that it was all deception and falsehood. I now charge him with it, and with using every means to insult me and those with whom I acted, by lecturing on every hill-side, in every Baptist meeting house, at every prayer meeting in Nova Scotia since that time.

Mr. Johnstone rebuked Mr. Huntington for traducing a gentleman behind his back in every way, as he said, Mr. Huntington's

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superior, and also in a place where he could make no reply. Mr. Henry's bill passed the House of Assembly, but it was defeated in the Legislative Council.

In a letter published in the "Christian Messenger" about this time, and unmistakably from the pen of Mr. Johnstone, is found evidence of the deep feeling and firm purpose then existing, to defend the College against the assaults of all its adversaries. The following sentences are from this communication :

The question of interest in the cause of education to the Baptist population of Nova Scotia for some time past, and for many years, is conclusively set at rest. Their exertions in this great work, and the evidences of their vigorous and increasing progress in it up to this hour, are sufficiently obvious, to be read and known of all, without additional proclamation. And emphatically within two years, the engagedness which they have felt has reduced itself more decidedly than ever before, in all its departments and particulars, to order, to system, and to a consolidated and substantial structure of support and management. . . . Yes, brethren, you and others, fellow-helpers of the truth, have collected together for the education of the country an assemblage of materials, in your eyes precious ; given it adhesion and compactness, and fashioned it into shape ; you have imparted to it massiveness and stability, hardness and finish, symmetry and grace ; and too late in the day is it for us to talk unconcernedly of decomposition and overthrow. We look through vistas of the past to a foundation, deep laid in the labors, the affections and the prayers of the sainted dead, and of living thousands. We behold a superstructure of no mean magnitude, put together by hundreds of strong-minded, strong-hearted and strong-handed men ; of men of inconsiderable resources indeed, in the ordinary sense of the word, with no princely endowment of private fortune, of government aid or munificence abroad to lean upon ; but opulent in high resolve, and iron will, in warm hearts and physical energy. It is not very likely that the same eyes which have so long and unweariedly watched the erection of the College building, piece by piece, will consent to see it fall asunder, and vanish away. The strong spruces of Wilmot mountain did not tremble in vain before the stalwart woodman's axe ; nor in vain did the wild woods of Queen's ring with the merry shout of the eager lumbermen, when the frame and boards of the College building were dislodged from their forest homes. Nor to no purpose did many a friendly vessel whiten the waters of the Bay of Fundy, freighted with *college cargoes* of building materials, or other valuable articles, from nearly every portion of Nova Scotia. It was no ephemeral impulse which assembled the robust teamsters of Wolfville and the vicinity to the College hill, to rear their large piles of lumber and stone ; or the athletic young men of Gaspereaux to frame and erect to its dizzy height the timbered skeleton ; or which gave motion to the planes and trowels of sturdy mechanics, when preparing work in many and remote parts of the

country, or in giving it its final position in the structure. Men were not dreaming when they did this; it was no fit of somnambulism with them; and they are not going to forget it to-day, or to-morrow, or the day following. There is an emphasis and a power, and a moral sublimity, in thus toiling for the education of a country, which are not going to die out, when many a magnificent endowment has been covered with the mould of its originators. And besides the strain of muscular fibre, and the sweat of the brow, and the outlay of money, and the breath of prayer, and the yearning of affection, we have to speak also of another kind of devotion to this institution—of painful mental exertion on the part of those prominent in conducting its concerns, a species of toil not more unsusceptible of appreciation by the multitude, than consumption of the vital energy in those who experience it. Whether in thoughtful contrivance of schemes of support, or vigilant watching of opportunities for execution, in resolute resistance of invasion of rights, or in cogent advocacy of just claims, in long-continued intellectual guidance of the youthful mind, or in weary pursuance of its moral oversight, the powers of the soul are alike taxed; and the fruit of labor is alike precious. . . . The endurance of all the sneers, which have turned up the noses or proceeded from the mouths of rough-featured and coarser-minded men, against the work in which we have been engaged, is a small thing to think of, when it is remembered how perfectly engaging to such a mode of assault is unstained integrity of purpose; and with what certainty such meanness shall scathe its possessor with its own vengeance. We might name this as an additional source of interest to us in the great subject before us, were it not for the power of self-neutralization which it so plainly involves. From the quality and quantity of the derision which has been attempted at various times, you might have inferred that the apertures whence it issued had uninterrupted communication with a very capacious reservoir farther down, in a deep which is sometimes called bottomless.

Interest there must be of the most powerful description, unimpaired and unimpairable; apathy there cannot be, while hearts have blood to pulsate, or intellects thoughts to be free.

In April, 1849, the "Christian Messenger" welcomed "The Wesleyan," a weekly newspaper for the Methodists of the Maritime Provinces, Bermuda and Newfoundland. It was hailed as an agency, giving promise of service of much value to the denomination which it represented, and to the public generally—a prediction which has been fulfilled. It has been one of the efficient forces in elevating and refining the people of this part of America. When the "Wesleyan" started on its career, the "Christian Messenger" had been eleven years in the field.

In 1847 A. P. Stewart was appointed to a professorship in Acadia College. He taught Mental and Moral Philosophy, Rhetoric

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and Logic. In 1845 classes in theology were formed and taught by Dr. Crawley. The Baptist Missionary Society of England became responsible for half his salary—\$500.00. Edward Blanchard, who took Dr. Pryor's place as principal of the Academy, was succeeded by Charles Randall. In 1848 Mark Bailey was made associate principal. A. F. Willard, a graduate of Brown University, was his successor.

In the long struggle over the question whether the policy of a state college or denominational colleges should prevail, the Hon. J. W. Johnstone, with a view to harmonize these policies, introduced in 1842 a bill into the House of Assembly, providing for a central examining board, somewhat like the plan of the London University. This board was to be composed of the professors of the various colleges, together with other learned and competent men. The bill provided for the suspension, on the part of the existing colleges, of their rights to confer degrees, in favor of the central board. The bill, however, met with so much opposition in the Legislature, that Mr. Johnstone was obliged to abandon it.

The Education Society received from the provincial treasury \$1,200 a year for a number of years. In 1841 an additional grant of \$800 was made. In 1842 the sum of \$1,776 a year was made for three years. In 1845 this grant was reduced to \$1,000.

In 1851 Mr. Willard resigned his principalship of Horton Academy. He was succeeded by J. W. Hartt, who occupied the position until 1860. The Rev. T. A. Higgins, M. A., a graduate of Acadia, and at the time pastor of the church at Liverpool, was urged to take the place just vacated by Mr. Hartt. Having accepted this offer, he resigned his pastorate and entered upon the duties in 1861.

In 1850 Dr. Pryor resigned his position as Professor and President of Acadia College, to accept the pastorate of the First Baptist church at Cambridge, Massachusetts. He was succeeded by Dr. Cramp, who entered upon his duties in June, 1851.

The many remarkable events and unexpected coming of men to perpetuate Baptist sentiments, and carry forward the work of the body, cannot but arrest the attention and impress the minds of the

attentive readers of Baptist history. Already it has been seen that, in the last years of the eighteenth century, the doctrines of believers' baptism and immersion worked their way irresistibly among the pedobaptist Newlights. Before 1780 Joseph Dimock and J. H. Chipman had been immersed. In 1797 James Manning followed their example; and in the following year Edward Manning took the same course. Two years after this Harris Harding and Elijah Estabrooks renounced their infant baptism, and were baptized. While this evolution was in progress, and the trend of events in the Newlight churches was toward Baptist belief and practice, other events, then in the future, strange and providential, occurred by which this process of evolution was carried on from one stage to another, until the Baptists of these Provinces became a well-organized body, numerous, intelligent and progressive. In earlier chapters it has been shown that the secession from St. Paul's church in 1825, and the formation of the Granville Street church in 1827 were two events which lent timely aid to Baptists in the department of the higher education, which work they by this special assistance were then induced to undertake. The continuous unfolding of the effect of these plain and assigned causes is most interesting, and seems like an ecclesiastical drama, the part in the past being eclipsed by that of which the future gives promise. Between 1796 and 1800, a time when the evolution in the Newlight churches was rapid, there came to each of two families in England, one in Suffolk and one in Kent, a babe, both of whom, by the over-ruling of a gracious providence, were destined to take the lead in the educational work of the denomination, the one following the other at a distance of less than a quarter of a century. The younger of the two came first, and was adapted, as the other was not, to the kind of work then required. When the second one appeared on the stage the character of the duties had so changed that he, and not the first one, possessed special adaptedness to it.

The younger of the two babes was born in Suffolk in the family of a naval officer. He was named Edmund Albern Crawley. His qualifications for his mission among the Baptists, and the work he accomplished, have been related in earlier chapters.

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The first babe was born in a Baptist minister's family, and he was called John Mockett Cramp. Later in this chapter will be stated his ability and his qualifications for the work which he received from the hands of Dr. Crawley. The marshalling and combination of events, and the leading of these two men in paths so strange and unlooked for to the field of their labors, and the work they found waiting for them among the Baptists of the Maritime Provinces, is a matter charged with thrilling interest, so that not only the men themselves, but the denomination as well, may say the Lord leads his servants into paths they have not known; darkness becomes light, and crooked things are made straight.

The Baptists of the present day should thank God for sending to their fathers from across the ocean Dr. Crawley and Dr. Cramp.

Incidentally it has appeared in this history, that from 1828 to 1851, the Rev. E. A. Crawley acted as the leader of the Baptists, especially in the enterprises of foreign missions, common schools and academic and collegiate education. His qualifications for this mission were of a remarkable character. He brought to this service distinguished mental endowments, refined tastes, a noble, generous nature and leonine courage, tempered and mellowed by genial kindness and graceful modesty. Captain Crawley, his father, had sailed a ship under the great Admiral Nelson. His mother was a noble Christian woman. The home of his youth was one of luxury and refinement; but it was so governed that the sons were constantly urged to aim at the attainment of a manhood, brave, generous and true. To accomplish this purpose, they enjoyed the benefit of a wise and tender parental supervision, the results of which were apparent in the whole of Dr. Crawley's noble life.

His educational advantages were the best within reach at the time of his boyhood and later life. He was educated at Windsor Academy and King's College. Then followed his studies of law at Halifax, under men of ability and high-toned character. In early manhood he gave his heart to God; and by a succession of events, was induced to cast in his lot among Baptists. Not long after his conversion, he was seized with the overmastering power of the belief that God had called him to preach the gospel. He, therefore,

abandoned the legal profession, which, in the judgment of his friends, gave him promise of distinguished success, and began the study of theology. Dr. Moses Stewart was then president of the Andover Theological Seminary—a Congregational institution. Mr. Crawley was led by the fame of that great man, to choose that as the best school in which to take his training for the ministry.

At that time nearly all the communities of the Maritime Provinces were drifting further and further into illiteracy.

The Baptists had a good share of men and women of high aims and industrious habits. The Baptist ministers were above the average in natural ability. Not all of them had enjoyed the full advantages of even the common schools, inefficient as they had been. But they had made respectable attainments by reading the Bible and religious books, by contact with men of education in public life, and especially by their careful observation and independent thinking. But they were not qualified to lead the denomination in educational work. These conditions opened up a fine field for the employment of Dr. Crawley's splendid talents.

His prescience gave him a clear vision of the literary condition of the country. It may be here safely affirmed, that he and the Rev. Dr. McCulloch, of Pictou, were the seers and apostles of public education of that period of Nova Scotia's history. Dr. Crawley was impelled by his large, generous heart to plan and labor for the betterment of his country and especially of his denomination. To this work he gave himself with an alacrity and abandon of which only great and noble natures are capable. He did not quail before the mountainous difficulties in the way; nor did the stubborn and numerous obstacles overtax his patience, self-reliance and indomitable perseverance. How he, supported by noble men of like spirit among the Baptists, succeeded in his great undertaking has already been related in this history.

The College under Dr. Crawley's leadership had been successfully carried through one crisis after another. In 1850 it encountered an additional one, which seemed to require the services of an able, stout-hearted man, a stranger to the difficulties of both the past and the then present. The debts both of the Academy and the

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College were large, and were increasing year by year. The president, Dr. Pryor, became discouraged, and resigned his position, to accept the pastorate of the First church in Cambridge, Massachusetts.

It is impossible at this day to realize the feeling of depression which prevailed throughout the denomination when it became known that Dr. Pryor was about to leave the College. A kind providence, however, which had ever watched over this institution, had another man of distinguished ability prepared to assume the burden of leading the denomination in this emergency.

There was one man left on the ground whose just claims to recognition should not be overlooked. The adversity which nearly caused the denomination to lose heart, did not discourage Professor Isaac L. Chipman. When he was the only professor left at the institution, with rock-like firmness and heroic courage, he took the whole burden upon his own shoulders, and conducted the work of the College from the spring of 1850 to the spring of 1851. He called to his assistance some of the more advanced students, and with their help carried on all the classes for the year with a good degree of success. Before this time he had suggested the plan of erecting a college building without money. The country was canvassed, and all kinds of building materials were pledged by generous donors, who heard and responded to the appeals of the sanguine agents sent into the field. From the farm, the forest, and the warehouse, there came to Wolfville by land and by water streams of materials for the projected building. What could not be used in the superstructure was exchanged for labor, money or other materials. Professor Chipman managed this business with signal success. By this discipline he was qualified to stand by the College in the perilous emergency of 1850 and 1851. He loved Acadia College as he loved his life. He was willing to labor and pray for its success to the fullest measure of his ability.

In the twenty-three years from the founding of Horton Academy until June, 1850, a great change had taken place in the country; but in no denomination was that change so marked as among Baptists. At the former date they had but little influence in the civil affairs of the country. But in 1850 one of their number was

the successful leader of one of the political parties in Nova Scotia; and among his associates were other Baptists of marked ability and conscious strength. The contact of the educated and refined element with the mass of the people was sympathetic, and resulted in the spread of intelligence and culture. Hundreds had studied at the Horton school, and had carried their beneficent effects and influence among the people in their homes and neighborhoods. A general awakening had been followed by progress in all the departments of life. In this time the great work in temperance had begun; and had been carried to an advanced stage of success; foreign missions, especially by Baptists, had been undertaken with zeal and faith. It was a revolutionary period, and good results on every hand were evolved. As yet there was no travel in the Maritime Provinces by railroad. Steamers, however, crossed the Atlantic and connected some of the ports on the Bay of Fundy with the United States. The convenience and comfort of travel had been increased to some extent. Sailing vessels and stage-coaches, however, continued to be the chief conveyances for the travelling public.

In the crisis of 1850 the Rev. J. M. Cramp responded to an invitation to assume the educational leadership of the denomination. He was born in the Isle of Thanet, July 25th, 1796. His father was a Baptist minister. He was baptized September 13th, 1812. September, 1814, he entered Stepney, now Regent's Park College. He was ordained pastor of the Dean Street church, London, May 7th, 1818. Subsequently he was associated with his father for a time in pastoral labors. In 1840 he became pastor of a church at Hastings, Sussex. At this time he was extensively known as an author. In 1844 he accepted the presidency of the Baptist College at Montreal, Canada. After some correspondence with the governors of Acadia College respecting his becoming president of that institution, he decided to accept their invitation and assume the duties of that responsible position. Dr. Cramp's eminent qualifications for leadership have been described by the able pen of one who for years was a co-laborer with him, and who was well qualified to give a true portraiture of his gifts, character and life work. At Dr. Cramp's memorial service, held at Wolfville, the Rev. A. W.

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Sawyer, then president of the College, gave an address from which the following extracts are taken :

It is somewhat difficult to bring clearly before our view the condition of life in England, at the close of the last, and in the opening years of the present century. It was a time when men's minds were stirred by great questions. The old order of things was passing away, a new order was introduced. The principles of religious liberty were coming to be more legitimately applied. The great revival under Wesley was still felt. The great leader in that wonderful movement left the stage only just before the close of the last century. Men were beginning to enquire concerning their obligations to carry the gospel to the destitute in various parts of the earth. In 1787, William Carey, who afterwards was acknowledged to be one of the foremost linguists of his day, was a pastor of Moulton, with a salary of \$80 a year. In 1792, the Baptist Missionary Society of England was formed at Kettering, and soon after this, Carey and his companions were sent to India. Andrew Fuller, who was acknowledged by all who knew him to be one of the ablest theologians of that period, did not die until 1815. John Ryland, Robert Hall and John Foster lived to a still later date. These were household names among the Baptists in England in the first quarter of this century. To know such men, to hear them, to live in a society quickened by their thoughts, stimulated by their purposes and moulded by their culture, was of itself a valuable education. John Howard died in 1790, Burke in 1797.

In the same year, appeared Wilberforce's Practical View of Christianity, which passed through about fifty editions in about fifty years. The society for the suppression of the slave trade was organized in London in 1787. After repeated attempts and failures on the part of friends of the measure, the bill for the suppression of the slave trade, having passed both houses of Parliament, received the royal assent on the 25th of March, 1807. It was not till August 28th, 1833, that slavery in the British colonies was abolished by act of Parliament; and in the same year, Wilberforce, the great advocate of this reform, died. Pitt and Fox closed their labors in the first years of the century; but Canning and Brougham were positive forces in the direction of public affairs to a much later date. The period before us was marked by genuine power and honorable achievement in literature. It displays a large number of names famous in the realm of science. At that time the application of the principles of science to the practical arts of life was successfully cultivated. Great political questions were then discussed with an earnestness and directness seldom surpassed in any age. After the fearful scenes of the French Revolution and political re-adjustments consequent on the battle of Waterloo, men in England, and on the continent, felt that they had lived on into a new era. The future was bright and they were full of hope and courage. It could not be otherwise than that the active, intelligent, and observant young man who went in 1814 from St. Peter's to Stepney to begin his professional studies, and who was ordained in London in 1818, should have been strongly influenced by the

spirit of such a time, and by the knowledge, which he could not fail to have, of such renowned leaders of thought and action. We should be led by the nature of the case to conclude, even if we did not know the fact from other sources, that such an individual in such circumstances must have felt the movement of the time, and have been prompted to take part in the discussions of great topics that were occupying men's minds in those years. Those who have sustained to Dr. Cramp the relation of pupil to teacher, have witnessed the pleasure with which he referred to memorable scenes in which some of these great men bore a prominent part; and have heard him describe the effects of their eloquence, and express his admiration of the abilities by which they commanded success in the various departments of public life. And if he sometimes permitted himself to reveal his feeling, Nestor-like, that men were men when he was young, we were not disposed to dispute the claim, remembering of what men he was thinking. He had been associated with some of them in the societies for important objects, which then had their origin. He had seen them at their best in their public labors; and their spirit, example and abilities had left an impress on his spirit, which he bore to the last.

It was probably owing in part to the events that were transpiring in the early years of Dr. Cramp's life, but also quite as much to the natural tendency of his mind, that he belonged through life to the party of progress. He did not regard an existing order of things as right, merely because it existed. Having accepted certain principles, he expected them to be wrought out in practice. Reference has already been made to the fact that the first third of this century presented many vital questions on which the English people were divided, some holding with the past, others pressing on to a different, and, as they hoped, a better future. Only the most general reference to these could now be permitted. It will be enough to simply name Catholic emancipation; the suppression of the slave trade; slavery in the British colonies; the monopoly of the East India Company; the right of missionaries in the British Provinces of Asia; the removal of the restrictions on trade and commerce; separation of the church from the state; the right of dissenters to university degrees, and other civil privileges in regard to which the laws discriminated against them; the advancement of national education; the circulation of the Bible and of a religious literature. Few generations have been called upon to act upon so large a number of important subjects. On most of these Dr. Cramp developed strong convictions early in life, and afterwards labored most earnestly and untiringly to carry them into effect. His interest in the extension of education among the people, and in the promotion of Christian missions, and his spirited advocacy of the principles of religious liberty, deserve special mention. He desired 'the greatest good of the greatest number,' with a broader and truer view of things than that political philosopher, to whom this maxim is ascribed, possessed. These early preferences and convictions he cherished to the last, and rejoiced in the successive stages through which the labors in behalf of these various objects were carried forward towards a successful issue. In regard to some of them, he was per-

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mitted to share in the exultation of victory. In respect to a few, the contest still continues; but he never lost hope in regard to the result, and died believing that others would ere long see what he had desired. The great questions of public interest that arose with the passing years, Dr. Cramp met with the same spirit that distinguished his early life. During the revolutions that convulsed Europe in the middle of this century, his sympathies were with all who desired to enlarge the freedom and improve the civil conditions of the people. To the close of his life, he was a thoughtful student of the various problems growing out of the relations of the colonies to the mother country. He was jealous of anything that might tend to weaken at any point the integrity of the empire; and yet he believed that the strength and greatness of the empire would be best promoted by a large measure of freedom and self-regulation in the several parts. He was among the first to discern the benefits of a union of the British Provinces of North America; and the development of the new Dominion was watched by him with the affectionate interest and hopefulness of true patriotism. Very soon after his removal to Montreal, he declared himself in sympathy with the purpose of the various organizations which were designed to prevent intemperance. He labored perseveringly to bring the communities in which he lived to a clear perception of the dangers that constantly arise from this great source of disorder and crime; and his voice and pen contributed not a little to the force of argument and appeal by which so marked a change has been produced in public opinion in regard to the physical and moral evils of intemperance. As Dr. Cramp was greatly interested in his earlier years in the success of the societies that had been formed in England for the wider circulation of the Bible, and the production of a sound religious literature, so when in subsequent years the question of the revision of the translation of the Bible began to be agitated, he at once declared himself favorable to the project. He connected himself with the American Bible Union when its supporters were few; and for a long term of years was a regular contributor to its funds, believing that the immediate, as well as the more remote consequences of its efforts for a clearer translation, would be a wider diffusion of the knowledge of the Bible, and a more abiding interest in its truths. And when, more recently, revision was undertaken by the English Commission, again his sympathies and hopes were awakened. He watched the events that indicated the progress of the work with constant interest; and when the fruit of so much patient study appeared, he received it with thankfulness. Many of the changes introduced by the revisers he had anticipated. There were others which surprised him. We accepted his expression of dissatisfaction with these, not as the complaint of an old man looking to the past for his ideal of wisdom and goodness, but as the utterances of a life-long habit of mind according to which he judged that no human work was to be accepted as ultimate; but that the best of to-day must be improved in the days to come. He was not blindly optimistic; but, believing that all things are directed by a beneficent providence, he found strength and comfort in constant labors for the good as yet unattained. His eye turned naturally to the future, and for him, memory was the servant of hope.

But while the natural impulses and settled purposes of his mind were in the line of new acquisitions of knowledge and a higher development of human institutions, in one department of thought and belief he held by the past. In his view, the best fruits of the civilization and culture of the last eighteen centuries, were to be traced to the principles on which the church has rested. His hope for the future was based on the truths which, as he believed, had thus quickened thought and directed life in the past. He accepted in the main what has been called the theology of the Reformation; and found constant delight in following the labors of the strong men who wrought and suffered for these doctrines. His early life fell at a time when the influence of such men as Leigh Richmond, Henry Martyn, Simson and Cecil was felt as an inspiring power—names which a generation ago were pronounced in the church with reverent affection, but which seem to be now almost unknown in the rush of new events. His sympathy with the spirit and methods of these devoted laborers continued through life. The writings of Cecil were especially valued by him; and some of them were for many years a handbook of private comfort and edification. The nature and tendency of the Tractarian movement he discerned at its beginning. Its later development had been but the unfolding of what he saw in the germ. Though he found little in rites and ceremonies to satisfy his soul, he was not inclined, on the other hand, to mystical or quietistic notions of religion. A theology developed from metaphysics he disliked. As an interpreter of the Scriptures, he sought the grammatical and logical meaning, rather than some occult doctrine which must be evolved by a spiritualizing or allegorizing process. He was satisfied with the plain statements of the Scriptures; and believed that these should be preached, not to please a philosophical curiosity, but to produce the proper fruits in the practical life. His active mind followed closely the efforts of the noted men of culture and learning who are attempting to show how the wisdom of the present must dispel the most cherished beliefs of the past. But their methods of reasoning brought no conviction to his mind. He gratefully acknowledged that the critical studies of the Scripture, by which the century has been distinguished, had shed light on some portions of the written word. But notwithstanding all these criticisms, the word remained unchanged for him in its essential character. It was to him something more than the voice of a dead past speaking to an age that could not comprehend it; it was rather the voice of the living Spirit from whom all truth proceeds, speaking to the heart of man for all time. He found great pleasure in tracing the marvellous researches of modern science. The learned and patient industry by which such valuable accumulations of facts have been made, and so many scientific principles elucidated, evoked from him admiration and gratitude; but when these explorers amidst the mysteries of nature permitted themselves to speak as if they had discovered the secret of the universe, they lost their hold on his mind. To account for this wondrous sum of things about us, and the relations of part to part, something more seemed to be necessary than could be expressed by the terms force, environment, heredity and luck. The new cosmology was to him a dreary desert. The new theology was only an ingenious effort to turn the world upside

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down and put the last first. In the midst of a generation, many of whose wise men declare that, in all their searchings, they cannot find God; that, in all the realm of nature, they can see no trace of His hand; nor, in all the course of human history, discover any indications of His will, he was ready to stand in his place and avow his faith. I believe in God, the maker of heaven and earth; I believe in His revealed word, spoken by holy men as they were moved by the Holy Ghost; I believe in the Gospel of His Son, the power of God leading men unto eternal life. Most of us will say that such a faith was the manifestation of true wisdom. Some may say that such expressions indicate a type of mind that is passing away. The future will determine which is right. But we remember the words which our departed friend occasionally quoted in his expressive style of utterance: 'Sire, the church of God is an anvil that has worn out many a hammer.'

It was not necessary that one should remain long in Dr. Cramp's presence in order to learn to what denomination of Christians he belonged. Acknowledgment of the revealed word, as the rule of faith in distinction from ecclesiastical traditions and decrees; the preservation of the constitution and ordinances of the church after the type which the apostles had given to it; the manifestation of the faith of the individual as the condition of membership in the church; the acknowledgment of the invisible and spiritual Head of the church as the source of life and authority; the independence of each community of believers in applying for itself the principles of church organization and church discipline, while bound to kindred communities by the duties and ties of a common fellowship; the insistence on the fruits of faith manifested in a high morality, as distinguishing the believer from those who have not the faith; dependence on an ever-present Spiritual Power to give efficacy to the word and constantly renew the energy of the church; a vivid sense of personal responsibility, joined with a freedom of thought and speech that reverently regards the authority of the Scriptures, and is chastened by the heaven-born graces that accompany heaven-born faith—these were the notes by which he recognized the true church. Wherever men appeared holding these principles, he regarded them as brethren. His long and toilsome duties in the records of the past were, for the most part, a labor of love, since he desired to bring into the light, as far as possible, the fidelity of all who had been true to such principles, however humble may have been their station, or however few or dishonored they may have been at the times when the majority of the church had a name that they lived and were dead. But while he was clear and decided in his convictions and beliefs, his eye was quick to discover the manifestation of the love of truth. Wherever this might appear, it commanded his sympathy. It did not concern him whether one had been pronounced orthodox or heterodox. The chief points with him were, what is the spirit, what the life, what the affections which one bears to the unseen Head of the church. He had learned from the study of the past, that often the streams of true doctrine and life come down through devious channels. The lessons of experience combined with his natural hopefulness helped to make him feel that a leaven of truth might be at work in forms of

thought that might be disturbing the placidity of many good men. He believed that it was well to have a form of sound words, but he always remembered that the Spirit giveth life.

All who became acquainted with Dr. Cramp, very soon knew of what nationality he was. He never had any inclination to conceal the fact that he was an Englishman. The vast accumulations of wealth and consequent increase of power; together with the wonderful development of the practical arts in England; the achievement of British arms in all parts of the world; the lists of English names famous in science, literature and statesmanship; the development of a system of constitutional government which, by the experience of centuries, has been shaped to guard the rights and freedom of the humblest as well as the highest in the land; all this he contemplated with genuine satisfaction, and he firmly believed that a people who were made illustrious by such achievements in the past, were destined to a more glorious future. But he claimed the privilege of expressing his opinions on any action of the government of the day; and we all know that he was able to express these opinions in terms that could be easily understood and remembered. But these criticisms did not lessen his attachment to the great name of England, with all that term conveys of proud remembrance of the past or hopeful promise for the future. But while he was so attached to his native land and the realm of which it is the heart, his thoughts and desires for the welfare of mankind were not bound by national limits. Love for his country made him none the less interested in the prosperity of others. The unity of Italy, the changing phases of the Eastern question, the condition of Russia, the political changes in central Europe—these were frequently with him, subjects of earnest and anxious study. He always rejoiced in seeing the condition of the degraded improved, and the yoke of oppression removed. He spoke with pleasure of the fact that he had been permitted to take in his hand the hand of the man who signed the proclamation of freedom for four millions of slaves. In truth it could be said of him, that whatever concerned man interested him.

The extraordinary diligence and industry which distinguish the life which we have been reviewing, deserve a moment's attention. Dr. Cramp believed that in all the callings of life, labor is the price of success. Idleness was a burden to him. His recreation was found in change of occupation. For a large part of his life, the time which he spent in the class-room would have been enough to exhaust the energies of most men; but, in addition to this, he was at the same time carrying on original and prolonged historical investigations, which, of themselves, were enough to distinguish his life. Besides this, understanding as he did the power of the press to guide public opinion, he was a constant contributor of articles on the leading topics of the times. As he was ready to meet calls to public service, he always had in hand some special business which had been committed to him, and which called for energy and tact. He enjoyed preaching, and his hearers would have been led by his manner to conclude that it had been his chief employment. His familiarity with the principal events, and the lives of the leading men of the time was such, that the casual visitor would judge that

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the larger portion of his time had been spent in reading the news of the day. His resentments faded away, but he cherished old friendships and found time for an extensive correspondence. By constant and methodical studies, his knowledge of the Scriptures and his large stores of learning were kept under easy control. . . . His abiding conviction was that Christianity and intelligence are not antagonistic; but, on the contrary, that the latter is properly the servant of the former; and hence his abiding desire to see an intelligent and comprehensive application of the principles of Christianity. He believed in the equality of the members of the church, and in the responsibility of the entire membership; but he also believed that gifts of teaching and government were bestowed on some for the good of all; and that these gifts should be exercised in such a manner that the church should appear as a well-ordered and thriving community, showing how diversity of gifts contribute to perpetuate unity of life. Intelligent laymen are in the church to lead it forward in every cause. The duty, the privilege, is theirs. Their call will be manifest in the wisdom of their work. It follows from this, that the ministry is the highest of all offices. Hence it is necessary that this office should be held by men who are able to meet its responsibilities. They may be great classical scholars and philosophers or they may not; but they must be men who know the people and whom the people can know—men who understand the doctrine of the Book they are sent to teach, who understand the spirit of the times and can adapt their methods to it—men who in general intelligence and culture can win the respect of the communities they are to lead; men who can speak a word in season to the timid Nicodemus, and the alarmed jailer, and the enquiring eunuch, but who can also comprehend the meaning of the fact that the last chapters of the Epistle to the Romans are the bloom and fruitage of the earlier portion, that herein is the type of the development of the church, that if it does not perpetually show the corresponding bloom and fruitage, it is because there is no life, or at best, but a feeble life in the stock. You may question whether it is possible to realize such an ideal in this imperfect world; but we must admit that the presence of it in one's mind is an inspiration.

A good supplement to what Dr. Sawyer said, may be found in an address delivered on the same occasion by Theodore H. Rand. D. C. L. Dr. Sawyer knew Dr. Cramp as a friend and fellow-laborer. Dr. Rand, when a student, knew him as a teacher; and subsequently, when Superintendent of Education in both Nova Scotia and New Brunswick, he had in Dr. Cramp a warm friend and a wise counsellor. He always held this venerable teacher and faithful father in the highest esteem. The following are some extracts from Dr. Rand's address:

At one time or another Dr. Cramp taught in Acadia College Latin, Greek, history, mental philosophy, moral philosophy, evidences of Christianity,

rhetoric, logic, political economy and geology, besides the various branches of the theological department, including Hebrew and Greek exegesis; and he was almost equally successful as a teacher in each of these subjects.

The wide range of scholastic attainments doubtless had much to do with his marked freedom from old-time prejudices respecting the subjects which should find a place in the undergraduate course. He attached much importance to a study of those branches of knowledge which the experience of the world had proved to be fit instruments of culture, being himself undoubtedly the best patristic scholar in the Dominion; but his mind was always opened to considerations designed to adapt the curriculum to the progress of knowledge and the current events of modern thought.

As I call up before me the every-day conduct of students with him in college work, I feel afresh the inspiration of his intense personality. Dignified in mien and bearing, with an eye to command, his presence in the lecture room was stimulating in a high degree. Every student instantly recognized in him a man of original force and skilled equipment. In his teaching, all truth rested on facts, and reputed facts must be verified before serving as a ground of induction. He taught that lesson with as much persistency as the leaders in modern physics, but unlike many of them, he set his face steadfastly against every phase of mere speculative knowledge. Clearness and realness were essentials with him. The overwise student found himself put suddenly and severely on the defensive; and felt the thrust of a Damascus blade. He had a rare gift, which he used in a rare way, of humbling self-conceit, and giving pride a fall. He made his students feel the immense superiority of intellectual honesty to intellectual power. Accuracy was demanded as a quality of prime importance. He believed with Arthur Helps, that the man who is to succeed must have an almost ignominious love of details. His own knowledge was wonderfully minute and exact, and once acquired, seemed to be always at the command of his will. His extraordinary memory was his right arm in the presence of his class. His criticisms and comments were keen and incisive, cleaving error to the bone with the inevitableness of fate. His students were made alive to the truth that correspondence between the thing thought, the thing done, and the thing said, is a test of consistent and noble type of life. Every recitation was a discipline in veracity, in careful statement, in thinking before speaking. Desultory reading was seen to be of little avail, and wide reading—that it tended to confusion, unless care was had to read first the latest standard works in any department of knowledge.

There was always a breezy and stimulating freshness in the atmosphere of his lecture. It was no cloister dim. The shoutings from the field of victory in the outside world, whether of peace or war, resounded within its doors, and were turned to swift account in animating the facts of history, in which he was so deeply and accurately versed, or in giving vividness and reality to some practical truth of science or philosophy. It was his practice to use the latest discoveries of science for the purpose of emphasizing the limitations of existing knowledge, and the vastness of the domains awaiting exploration. He kept the

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windows of his lecture room wide open to the world of action, and trained his students to share, in thought and feeling, the struggles of the men of this age the world over in establishing or defending the principles of political or religious liberty. As an extreme illustration of the freedom with which he handled before his classes subjects which were not set down in the printed course, but which he knew were really there, I may instance his exhibition of righteous indignation when the facts in connection with the so-called Jamaica rebellion were laid before the world. Rising in the lecture room (to the stature of a giant, as it seemed) the lightning flashing from his eyes, he denounced the hanging of men, the flogging of women, and the burning of houses, as the acts of a weak and cowardly tyrant, who was a shocking disgrace to the English name, and worthy of death. It was nothing to him that Kingsley, Tennyson, Ruskin and Carlyle lent the weight of their great names in defence of Governor Eyre. The inviolable rights of citizens of the empire, and the rights of humanity itself, had been outraged. It was therefore, he said, of concern to the students of Acadia, and demanded their execration. Intelligent but downright hatred of oppression and tyranny, in every form and in every clime, and glowing, yet intelligent sympathy with freedom and constitutional liberty, were aims most surely accomplished by him in all his students. A loyal Englishman himself, his students learned from him the force and power of a discriminating and ardent Christian patriotism. They not only gathered new love for their native land; but felt the noble reverence of his spirit for the institutions of England—reverence not so much for any special forms which they had assumed, as that their existence testified historically to the courage, endurance, and moral stamina of the race; and thus gave assurance of stability and progress in personal liberty and free government. By means such as these he sought to lift his students out of the isolation and poverty of mere provincial life, and enrich and ennoble them by a consciousness of vital relations as wide as humanity. Within the range of my experience, his educative force in this direction was unique, and altogether remarkable and immeasurable.

Associated with the earnestness of which I have spoken, and penetrating it through and through, was the not less striking characteristic of his cheerfulness. He was habitually cheerful, and his spirit, like that of all earnest souls, was contagious. The discontented, gloomy student was lifted out of himself by the buoyancy and stimulating quality of Dr. Cramp's animal spirits. There was perpetual sunshine in him, whose warmth revealed the singular youthfulness of his sympathies. Students divined at a glance, and proved through long years the correctness of their first impression, that he had never lost the boy's heart. His freshness and spontaneity; his interest in comparative trifles when these were of interest or profit to his students; his swift transition from mirthfulness to gravity; his purity of heart; his gentleness and tenderness—these and such as these, so obvious to all, and so perennial in their manifestation, attested the childlike nature which dwelt at the very centre of his being. Every one who knew him as a teacher will say that he was, of all men, a stranger to

\* The hardening of the heart, that brings  
Irreverence for the dreams of youth.'

In college discipline, Dr. Cramp was considerate ; but firm and decided. He knew well the virtue of Arnold's maxim, 'A teacher must not see everything.' He expected and secured in a very high degree, the conduct of Christian gentlemen on the part of all. He largely relied on healthy activity, manliness, the sense of honour, and the feeling of moral obligation. He desired to train every student, not merely to obey when the pressure of authority was upon him, but also to use freedom aright when he became a law unto himself.

Beyond all verbal instruction and conscious aid rendered to his students in the capacity of stimulator, helper, director, Dr. Cramp taught very powerfully by the force of his own example. In this way, more continuously and perhaps even more successfully than in any other, he appealed to his students to regard time as a priceless gift, to adopt regular and orderly methods of work ; to cultivate intellectual thrift ; and to labor with fidelity and conscientiousness. In the same forceful way he was ever giving emphasis to promptness and despatch, and reading out to his students in cheerful and earnest tones the practical truths that they must be self-instructors ; that they must not only be good, but good for something ; that the battle of life is not fought by proxy ; that nothing has been done by man that cannot be better done ; that everyone should be occupied, and die with the consciousness that he had done his best, and that humility is

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## CHAPTER XXXII

### THE EDUCATION OF YOUNG WOMEN

It seems not a little strange to the present generation, that the denomination's intellectual birth in 1828 was not followed with life and zeal for the education of young women as well as for young men. Had the vision of its mission in the higher education been clear and full, a school would have been established for the former when Horton Academy was founded for the latter. Five years after the founding of an academy in Nova Scotia for boys only, one was established at Fredericton, New Brunswick, for both sexes. This was perhaps owing to the fact that the Rev. Frederick W. Miles, who was foremost in originating and founding that school, spent two or three years as a student at Newton Centre, Massachusetts, at a time when the subject of female education was much discussed in the New England States, and when the Baptists were being aroused to its supreme importance. Be that as it may, the New Brunswick Baptists took the large and sound view of the subject, everywhere held at the present day; but in Nova Scotia nothing of note seems to have been said or done for more than a half score of years after the establishment of the Fredericton Seminary. The sentiment then generally prevailing was that in female education, there should be no severe mental discipline such as young men received in the study of the higher mathematics, science and philosophy. English branches carried to a limited extent, together with music and drawing, were regarded as quite sufficient. In the rich and cultured families even, there were cases where this limited training was neglected. In the early history of the Province the daughters of this class were sent either to Boston or London for their education.

Among Baptists, as well as other denominations, the proposal publicly made to educate young women as young men were educated, was looked upon either as flattery or as jesting. There were, however, a few discerning spirits who from time to time exposed this unsound and superficial sentiment then prevailing. The earliest instances of this character now found on record were in 1849. At that time, an anonymous writer in the "Christian Messenger," received a letter on the subject of "female education," from a pastor of one of the churches. In connection with a letter which he published in the "Christian Messenger, he also published the one received from the pastor. Both the pastor and the anonymous writer held, for that day, advanced views on this most important subject. This is apparent in the following extracts, taken from these anonymous writings. The writer who had received the letter from an "influential pastor" said to the editor of the "Christian Messenger":

You carefully scan the composition and progress of society, and narrowly observe the adaptation of various classes of influences for leaving an impress on the plastic material of mind, especially in its aggregated relations. To the forming season of youth you turn an eager and unwearied eye; that critical time of life when above all others the mind receives its bent, the character its mould, the being its destiny; when susceptibility for good or evil are keen and powerful; and when the history of the community, the country or the nation, after the lapse of a few years, is receiving no inconsiderable amount of its determining antecedents.

The foregoing appeal to the editor of the "Christian Messenger" unmistakably points to Dr. Crawley as the author of the letter to that paper, and the one to whom the pastor wrote for advice and encouragement. Continuing the writer further says:

Among the most decisive of all public influences is unquestionably well perfected female education. This is a subject which in older countries, where the humanizing tendencies of knowledge have long been felt, has received the most earnest and careful attention. The work has been pursued upon the principle that the fundamental laws of all minds are largely the same. There have united in its character impressive mental discipline, with lively versatility, and ornate refinement. Its power has been felt in the deepest springs of social and national experience, and over the widest areas of human action.

In this country it does not require to be formally declared, that its qualities for the most part have not been of the most valuable description; or its impress

on the understanding too strongly marked. Sound education has had here far too limited a range, and the interest taken in it has been quite too feeble and inconsiderable. In this, however, as in other departments of education in Nova Scotia, a feeling deep, extensive, irrepressible, is believed to be rising. In the Baptist denomination, which we name in particular, with out intentions of the slightest disparagement to others, it has been observed of late to move several leading minds simultaneously with more than wonted force. From the independent and harmonious action of a number of minds at the same time, it is often legitimate to argue the existence of a providence, and as a precursor, pointing with significant finger to some important work which not only ought to be done, but which will be done. A specimen of the spirit above referred to, will be given in an extract from a letter received not long since by the writer from a pastor, which was thought too forcible and opportune in its statements to be given to combustion, and which has led us to the foregoing train of remark.

With existing burthens and rapidly accumulating responsibilities in other departments, it does not seem likely at present that any denominational scheme can be started, unless so far as private or company enterprises may be so regarded. And we see no reason why a number of philanthropic and energetic minded men in the denomination—there are such; who will call it in question?—who have money, and who wish not their residence on earth to be useless, and so proclaimed in eternity with its seven-thundered voices, should not put their wise heads, their warm hearts, and their broad shoulders together, and rear a structure, and assemble a company of instructors, whose impulsion of the female mind of this country shall not cease to perpetuate itself till time shall end, or ever.

Or have we got it right yet? Probably not. From the same portion of society from which the potency for good would arise, which we never hesitate to associate with perfected female mind, let the originating power itself go forth which is to set in motion the train of causes above represented as so efficacious. Why not? Yes, why not the mothers and daughters of Nova Scotia make themselves, if not in all the minutiae the performers, yet in all essentials the procuring causes of the work required? Let them say it shall be done, and who so weak as to apprehend inaction? Who so bold as to predict failure? Where is the spirit of a Caroline Fry, or a Charlotte Elizabeth, or of a Sarah Judson; of a Henrietta Feller, or a Laleah Burpee?

Dr. Crawley's correspondent—the “influential pastor”—laments the fact that so few boys and young men attend the Academy and College; and one reason for this, in his judgment, is the neglect of the denomination in providing means for the higher education of young women. The “influential pastor” says further:

One thing is evident to my own mind. Unless something more is done properly to educate the female portion of the Baptist population, we shall scarcely hold our ground. To say the least, our labors in the cause of education will have

been bestowed on others rather than on our own community. Suppose twelve or fifteen years ago, twenty females instead of one had been educated sufficiently to love knowledge for its own sake, twenty boys would now be at Horton for every one now there. Until the mothers become better educated, all hope of accomplishing our wishes will prove a failure. I must say for myself, I have not before felt so deeply as I now do. Woman's influence is powerful, much more so than we really perceive; it is exerted so silently that we are not always aware of it. It is in proportion to the cultivation and refinement of their natures, and is destined, in my opinion, to sway an untold power at no distant day in renovating this fallen world. Can anything be done to rouse the country on this subject? Something must be done, or much of our labor will be lost. When, in addresses from the platform, or in periodicals, anything has been said on this subject, it has merely excited laughter, or it has too generally, however well meant, been taken for flattery.

It is assumed that Dr. Crawley, then pastor of the Granville Street church, Halifax, was the receiver of the letter from the "influential pastor," and that the pastor was the Rev. John Chase, of Bridgetown. Judging from the style of the letter, the evidence is wholly in favor of Mr. Chase.

Both Dr. Crawley and his "influential pastor" are in clear light; and their views of this subject are worthy of professional educationists of the present time. Sound sentiments like these do not come to men in a day. They are the result of much thinking, reading and discussion. These two writers represent two distinct classes, then found among the Baptists—the educated and the uneducated ministers; those of academic training and those known as self-educated men, or, in another sense, uneducated. Here they take common ground. Dr. Crawley alludes to the fact that there are others who are exercised in a similar manner on this important subject. That must necessarily be assumed, even if Dr. Crawley had not said it. Here it is plain that another great enterprise is struggling into existence, a natural outgrowth of the heart and intelligence of a Christian community, which for the last twenty years had been refreshed with the new wine of a sanctified higher education for their boys and their young men. There was evidently borne in upon their reason and conscience the sacred claim of girls to advantages already provided for boys. It is evident that the leading minds of the denomination had begun to see the wrong suffered by young women, and could no longer hold their peace.

A look backward from the standpoint of 1849 will be helpful in gaining a clear view of the subject of woman's education of that time.

About 1835 Mrs. Best, the wife of an official in the British Navy, moved from Halifax to Wolfville, and opened a boarding school for young ladies in what is still known as the Randall House. Mrs. Best was not a Baptist; but, being in a Baptist community, she exerted a powerful and a healthy influence in favor of the education of their young women. She and her family were regular attendants at worship in the Baptist church; and some of her daughters subsequently became members of it. Mrs. Best remained through life a Presbyterian. Her school was continued for about ten years in the Randall house. She then removed to the house now owned by Dr. D. F. Higgins, and known when occupied by Mrs. Best as the DeWolfe house. Assisted by her daughters, her work continued about twenty years, or until 1855. After the daughters took charge of the school, it necessarily came to be regarded as a Baptist school. A Mrs. Wells also taught a boarding school in the Randall house after it was vacated by Mrs. Best.

The first school established by the Baptists was opened by Miss Bill in her father's house at Nictaux, Annapolis County, in the autumn of 1845. She was the only daughter of the Rev. I. E. Bill, and had enjoyed superior educational advantages for that time. In the autumn of 1840 her father moved to New Brunswick to take the pastorate of the church at Fredericton. His daughter, Mary Ann, entered the "female department" of the seminary in that city, then in charge of an English lady by the name of Bennett, who had been engaged for this work by the Principal, Rev. F. W. Miles, when he was in England. Mrs. William Needham was Miss Bennett's successor. Under these two lady principals, Miss Bill enjoyed the advantages of that school until her father returned to Nictaux. Subsequent to this, she was placed under the care of Mrs. Miles, widow of the Rev. F. W. Miles, and who afterwards married the Rev. R. W. Cushman, D. D., of Boston. In the autumn of 1844, Miss Bill and Miss Minetta Fellows, of Bridgetown, Nova Scotia, attended a Baptist seminary at Charlestown, Massachusetts. Miss Martha Whiting was the principal. There, in addition to the

regular course of study, she took lessons in some ornamental branches. With the preparation thus acquired, she, under the supervision of her parents, began her school soon after she was sixteen years old. Her school was continued until 1850 or 1851. A number of the young ladies who studied at Miss Bill's school afterwards filled important positions in life; and were largely indebted to the culture received at this institution for their usefulness in the several spheres in which they found themselves placed.

In March, 1849, when Dr. Crawley, as we assume, published the letters from which extracts have been made, Miss Bill's school was in full operation. It seems strange, therefore, that neither Dr. Crawley nor Mr. Chase—the supposed “influential pastor”—whose daughter had attended Miss Bill's school, should make no mention of it. Their ignoring it can be explained on one hypothesis only—in the summer of 1848, the marriage engagement of Miss Bill to a prominent denominational man became an open secret. In March, 1849, it may be taken for granted that her marriage, in the near future, meant the closing of the school at the end of the year. In these circumstances it was natural that Mr. Chase and Dr. Crawley should start this agitation for a ladies' school on a larger scale. It is also plain that, if they referred to Miss Bill's school, the delicate subject of her proposed marriage would be mixed up with the discussion. This being the case, discretion and a sense of propriety induced the writers to withhold all reference to the Nietaux school. Mr. Bill and his daughter could not fail to understand the reason for the suppression of this fact.

Another letter on the same subject, later in the month of March, appeared in the “Christian Messenger.” That too, was evidently from the pen of Dr. Crawley.

Where—says the writer of this letter—is the barbarian heart which can see unmoved the bright jewel mind, in that young frame never brought out from its native mould and rubbish bed, to flash and gleam in the glorious sunlight of truth? Who the monster that can see without agitation, intellects of purest brilliance, of angel form and mien, immured for life in loathsome dungeons? Where? Who? Answer, ye mothers, whoever you are, who have despised your own intellectual frame-work which the Almighty has reared within you; and whose ambition it seems to be to perpetuate your own ignorance to life's end, and to propagate ignorance in others as you propagate your species.



Answer ye to your own consciences, before the tribunal of reason, above all, to the invisible and All-seeing, 'whose eyes are as a flame of fire'; who gave us minds to love and serve Him with exalted energy; minds to grow, and truth to nourish them; and holds us accountable for the power which we might acquire thereby for serving Him; who has given offspring to train, and perfect instrumentally for similar and with similar responsibilities.

Go on—says Dr. Crawley, in this second letter when referring to Mr. Chase—my brother and brethren, in this great work, which lies so low down in the series of causes which move all human society and originate and govern all human action. If so powerful the bearing of female education itself, in its direct action, who can measure its indirect influence upon this agency, or its widespread, multitudinous, and all but omnipotent control over the career of man and the progress of society?

In this discussion of the subject of the education of young women, the writers soar above the utilities in the lower spheres of life, and direct the attention of the reader to first principles and the highest ends to be sought by this projected enterprise. There are no intimations given that the educated young woman would enjoy a gratifying advantage over her ignorant sister. There is no flattering of the vanity of mothers and daughters for the purpose of enlisting their sympathies. Fidelity to truth, and the best equipment for serving and enjoying God here and hereafter, are the great motives urged in this discussion from beginning to end.

If the men who then had a large amount of money, had given a part of it for the founding of a school for young women on a scale indicated in these letters, what a mighty influence would have been turned upon the Baptist homes—an influence whose cumulative and irresistible force could not have been less than world-wide and for all time.

What has the money accomplished which Dr. Crawley said was then in the possession of members of the Baptist churches? In this case, as in all cases, the withholding of more than was meet tended to material, mental and spiritual poverty. The time had not yet arrived for benevolence to flow in sufficient volume to found such a school as was advocated with marked ability and fervor, and which was so sadly needed. The vision of what ought then to have been done, and of what might have been done, appeared to the seers and they prophesied; but their advanced teachings fell upon dull ears and cold hearts. Not yet! There must be waiting.

William Troop, who had himself been a school teacher, and whose daughter, Mary, had attended Mrs. Best's school, and his daughter, Charlotte, the school of Miss Bill, doubtless advised by the Rev. I. E. Bill and the Rev. John Chase, who at this time was a resident of Wolfville, moved from Nictaux to Horton, and there opened a school not far from the college, similar to the one at Nictaux, then closed on account of the marriage of Miss Bill. This school was small, but useful. After a few years the Misses Troop married, and this school came to an end.

In 1855 Miss Anna Fields, a graduate of Mount Holyoke, opened a school at Berwick, Nova Scotia, on the plan of the Seminary of which she was a graduate. In this work she was assisted by Miss Maria Chase. This continued but one year. Miss Fields returned to the United States, where she has been engaged in teaching until the present time. To keep up a succession of these institutions, small indeed and short-lived, the Rev. John Chase with commendable zeal erected a large house in Wolfville, where the Royal Hotel now stands, for the double purpose of a residence for his family and a boarding school.

About 1850 the life of Mary Lyon, the founder of the Mount Holyoke Seminary, was to a limited extent circulated in these Provinces; and by this means that seminary was brought to the notice of a number of young ladies in Nova Scotia. As the domestic work was done by the pupils, it made the school comparatively cheap. A number of young women were therefore induced to go to that seminary for their education. Among those who went were Miss Annie E. Parker and Miss Alice T. Shaw, of Berwick; and Miss Rebecca M. Chase, of Wolfville; Miss Salome and Miss Hannah Freeman, sisters. The three first named graduated from that school in June, 1857, the other two spent but one year at Mount Holyoke. Miss Shaw taught one year—1858—at the Ladies' Collegiate Institute, Worcester, Massachusetts.

In January, 1858, Mr. Chase opened his school, having his two daughters as teachers, the younger of whom had graduated at Mount Holyoke. Mr. Chase's school was not a financial success, and lasted only a few years. Miss Alice T. Shaw was an assistant teacher in it for the last term of its existence.

At this school, as at the one established by Miss Fields at Berwick, the course of instruction was similar to that pursued by the respective principals while they were pupils at Mount Holyoke. This was the period of transition from the superficial and ornate, to the substantial and ornate. This new policy soon became widespread, and superseded the unsound sentiment that women were not able to grapple with the more difficult subjects of a thorough education. The change then wrought has led to most beneficial and widespread results.

It now fell to the lot of Miss Shaw to keep up the succession of ladies' schools in Nova Scotia. With this end in view, she rented the Temperance Hall in Berwick, and to protect the local school, agreed not to take girls under fourteen years of age from the village. She began in the autumn of 1859 with six pupils. The number, however, so increased that in January, 1861, when, at the solicitation of the executive committee of the Education Society, the school was moved to Wolfville to be affiliated with Horton Academy, Miss Shaw had twenty pupils to take with her. The school was conducted on the Mount Holyoke plan in the house built by Mr. Chase, but then owned by the Governors of Acadia College. She named it the Grand Pré Seminary. She was assisted in her work by Miss Anna Shaw, her sister.

In their report of 1861, the committee of the Education Society said :

We have now a female department in Horton Academy. Frequently, for years past was this idea, now we trust realized, brought to the notice of the denomination ; but the committee hesitated, lest it should not have the patronage essential to success. On the twentieth of December last, a public meeting was held in Wolfville to consider this matter. The report was favorable. The executive committee met, and after much deliberation, a resolution was passed for commencing forthwith a female school, and fifty pounds were voted from the funds of the committee towards furnishing the house. The plan suggested and decided upon for the domestic arrangement, was that of the Mount Holyoke institution in Massachusetts. It was decided to employ a suitable lady to be at the head of the entire institution, teaching certain classes and assisted by other teachers, if the number of pupils demanded it. It was proposed that the classes in the advanced studies should go up to the Hill and unite with the classes of the Academy.

The female department has been in operation two quarters. About thirty pupils attended in the first quarter and about fifty in the second. . . . Thus at once we have secured facilities for female education unsurpassed in this Province. All the privileges of the Horton institution are open to the female school, at a rate that will bring this rich blessing to many parents who have long and anxiously wished to educate their daughters. Regarded as an experiment, the six months' history of our female school is a complete triumph. . . . Miss Shaw, the Principal, is a graduate of Mount Holyoke. From her well known talent and education, and experience in teaching, the committee places all confidence in her adaptation to the important position she has been called upon to fill. Nine of the young ladies have professed religion

Ninety were reported as the number in attendance in 1862, and the average was seventy.

The plan adopted at the beginning of the school, of uniting some of the classes with those in the Academy, under the instruction of Mr. Higgins and Mr. Jones, was found most advantageous, affording a thorough course of study at a very moderate charge.

Miss Shaw is spoken of in the report of the executive in the highest terms. As the house in which the school was accommodated was likely to be sold at any time, the denomination was called upon to erect a suitable building for a Ladies' Seminary.

After remaining at the head of Grand Pré Seminary for a year and a half, Miss Shaw resigned. Miss Reed, of New York, was engaged as her successor; but, for some unexplained reasons, she failed to fulfil her engagement. Miss Margaret Townsend, a graduate of Mount Holyoke, became the next principal. She entered upon her duties in the autumn of 1862.

About the time that Mr. Chase opened his school at Wolfville, Mr. Charles Chesley, of Wilmot, who was evidently seized with the ambition to establish another school in the Nictaux section of the country, seeing that Miss Bill's school had been closed, erected a large building a little west of Pine Grove, and opened a boarding school in it. He engaged Miss Susan Hopkins, from the United States, as principal.

Miss Minnie Rebecca Eaton, of West Cornwallis, who had been influenced by the example of Miss Parker and Miss Shaw, became one of Miss Field's pupils in her school at Berwick. Subsequently she attended Mr. Chesley's school. She then went to Wolfville, and

for three years continued her studies at the Grand Pré Seminary, graduating when Miss Townsend was Principal.

In 1854 the Convention recommended the establishment of a female seminary in St. John or its environs, to meet the urgent claims of female education in these provinces. A committee was appointed to take the matter in charge and devise means for the establishment of such a school as soon as possible.

Miss Townsend, after conducting the school with efficiency for three years, resigned in 1865; and was followed by Miss Olive Jane Emerson, another graduate of Mount Holyoke, who remained Principal until 1869. The school during her incumbency continued to prosper; and its advantages became more generally known and appreciated. At the close of her term of service, Miss M. R. Eaton was induced to take the school, and conduct it on her own responsibility, under the supervision of Dr. Cramp, Dr. DeBlois and the Rev. T. A. Higgins, a committee appointed by the executive controlling the Academy. At the end of the year, the house having been sold, the school was closed. Miss Eaton then rented the furniture and moved it to the building owned by Mr. Chesley, who, some time before this, had discontinued the Pine Grove school.

The Seminary at this place was continued for two years—from 1870 to 1872. During this time the "female department" of the Horton Academy was suspended.

In 1865, at the beginning of Miss Emerson's term, the governors passed a resolution, authorizing the committee managing the Academy, to apply to the public for means to erect a building to accommodate one hundred young women. The Central Association of Nova Scotia approved of this, and recommended that the appeal be made to the women of the denomination.

In 1869, at the beginning of Miss Eaton's first term of service, in referring to the Seminary, the report said that it had for the present been discontinued for the want of a suitable building; and the hope was expressed that such a building would be erected at an early day, and "arrangements made to give the young women of the denomination a first-class education."

In their report of 1870, the committee made reference to the fact that the school had been continued by Miss Eaton.

The report of 1872, the time at which Miss Eaton returned to Wolfville, said :

We are pleased to know that the executive committee have been instructed to open the Academy as it now exists, to young ladies, if this is practicable. It is to be hoped that they will be able to make some suitable provision for the higher education of a class whose claims have been too long neglected.

Miss Eaton was induced to close her school at Pine Grove, and accept the principalship of the female department of Horton Academy, which at this time began to occupy the west end of the Academy Boarding House. In these confined quarters the demand for a new building became even more urgent than ever before. The school was well attended while it was located in this building. It struggled on for four more years, or until the College building was destroyed by fire. A heroic effort was then made to have a building erected for the Seminary at the same time the College was being rebuilt. This undertaking was successful.

In 1873, after being one year in the Academy Boarding House, Miss Eaton resigned and moved to Halifax, where she still resides. In the same year, Miss Marie Woodworth, the late Mrs. Tufts, was engaged to take Miss Eaton's place. For six years under her control, the school continued in a prosperous state, still gaining favor with the public. By the end of this time, it had taken such a hold of public sympathy, that its discontinuance would have been disastrous to all the institutions.

After 1874, while the Seminary was affiliated with the Academy, the literary course which the young ladies were required to complete before receiving certificates, compared favourably with the courses of study prescribed for young women in the schools of a like kind existing at that time in the New England States. For some subjects the young ladies were obliged to unite with the College classes, the staff in the Academy not being sufficiently large to do all the work required.

From 1833 to 1855 sporadic schools, some of which have been named, intended to supply means for educating the young women

of the country, sprang up in other places. Mrs. Hunt and Miss Carot kept boarding schools in St. John. Mrs. Hunt was a Baptist. Mrs. Ratchford taught a similar school at Amherst. Miss Nichols and Miss Pelton started a school at Liverpool on the Mount Holyoke plan. Mr. Handy Fitch carried on a school of this kind with success for some years at Clarence, Annapolis County.

All these institutions prepared the way for the large seminaries now in existence.

The College was destroyed by fire in 1877. The present College building and the west wing of Acadia Seminary were erected at the same time. It was then thought that the accommodation afforded for young women would be quite sufficient for many years. Until 1865, Grand Pre Seminary was controlled by the Education Society. Miss Townsend was principal at that time. The management of the school was then passed over to the members of the Board of Governors resident in Nova Scotia. The average daily attendance at that time was fifty-five. In the report for that year, reference was made to the prime importance of a new building in order to meet the growing demands of the denomination.

From 1865 to 1877 the governors of the College resident in Nova Scotia controlled the Academy. So soon as they assumed this responsibility, they called the attention of the denomination to the lack of accommodation for its ladies' department in Horton Academy. In 1877 the Academy was placed under the control of the whole board. The total attendance that year was sixty-one.

Miss Annie Woodworth was matron of the female department, and Miss Mary Huguenin taught French and German.

As has been shown, Horton Academy had, except for two years, "a female department" from 1861 to 1878. During this time the classes were mixed, and thereby the sentiment for what was then called co-education was greatly increased and strengthened. A large number of the friends of advanced courses of study for women became its earnest advocates.

At the time the erection of the new building was under consideration, the matter of a fixed policy for the education of young women was thoroughly discussed in private and in the meetings of

the Board of Governors. In the board, opinions were about equally divided between the plan of having classes in common for both young men and young women, and the plan of having a school separate and independent for each sex. It is probable that this divergence of judgment was about the same in the denomination at large. If the policy of having two distinct schools had prevailed, the building for the young ladies would probably have been located on the north side of the road passing through Wolfville. The position it now occupies was selected as most convenient for co-education, which was the plan finally adopted by the board.

After a prolonged discussion at several sessions of the board, a vote was taken. The members present were equally divided. The chairman gave the "casting vote," which placed the building where it now stands.

The main arguments for "co-education" were, that it was less expensive—an argument that has always had great weight in the history of the schools at Horton, and was especially forceful at that time, when the loss by fire emphasized the chronic poverty of the institutions; the refining influence which would be exerted by the young women over boys in the mixed classes; and also the alleged naturalness of educating both sexes together, as was the case in the home, which arrangement was ordered and established by God, who set the solitary in families. These and other arguments were employed with zeal and cogency by the advocates of mixed education. The opponents of this plan regarded these arguments as apparent merely, but really fallacious. They judged it expedient that there should be separate schools in order to secure the patronage of a large number of parents, who would not send their daughters to a mixed school. Moreover, the education provided for girls should be so conditioned as to preserve the essentials of true womanhood. To associate boys and girls at school age in classes would not refine the boys; but would beget rough and careless manners in the girls. The modesty and delicate refinement essential to cultured womanhood, and which is woman's right hand of power in every sphere of life, would be endangered in the process of "co-education." It was also contended that between the ages of thirteen and eighteen,



the conditions were such that the two sexes should be educated apart, each having separate homes and class rooms. Their emotional and mental states required such provisions. The class teaching also should be so varied as to be adapted to each sex.

The members of the board whose policy was defeated heartily united with the advocates of co-education in erecting the new building and in conducting the school. For a few years after the school began, the practice of mixing the classes was continued. But in the meantime, this policy lost favor. Miss Graves, the Principal, and Dr. Sawyer, the President of the College, who had been willing to give the plan a trial, through further examination and in the light of experience, came to the conclusion that to secure the best results, an education for young ladies of boarding school age should be wholly separate. Theodore H. Rand, D. C. L., subsequently in his experience as Principal of Woodstock College, Ontario—a mixed school—embraced the same view of the subject.

It was freely granted that there might be exceptions to this rule; and that after a certain age, young women who might seek a college education would get the best results by attending college classes with the young men. This policy has come into force by experience, and is now generally accepted.

The reaction against co-education was at last very pronounced. Long after the new building was erected, the Board of Governors was moved to recommend the removal of the Seminary to a greater distance from the College; and the use of the Seminary building for college purposes. In its report in 1890, which was adopted by the Convention, is found the following recommendation:

A Ladies' Seminary of a high order, separate and apart from the Academy, with which in class work the present Seminary has been somewhat connected, the selection of a site in Wolfville adapted to such a school, and the erection thereon of suitable buildings as soon as possible.

This was the decision arrived at by the Convention, and was in accord with the recommendation of the Board, which stated that it had unanimously adopted this policy, and asked for its sanction and adoption by the Convention. Naturally this was gratifying to those who from the first advocated the separate policy as the sound one, and best suited to the conditions of society and the mission of the

Seminary. This plan, however, of building in a new place was not carried into effect. More ground adjoining the first building was purchased, and a large addition to the Seminary was erected on it.

In 1879 the school opened with Miss Mary E. Graves Principal, Miss Huguenin teacher of French, Miss Carrie Whidden, English, Miss Augusta A. Dodge, Music, and Miss Eliza Harding, Painting and Drawing.

The Board in its first report said :

The occupation of the new building makes a fresh departure in educational efforts. Coming so closely after the jubilee year, it points to fifty more years of prosperity and adversity, but we trust with ultimate success. We cannot but rejoice to-day that we have institutions in which our sons and daughters may be instructed in sound learning, so grounded in well-established principles, and so matured in the knowledge and love of God, that those who follow us shall have reason to thank God for our trials, struggles and efforts put forth in His fear and with a single eye to His glory.

In 1880, there were forty-one pupils in attendance; 1881, fifty-seven; 1882, ninety; 1883, seventy-six; 1884, seventy-seven; 1885, eighty; 1886, eighty-three; 1887, seventy-eight; 1888, fifty-nine; 1889, eighty-four; 1890, fifty-three in the building; 1891, ninety-six; 1892, one hundred and one; 1893, one hundred and twenty-one; 1894, one hundred and eleven; 1895, eighty seven; 1896, one hundred and ten; 1897, eighty-four; 1898, ninety-four; 1899, ninety-three; 1900, one hundred and thirty-nine; 1901, one hundred and eighteen.

In 1886 Miss Graves resigned and was succeeded by Miss Mary A. Wadsworth, who resigned in 1889. Miss Graves, who had been carrying on her studies in Germany, was cordially invited to return and undertake the principalship again. This offer was accepted, with the stipulation that she should have leave of absence for a year. To this request the Board acceded, and the school was conducted for that year by Miss Harding as acting principal.

In 1896, Miss Graves resigned, and was succeeded by Miss Adelia True, M. A., of Colby University. She entered upon her duties in the autumn of 1897.

In 1899, Miss True resigned. The Board then discussed the question of having a man at the head of the school. This subject

was examined in a thorough and dispassionate manner. The chief reason for having a man at the head of the school, was that he might advocate the interests of the institution before the public. At last it was unanimously decided to engage a male principal, judged to be adapted to the position. Choice was made of the Rev. J. A. McDonald, M. A. After two years Mr. McDonald resigned, to accept the pastorate of the Fredericton church. Miss Evelyn O. Johnson, a graduate of Brown University, was vice-principal under Mr. McDonald.

Rev. H. Todd DeWolfe, B. A., succeeded Mr. McDonald. At the beginning of the winter term of 1902 there were eighty boarders besides about eight young ladies attending college, and ten teachers, or about one hundred in all, resident in the Seminary.

After resigning the presidency of the College in June 1896, Dr. Sawyer accepted the position of Honorary Principal of the Ladies' Seminary. This was not with him a mere nominal principalship. In addition to his labor of teaching Psychology and the Evidences of Christianity in the College, he taught the Bible and Psychology in the Seminary. Being relieved of his administrative duties in the College, he gave much thought and heart to the most important work of Principal of the Seminary. His strong personal influence, mellowed with the sympathy of age, was felt by the whole staff and all the pupils. He became in the most important sense their President. He continued to labor in this position until the appointment of the Rev. J. H. McDonald to the principalship of the Seminary in 1899. In all this time he was the recognized and highly appreciated head of the school.

From 1885, when the Seminary became a separate institution, until the present time, its influence has steadily increased in both breadth and character. Miss True took up the work where Miss Graves laid it down. Her gifts and rare qualifications made her Miss Graves' natural successor. Her standards and ideals were the same. The advance made under her leadership was steady and noticeable. The large attendance stated on a preceding page gave her a fine field in which, with her accomplished staff, to do work of

the highest order. It would be difficult to overestimate the character and extent of the influence of the school, especially upon the families who patronized it. From 1896 to 1899 this power was sensibly augmented by the labors and leadership of Dr. Sawyer. Cut loose from the Academy, the tone and work of the Seminary were most satisfactory. The College and Academy felt its refining and elevating influence. Through the press, the public gatherings of the body, the pupils in their homes, among their friends, and the labors to which many of them gave themselves in the churches and other spheres of activity, Acadia Seminary has been exerting her power in quickening the intellectual life, and in ennobling and refining the people.

Acadia Seminary has buildings and equipment of a superior class; and in perfect harmony with the exquisite and extensive scenery in which they are located. The view commanded from the elevation on which they stand is wide, varied and most charming. The work of the school is thorough and its life controlled by kindness, culture and a cheerful religious sentiment. Within and without there is a rare combination of means to secure to young ladies an ideal education. It is not possible for the pupils to be unaffected by the historic element centred in the surrounding country. The idyllic life of the simple Acadians who once had their homes here, their tragic and pathetic expulsion, and Longfellow's memorial of it, touch and broaden the sympathies of the young ladies. Perhaps it would not be too much to say, that no place could be found which holds in itself so many elements suited to the culture of young women.

In the Maritime Provinces the subject of providing the means for educating young women has had a most informing and significant history. After a people has embraced the principles of individual rights and individual responsibilities, the denial of them in practice will certainly be attended with discussion and protest, taking various forms, and it may be, lasting through many years. But there will always be inspired seers to discern and denounce the wrong and demand the right. The withholding of proper means for educating the young women of the Maritime Provinces for so long a

time, while adequate provision was made for their brothers, produced, as well it might, a disturbed condition of public feeling, which could not be allayed until this wrong was acknowledged and justice secured. When the Academies at Windsor, Pictou and Horton were founded—and that by the expenditure of large sums of money contributed to the first one named by the Imperial Government, and to the last two by the Provincial Government and by private individuals—offering to young men every facility for obtaining a thorough education, and no effort was made for a half century to give corresponding advantages to young women, the invidiousness and injustice became so glaring, that continued silence and acquiescence were impossible. There was indeed abroad in the public mind the poor apology, that young women were incapable of attaining to the higher stages of advanced education. This, however, could not stand before the fact that they were overcoming this obstacle then blocking their way, and distinguishing themselves in the various branches of the higher education, mathematics not excepted. Instances of this kind had a powerful effect in correcting public sentiment. Associated with the false assumption of woman's inferiority was the lingering element, prevalent in the days of chivalry, that women, forsooth, were intended to be the toys of men in the higher walks of life, and their slaves in the lower circles of society. Severe mental discipline and independent thinking on private and public matters were judged to be incompatible with genuine womanhood. So said the aristocracy. Women are our inferiors, and they must do our drudgery, was the belief of the North American Indian and the brutalized white man. These were the obstacles obstructing the royal road to the education of young women.

The private boarding schools which preceded the seminaries were a tacit admission, especially in view of the training they offered, of the inferiority of women in the mental labor necessary to attainments in the higher education. Reading, writing, and a limited amount of arithmetic, a little music, some drawing and the art of making "samplers," were thought to be quite sufficient for young women of that day. However, the old boarding schools, superficial though they were, did good service in their time. One

element in the education of woman, and one likely to be overlooked in these days, but which is essential to the development of ideal womanhood, was emphasized by these schools of the olden times. The refinement necessary to woman's greatest power and usefulness, was well looked after in the old boarding school—that peculiar refinement in which is the hiding of feminine greatness.

Little by little light broke in upon the public mind. Visions of woman's natural ability were borne in upon the judgment of the discerning, and awakened the generous feelings of their hearts, constraining them to declare their sentiments, and demand justice for young women as well as for young men. They employed their voices and their pens, as has been already stated, exposing the existing wrongs, and pleading for equal rights. They were able to show that young women were not the only sufferers. Young men, families and society at large shared the evil consequences. "When one member suffers, all the members suffer with it."

Had it not been for the unconquerable conservatism of woman, by which she holds fast that which is good, even when abandoned by man, society would have been damaged to a far greater extent than it was, as a result of the neglect of female education. So soon as men raised their voices for woman's rights, woman herself bounded to the front in her effort to secure them. A notable illustration of this is found in the establishment of Mount Holyoke, in Massachusetts, by Mary Lyon.

When Miss Shaw, Miss Parker, Miss Chase and the Misses Freeman ignored the sentiment prevailing to some extent in their day, and went to Mount Holyoke for a thorough training, the conflict between the old and the new had created a crisis. It was an epoch in the history of female education. The old sentiment received its death blow. It was not the dawn alone of a new and brighter day; but the rising of the sun as well. It was a Spartan victory. These five young women covered themselves with honor. Their names will go down to posterity as the little band who reversed the current of public sentiment, and turned it into a new channel. As in the matter of missions to the heathen, so in this mission for the education of young women, Baptists in the Maritime Provinces were the leaders, as they should have been. It is their

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boast that in no department of life are they bound by tradition. Liberals, and yet Conservatives, they profess to hold tenaciously to whatever is good, and to cast off whatever is bad. They were bound by their high profession to not only see the injustice suffered by women, but to exert themselves to remedy it. Mount Holyoke extended her influence through the five Nova Scotia ladies and others of that day to the Baptist communities of the Maritime Provinces—an influence cumulative and perpetual. The standard of that institution became the standard for these Provinces. Her entire curriculum, conquered by three of the young ladies from Nova Scotia, proved the sisters to be the equals of their brothers—a demonstration which has since been grandly sustained in many a contest. After returning to their homes, these young women began at once to reproduce, as far as they were able, in their own country what was being done at their *Alma Mater*. The schools opened by Miss Fields, Miss Chase, Miss Shaw, Miss Townsend, Miss Emerson, Miss Wentworth, Miss Pelton and Miss Nichols were virtually colonies of Mount Holyoke, through which that institution did mission work in Nova Scotia. The influence was felt far and wide; and the old rapidly gave place to the new. The full fruitage, even of the past, cannot be estimated. Hundreds of young women have gone abroad and have done, and are still doing work in their homes and in public, the large scope and fine character of which have been the outcome of the educational advantages received at Acadia Seminary. Now the daughters are following in the footsteps of their mothers. The graduates of Acadia Seminary are found not alone in Christian countries, but in mission families in heathen lands. Through them, according to their measure, society is being leavened with refining and uplifting influences. Bright indeed are the possibilities of the future. A grand mission calls the institution to greater enlargement and greater efficiency.

The Methodists have a school of the same character at Sackville; the Episcopalians one at Windsor, and the Presbyterians another at Halifax. Besides these the Roman Catholics have a number of boarding schools in which they give an education peculiar to their system and in harmony with their religious belief,

## CHAPTER XXXIII

### A SKETCH OF THE HISTORY OF THE FREE BAPTISTS OF NOVA SCOTIA

By Rev. Edwin Crowell, M. A.

THE history of the Free Baptists of Nova Scotia covers the nineteenth century, and has three chief periods of almost equal length.

The first of these is the period previous to 1837, and may be regarded as *the crystallizing stage*, in which various current phases of religious and theological thought and practice became united and incorporated in scattered church organizations; in which, however, there was a sense of unity and common interest, and also of common difference from all other Christian societies.

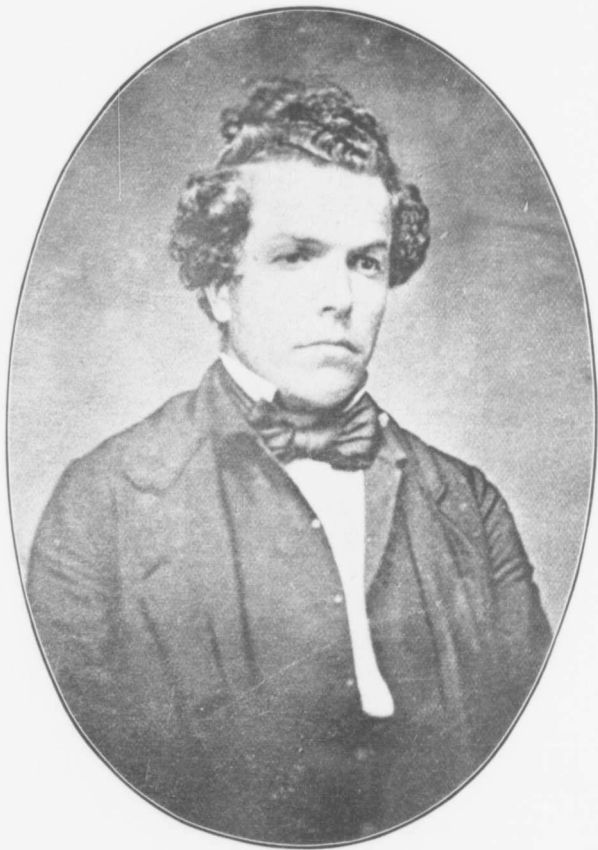
The second period was that of *denominational organization*. This took place under the name of Free Christian Baptists in 1837. There was a secession of Free Will Baptists two years later, which continued until 1866, when both bodies were united as "The Free Baptist Conference of Nova Scotia."

The third stage, from 1867 to the present time, has been in the main, one of extension and development in harmony with the original principles and ideals of these churches, as will be shown in this chapter.

#### *Section 1.—The First Churches.*

In some of the larger settlements made in Western Nova Scotia in Loyalist times, it is said there were frames and parts of buildings brought from the old colonies ready for erection. Generally the church organizations came in the same way, with clergymen equipped with literature, forms, and creeds, for the new colony. This was not the case in those parts accounted as Free Baptist territory. The assemblies of worshippers formed churches which were really indigenous, and got their name afterwards when brought into contact with larger and similar bodies of Christians.





REV. R. H. EMERSON.

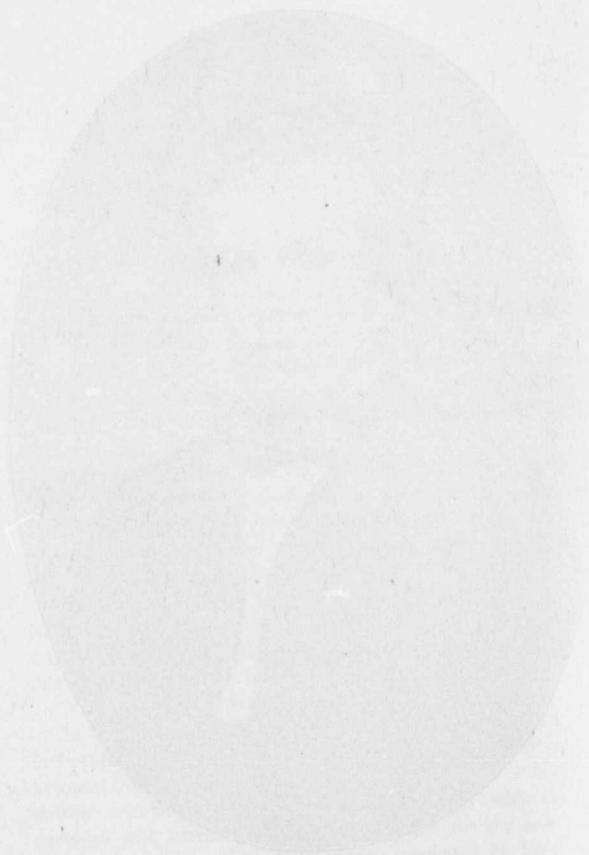
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It is customary to assign the beginnings of the Free Baptist churches in Nova Scotia to the revival work of Henry Alline, 1775-1784; but it is safe to go back of that for the germs of this peculiar people. A Puritanic seriousness was a predominant trait of that New England stock by whom the pre-Loyalist settlements were made. The Bible and hymn-book were in the hands of these pioneers, and they allowed no authority to interfere between their souls and God. When, following the expulsion of the Acadians, the Governor of Nova Scotia sought to reinforce the British colony against the French, he offered liberal grants to settlers from New England. Many came from Massachusetts and Rhode Island, where in those days religious controversy was rife; so that coming they brought sentiments and memories with them which in their new homes were to give direction to their lives; and so strong was the passion for religious freedom that no inducements could move them to emigrate until liberty of worship was guaranteed by the government.\*

This hardy stock, whose mere survival of those trying times is a sufficient claim to the reverence of the present generation, found little besides what they brought to feed the religious nature. Unable to support men for the exclusive work of the ministry, the few and scattered worshippers supplemented the devotions of the family by such cottage and other services as were possible. Thus they formed rallying places for the devout, kept the door open to missionary preachers, and encouraged the exercise of the gifts of all, from whom God called out those who might be efficient leaders and teachers of the flock.

These men, coupling meditation and industry, laid the foundations of reverence and piety upon which the later churches were built; they anticipated the Christian Endeavor and like societies of our own time by cultivating and rendering effective the lay talent. When Henry Alline came, the fuel burst into flame, nor did it burn out, for the material was tenacious of the religious life. Comparing results with those of the state churches, they must have felt some satisfaction with their own methods, and were probably quite ready

\*These remarks are especially applicable to Yarmouth and Shelburne counties, where the first Free Baptist churches were formed.

to assert independence of the schools and intellectual appliances upon which the churches and missions of the old country relied. When later, the Free Baptist preachers from the United States came amongst them, this independence of education in religious work served as a bond of union, to be added to that of the common faith which they had reached in the wilderness with God. The first tendencies were to imitate the congregational forms most familiar to them, with state aid left out; but internal division resulted from Newlight teaching, and in the ferment which followed, the spiritual life burst the old bottles and made it necessary to obtain new ones to keep the wine from perishing.

But though they had little in common with the historic Episcopalian and Congregational churches, they had relations with the Methodists and Baptists, in the spirituality and fervor of their worship (which is indeed the essence of the historicity of the Christian church), differing, however, from the former in the mode of baptism and church government, and in refusing infant baptism; and from the latter by the prevalence of Arminian views, and by the tenacity of their adherence to the open communion practice. They had learned, as well they might, from the experiences of their pioneer life, that the ordinances of the Lord were primarily for His children as such, and not for the exclusive use of organizations which might be formed afterwards in the various localities of the earth. This, of course, was no novelty, for John Bunyan was a type of the same combination of doctrines in Old England, and these settlers on the iron-bound Nova Scotian coast followed in his footsteps and loved the same truths. In course of time these fraternal gatherings came to be churches finding organization around their self-formed covenants.

Nor was the doctrinal basis reached without much agitation and debate. "The churning of milk bringeth forth butter," and this whole period was one of progressive separation. At first, as we have seen, it was a break with formalism; then, an attempt at recovery of scriptural methods of worship. The original treatise of faith of the Barrington church, undated, but before 1795, makes no reference to the mode of baptism. It bears the appearance of a

form for general use; it is divided into "articles of faith," "plan and discipline of the church visible," and "the covenant," and has nineteen signatures. It says *inter alia*: "We believe that the baptism of water, being but non-essential, ought not to be a bar of communion among true Christians," etc.; "that the Lord's Supper was not designed for unconverted people," etc.; "that Christ is the only door into the church, and therefore the members ought to come in by the Spirit of God, and that by giving a public relation of a work of grace upon their hearts." This Barrington church was known as a Baptist church. The record of the meeting for building the "Sherow's Island meeting house" in 1811, Sept. 17th, throws some light upon this question of the development of the early churches. It reads: "The old island meeting house being found too small, inconvenient and uncomfortable for the number of people that generally attend divine service in that place, and being very much decayed and out of repair, we, the subscribers" undertake to build "a meeting house near where the old meeting house now standeth." "To be open to all such preachers to preach in as occasion may call, and such as profess to have a dispensation of the gospel of Christ committed to their charge." There were forty-eight subscribers who made up the amount of £353 6s. 4d. As it was only fifty years since the first settlement, it seems probable that the "old meeting house" had been built by the first settlers. In 1827 the meeting-house book shows the purchase of a stove for the meeting-house, and the erection of a "new school house" at Neal's Brook.

The distinct line of cleavage between the Baptists and Free Baptists was marked out in the early part of last century by two landmarks; on the one hand, the work of the Baptist Association, formed in 1800, in drawing the immersionist churches together, and setting the close communion standard later on. The Yarmouth church, under Rev. Harris Harding, before this time of the free order, in 1827 joined the Association. On the other hand was the arrival in Barrington township of Elders Asa McGray in 1817, and Jacob Norton in 1818, and their subsequent work. They, with Elder Thomas Crowell, of Barrington, soon entered upon the

organization of the believers attending their ministry. The Free Will Baptists, to which body Elder McGray belonged, had been founded by Elder Benjamin Randall in the organization of a church at New Durham, N. H., in 1780. Mr. Randall was a convert of Whitefield, and a Baptist preacher, but having been set out of fellowship for not preaching the doctrines of John Calvin, he withdrew, and a small church was formed. Some of its members were preachers. They were called Free Willers, and received legal recognition as Free Will Baptists before Randall's death in 1808, at which time over a hundred churches had been organized. From this growing body of Christians Elder McGray came, with zeal for Christ's work, and natural and acquired fitness for organization.

As is natural, denominations are much identified with and receive the mould of the pioneer preachers by whose work they were assembled; and in this case the preachers, whatever their doctrinal antecedents, showed themselves finely qualified for the work of uniting the spiritual elements in each community. A united flock, a scriptural faith and life, seem to have been their simple ideal and aim. A sketch of some of these men will embody the chief facts of the early Free Baptist church.

Thomas Crowell, son of the grantee of that name, was born at Barrington in 1768. He was converted under Henry Alline's preaching, and his name, as well as his father's, is signed to the Barrington church covenant and declaration of faith before referred to. Under his preaching Albert Swim, afterwards a preacher, was converted in 1815, and the traditions of his ministry go far back of that. He was not ordained, however, until after 1827. His field of work reached from Port La Tour to Yarmouth, but he labored chiefly at Barrington and Pubnico.

Elder Crowell started the first Sabbath school in Barrington, and the first temperance society at Shag Harbor. The pledge of the latter required its members to "always be teetotalers." He died in 1841.

Elder McGray was born in N. Yarmouth, Me., in 1780. He had a Methodist preacher's license in 1813, was ordained by the Free Will Baptists in 1814 and came to Windsor, N. S., in 1816.



In spite of threats against his life, he went to Cape Sable Island to preach, and found an audience, but only one believer.

By persistent work and God's blessing, converts were made and a church organized on March 22nd, 1821. The Barrington church took the name of Free Baptist on July 24th, the same year. His influence was further felt in instituting a Sunday school, and making visits for evangelistic work and encouragement to the free communionists of Yarmouth and Shelburne counties. In 1834 a few of the neighboring churches united in a Free Will Baptist conference. Like the rest of the early preachers, he labored with his hands, and did much to promote the temporal interests of the community.

Elder Jacob Norton was a son of thunder. He was ordained by the "Church of Christ," Swansville, Me., in 1814, then being 22 years of age. Four years later he landed at Shag Harbor, Shelburne Co. He called himself a "Christian." In 1819, on consultation with Elders Crowell and McGray, a church was organized at Argyle. Accounts differ as to whether this was a "Christian" or "Free Christian Baptist" church, but in its origin and growth it was analogous to the other free churches. Elder Norton resided at Argyle until 1823, when he went to Horton for two years, and after that returned to Yarmouth and is said to have organized a church at the house of Eleazer Hibbert at the "Ponds." He spent some time at Barrington, and after the union, went in 1839 to Cornwallis, Kings Co., where his labors resulted in the formation of churches at Habitant, Hall's Harbor, Black Rock, Scot's Bay and Mount Denison, and kept alive the open communion sentiment in the adjacent counties. He died in 1868, after fifty years of ministerial service in Nova Scotia.

Besides the three already named, Edward Reynolds may be mentioned, the pioneer Free Baptist in North Queens Co., ordained in 1825; and James Melvin, ordained in 1829. Melvin settled in Queen's county, and gained a large Free Baptist following there, which with himself afterwards united with the Congregationalists. Elder Charles Knowles, 1808-1877, had begun to preach in 1830, and at Pubnico, Kemptville, Chebogue and Session Hill he organized churches, and by the time of the union had earned a place of great

honor. His work was in the Free Christian Baptist interest. He had marvellous power in preaching, and was probably without an equal as a public speaker in Western Nova Scotia. The progress made by these workers, as already indicated, naturally led them to seek a common name and closer relations.

*Section 2.—Denominational Organization.*

\* In October 1836, according to arrangements previously made, Elders Asa McGray, Thomas Crowell, J. B. Norton, Edward Reynolds and Charles Knowles, from both societies, met in Argyle, to consider the propriety of uniting in one body. After deliberate consideration, it was agreed:—1. That we have perfect fellowship with each other, and are one in doctrine. 2. That both societies might be united in one, to be called Free Christian Baptist. 3. To send to all the elders and churches to ascertain if they are agreed to the proposed union. If so, that delegates meet at Cape Sable Island on the 17th of June, 1837, in order to complete the organization of the united society. Accordingly, the delegates assembled at that date, and the union was consolidated. Thus, this is the *fiftieth* year, the *Jubilee year* of the denomination as such.

The following reasons were given for the name then taken: 'We consider it an undoubted privilege to choose that name which best expresses our faith; and as we believe in, and practise baptism by immersion, we must be Baptists, and if we are disciples of Christ, which we profess to be, we must be Christians; but as no forms or rites of themselves can make us Christians, we must be made free by the Son of God; and if made free by the Son, we must be *Free Christian Baptist*.' This name was the same as that adopted by our brethren of New Brunswick a few years before. The body met in quarterly meetings, the fourth being the yearly meeting. Each meeting had the same authority in the transaction of business. As will be seen, other ministers were soon associated in the work, which prospered well.

Owing to lack of fellowship between Elders McGray and Norton, and failure of means employed to reconcile them, Elder McGray declared himself free to take the former name of Free Will Baptist.

Most of the Cape Island church took the same position, uniting with him Sept. 24th, 1839. A formal reorganization of the church was had in connection with the Farmington quarterly meeting, in Maine, U. S., May 5th, 1840. Rev. John Chainey, a minister of that quarterly meeting, assisted Elder McGray.

In 1841 Elders Kinsman R. and Isaac G. Davis came from the United States and labored on Cape Sable Island and in other places. A great revival at Beaver River, under the labors of Rev. K. R. Davis, resulted in the organization of a church of fifty members in the autumn of this year. Elders Mark Atwood and Moses Henderson came from the United States in 1842, and labored several

\* Account by Rev. J. I. Porter in the Jubilee service, 1887.

years. Revivals took place; they added a large number to Beaver River church; other churches were formed. In 1843, a quarterly meeting was organized in connection with the Maine Central yearly meeting.

The Free Christian Baptists, however, went forward in their work, suffering somewhat from friction with the seceding body, and bearing, as always, the burden of active opposition from other denominations. During these years they had no men of the higher education in their ministry, and much of their time was taken up in developing their organization and relations with the churches; in which they were nobly assisted by their laymen, many of whom had excellent capacity and business experience.

\* In the forming of our first churches the Bible was taken as an all-sufficient rule of faith and practice, with an expressive and excellent covenant.

In the year 1841 articles of faith were drawn up and adopted, which are substantially our articles of faith to-day. Six years afterwards—1847—in a report adopted by the general conference the constitution of the conference was defined, as follows: 'The General Conference is an associated body—mark the word used, associated—of churches of the same faith and order. That every church in the associated body is a body of baptized believers, who have given evidence to one another that they have been born again of the Spirit of God; and have covenanted together to take the Scriptures for their rule of faith and discipline. That it is the duty of the church to appoint and dismiss its own officers and to attend to its own business.

In 1844 it was agreed that any two churches in the connexion may choose a council of 12 men, half from each, and a presiding elder, and examine and set apart to the ministry by the imposition of hands such candidate as such council may approve. That has been changed, but the principle as to the voice of the church in ordination remains.

A constant addition was made to their ministry from the ranks, and licentiates and missionary workers were largely employed. The most cordial feeling subsisted between them and the New Brunswick Free Christian Baptists. A treaty of union was formed with them, but was evidently too unwieldy, and was soon dropped; but the "Religious Intelligencer" was made the denominational organ, and visits of the leaders on both sides were frequent, and some accessions were made to the Nova Scotia ministry. In common, they honored the education of the ministry, entered with great zest into Sunday school work, burned the bridges behind them on the

\* From paper by Rev. T. H. Siddall, at Jubilee, 1887.

alcohol and tobacco questions, prohibiting both sale and use of the former by the church covenant, and were intolerant of immorality and heresy among those who bore the vessels of the Lord.

The first adequate report of Free Christian Baptist membership is in the records of conference, 1843, when 333 additions were reported to 13 churches, with a total membership in good standing of 1066. In 1859, the membership had increased to 1728; in 1860 to 1900, when there were eleven ordained ministers, two licentiate, sixteen Sabbath schools, and twenty-one meeting houses under full control. At this conference a memorable meeting was held at Lovitt's Grove, near Yarmouth, and Rev. Samuel K. West was ordained. The presence of Rev. E. G. Eaton as messenger from the Free Will Baptists, was a sign of the fraternal spirit which soon was to show itself in the union of the two bodies. In 1856, Rev. Walter C. Weston had been ordained, the first and only native of Yarmouth county set apart there to the work of the ministry by any denomination in the first hundred years of its history. During this period honor is also due to Elders Albert Swim, Edward Sullivan, Douglas Thorpe, Thomas Brady and others, for their fidelity and self-sacrifice for the cause of God; while, as has been intimated, though under less persecution than formerly, the most active leaders were Elders Norton in Cornwallis, and Knowles in the western counties.

This brings us to the time when it was felt that the Free Baptists of the Province might again be brought together. Father Crowell had died in 1841; Father McGray in 1843. The remaining pioneers and the new leaders on both sides saw that in union was strength, and that especial blessing might be looked for thereby in the communities where churches of both names were established.

### *Section 3.—The Free Baptist Conference and its Work.*

The record of a successful attempt at union is hereby given—

Believing it to be right, and for God's glory, and relying upon Him for success, the work was undertaken before the last General Conference of the Free Christian Baptists, held at Canning, Cornwallis, Sept. 15th, 16th and 17th, 1866, when the following was proposed to the Free Will Baptist quarterly meeting as a Basis of Union :—

1. That the Free Will Baptist churches of Nova Scotia dissolve their present organized connection with the yearly meeting of which they are now members, and that they and the Free Christian Baptist churches of Nova Scotia unite in one yearly meeting under the name of the Nova Scotia Conference of Free Baptists.

2. That we unite in one denomination as we now exist; the ministers of each body to retain their present standing in the new organization, and have full liberty to engage in any church from which they might have a call.

3. That we labor to consolidate and unite our churches, when such consolidation is necessary, as fast as possible.

4. That any church have the liberty to receive and employ a minister of the Free Will Baptist denomination who is in good standing, with the understanding that if said minister should be permanently employed, he shall unite with the denomination.

At the last quarterly meeting of the Free Will Baptists, held at Pubnico, Nov. 2nd, the proposed basis was adopted.

It was then agreed by the quarterly meeting, with the consent and advice of the delegates of the Free Christian Conference who were present, to call a convention of delegates from the several churches of the two denominations, at Barrington, on Thursday, November 29th, for the purpose of consolidation. Agreeably to the above, the Convention was organized by appointing Deacon Thomas W. Wilson to the chair. Prayer was then offered. Brother J. C. Smith was chosen secretary. Rev. E. G. Eaton moved, and Rev. J. I. Porter seconded, the following resolution:

*Resolved*, That we, the Free Will Baptists, and Free Christian Baptists, in the Province of Nova Scotia, do now form ourselves into a yearly meeting, to be known by the name of the Free Baptist Conference of Nova Scotia.

The mover and seconder made appropriate and feeling remarks on the question, after which the question was spoken to by Bro. T. H. Crowell, Rev. Wm. Downey, Bro. Asa McGray, Rev. E. Sullivan, Rev. David Oram, Bro. Joseph Trefry, and Bro. James F. Smith. The question being called for, and being read by the clerk, was put,—vote was taken by members rising, and was unanimous.

The mover and seconder were appointed moderator and clerk, respectively, of the new body, which included seven Free Will Baptist and twenty-seven Free Christian Baptist churches. Steps were taken to secure the adhesion of all in the churches; and especially to repel a form of heretical teaching which was then assuming alarming boldness.

The false doctrines of annihilation, unconscious state of the dead, and materialism, were condemned with the literature advocating them, by formal resolution. For some years there was a sharp

encounter on these lines, particularly in Kings and Shelburne counties, and the more bitter and prolonged because many meeting houses were owned by individual proprietors, some of whom asserted a right to invite their favorite preachers to occupy the pulpits. The indifference of some to the union scheme opened the door to some Adventist successes in Free Baptist territory.

At this first session of Conference, two quarterly meetings were provided for, the "Western," including the churches of Yarmouth and Shelburne counties, and the "Eastern" or Harmony quarterly meeting. The yearly meeting constitution was framed, and correspondence continued with the Free Baptists of Maine and New Brunswick. Much attention was given the next few years to organizing Education, Foreign, and Home Mission societies. Rev. T. H. Crowell, ordained in 1867, was a leading spirit in this work. The ministry was reinforced by the coming of Elders Wm. Downey and W. M. Knollin from New Brunswick, and it was a time of prosperity and revival. On May 11th, 1868, Father Norton passed to his reward, after a remarkable ministry. His appeals to the emotions were so effective "that sometimes he could not continue because of the noise of the weeping and the groans of those smitten by the arrows of conviction."

A very great interest was now taken in Foreign Missions. In 1869, Julia, the daughter of Rev. Jeremiah Phillips, Free Will Baptist missionary in India, became the missionary of the Nova Scotia Free Baptists. Her consecration, labors, correspondence and visits were very effective in developing the missionary spirit for over twenty years, until Miss Edna Wile, of Caledonia, took her place. This work is connected with that of the United States Free Baptists, and is carried on at Midnapore and adjacent districts near Calcutta.

Incorporation was obtained in 1870 under the title of "The Free Baptist Conference of Nova Scotia," with power to grant incorporation to its "subordinate bodies and societies" under specified conditions, which kept the church property under the control of the church while associating mere adherents in the business affairs by giving them a voice in the election of trustees.

In 1873 a Sunday school convention was organized, and action was taken to discourage the building of union meeting-houses. The next year it was resolved to discard the use of alcoholic wine at the Lord's Supper. In 1878, the Elders' conference was organized to promote unanimity of doctrine and harmony amongst its members, and to consider cases requiring discipline. The quarterly meetings were recommended to group their churches into pastorates, which was carried into effect in Yarmouth and Shelburne counties.

Much attention was given at this time to what was called the Halifax interest. Local efforts having been made in that city to establish a Free Baptist church, a house of worship was bought and the Conference assumed the debt of \$4,000. For fifteen years grand mission work was done there, but the financial difficulties were great. Local control hindered the efforts of the Conference, which at last having paid \$3,000 on the principal besides much interest, allowed the property, which was falling into decay, to be sold.

The report of 1877 refers to the death of Elder Charles Knowles. He also had spent a half century in the Free Baptist ministry; and his active years bridged the chief periods of the church's history. With characteristic modesty, before his death, he burned the papers which would have been most useful to the church historian, saying "My record is on high." The report says of him, "He was emphatically one who brought men to Jesus."

Ministerial education was fostered from the time of the union by grants through the Education Society to students; and only once has ordination been bestowed without previous academic training. In 1879 the Deerfield church withdrew from the denomination owing to the refusal of the Conference to reinstate Mr. S. W. Bennison, formerly expelled from the ministry. Mr. Bennison then became their pastor. In a short time they became a part of the body called the "Free Baptists of Maine, New Brunswick and Nova Scotia," and subsequently obtained incorporation in New Brunswick as "Primitive Baptists." Their churches in Yarmouth county, at Deerfield, Tusket Lakes, Reynardton and East River are essentially Free Baptist, but attempts made at reunion have not been successful.

In 1886 and subsequently there was much discussion about "Baptist Union." The "New Brunswick Seminary," and the "Basis of Union" were not adopted, apparently for these reasons:

1. The felt need was for a theological school rather than a seminary on the level of the Nova Scotia county academies.
2. There was uncertainty about the interpretation of the clause in the "Basis," on the Lord's Supper, for the history and unanimous agreement of the Free Baptist people on the open communion practice made compromise impossible.
3. The prospect of abandoning the denominational name and the relations with United States Free Baptists was intolerable to many.
4. The premature conduct of some Baptist pastors in anticipating the end and absorption of the Free Baptists tended to confirm the fears of many well-wishers of the project; for while the consolidation of the two denominations was "a consummation devoutly to be wished," the change should not be made piecemeal, nor without sufficient guarantees of Free Baptist rights.
5. Another factor in Free Baptist policy at this time was the ferment on the sanctification question which demanded attention and union at home.
6. A call was made also for assistance in organizing Free Baptist work at Advocate and vicinity, which seemed clearly a providential indication for the maintenance of the separate organization.

The "Holiness" question was fraught with disturbance. The doctrine of "entire instantaneous sanctification" had been popularized by the Salvation Army, and was adopted by Rev. Aaron Kinney, who had been pastor at Beaver River and Sandford churches in 1884, during a period of revival. He was a preacher of good revivalist gifts and boldness of address, but of meagre scholarship. In 1886, he pressed his new doctrines upon the churches in Kings and Queens counties, and later at Beaver River contravened the Conference regulations, for which and his persistent teaching of the necessity of the "second work," the Conference declared its lack of fellowship with him. He and his friends then



joined with a number of ministers and others in New Brunswick who had been expelled from the Free Christian Baptist Conference, and organized the Reformed Baptist denomination. After a few years Mr. Kinney and part of the Reformed Baptist church at Port Maitland joined the Methodists. Not many of the people really fell in with the "holiness doctrine," so-called, but their sympathies for a former pastor carried them into a real heresy by which both the Free Baptist and Baptist churches suffered severely. At a time when a shifting of the population toward Port Maitland called for a united effort to meet added expenses, division came under the guise of holiness.

Connected with this secession, and of the same period also, was the remarkable exploitation of Methodist organization in Yarmouth county; which would have been quite in line with their denominational traditions, if the Free Baptists had been destitute of spiritual life, or if the prospect of increased population in the country districts had warranted the multiplication of organizations.

Some of the early preachers, as McGray and Reynolds, and later, Thomas Brady and S. K. West, came from the Methodists. Aside from the differences in polity and mode of baptism, this distinction had been clearly recognized between the Free Baptists and the Methodists, namely, that the latter made "a sincere desire to flee from the wrath to come and to be saved from their sins," a test for admission to their societies; while the former demanded "the relation of a work of grace upon the heart" for church membership. When, therefore, the teaching of the "second work," which was a natural consequence of the admission of unconverted people to church membership, was introduced, it was resisted by the Free Baptists as being entirely out of place, and contrary to their standards. This attack all along the line drew off a few who were disaffected in doctrine and discipline. It has been claimed that the Baptist name was retained by the Reformed Baptists only because in the event of Baptist union they would then be able to draw any dissatisfied Free Baptists to themselves, and obtain recognition as Free Baptists from the United States body of that name.

In 1889, a radical change was made in the composition of the General Conference. The quarterly meetings were abolished, direct

representation was given to the churches, and an optional semi-annual or special session was introduced to convey the help of the body to the remoter churches. About the same time also, the executive of the Conference was entrusted between sessions with denominational affairs, and especially with reference to the pastorates. The executive was enlarged, and obliged to report all business at the annual Conference. Many young people's societies having been organized, they formed in 1893 a Young People's Union in connection with the Conference, and have become a very important factor in the church work, and in the denominational meetings.

The Baptist Union question came up again in 1900 in a way which is worth noting, as it may mark a stage in the path to success. As it was known that some of the Baptist churches were following the practice of announcing the Lord's Supper without either invitation or restriction, a basis of local union seemed possible to members of both churches at Port Maitland, and shortly an agreement was arrived at in the following terms, which were regarded as implying and qualifying the "Basis" already referred to:

*Whereas*, In the beliefs and practices of the Baptist and Free Baptist churches, there are only minor differences, with the exception of the observance of the Lord's Supper;

*And whereas*, We believe the announcement of the observance of this ordinance would be considered sufficient without any invitation (being so understood as to place no bar to communion in the way of members of Christ's visible church);

*Therefore resolved*, That the members of this committee recommend that these churches unite in one body, and hope that all Baptist and Free Baptist churches in the Maritime Provinces, will with the least possible delay effect the larger union.

The executive of the Free Baptist Conference approved the terms of union in view of the local circumstances, and expecting that the avowal of open communion practice by the Port Maitland Baptist church would demand some expression of approval or otherwise by the Western Baptist Association.

But objections were raised, and the Port Maitland Baptist church did not report its new departure to the Association; the local union was not consummated; the action taken by the Association on union went wide of the essential point, and at the Free Baptist yearly meeting, a reaction was apparent. The following

year the Baptist Maritime Convention made a proposal to both the Nova Scotia and New Brunswick Free Baptist Conferences for their coöperation in foreign missions and the higher education.

Meanwhile, the "General Conference of Free Baptists" in the United States, commonly called the Triennial Conference, had assured the Nova Scotia Conference that membership in that body could be enjoyed without loss of local control; and at the yearly meeting in 1901, it was voted to enter thus into relation with the other Free Baptist bodies, where the privileges of the schools, mission boards and literature already interwoven with the denominational history, should be confirmed as of equal rights.

A monthly periodical called the "Free Baptist Banner" was begun by the Conference at the first of 1901, and has established itself as a necessary medium for church news and discussion. It is published at Yarmouth.

The last years of the century were filled with earnest and successful work under unusually trying conditions. In many places there has been a decrease of population, through emigration of the young and active of both sexes to the labor markets of the United States. The rise of the tourist traffic has broken in upon the quiet Sunday and attacked the spiritual life of the churches. But these and other dangers have been recognized and boldly met. Although there was little change in the statistics of the churches for a decade or so, yet the spirit of enterprise has been very gratifying. Fifteen churches have been put up new or thoroughly rebuilt in as many years. About one-half of the pastorates have good parsonages. Ministerial supply and support have improved with the facilities of communication, and withal, the spirituality of Christian life is given the chief place, as is especially evident at the yearly and quarterly meetings, where the social conference and communion service are observed as in the local church services and with all the old-time enthusiasm.

The reports of the year 1901 showed almost \$10,000 raised for church work, about 3,500 members in the churches and 2,300 pupils in the Sabbath schools. The Free Baptists believe that they have a mission, that scholarship endorses their creed, and that God blesses their work,

## CHAPTER XXXIV

### A SKETCH OF THE HISTORY OF THE FREE BAPTISTS OF NEW BRUNSWICK

By the Rev. Joseph McLeod, D. D.

WHEN the Free Baptists of New Brunswick began to be, history does not say. The body which is now known as the Free Baptist General Conference of New Brunswick was organized at Wakefield, Carleton county, October 13th, 1832. The organization embraced six churches and two ordained ministers. The churches were located at Wakefield, Carleton county; Bear Island, York county; Jacksontown, Carleton county; Little River, Queen's county; Lincoln, Sunbury county; and Upper Sussex, King's county. The ministers were Elders Samuel Nutt and Charles McMullin.

Besides the elders named, there were present at the organization brethren W. E. Pennington, a licensed preacher; Samuel Hayden, Jonathan Shaw, Ziba Shaw, William Mallory, Jacob Craig, Ezekiel Sipprell, Elisha Shaw, Nathaniel Shaw, G. R. Boyer, — Kinney, — Hallet and Elijah Sisson. Probably there were others, but there is no record of their names.

The new organization took the name, "New Brunswick Christian Conference." The taking of this name was due, probably, to the fact that ministers of the "Christian" body in Maine had laboured in the Province. The name was never quite satisfactory. Fifteen years later it was changed to "Free Christian Baptist," the word "Christian" being retained in deference to the feelings of those who were attached to the original name and to the people from whom it was taken. The corporate name of the denomination remained "Free Christian Baptist," till 1898, in which year, by legislation, the body became the "Free Baptist General Conference."

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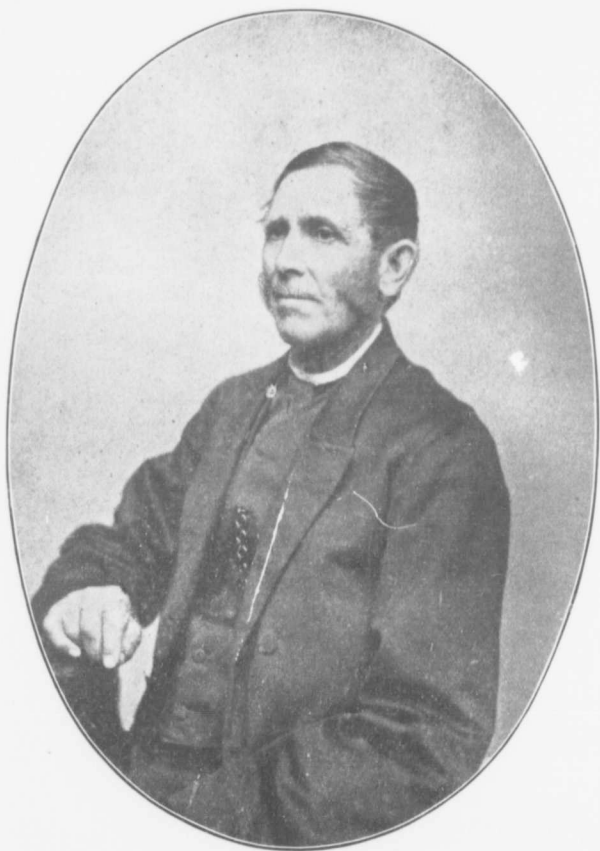
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The movement which took form in the organization of the denomination, was chiefly a protest against two things—the unspiritual ministry and empty forms of the Church of England, and extreme Calvinism, as held and taught by some of the Baptists of that time. Rev. Edward Weyman, one of the early ministers of the denomination, in his personal records of experiences and happenings, says: “Had the first Baptist churches in the Province and their ministers stood where they began, free from the antinomian use of the doctrine of grace, we would not have been a distinct people as we are to-day; there would have been no necessity for our denominational existence. In their first labours, they—the Baptists—were blessed in raising up churches; but embracing the highest Calvinistic views, their influence was injured. To their teaching about election, predestination and a limited atonement, large numbers in their own churches were unreconciled, and the hearts of many people were closed against them.”

Out of these things grew the necessity for a new religious movement. The instrumentalities used were, in the judgment of men, insignificant, even contemptible. But the movement was of God; the men to lead in it were of His choosing; and He made them successful.

For many years prior to the organization of the Conference the work of seed-sowing was going on, and without any thought of an organization. The men of God's choosing went over the country preaching the truth, making war against error, and holding up Jesus as the Saviour for all men. Their journeying was not as in this day. There were no railroads, no steamboats, few and poor highways. They travelled on horseback, and sometimes afoot, over fresh roads and through lonely forest paths. Some of them were farmers. They had gone into the forest, and were hewing out homes for themselves. But amidst all, and despite hardships that would have appalled ordinary men, they found time to carry the message of salvation over much of the Province. They went because God sent them, each feeling, “Woe is unto me if I preach not the gospel.”

Not only the preachers, but those converted through their labours, both men and women, were proclaimers of the message of

life. The spirit that possessed the early Christian church was upon them, and steadily they carried the good news "into the regions beyond."

The organization of churches did not begin until the work described had been going on for a number of years. The propriety of organization, perhaps, did not occur to anyone, or, if thought of, was put away as impracticable. It is not possible now to say just when and where and by whom the first church was organized. All one knows is that little groups of worshippers, having the same thoughts of God and the teachings of His word, and worshipping in the same simple manner, were in various parts of the country.

What was going on in New Brunswick was, also, going on in Nova Scotia. Though the organization of the denomination did not take place in the latter Province until five years later than in the former Province, the work leading up to organization began about the same time in both Provinces; and some of the Nova Scotia churches were organized before any in New Brunswick.

The first name of the Conference—"Christian"—and the fact that they had no written creed, caused no little trouble in the early years. Strange doctrines were sometimes introduced into the churches; and there being no settled pastors, it was not easy to guard against intruders. Because of this, anybody unfavourable to the denomination might make it responsible for doctrines and practices which it denied, and against which it protested. Some of the things they were charged with believing and teaching will be understood from the fact that, at the fourth session of the Conference, 1835, a resolution was passed, "remonstrating against Universalism, Unitarianism, Antinomianism, Infant Purity, and Annihilation," and declaring that "from our rise we have believed those sentiments unscriptural."

They had no written creed. What they believed and taught is set forth in Stewart's History of Free Will Baptists:

1. They believed that the Bible is 'given by inspiration of God,' and is the only rule of faith and practice.
2. They believed in God, as Father, Son and Holy Ghost; of infinite attributes and righteous providences.

3. They believed in Christ as the author of their salvation, and the all-prevailing name with God. He was in them 'the hope of glory.' They trusted in Him themselves, and commended Him to others as an all-sufficient Saviour.

4. They believed in a 'general atonement,'—that He 'gave Himself a ransom for all,' 'tasted death for every man,' and is 'the propitiation for the sins of the whole world.'

5. They believed in the Holy Ghost as a 'guide into all truth,' a help under all 'infirmities,' the abiding 'Comforter.'

6. They believed in the fore-knowledge of God, but denied that it necessitated the actions of man. They believed in the free moral agency of every man, and that salvation is conditional on the sinner's coming to Jesus as he is bidden.

7. They believed a divine call to the ministry as essential now, as in the days of the apostles,—that 'no man taketh this honour to himself, but he that is called of God as was Aaron.'

8. They believed that conversion must precede church membership. 'Ye must be born again.' Repentance, faith, baptism, church membership, was the order of obedience.

9. They believed in the baptism of believers only; that to be obedient followers of Christ, they must be 'buried with Him in baptism.'

10. They believed in Christian communion—the communion of all who by humble faith can discern 'the Lord's body.'

11. They believed that in worship little importance was attached to the outward form, but everything depended on the spirit within. They believed the true worshippers to be those only who 'worship in spirit and in truth.' Without the witness of the Spirit, they had no rest to their souls.

The history of the movement is, in a sense, the history of the men connected with it. It is not possible to give even an imperfect description of the rise and progress of the denomination, without giving a picture of the pioneers, and some account of their labours.

But were this not so, it would be unjust to the memory of those who under God did so much, to fail to make some record of their heroic Christian work.

Daniel Shaw was, doubtless, one of the first, if not the very first, of the preachers who opposed the objectionable Calvinism and other things to which reference has been made, and who did much to nurture the little groups of dissentients. Rev. E. Weyman's records say that "more frequently than any other he visited and encouraged the feeble flocks." This statement has reference, presumably, to the beginning of the nineteenth century. It was in 1804 that a meeting at Mill Stream, King's county, was begun; and

in that year, or soon after, Daniel Shaw began to make occasional visits there. He had been a preacher for some time before that, and lived to a good old age. He was a devout man and greatly successful as a preacher of the gospel. In the name and for the sake of Jesus, he suffered much, as well as laboured faithfully. It is told that he was once publicly horsewhipped, near Fredericton, on the charge of being "a run-about"—a disturber. In the burying ground at Mill Stream, King's county, is a grave at the head of which is a leaning, weather-worn stone bearing this inscription :

In memory of Daniel Shaw—who was born in Aberdeen, Scotland, and came to this country when young, and embraced the religion of Jesus Christ and preached it to others upwards of fifty years; and died in sure and certain hope of a blessed immortality, the 26th of May, 1838, in the 80th year of his age.

Charles McMullin's ministry in New Brunswick began in 1830 and continued till 1879. He was born at Deer Island, Charlotte county, in 1791. He was ordained in Maine in 1829 by ministers of the "Christian Church." In 1830 he visited the places now known as Andover and Perth, in Victoria county, in company with Elder Lothrop Hammond, a well-known Baptist minister. Many professed religion at that time, and Elder McMullin organized a Free Baptist church, embracing Andover and Perth. The majority of the Free Baptist churches in Victoria county were organized by him, and he continued to visit them frequently till his death. He was not a great preacher, in the usual understanding of that term; but he was what is much better—a faithful preacher. He "shunned not to declare the whole counsel of God." He warned, instructed, exhorted, entreated. He preached God's word as believing it. He honoured the Holy Spirit, and the Spirit made his preaching effective. He was concerned chiefly for places that were entirely destitute of Christian teaching. He went into new, distant settlements, and to the poor and neglected. Everywhere he went his preaching was with power, and souls were saved. He gathered many hundreds into the fold, and planted a large number of churches.

Samuel Nutt was a minister of the "Christian Church" in Maine. Elder McMullin induced him to visit New Brunswick. In 1830 he

laboured in Queensbury, York county, and an extensive revival was the result. The Bear Island church was formed. It was at his suggestion that the Conference was organized; and he was the first Moderator. He, too, suggested the name, "The Christian Conference of New Brunswick." He was evidently a strong man, and exerted much influence wherever he laboured. He never lived permanently in the Province, but made frequent visits.

Robert Colpitts was born in England in 1769. He was fourteen years old when he came to New Brunswick with his parents. They settled on the Petitcodiac River, that region being then almost wholly an unbroken forest. There was little or no preaching in that part of the country then; and it is doubtful if young Colpitts had a single opportunity to hear the gospel preached till he was twenty-three years old. But he had religious teaching. His parents belonged to the established church "at home" and carefully trained their children in its forms. About 1792 a Mr. Bishop, probably one of the missionaries sent to this country by Lady Huntingdon, visited the Petitcodiac settlement and preached with great power. Robert Colpitts was deeply moved. It was not till six years later, in a revival at Pollet River, Westmoreland county, that he told of God's dealings with him. He began to preach about 1810. At that time he lived about four miles below the Bend of Petitcodiac, now Moncton. He made frequent visits to Lower Settlement, now Hillsborough, Albert county, Shepody and other places in that region. His preaching was much blessed. In 1815 he removed to Dutch Valley, Sussex, and nine years later he moved to Norton, where he continued to reside until his death. So long as he was able, the Sabbath always found him in some settlement, often many miles from home, warning the wicked and comforting the saints. For about sixty-three years he was a believer in the Lord Jesus Christ; for fifty-seven years he made a public profession of his faith, and for forty-eight years he preached the gospel. A fact in his history which throws light on the religious condition of that time, and helps to an understanding of the necessity of the organization which later became the Free Baptist denomination, is that during the greater part of the time he was labouring as a

minister he belonged to no church, nor was in any way identified with any religious body. This was not because there was no door open for him into a church. He was repeatedly solicited to join a church, and was offered ordination; but he had to decline the offers because acceptance of them involved a sacrifice of the faith and principles which he esteemed above church relationship and recognized place in the ministry. With a tenacity which sometimes subjected him to the charge of singularity and obstinacy, he was true to the light God had given him. While satisfied as to baptism—that it should be by immersion, and administered to believers only, he did not feel justified in yielding any other point of Bible doctrine in order to receive baptism. He chose, therefore, to defer being baptized, till God should open the way for him to receive the ordinance untrammelled. Not till the Free Baptists came into existence did he find a people with whom he could enter into church fellowship. It was not till 1830 that he was baptized. Elder N. Churchill administered to him the ordinance at Mill Stream, King's county. Two years after his baptism, he was ordained by Elders Hartt and Cronkhite. In gospel labours he was abundant. He lived to be eighty-six years of age, and entered into rest Nov. 7th, 1855.

Henry Cronkhite laboured in every section of the Province where Free Baptists were to be found, from Tobique to Sussex. His preaching was greatly blessed. His love for the work was great; and he frequently expressed the wish to be found in the field when death should come. And so it was—far from home, holding meetings in Jerusalem, Queen's county, he was called to his reward in 1847.

Abner Mersereau's labour began some time before the organization of the Conference. He was ordained in 1834. He would never take any pay for preaching, lest he might be regarded "an hireling." He died in 1853. At his death it was said, "The church has lost a faithful watchman, and a large circuit the care of a devoted labourer."

Samuel Hartt is one of the names that will be cherished as long as there are Free Baptists. He was born in April, 1799, at

Sheffield, Sunbury county. Though from early boyhood he had thought much on the subject of personal religion and had deep convictions, he did not make a profession of religion till he was twenty-six. He was baptized by his uncle, Rev. Lathrop Hammond, a Baptist minister. Almost immediately he began telling the story of the Cross, but he was not ordained till March, 1831.

His early religious teaching was strongly Calvinistic. He was taught "that God had chosen from all eternity a certain number of persons who were, unconditionally on their part, elected to everlasting life, and that all the rest of mankind were unconditionally doomed to eternal death; that the atonement was made only for the elect; that no gracious provision existed in the new covenant for any others; and hence that it was contrary to God's will to offer life or salvation to them." So great an influence had this teaching upon him, that even after, through study of the Scriptures and the guidance of the Holy Spirit, he had repudiated it, he sometimes feared "lest, in recommending Christ to sinners, he might recommend Him to some for whom He had not died"! Only after many months of prayer and the study of God's word was he able to fully break away from that early teaching, and to proclaim unhesitatingly the doctrine of the general atonement, with a free offer of salvation to all men.

No organized body of Christians existed then in the Province who held the whole system of Christian doctrine which he believed. He, therefore, went forth relying wholly on the divine guidance, not controlled by the forms and usages of any denomination. His early labours were much opposed. Those who should have fostered and nourished him, rejected and scorned him. The cry of delusion and fanaticism was raised against him; he was spoken of as bereft of reason and filled with wild-fire; parents restrained their children from attending his meetings; and some fled from his presence as though he carried with him a deadly contagion. In spite of all this, he kept at the work to which God had called him. He went everywhere declaring the great salvation. God greatly owned his ministry. Many hundreds were converted.

Prior to his time scattered elements of the Free Baptist body were here and there throughout the country, but no attempt had

been made to bring them together, and give form to their faith and practice. The labours of Elders Hartt made more necessary some organization; and it soon became evident that the Spirit and providence of God were opening up the way for such organization. Samuel Hartt himself was not an organizer; he was an evangelist, and had the gift of a gatherer in a marked degree. Besides being an effective preacher, with remarkable power in exhortation and prayer, he was distinguished for his gift of song. He, probably, did more to mould the religious beliefs of the people in the counties along the St. John River than any other man.

He died in January, 1867, away from home, labouring in a revival at Upper Brighton, Carleton county. It was as he would have chosen—the call to the heavenly home found him at his loved employ, persuading men to the faith of Jesus.

Samuel Wormwood was a Free Will Baptist minister from Maine. He first visited this Province in 1835, labouring in Lower Brighton, Carleton county, and elsewhere. In 1839 he made a second visit, bringing with him Alexander Taylor, a licentiate of a Maine quarterly meeting. Elder Wormwood at that time became a member of the Conference, and for a number of years laboured in the Province. Later he returned to Maine.

Samuel Weyman was born at Sussex, King's county, in 1800. Early in life he was the subject of deep religious impressions. He made public profession of his faith in Christ when he was twenty-seven years old. He soon began to hold meetings, though he did not undertake to preach till 1830. He was ordained in 1833. He had many severe struggles in the first years of his ministry. He had such "a sense of his insufficiency" for the work of the ministry that he was continually shrinking from it. The kind of labour he felt moved to do was more difficult than if he had been engaged in revivals. He writes of this:

My gift ran more in care for the churches than in labour for the conversion of sinners. This has been a trial to me. However, I did what I believed to be the will of God. The same spirit that led me to war against high Calvinism, moved me to correct the effects of it in churches. There was, also, an idea prevailing that no religious duty could be engaged in acceptably without some special impression impelling to do it. Even family prayer was often neglected by leading members of the churches, on the plea that they were not impressed to attend to that duty. . . . These and other things I was moved to correct.



And he did his work with great faithfulness—instructing, warning, rebuking, entreating, and his labours were “not in vain in the Lord.” In the later years of his life, he was a strong advocate of the union of all Baptists. For fifty-five years he warred “a good warfare.” In October, 1882, when the Conference was celebrating the fiftieth anniversary of its organization, he went to receive the victor's crown.

William E. Pennington was born in Queensbury, York county, in 1804. He was converted when twenty-six years old. One year later, in 1831, he received license to preach from the Bear Island church. He was present at the organization of the Conference in 1832, and his ordination was voted by the Conference at that session. He was the first man ordained by order of the Conference. The ordination took place a few weeks later at Bear Island. He was a vigorous and successful labourer. During his ministry he organized a score of churches, and baptized more than a thousand converts.

Jacob Gunter was born in 1806. He became a Christian in 1823. He was ordained in 1849, but had been preaching fifteen years before he would consent to ordination. He was a man of strong character. His ministry continued forty years and was fruitful. He died in 1890.

Alexander Taylor came with his parents from Scotland to St. John in 1822, being then six years old. When he was fourteen his parents died, and he was alone in the world. At eighteen, in Hodgson, Maine, he became convinced of his need of salvation. Two years later he made profession of faith, and the next year was baptized and became a member of a Free Will Baptist church. Immediately he felt called to preach; but did not obey till the following year. He was ordained in Maine in 1841. Not till 1853 did he become a member of the New Brunswick Free Baptist Conference. From that time till his death in January, 1888, he was one of the most active workers in the denomination. He was a man of more than average ability, and by diligent study had acquired much knowledge. He was a strong preacher, and did much to build up the churches.

Ezekiel McLeod was born at Upper Sussex, King's county, September 16th, 1812. From his early boyhood he was thoughtful and studious; and was, also, the subject of deep religious impressions. Not, however, till he was thirty years old did he publicly avow his faith in Christ. He was then baptized by Elder Hartt, and became a member of the Free Baptist church in St. John, Waterloo street, which had been organized four days previously. He immediately became active in Christian work, and was much blessed. From his boyhood he had been impressed that he must some time preach the gospel. As he engaged in Christian work the impression deepened. Although to give himself wholly to the work of the ministry involved large financial sacrifices, he was not disobedient to the divine call. In 1848 he was ordained. From that time he gave himself wholly to the ministry, and was most abundant in labours, being consumed by zeal for the kingdom of Christ. For some years he was pastor of the church in St. John. He then became pastor at Fredericton, where he continued till his death, March 17th, 1867.

He was a man of large ability, great energy, marked executive power and sound judgment; an able preacher and writer, and withal, a most godly man. He "walked with God," and had power. From the time he entered the ministry, he held a foremost place in the denomination, and worked unceasingly to extend and strengthen it. It was he who moved the Conference to publish a treatise of faith, and to take interest in education. He also proposed organized mission work, the establishment of Sabbath schools, systematic support of the ministry, the grouping of the churches for pastoral care, the Conference Fund, and the beginning of system in the various departments of the denomination's work. He established the "Religious Intelligencer" in 1853, and was its editor till his death. It is now in its fiftieth year of publication. Though both pastor and editor, he travelled quite extensively among the churches, instructing and encouraging them. His influence in the denomination and out of it, too, was large. Though he did not live to be old—he died at fifty-four—few accomplish more in a lifetime than he did. Much labour hastened his death. His last

prayer was for the interests so dear to his heart. With his dying breath he put in a sentence the testimony of his life and labours, saying :

I want to give some more testimony for Jesus before I die. In Him I have complete salvation. He is my righteousness, my salvation, my hope, my all. If I had an ocean of souls, I would trust them all in the hands of the blessed Lord Jesus. Blessed Jesus !

And he went to be with Him.

Of the earlier preachers were also, Ezekiel Sipprell, Benjamin Merritt, Peter Malloch, Robert French, E. Sisson and Yerxa White. They were faithful men, and their work was blessed. Of those who entered the ministry after 1850, and who have passed to their reward, were Freeman Babcock, Thomas Connor, Robert Dobson, C. Doucette, J. Hamilton, J. G. McKenzie, W. Downey, J. E. Reud, E. B. Gray, Thos. Fitzherbert, E. Garraty, O. M. Buhar, Robert Vince, G. F. Currie and J. Wesley Clarke.

Of the early ministers, two—Rev. Joseph Noble and Rev. John Perry—are still living, in fairly good health, able to preach every Sunday, and are interested in all the affairs of the denomination. Rev. Jos. Noble, then a lad of seventeen, was present at the organization of the Conference in 1832.

It does not appear from any existing record that the Conference at its organization adopted any constitution or rules. It was simply agreed to meet together, each minister to be a member of the Conference, and each church to be represented by "two messengers." The composition of the Conference continued thus till 1849.

## CHAPTER XXXV

### THE SKETCH OF THE HISTORY OF THE BAPTISTS OF NEW BRUNSWICK CONTINUED

By the Rev. Joseph McLeod, D. D.

As the number of churches increased, the membership of the Conference became too large. The plan of grouping the churches in districts was adopted. That plan, with slight changes, is still in existence. There are now seven districts. Each district holds an annual meeting. To that meeting each church in the district sends, on a form furnished by Conference, a report of its life and work for the year, and sends, also, delegates—two for the first hundred resident members or under, and one additional delegate for every additional hundred or fraction of a hundred members. These delegates and the pastors in the district compose the district meeting. The Conference has the right to appoint ministers to attend the annual meeting of a district in which there are few pastors. The Moderator, Recording Secretary and Treasurer of Conference are *ex officio* members of district meetings. In cases of difficulty a church may appeal to its district meeting for help; and in certain extraordinary cases, a district meeting may take charge of a church, and exercise such discipline as may be thought necessary.

The clerk of each district meeting is required to furnish the corresponding secretary of the General Conference, annually, with a statistical report of the churches in the district, a report of the business done at the annual meeting, and of the state of religion in the churches.

The Conference made, and may amend, the constitution of district meetings. The rules made by a district meeting for the regulation of its affairs requires to be in accord with the constitution and rules of the General Conference.

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The Conference is composed of its ordained ministers and licentiates, its officers, and delegates from the district meetings. Each district is entitled to be represented in Conference by its clerk and treasurer, and one delegate for every four hundred church members in the district.

The officers of the Conference are Moderator and assistant Moderator, elected annually by ballot, without nomination; Recording Secretary and assistant Recording Secretary; Corresponding Secretary, Treasurer, and Auditor. While the office of Moderator has a new occupant at every annual session, the other officers have been changed very seldom. The Secretary, then called clerk, of the first Conference was Elijah Sisson, afterwards a minister. From 1838 to 1851, Richard Holmes was clerk. From 1851 till his death in 1873, B. J. Underhill was clerk. George E. Foster was elected to the office in 1873, with D. McLeod Vince as assistant. In 1880 Mr. Foster retired from the office, and Mr. Vince became Secretary, which position he still fills. Mr. Foster has since then been Auditor of Conference.

William Peters was the first Treasurer of the Conference, having been elected in 1851, and he held the office till 1890, when he asked to be relieved. F. M. McLeod became Treasurer in 1890, but held the office only one year, having removed from the Province. He was succeeded by James Patterson, who still occupies the office.

Of the first decade of the denomination's life there is the scantiest possible record—scarce a record at all. Two pages, probably written from memory, contain all that the Conference record book has of the Conference sessions and the doings of the body prior to the session of July, 1850. For three years—1832, 1833, 1834—there was each year one session of Conference—the first at Wakefield, the second at Bear Island, the third at Upper Sussex. In 1835 a change was made, and from that year till 1849, two sessions of Conference were held each year—in July and October. The Summer session included the churches in “the upper part of the country,” which meant from Fredericton up the St. John river; the Fall session included the churches in “the lower part of the country,” which meant all below Fredericton in the river counties and those in the eastern part of the Province.

What growth the body had in the first decade cannot be stated with any exactness. That each year there must have been real progress is certain. Three years after the organization of the Conference, "the number of elders had increased to eight, and the number of churches to twenty." The ministers ordained between 1832 and 1841 were W. E. Pennington in 1832; Robert Colpitts in 1833; Edward Weyman in 1833; Abner Mersereau in 1834; Henry Cronkhite in 1840; Ezekiel Sipprell in 1840; Joseph Noble in 1841; Benjamin Merritt in 1841.

In the absence of other records of the activities of the body, a letter of Edward Manning, a foremost Baptist preacher of that time, may be taken as evidence that they were making themselves felt. Mr. Manning's letter was written in February, 1838, and describes a visit to New Brunswick. He wrote:

Since I wrote you last I have preached the gospel in five different counties, viz: York, Sunbury, Queens, Kings and St. John, and in thirteen different parishes. There have been Baptist churches organized in some of these, but they are lamentably neglected, and some of them have nearly, if not quite, lost their visibility; and another denomination called 'Freewillers' have taken the ground. They style themselves, "The Christian Church." Many of the Baptist churches have broken covenant with their more regular brethren. O! this is distressing, to see those little hills of Zion neglected and given up to a lamentable sterility.

Of the second decade, 1842-1852, there is no official record till 1847. In this year the Conference took the name Free Christian Baptist. Of this action, which was by unanimous vote of the Conference, the record says:

Our reasons for doing this were (1) to relieve the minds of many of our brethren who were never fully reconciled to the name of 'Christian' only, and thereby cultivate a greater union among ourselves; and (2) to open a door for union with our brethren in Nova Scotia bearing that name.

The contemplated union of the Conferences of New Brunswick and Nova Scotia took place in the same year, they becoming, as the resolution uniting them expressed it, "one denomination, with the understanding that each Conference retain its own government, and send delegates yearly each to the other."

The New Brunswick Conference had fourteen ordained elders, and forty churches, with 2,000 members. The Nova Scotia Conference had ten elders and seventeen churches, with 1,153 members.

The New Brunswick ministers were: Robert Colpitts, Samuel Wormwood, Abner Mersereau, Ezekiel Sipprell, George Orser, Jonathan Shaw, Samuel Hartt, John G. Flanders, Benjamin Merritt, John Perry, Charles McMullin, Edward Weyman, William E. Pennington and Joseph Noble.

The Nova Scotia ministers were: Jacob C. Norton, William Flint, Henry A. Stokes, Charles J. Oram, Samuel Cox, Samuel McKeown, Charles Knowles, Benjamin Gaskill, Albert Swim and David Oram.

In the same year it was resolved to publish a treatise of the faith of the denomination. The following year it made its appearance, accompanied by this statement:

Our reasons for publishing the following work are (1) to cultivate a better understanding of Scripture, harmony in sentiment, and to prevent the introduction of erroneous principles among us; (2) to remove the censures which evil-minded persons have cast upon us, by charging us with holding sentiments which we do not believe; (3) to impart correct information of our views of Scripture.

The Treatise of Faith and a few statements about the standing of the denomination made the first printed document ever issued by the Conference.

Three years later the Conference, believing that efforts were still being made "to destroy our influence and usefulness by assailing our standing and sentiments and spreading falsehoods calculated to destroy souls," again felt the importance of being rightly understood by the public, and decided to publish, "for the benefit and defence of our people and others," a work embracing the following:

1. A brief outline of our origin and present standing as a branch of the Christian Church, including statistics of our churches, preachers, etc.
2. A treatise of our faith.
3. The constitution and rules which govern our general conference and district meetings, the ministers of conference, church covenant, etc.
4. A concise system of church discipline as we understand it from the Word of God.
5. Form of marriage ceremony, and such other matters as may be necessary.

The first attempt at raising money for Conference purposes was made in 1850. After setting forth the need of a fund, "to be used as the Conference should deem expedient," it was resolved to establish what was named the General Conference Fund. Every

church member was requested to contribute yearly not less than one shilling. The Fund then established exists to this day, and has been a most valuable helper of denominational work in various ways. Besides, it was important because it was the first step towards systematic support of the work entrusted to the denomination.

Rev. E. Weyman, in a sketch of early denominational experiences, says that "to Rev. Ezekiel McLeod belongs the credit of having suggested the fund, and also the various methods of work, rules, etc., which brought order out of the confusion of the first few years."

Up to this time, very strong objections were entertained, by both preachers and people, to settled pastors, or any system of labour. One or two brethren had ventured to make limited arrangements with churches. But such action was regarded as a violation of the principles of the body, and indicative of a lack of spirituality. It was feared that the ministers would become mere hirelings. But the feeling was growing that the churches must have some regular care if they would grow and be strong. In the Conference of 1851, a report on the state of the churches said :

There are now about sixty churches, extending from Aroostook to Dorchester, a distance of 150 miles ; there is a cry for help, and it is the duty of the conference to care for the flocks God has given us ; that of the eighteen elders, sixteen are able to engage in the work. It was then recommended (1) that the churches be arranged into sixteen circuits, and that each elder take a circuit under his care, to watch over it, exercise discipline in it and administer the ordinances, such care, however, not to stand in the way of the elder's general labour in the gospel as an evangelist ; (2) that while the elders engage thus in labour, the churches should minister to their support ; (3) that each church should raise a fund sufficient to relieve the wants of him who labours among them.

The report, also, set forth the facts that "some of the ministers had suffered much embarrassment and adversity, and that it is the duty of the people to 'honour the Lord with their substance,' and that failure to do so is robbery of God."

Acting on the recommendation of the report, the churches were grouped into "Districts of Care," and Elders designated to look after them, as follows :

1. From the head of Aroostook to Monquart, west side St. John river, six churches ; Elijah Sisson.

2. From Tobique to Becaguimic, east side St. John river, with Presquisle, Shaw and Howard Settlements, nine churches; Charles McMullin and George W. Orser.
3. From Becaguimic to Lower Queensbury, seven churches; Joseph No'le and E. Sipprell.
4. From Douglas to Lincoln, four churches; Jacob Gunter.
5. Carpenter, Henderson and Jones' Creek Settlements, three churches; Benjamin Merritt.
6. Johnston, and two at Bellisle Bay, three churches; John Perry.
7. Bald Hill and two at Tennant's Cove, three churches; John G. Flanders.
8. Hampstead, Gagetown and Oromocto, four churches; Abner Mersereau.
9. Woodstock, Mallory Settlement, Wakefield, Geary, Jerusalem, Little River, and two on the Oromocto, eight churches; S. Hart and W. E. Pennington.
10. Long Reach and Land's End, two churches; Robert French.
11. Midland, Millstream, Millstream Mountain, Smith's Creek, Studholm and Upper Settlement, six churches; E. Weyman and S. Wormwood.
12. St. John City, Salisbury, Moncton, and two in Dorchester, five churches; Ezekiel McLeod.

The work involved in ministering to some of these "Districts of Care" was very great. Long journeys had to be made, and the ministers were often from home weeks and even months.

In the same year, 1851, the first recorded deliverance on the temperance question was made by the Conference. Earlier special work was done by the preachers, in temperance instruction and securing total abstinence pledges. The Conference's resolution characterized the liquor traffic as "the unholy traffic," and refused to acknowledge as Christians any engaged in it. The resolution also required the churches to adopt a total abstinence pledge.

The denomination has not weakened in its opposition to the drink habit and the drink traffic. The latest declaration of the Conference, 1900, on the subject says:

By their church covenant Free Baptists are pledged against the use of and traffic in intoxicating liquors.\* By repeated resolutions of Conference they are unequivocally committed to the strongest opposition to the liquor traffic and to the support of all movements and measures for prohibition of the traffic. We now reaffirm, and, if possible, with increased emphasis, the frequently stated antagonism of this body of Christian people to the iniquitous traffic, and repeat the declaration that it is the duty, and should be the purpose, of every church and every individual member of the denomination to unceasingly oppose and strive to overthrow 'the gigantic crime of crimes. . . .' The men of the liquor

traffic are united, and support only such parliamentary candidates as they can trust to further their interests. Christian citizens need to be equally united, and support only such candidates as represent their views and purposes concerning the liquor traffic—its utter destruction. When they are so united their wishes will be respected, and righteous laws concerning the liquor traffic will take the place of the present wicked laws.

In the third decade, 1852-1862, a good degree of progress was made. In 1852 the reports from the churches were encouraging, there were revivals and many additions. Several new churches were organized in 1853. It is not possible to give the number added in any of these years, for notwithstanding the Conference frequently urged the importance of correct statistics, the reports were strangely indefinite. It was no uncommon thing to have a report saying, "Several were baptized," or "A large number was added to the church."

The "Districts of Care" plan, while not working quite as well in some respects as was hoped, had the good effect of moving the Conference in 1853 to "recommend the churches to enter into definite arrangements as they were able for regular ministerial labours."

In several respects, 1853 was an important year in the history of the denomination. "The Religious Intelligencer" was established by Rev. Ezekiel McLeod.

The Elders' Conference was established. It is a meeting of the ordained ministers of the denomination, held at the time of the annual General Conference. Elder W. E. Pennington was engaged to labour as a missionary for a year, the Conference to pay him £100. He was the first missionary employed by Conference.

The incorporation of the Conference was applied for.

These and other changes that have been noted required much patient and determined effort on the part of those who believed them necessary, and provoked many forebodings. Some declared that "the glory had departed," or soon would depart, and that with these innovations the true spirituality and usefulness of the body would cease. But time has shown that these changes were only the gradual development and manifestation of the genuine spiritual force which existed in the body, and which to a great extent had

been hindered by the lack of properly organized channels through which it might operate to the advantage of the churches, making them more efficient.

In 1855 a Board of Missions was appointed to have control of all the missionary work of the denomination. The office of Corresponding Secretary of Conference, also, was established. The duty of the office was to prepare a report each year of "the state of religion in the churches." Rev. Ezekiel McLeod was the first Corresponding Secretary; he was occupying the office at the time of his death in 1867.

In 1859 a plan of circuits was suggested by Conference for the consideration of the churches; and the following year the circuits were arranged and ministers appointed to them, with this condition:

That a mutual arrangement can be entered into between preachers and churches of the district to which they are appointed by the Conference.

The system did not work satisfactorily, and in 1861 the Conference voted to discontinue it.

The fourth decade, 1862-1872, was one of considerable encouragement; yet one in which the faith and courage of the denomination were severely tested.

From the organization of the Conference till 1862, thirty years, no measure could be adopted without a unanimous vote. The wonder is that anything was done, for a single member could defeat any proposal. In 1862 the Conference resolved that "in future all business done in the denomination by General Conference, district meetings or churches, shall be decided by a four-fifths vote, except the reception or expulsion of members."

The Conference of 1864, which met in Fredericton, was in some respects a notable meeting. In mission work a new departure was made. There were present Rev. C. O. Libby, Corresponding Secretary of the Free Will Baptist Foreign Missionary Society of the United States, and Rev. J. L. Phillips, son of a Free Baptist missionary in India, and himself anxious to return to the land of his birth, India, to labour for Christ.

The subject of missions was well considered, and a foreign missionary society was organized, which undertook the support of Dr.

Phillips. That was the beginning of organized foreign mission work by the denomination. New interest was, also, awakened in home mission work, in the same session, and a home mission society was organized. These two mission societies continued till 1837, in which year the work carried on by them came more directly under Conference control. Since then the several departments of the denomination's work have been managed by committees of the Conference. At each annual session the Conference appoints what is called an Executive Committee for each of the following interests: Home Missions, Foreign Missions, Sunday Schools, and Relief of Sick and Disabled Ministers. Each Executive has its Chairman, Secretary and Treasurer, and reports to Conference what it has done during the year.

In 1865 the Free Baptist Education Society was organized. It continued in existence till 1884, in which year it became part of the Union Baptist Education Society.

An extract from the report of the Corresponding Secretary, presented to the Conference in 1866, shows the state of the denomination at that time:

We have about one hundred churches. . . We believe the Free Baptists in this Province number nearly 25,000 persons. We have thirty-two ordained elders and fifteen licentiates. Forty-two churches had pastoral care last year.

1867 was a dark year in the history of the denomination. Two of its most prominent ministers died within a few weeks of each other. Rev. Samuel Hartt—Father Hartt, he was called—venerable with years and labours, and Rev. Ezekiel McLeod, worn out at fifty-four by the toil to which his devotion to the cause of Christ moved him, were called up higher. Thousands of hearts were sad. There was deep sorrow throughout the denomination, and beyond it, for these two men, more than any others in the denomination at that time, had become well known beyond our borders, and their godly lives and holy zeal had won the love and veneration of the people generally.

Darkness was about us. What can we do without them? was the question in all the churches. They seemed necessary to the work. But God, who called them to Himself, knew what was best.



The additions to the churches by baptism during the decade were 4,813.

The fifth decade, 1872 to 1882, was one of prosperity. The additions to the churches by baptism were 5,246, an average of 524 each year. The largest number of baptisms in one year was 1,200, in 1876.

In the agitation for Free Public Schools, the Free Baptist body was active. Their attitude is very well expressed in a resolution of the Conference in the session of 1873, drawn out by a deliverance of the Dominion Parliament in sympathy with a movement to overthrow the Free Schools system of the Province. This is the Conference resolution :

*Whereas*, It is believed by this Conference that in a country like this, the population of which is comprised of various religious denominations, a system which provides for strictly non-sectarian schools is the only one that can be just to all ; and

*Whereas*, We believe each year the operations under the Free Common School Law will more and more conclusively prove its adaptability to the real educational needs of the country ;

*Therefore resolved*, That in the opinion of this Conference any attempt to interfere with the proper working of the system is detrimental to the best educational interests of the country, and should be discontinued ; and that the action of a majority of the Dominion Parliament, at its last session, was a direct interference with the constitutional rights of the people of this Province, as vested in their representatives in the Local Legislature by the British North America Act ; that such interference was entirely unwarranted by any circumstances of the case, and must militate against the harmony which it should be the aim of the Dominion Parliament to promote among all the Provinces of the Dominion.

In 1875 a Woman's Missionary Society was organized. It has had a vigorous and growing life, and is one of the most efficient branches of the denomination's work. It does work both in India and in the home churches.

1882 was the jubilee year of the denomination, and the Conference in October of that year celebrated the fiftieth anniversary of its organization. At Victoria Corner, Wakefield, where the Conference was organized in 1832, the semi-centennial Conference was held. The event was celebrated with appropriate services. There was a doctrinal sermon, by Rev. John Perry ; a semi-centennial

sermon, by Rev. A. Taylor; a sketch of the Rise and Progress of the Denomination, by Rev. Jos. McLeod; testimonies by the older ministers; the whole concluding with the following resolution:

*Whereas*, While we have listened to the enunciation of our denominational principles and the history of our growth, we have been most fully reassured of the wisdom of the same; and

*Whereas*, We have felt an increased admiration of the great devotion of the fathers; and

*Whereas*, We consider this a most fitting time to record our appreciation of their work and our fidelity to those principles;

*Therefore resolved*,—

1. We shall ever hold in veneration the spirit in which those pioneers worked, and shall continue to closely follow the old lines marked out by them.

2. We believe in the spiritual worship of God, and regard forms and ceremonies of secondary importance, if the Spirit inspire and guide.

3. We believe it is the mission of the Church to spread the Gospel in destitute places at home and in foreign fields, finding it a delight to thus assist in carrying on God's work.

4. We assert our devotion to temperance principles, believing that if God's Spirit be in the Church, it will be manifest in actively carrying on this work.

5. We reaffirm our belief in the value of the Sunday School as an auxiliary of the Church, and we would impress upon the churches their obligation in this branch of Christian service.

The statistical statement presented to the fiftieth Conference shows that one hundred churches reported that year to their respective District Meetings; that the churches had 10,569 members; that there were 41 ordained ministers and 8 licentiates.

The census of 1881 gave the number of Free Baptists in New Brunswick as 31,603; their gain in the decade being 13 per cent. These figures were certainly not an over-statement of the numerical strength of the denomination in the Province.

The sixth decade, 1882 to 1892. Among the questions that engaged the attention of the Conference in this decade was a proposal in 1883 to form a Free Baptist Convention for the Maritime Provinces. It did not succeed. The scheme of union of Baptists and Free Baptists in educational work had its beginning in 1883. It promised well, but ended somewhat disastrously a few years later in the loss of the Union Baptist Seminary at St. Martin's. In 1885 the question of Baptist union was introduced. A Basis of Union was framed by a joint committee of the two denominations. It

was adopted by the Maritime Baptist Convention in 1887; but it has not yet been adopted by the Free Baptist Conference. The question of union of the two denominations, which agree in so many things and differ in so few, is still a living one. There is in both bodies a growing feeling favourable to union; there is, also, a fear in the minds of some in both bodies that union might not be good—at any rate, not just yet. Some time, let us hope it may be soon, God will show us all that the Baptist families ought to be one, for the sake of truth precious to us all, and for His glory.

In 1888 the Conference suffered the loss of nine ordained ministers and three licentiates—the result of an unhappy schism, caused by the doctrine of “instantaneous entire sanctification.” For a time there was a severe struggle caused by the influence of those who had become separated from the denomination. But much more quickly than many feared, the churches recovered from the shock and loss, and the work went on more encouragingly than for five or six years before the separation.

The additions to the churches by baptism in this decade were 3,705.

In 1883 an important change was made in the rule governing the ordination of ministers.

There are three classes of licenses—Church License, District Meeting License and Conference License. Any church may by a two-thirds vote grant a license to preach; the pastor must examine the candidate, and unless he concurs the license cannot be granted. The holder of a church license is required to present his license to the District Meeting, when he shall be examined, and by a four-fifths vote, may be given a District Meeting license. The holder of a District Meeting license is required to present his license to the General Conference, when he shall be examined, and by a four-fifths vote, may be given a Conference license. Such license is subject to annual renewal. The Conference may refer a District Meeting licentiate back to his District Meeting for re-license, or it may recommend the revoking of the license.

Prior to 1851 ordinations were authorized by councils called by churches, and perhaps, sometimes at the mere suggestion of two or three preachers.

In 1851 Conference adopted this rule :

That any church or churches requiring the ordination of any brother or brethren for the ministry, appl, to either the General Conference or a District Meeting ; that the Conference or meeting so applied to, examine the candidate or candidates, and set such apart, by the imposition of hands, as the interest of the Church may require.

In 1883 another change was made—the right to ordain being given exclusively to the General Conference, and being exercised only by a four-fifths vote of that body. The Conference determines when and where ordinations shall take place ; nearly always they are during the session of Conference.

The last decade, 1892 to 1902, has not been particularly eventful. The work has gone on steadily, and the denomination has grown in those things which make for strength of life and increased efficiency.

The reports presented to the last session of Conference, October 1901, show that there are in the Province one hundred and fifty-six churches, with a membership of 12,428. There are forty-nine ordained ministers :

Revs. Joseph Noble, John Perry, G. A. Hartley, D. D., J. T. Parsons, J. N. Barnes, T. S. Vankari, T. O. DeWitt, Jos. McLeod, D. D., C. T. Phillips, John S. Jones, T. W. Carpenter, John Henderson, W. DeWare, Henry Hart, John A. Robertson, J. C. Barnes, C. F. Rideout, J. H. Erb, O. N. Mott, G. W. Foster, B. H. Nobles, W. H. Perry, Gideon Swim, A. H. McLeod, C. B. Lewis, F. C. Hartley, A. B., H. A. Bonnell, L. A. Cosman, David Long, Abram Perry, I. D. Harvey, S. J. Perry, J. B. Daggett, E. S. Parker, B. A., W. C. Keirstead, A. M., F. A. Currier, A. M., A. W. Currie, L. A. F. Fenwick, B. A., A. J. Prosser, A. D. Paul, Frank S. Hartley, S. S. Case, A. M., M. L. Gregg, A. A. Rideout, F. H. Knollin, H. H. Ferguson.

There are also nine licentiates.

The officers of the Conference this year (1902) are :—Moderator, Rev. David Long ; Asst. Moderator, Rev. F. G. Francis ; Corresponding Secretary, Rev. Jos. McLeod, D. D. ; Recording Secretary, D. McLeod Vince, Esq. ; Asst. Secretary, Dr. J. U. Burnett ; Treasurer, James Patterson, Esq. ; Auditor, Hon. George E. Foster, LL.D.

[*Note by Dr. McLeod.*]

Since the foregoing was in type the Census Bulletin dealing with the religions of the people of Canada has been issued. It is, doubtless, difficult, perhaps impossible, to compile absolutely accurate statistics of the religions of a country. But the inaccuracies in the Free Baptist statistics in the Canada Census of 1901 are so great that they are quite inexcusable. The Census officials have not even given the denomination its name. "Baptists (Free Will)" is the designation used in the official returns. There is no body in the country called Free Will Baptists; nor is it probable that a score of persons in the whole of Canada called themselves by that name when answering the questions of enumerators. The name is not objected to for any other reason than that in a national census, in which things easy to be known might be expected to be correct, there has been a failure to even ascertain the name of a religious body of considerable numbers.

In the Dominion at large Free Baptists are represented as having fallen off 20,887 in ten years. In New Brunswick they are made to lose 10,172; and in Nova Scotia their loss is put at 2,022. The figures are absurdly wrong. Nothing but the grossest ignorance, or carelessness, or worse, could put together such figures. The official records of the denomination in New Brunswick show that there was a net increase in the membership of the churches in every year of the decade with which the Census deals. The church membership in 1900 was reported as 12,352; and yet the Census says there are only 15,501 Free Baptists, all told—church members and adherents—in New Brunswick. Based on the church membership record, a moderate estimate would place the number of Free Baptists in the Province at about 36,000.

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## CHAPTER XXXVI

### FURTHER HISTORY OF ACADIA COLLEGE

DR. CRAMP first conferred literary degrees in 1851—Henry Johnstone, B. A., Rev. George Armstrong, Rev. Richard E. Burpee, Rev. Samuel Elder and the Rev. A. S. Hunt received the degree of M. A. in course. The honorary degree of M. A. was conferred upon the Rev. Charles Spurden, Principal of the Fredericton Baptist Seminary.

At that time there were twelve young men at college studying for the ministry.

In 1852 the Convention expressed its high appreciation of Dr. Crawley's character, scholarship and labors in the interests of denominational education, and made a request that if the endowment plan succeeded, he should unite with Dr. Cramp in carrying on the work of the College.

When Dr. Cramp began his labors at Acadia College, there were about sixteen thousand members in the Baptist churches of the Maritime Provinces. The number of students at the College was sixteen. In 1869, when his labors in the College closed, there were twenty-seven thousand four hundred church members.

Immediately after the anniversary of the College in 1852, a calamity which spread gloom over the entire denomination fell upon the College, a graphic account of which is found in a letter from Dr. Cramp, published at the time in the "Christian Messenger." It is as follows:—

I obtained full information respecting the catastrophe which has spread mourning, lamentation and woe throughout our denomination in these Provinces, and now hasten to transmit it to you. The Rev. E. D. Very, having a taste for geological pursuits, felt desirous of obtaining specimens from Cape Blomidon, so well known as Professor Chipman's favourite resort for that purpose. They

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agreed to form a party for a visit to the spot. Four of the students, Benjamin Rand, Anthony E. Phalen, William Henry King and William E. Grant consented to accompany them. There were also two boatmen—George Benjamin and Percy Coldwell. The following narration of the disaster is given substantially in the words of Benjamin, the only survivor.

They left Wolfville yesterday morning—June 7—about five o'clock. The weather was then fine. They were three hours crossing over to the Cape, where they landed and remained until noon. It began to blow just before they started on their return, but became calm when they were between the Cape and Long Spell. It freshened again when they were about half way across, and veered round more to the South, heading them off toward Long Island. They tacked and stood across for Cornwallis. When they came about again, they stood for Long Island Creek, intending to land there, as the wind had become stronger. When they were nearly a half a mile from the Island, a sea struck the boat and half filled her. They succeeded, however, in bailing out nearly all the water and put about the boat before the wind, purposing to run in at the back of the Island. Just then (it was about four o'clock) they were struck by a heavy sea which swamped the boat immediately. She went down stern first and turned bottom upwards. All, with the exception of Grant, who sunk at once, and Professor Chipman, of whom presently, clung to the boat and endeavoured to get upon it, when it turned completely around till it was bottom upwards again. Rand and King were lost in this last movement. They were washed off two or three times but gained it again. At length Phalen and Coldwell were washed off together and rose no more. Soon after, Mr. Very was washed off, but he swam to the boat and was assisted on it by Benjamin. He held on by the stern for ten or fifteen minutes, when three heavy seas in succession broke over them and swept Mr. Very away. Professor Chipman was upon the mainsail, which had got adrift when the boat was upset. He was heard to call aloud for help, but none could be rendered. Benjamin saw him at about twenty rods distance, a few minutes before Mr. Very sunk. He appeared to be then dead.

The boat dragged toward the shore till it was right off the point of the Island, where it held on. Benjamin then stripped off his clothes and swam to the shore.

Benjamin adds that Messrs. Very, Phalen and Grant had suffered much from sea-sickness. Grant seemed to be quite disabled by it, which may account for his sinking immediately.

It is not surprising that in the confusion of such a struggle no words escaped them, indicating their inward feelings. All their energies were concentrated in the effort for self-preservation. The Lord understood the utterances of their hearts.

I cannot attempt reflections, for I can scarcely think. It is a stunning stroke. God have mercy on the widow and the fatherless, on sorrowing friends, on our churches and institutions so sorely bereft.

This calamity, as will be observed, occurred at the end of Dr. Cramp's first year. In that time he had learned to esteem and love Professor Chipman. To Dr. Cramp the shock was sudden and crushing, but he rose superior to his grief, and heroically addressed himself to the work of sustaining the College.

The drowning accident tinged the report of the Board of Governors for 1852 with extreme sadness, but they were not lacking in faith and courage. They say :

The removal of Professor I. L. Chipman and the Rev. E. D. Very, which at any time would have been an afflictive dispensation, is peculiarly trying under existing circumstances. In view of the strenuous efforts which will be required to sustain the College in which the departed brethren would have engaged with characteristic energy and perseverance, we cannot but record our conviction that a great public loss has been sustained which seriously affects the interests of the whole denomination. In bearing cheerful testimony to the excellencies of these two brethren, especially to their earnest zeal for Acadia College and the cause of education in these Provinces, it is our duty to refer more particularly to the eminent services of Professor Chipman. Identified with the College from its commencement, he consecrated to it his talents, time and his life. Its prosperity was the great object and chief desire of his laudable ambition. By his skillful management and indefatigable efforts, a College building was raised as the result of his energetic toil and perseverance. To the benefits which have come to the youth of these Provinces from the College, he, as one of the professors, has largely contributed. . . . His memory will long be affectionately cherished by our churches.

Next to the loss of Professor Chipman was that of the Rev. E. D. Very, who had lately come to St. John, N. B., from the State of Maine. He was pastor of one of the churches in that city and editor of the "Christian Visitor," which he had helped to establish. He was entering heartily into the matter of sustaining the institutions of learning both in Nova Scotia and New Brunswick.

The outlook for the success of the College, then under a deep shadow, was dark and discouraging. The Governors said :

Destitute of the means of annual support, the institution must either be provided for by endowment or cease to exist. Are the Baptists of these Provinces prepared for the latter alternative? Are they willing to lose the advantages gained by the labors, the prayers, and the sacrifices of previous years? Will they contentedly retire into the background, and suffer other denominations to reap the harvest for which they have sowed the seed? Can they endure the thought that their youth will be compelled to resort to foreign countries for their education, where a majority of them will find homes? Will it not be a

calamity to be deeply deplored that our candidates for the ministry will seek in other lands the instruction and training which they can not receive at home, and give to other lands the benefits of their services? . . . Will not the abandonment of Acadia College expose the Baptist denomination to shame and contempt? Such is the crisis. Let the friends of the College meet it in the spirit of power and love and of a sound mind. Let them show themselves men, and have faith in God.

Mr. J. W. Barss, a lifelong friend of the institution, fully appreciated the perilous condition of the College. His advice and steady support were of great service in the circumstances. He was as free with his money as with his advice.

The following among others beside Mr. Barss may be named as giving Dr. Cramp special assistance in the great emergency: Thomas Patillo, Captain Jacobs and Thomas Calkins, of Liverpool; and Samuel and Stewart Freeman, of Milton. They and many others added words of cheer to their generous subscriptions.

The calamity doubly endeared the College to the denomination.

The endowment scheme initiated by Dr. Cramp soon realized forty thousand dollars. The Rev. Dr. McClay, of New York, with others, had assisted in the work of securing this amount. Dr. Crawley proposed to give four hundred dollars a year for five years, on condition that the endowment be increased to sixty thousand dollars, and to labor in the College till that time without salary. The Convention accepted this offer and appointed a committee to secure the stipulated amount. This endowment was raised by the scholarship plan.

In 1853 and 1854 about twelve thousand dollars were added to the endowment. It was gravely suggested that the aim should be for eighty thousand dollars, in which case there would be free tuition both for Horton Academy and the Fredericton Seminary. At this time arrangements were perfected by which the College property was transferred from the Education Society to the Board of Governors, and the College charter, which at first was for twelve years only, was renewed for an indefinite time.

The scholarship plan on which the endowment was raised secured to each donor of four hundred dollars, free tuition for one student in the College for all time to come.

Dr. Crawley was then pastor of the Granville Street Church, which had largely recovered from the bad effects of the Belcher and Dealtry schisms. To him the denomination turned again for assistance in this dark day. Five years before it was thought the claims of the Granville Street Church on his services were greater than those of the College. Now the claims of the College seemed to be superior. He was therefore requested by the Board of Governors to unite with Dr. Cramp in conducting the College out of peril into prosperity. He resigned his charge of the church and accepted the invitation.

In 1853, the plan of endowment having succeeded, the Board of Governors submitted to the Convention a reconstruction of the College curriculum. Dr. Cramp was made Principal of the Theological Institute, which had been created, and Dr. Crawley was appointed President of the College. Dr. Crawley took Hebrew and Biblical Interpretation in the theological department in exchange for Logic, Political Economy and History, taught by Dr. Cramp in the Arts department.

The College was further strengthened by the appointment of Professor A. P. Stuart to the chair of Mathematics and Natural Science.

On account of the death of Professor Chipman, the work of the College was suspended from September, 1852, to January, 1853.

The drowning accident was soon followed by another trial of a different nature. A part of the endowment, on the advice of Dr. Crawley, was invested by the Board of Governors in a salt mine in the State of Ohio. Dr. Crawley was so sanguine in respect to the safety of the investment that he not only advised the governors to purchase stock, but he invested a large amount of his own private means. A number of business men in the Provinces made investments in this mine, but of not very large amounts.

In the winter vacation of 1854 and 1855 Dr. Crawley received unfavorable reports respecting the safety of the investment in the Ohio mines. He went to the States, and on the ground examined the condition of the company's business. He found it in a perilous state and decided to remain and do what he could to avert the

threatened loss of the investments. He was made president of the company, but the total loss of all the capital was the final result.

From Ohio Dr. Crawley went to South Carolina and became principal of a private ladies' seminary. In 1864 he accepted a professorship in Acadia College, and returned to Nova Scotia. In this position he labored until in advanced age he retired on a liberal annuity granted him by the Board of Governors.

The sympathies of many of the friends of the College were alienated from the institution on account of the loss of the money invested in the salt mines. There was, therefore, a weakening of faith in the management of the affairs of the College, but the hopeful, resolute spirit of Dr. Cramp, who was, as has been stated, supported by a large number of old and trusted friends, met the emergency, reclaimed the sympathies of those whose had been alienated back to Acadia, and re-established confidence in her management.

The Rev. A. W. Sawyer, M.A., was appointed professor of Classics in 1855. Professor Stuart returned to the States in 1858, and Professor Sawyer in 1860.

Professor James De Mille succeeded Professor Sawyer in the chair of Classics. Mr. D. F. Higgins, after acting for a time as tutor in Mathematics, in 1861 was made professor in that department. Dr. Pryor, then pastor of the First Baptist Church in Cambridge, Massachusetts, was appointed professor of Rhetoric and Mental Philosophy. He remained but a short time in the College. He was called to the pastorate of the Granville Street Church, Halifax.

Between 1851 and 1860 seventy-three students matriculated into the College. From 1855 to 1860 Dr. Cramp, in the absence of Dr. Crawley, was the acting president. At the end of that time he was re-appointed to the presidency.

In June 1860 the Associated Alumni was organized, and did much to strengthen the College at this critical period. It has continued until the present time, and has rendered valuable service to Acadia. It has now in hand the work of endowing a professorship. So far, on account of the urgent demands for the current

expenses of the institutions and other denominational objects, but little progress has been made. A certain amount, however, is contributed yearly to the salary of one of the professors.

In the first twenty-five years of its history, about forty ministers went forth from the College, some to labour in these provinces. "Acadia yet lives," say the governors in 1863, "and holds a warmer place in the affections of our people than at any previous period."

The resuscitation of Dalhousie, and the entering of the Presbyterians into it, began in 1864. This evoked the disfavor of other denominations. The burden of the complaint was that one religious body should be permitted to appropriate to itself so large an amount of public funds as was possessed by Dalhousie College. Protests were made in petitions to both houses of the Legislature. The Baptist Associations of Nova Scotia and the Convention of the Maritime Provinces united in the protests, and demanded the return of the money borrowed from the Province by Dalhousie, together with the interest thereon, and that it be distributed among existing denominational colleges. The Legislature declined to act, and the agitation continued.

About this time, the House of Assembly, led by William Young—afterwards Sir William—undertook to pass a bill providing for free common schools. Dr. Tupper, now Sir Charles, then in opposition, voted for Mr. Young's bill, but its author found the difficulties were, to him, insurmountable, and the bill perished in its birth.

In 1865 Dr. Tupper, having come into power two years previous with a very large following, felt impelled to undertake to give the Province a free system of schools, and this soon after Mr. Young's humiliating failure. Dr. Tupper had at that time been ten years in political life.

His talents and force of character had carried him into the leadership of the party with which he found himself identified.

An account of the pioneer work of Dr. Crawley in advocating a system of free public schools, supported by taxation, has been given somewhat fully in previous chapters. His seed sowing, after many



days, came to perfection. It was not in vain that he discussed in the press and on the platform the important subject of a free, non-sectarian school system. It was not in vain that the Baptist Association enthusiastically adopted the principles laid down by Dr. Crawley; and in public discussion and by petitions to the Legislature, urged the governments of the day to embody them in law, and so give the country the rich continued harvest of their practical benefits. There was long waiting, but success came at last.

Various attempts were made from time to time to improve the provincial schools. Both Mr. Howe and Mr. Johnstone when in power effected some changes, and made some improvements; but neither of them had the courage, as they knew they had not the power, to give the Province a free system. Opposition to taxation, widespread among all classes of the people, Romanism and political intrigue, incident to party government, ensured for every attempt made by these leaders a humiliating defeat. What these distinguished statesmen had found it impossible to do, was undertaken by Dr. Tupper.

He was fortunate in having as the leader of the opposition to his government the late Sir Adams G. Archibald, a man who did not stoop to take political advantage of the difficulties encountered in passing the school law through the Legislature. He heartily gave his political opponent assistance in his daring undertaking. Much help also was received from the late Archbishop Connolly, a man of broad views and generous sympathies. Dr. Tupper went to him as the head of the Roman Catholics, and explained the impracticability of providing separate schools. The Archbishop frankly expressed his fears that his people would not get justice in the administration of the law. That no grounds should be left for any such misgivings, Dr. Tupper told him that he would make the government of the day, in which the Roman Catholics would always have a substantial representation, the Council of Public Instruction. With that assurance, the Archbishop gave him his word that he should have his sympathy and support.

As Dr. Tupper was the son of a Baptist minister—the Rev. Charles Tupper, D. D.—who had coöperated with Dr. Crawley and others in prolonged labors for the bettering of the common schools

of the Province, it seemed notably suitable that Dr. Tupper should perfect the work which had been so nobly begun by eminent Baptist men. At his home, and in public, he had been trained under influences which taught him to put a high value on the education of the masses of the people. Added to this, the son of a Baptist deacon—T. H. Rand—educated at Acadia College, had been selected by Dr. Tupper a year before he introduced his school bill into the Legislature, to fill the place of a teacher in the Normal School. Under the influence of the Rev. Alexander Forrester, D. D., for whom he always cherished great admiration as an educator of exceptional breadth and enthusiasm, Mr. Rand commended himself to the leader of the government as possessing talents specially qualifying him for the difficult position of Superintendent of Education. Dr. Tupper, therefore, invited him to aid him in framing a school bill, and to superintend the schools organized under it. This, although accidental, was most appropriate. It preserved a natural continuity of work done by Baptists, a work so courageously begun by Dr. Crawley.

The young superintendent proved himself to be a man of talent and rare executive ability. In some respects Sir Charles Tupper and Dr. Rand bore a striking resemblance to each other. Precision, swiftness of thought, force of character, pronounced individuality, resolute courage, tact, self-reliance, strength of will, hopefulness and power to manage men and circumstances so as to secure given ends, characterized both of them.

Before Dr. Tupper and his untried superintendent, opposition to the school law was borne down, and victory crowned their efforts. They fully appreciated and trusted each other. Indeed, Mr. Rand while associated with Dr. Tupper in introducing and superintending the Nova Scotia school law, received the essential completion of his education, which did much to qualify him for his distinguished services in after life. The school law and Confederation, carried through the Legislature two years subsequently, evoked from a large section of the people an opposition, bordering on rebellion. In its initial stages the very existence of the law was threatened. But behind it were two master minds, two indomitable wills. School meetings in the country, angry and uncontrollable, litigation and the

burning of school houses, discouraged neither the author of the bill nor his superintendent. The opposition to the law, bitter and general though it was, yielded to the forces which were marshalled in its favor. In less than five years there was a revolution in public sentiment; and now, after a lapse of thirty-seven years, it remains in all essentials as it came from the hands of Dr. Tupper and his lieutenant.

In 1870, five years after the introduction of the school law into Nova Scotia, the Hon. George E. King, then leader of the government of New Brunswick, seeing the success of law in Nova Scotia, invited Mr. Rand to frame a bill for that Province. After the bill so framed became law, Mr. Rand was invited to the position of Chief Superintendent, which he accepted. In this office he added thirteen years to the five given to the administration of the law in his native Province. Richly endowed, and remarkably well qualified for the work in New Brunswick by his experience in Nova Scotia, Mr. Rand proved himself a most successful Superintendent in that Province. The school law of New Brunswick, as well as that of Nova Scotia, remains substantially what it was when first enacted.

In the prolonged opposition encountered in introducing and operating the systems in the two Provinces, the Baptists in their press, in their associations, in their conventions and educational institutions, continued to be the ardent and consistent advocates and helpers of the education of the people—of all the people.

In 1866, with the full consent of Dr. Cramp, Dr. Crawley began his work again as professor in Acadia College.

Dr. Cramp, believing that a younger man should occupy the position of president, resigned that office.

“No language,” said the governors, “can express too strongly the appreciation in which Dr. Cramp is held by the Board and the denomination. His retirement, viewed from any standpoint, would be regarded as a calamity.”

At the earnest and unanimous request of the Board, Dr. Cramp withdrew his resignation and consented to remain at his post another year. For a number of years previous to this, he had con-

tributed four hundred dollars a year to the current expenses of the College. His conditions for retaining the presidency were that the endowment should be raised to eighty thousand dollars, and that he be allowed to retire by giving six months' notice, which he did in 1868.

Rev. A. W. Sawyer was invited to succeed Dr. Cramp in the presidency. He entered upon his duties in 1869. At that date, two hundred and seventy-one students had matriculated into the College. In 1871 the students formed a missionary society for the purpose of increasing their knowledge of the various foreign missionary fields and their interest in that work.

Professor William Elder, a young man of marked ability who had been appointed professor of natural sciences in 1869, the first time in the history of the College when this branch was a separate chair, resigned in 1872 and accepted a similar position in Colby University, where he has distinguished himself and where he still labours. In 1873 a number of Dr. Crawley's devoted friends presented him with a house and three acres of land in Wolfville, which were valued at three thousand dollars. In the same year twenty-seven thousand dollars were added to the endowment by the payment of cash and the giving of notes of hand.

In 1872 the Convention at its session in St. Stephen, N. B., made this declaration :

The establishment of a non-sectarian system of common school education in New Brunswick is regarded by this Convention with great satisfaction, as the only system adapted to the wants of a mixed population, and in harmony with the principles of religious freedom ; and it is earnestly to be hoped that a similar system will be introduced and maintained in every Province of the Dominion. . . . It is in the highest degree important that the maintenance of the free school system in its integrity should be secured against all opposition, direct or indirect, and especially against any interference with the independence of the Legislatures of these Provinces in this matter by dictation of the Dominion Parliament, or otherwise.

The allusion to the Dominion Parliament was called forth by the action of that body in connection with the litigation of the New Brunswick Government in respect to the constitutionality of the school law of that Province.

The Roman Catholic Bishops of the Maritime Provinces had in a circular declared that their church had the right to separate schools established by the Legislatures of the several Provinces; and that nothing less would satisfy them. Referring to that assumption of the Bishops, the Convention stated by accepting the report of its committee on education "that the school systems established by law in these Provinces are admirably adapted to the wants of the population."

The whole subject was discussed in a thorough manner in a long report, which was adopted by the Convention.

From the time Dr. Crawley first advocated from the platform and in the press a free system of education supported by taxation, until the present time, the exertions and influence of the denomination in favour of such common schools has been earnest, effective and consistent.

Another reply to the pastoral of the Bishops by the committee on education in New Brunswick, was a carefully prepared document filled with statistics and cogent arguments. The result was, the school systems of both Provinces have been retained, and the Roman Catholics themselves seem to be satisfied with them.

In 1874, the year in which the foregoing action was taken in the matter of common schools, a communication was received by the Governors of Acadia College from the Governors of Dalhousie College, asking "the several boards of the different college corporations, if they would kindly nominate some of the gentlemen composing such Boards to meet and confer together on the advisability of endeavouring to form one general university for education in the arts, by the concentration of the talents of the different faculties, and its invariable results, the gathering together of students in large numbers."

To this the Governors of Acadia College made a suitable reply, which closes with this significant statement:

The institutions at Horton have so far succeeded as greatly to change the intellectual condition of the people who founded them, as well as to exert a weighty influence in the promotion of religion in their churches, and in missionary efforts for the benighted in heathen lands. The interest is daily increasing in width and intensity, and gives to the Academy and College so

great a hold on the affections of the Baptist people, that their consent to any measure proposing to merge Acadia College into any other institution must in the judgment of this board be hopeless.

The appointment even of a committee to consult with your board on this proposition, as seeming to announce a design to adopt such a measure, must injuriously affect the favourable influence of which we speak, and the value of which we deem of more importance than can be easily estimated.

Under these considerations the Board of Governors of Acadia College feel constrained, with all courtesy to your honourable board, to decline to appoint a committee to meet with you in consultation.

On the 2nd of December, 1877, the College building was burned. On the 6th the Board of Governors had a meeting. Action was immediately taken to provide temporary buildings for lecture rooms; and for raising money to erect a new building. At a public meeting held in Wolfville on the evening of the 6th, about nine thousand dollars were subscribed by residents and by some of the Governors present. Before the next Convention the subscriptions amounted to about \$30,000. On the 7th of March, 1878, plans for both the College and Seminary buildings were accepted.

Arrangements were made with the Board of Governors and the Convention to celebrate the Jubilee of the College, 1888. The exercises began on the evening of August 28th of that year and closed on the following evening.

Two things were equally apparent in all the services celebrating the first half century of the history of Acadia College—the entire absence of the slightest desire to combine with other educational institutions, and the strongest and most determined purpose to keep Acadia forever abreast of the demands of the time. Another gratifying feature of the proceedings was the unmistakable dependence upon God, and confidence in the divine guidance in carrying forward the great work committed to the College.

In all the details of the Jubilee proceedings, the generous labors of the decorators, the excellency of the music, the hospitality of the citizens, and the heartiness which characterized all those having charge or taking part in the proceedings, were such as to evoke constant and merited compliment, as well as to render the occasion one of uninterrupted success.

Of this celebration the Halifax Herald said :

The grandest gathering that ever took place west of Halifax was the Associated Alumni reception in the College building. The Assembly Hall, Library

and various lecture rooms were transformed into handsomely furnished drawing rooms, tastefully decorated and otherwise furnished. . . Not far from 2,000 persons were present. They were representative men and women from all parts of the Maritime Provinces. . . All Wolfville seemed to be in attendance. . . Among those from a distance, accompanied by lady friends, were Hon. Dr. G. E. Foster, M. P., Minister of Finance; Hon. W. S. Fielding, Dr. Borden, M. P., T. R. Black, M. P. P., W. C. Bell, M. P. P., J. B. Mills, M. P., F. Andrews, M. P. P., Judge Johnstone, Judge DeWolfe, C. B. Whidden, ex-M. P. P., Wallace Graham, Q. C., Dr. Burwash of Mount Allison, Principal Calkin, Professors Eaton, Hall and Seth, Dr. Benjamin Rand, Rev. Dr. McKenzie, Rev. William Newcomb, Rev. Mr. Lockhart, of the United States.

These are only a few of the names found in the report of the Halifax press.

An original poem of much merit—*Tidal Years*—was read by a Miss Blanche Bishop, of Wolfville, and an ode on the semi-centennial of Acadia College by Rev. O. C. S. Wallace, now Chancellor Wallace, of McMaster University. The first stanza of the latter was :

Acadia sits enthroned, a queen most fair,  
While o'er her, round her, everywhere,  
Harmonious voices full and free,  
From earth and air and sea,  
Proclaim the Jubilee.

The College choir sang an ode prepared by Rev. Arthur Wentworth Eaton. It opened with these words :

O mother of our manhood days,  
Proud sons of thine are we,  
As here, from all our scattered ways,  
We keep thy Jubilee.

The President of the College received an address from the Alumni Association, with a gold watch accompanying it.

Addresses delivered by distinguished visitors and others, closed the evening's entertainment.

The religious service at ten o'clock on the second day opened by an invocation by Rev. D. W. C. Dimock, M. A., and a hymn by the Rev. S. T. Rand, D. D., of which the following is the closing stanza :

For all the past we bless Thee here to-day,  
For further, larger grace we pray ;  
Accept our offerings, dissipate our fears,  
And grant abounding grace for coming years.

The sermon was by the Rev. E. M. Saunders, from the text, "For we are labourers together with God. Other men laboured, and we are entered into their labours."

A paper, "The memorials of the founders of Acadia College and of deceased Alumni," was read by B. H. Eaton, now K. C., D. C. L. An ode by the Rev. W. S. McKenzie, D. D., was sung, one stanza of which is :

May we, the sons of sainted sires,  
As nobly toil in this our day ;  
Keep blazing bright our altar fires,  
For God still work, still watch and pray.

During the exercises of the afternoon of the second day, Dr. Sawyer gave an address—a lucid and thorough review of the history of the institution, its character and work, and its mission for the future.

The only degree conferred on this occasion was an LL. D. received by Dr. Sawyer.

At this session, the crowded audience rose and burst into tumultuous applause when the venerable Dr. Crawley entered the room, leaning on the arm of his son. The handkerchiefs of the women, the shouts of students and men of all classes, expressed the feeling of all present toward the founder of the College.

That once tall, athletic form, noble and dignified, was now stooping beneath the weight of eighty-nine years. His entering the room was the climax of the fervency that had been for days glowing in the hearts of all. Tears also expressed the overflowing of soul. There was not an unmoved person in that audience. The reporters dropped their pens and gazed in amazement on the scene. After remaining some time on the platform, Dr. Crawley received from the denomination, through Dr. Sawyer, a tribute to his work and worth. In reply Dr. Crawley said :

I am at a loss to find language to express my feelings at this unexpected reception. I thank you all for it. I feel it deeply. It is an expression of your deep feeling. I hope to live of what remains to me of a long life with increasing appreciation of your loving greeting to-day. I wish you all the greatest possible success and happiness.

John W. Barss, Esq., was then called upon, and related many pleasing incidents in the history of the institutions.

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When Dr. Crawley left the hall the audience rose again, and looked in serious silence upon the veteran leaving that room as they believed for the last time. The memories and feelings which burst into applause when he entered the room, were now expressed by the serious silence superinduced. True to the deep feeling of that moment, he never crossed that threshold again. In about two months after this the grand old soldier was followed to his last resting place.

On the evening of the second day, addresses were delivered by Rev. Dr. D. A. Steele, on "The Influence of the College upon the General Education of the Country"; by the Hon. Dr. G. E. Foster on "The Influence of the College upon the General Prosperity of the Country"; by Professor William Elder, on "The Demands of the Public on the College"; and by the Rev. Dr. Calvin Goodspeed, on "The Claims of the College on its Constituency."

On Wednesday afternoon, Dr. Harrison, President of the New Brunswick University, J. B. Calkin, M. A., Principal of the Normal School, and Dr. Allison, Superintendent of Education for Nova Scotia, contributed congratulatory addresses appreciative of Acadia College and her half-century of work.

It must not be inferred that the Baptists were alone in the opposition they encountered in their labors for the higher education. It has already been stated that the seceding Presbyterians, in establishing and sustaining Pictou Academy, had to contend with persistent and unreasonable opposition. In his memoirs of Bishop Burke, page 91, the Rev. Cornelius O'Brien, D. D., Archbishop of Halifax, says:

His [Bishop Burke's] determination to open a college aroused a spirit of hostility which soon found vent through the public press. We have seen how the Anglican Bishop Inglis succeeded for a time in inducing the Governor to refuse permission for a Catholic school. . . . Bishop Inglis had a college built and endowed by Government. He would brook no rival in the field of education. Catholics and dissenters alike must receive their college training after a manner approved by him, or remain in outer darkness.

The Rev. Thomas Trotter, D. D., now President of Acadia College, is an Englishman by birth, and was educated at Toronto University. He came to the Maritime Provinces about five years

ago. He has now occupied the position of President for over three years. During this time he has made the history and character of Acadia College a special study. Let the account of this institution, given in this history, be closed by the following statements given quite recently by Dr. Trotter :

Acadia University is a general term, used in an accommodated sense, and includes Horton Collegiate Academy, Acadia College, and Acadia Ladies' Seminary, a residence school for young women. The attendance is about as follows : College, 140 ; Academy, 70, forty-five being residents and the rest day pupils ; Seminary, 130, this year (1901-2) seventy-eight being residents, the rest day pupils. Total 340.

The Baptists at the beginning were very few in numbers, and only by the most heroic and self-sacrificing efforts was the work inaugurated and carried on. So deeply, however, have our own, and other, voluntary institutions rooted themselves in the educational life of the country that the higher education is still conducted almost entirely by them.

The institutions at Wolfville, while controlled by the Baptists, are not sectarian in aim or spirit. They are avowedly and thoroughly Christian, and have been characterized throughout their history by a fervent Christian life.

In 1897, though a most excellent work was being done, there was an aggregate indebtedness upon the three institutions amounting to \$70,000, and a financial situation which made deficits inevitable in each of the departments. An undertaking was at once inaugurated for the raising of \$75,000, 7-15 of this amount to be applied in reducing the debts on the Seminary and Academy, 8-15 to be added to the college endowment. The scheme to raise so large an amount was regarded by most people as purely visionary. It certainly proved to be a most onerous undertaking. The President took the matter in hand personally, and traversed the country from one end to the other, spending a year at the work. There were taken in all 2700 subscriptions. But for the stimulus of Mr. J. D. Rockefeller's gift, through the Education Society, to the amount of \$15,000, it is morally certain that not half the amount contemplated could have been obtained. For that assistance we are under deep and perpetual obligation to that gentleman. Two-thirds of the conditional \$60,000 came from people in limited, often straitened, circumstances, who made very real sacrifices to help the cause.

By February, 1902, we had reported to Mr. Rockefeller, \$54,375. We have already considerable in hand towards the balance, and by November 1st, when the time limit will have been reached, we shall be able to report the last dollar.

It was understood from the first that the movement would leave half the former indebtedness still standing. While making the collections, and getting our new gains productively invested, additional deficits have been accumulating. Though we shall by November next have added \$40,000 to the college endowment, the benefit of this will have been cancelled to a considerable extent by the diminishing productiveness of all our capital.

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After five years of administration, during which time I have, I think, mastered the conditions in the institutions and in the country, I am satisfied that if the gains of the recent Forward Movement are to be conserved, and the College is to meet the changed conditions in the educational world, with even a modest degree of efficiency, there must be some reconstruction and expansion of ideals, and some more generous nourishing of the men and the work.

There are now six buildings: The College, containing lecture-rooms and class-rooms for the College and Academy, library, museum, chapel, assembly hall and president's office; Chipman Hall, the college dormitory, with accommodation for about fifty-five students—the rest of the students board in the village; the Gymnasium; the Ladies' Seminary building, a large, admirably appointed building; the Academy Home—a dormitory for about forty-five students; the Manual Training building, connected with the Academy. In addition to the buildings there are ample college grounds, and a field for athletics, also forty or fifty acres of farm land, mostly pasturage. The whole plant, with furnishings, is worth probably \$140,000.

The Seminary has no endowment, but is dependent solely upon fees, and an occasional appeal to the constituency for special help. The Academy has no endowment, and is dependent upon the same sources of income as the Seminary.

The College has an endowment for Arts work of \$140,000; for Theological work of \$83,350.

The endowment for theology, from the bequest of the late Godfrey P. Payzant, will be increased by \$20,000, on the death of Mrs. Payzant.

Half of the endowment for theology constitutes the foundation of a Beneficiary Fund for ministerial students, leaving only the other half for the support of theological teaching.

There is a useful body of Bible work, and a course in Christian Evidences, for all art students; and some incidental elementary work in Practical Theology, and the beginnings of Hebrew, for the ministerial students who are taking the arts course, whereby they are helped to greater efficiency in the mission work which they engage in as students here, and are given a taste for the ample work of the Seminaries later on.

Leaving out of account, then, the theological work and the Payzant Fund, the endowment for the college work proper is \$140,000.

The provisions for the higher education in the Provinces have scarcely as yet taken any practical account of the vast extension of the field of knowledge on the scientific side in recent years, and of the consequent demand for a re-adjustment of former ideals. The trouble has been the lack of means. At the same time the modern changes are affecting the public mind, and a rapidly increasing number of young men are looking forward to scientific pursuits in some department of applied science.

It is not necessary in this country, at least for years to come, that we should think of *advanced* scientific work. The men who aspire to advanced work can go to such first-class schools as McGill and the Massachusetts School

of Technology. But what we need is genuine up-to-date preparatory work in the sciences, so that all our men may get the scientific attitude of mind, so that men with special scientific gifts may discover themselves, and may be genuinely prepared for the later courses which the advanced institutions will offer them.

The ideals of the College are sound and true and noble, both on the intellectual side, and on the side of Christian influence and character-building. All the members of the Faculty are Christian men. Hundreds of young people have been converted here. Last year a religious revival of remarkable power was experienced. A high degree of educational efficiency, within the limits of the work attempted, has already been attained. A sufficient proof of this is found in the fact that an Acadia graduate of good rank is admitted to the senior year of Harvard, without examination. Every year we send a group of men there, who in one year receive the Harvard degree.

Together with its affiliated schools, the College has exerted a wide and beneficent influence upon the life of all Canada. Its graduates and those who have come under its influence are in every walk of life, and its influence upon the Baptist denomination has been simply incalculable. It has largely created and unified the denomination as it exists to-day. Through its influence the churches have become imbued with the spirit of missions, their intellectual life has been stimulated, their tastes refined, their influence increased, and all their life ennobled and enlarged. It has made, and is making, a large and valuable contribution to the life of the United States. Half of our living graduates are in the States to-day, filling positions as educators, lawyers, physicians, ministers, and business men. As examples of those who have labored, or are laboring, in educational work alone, I might mention Professor McVane and Professor Benjamin Rand, of Harvard, the late Professor Hartt, of the Brazil Geological Survey, the late President Corey, of Richmond College, Professor Seaman, of Vermont University, and Professor Read, of Colgate. President Schurman, of Cornell, was also an undergraduate here, and did his first professional work as a professor at Acadia.

Acadia is a constant feeder to the student ranks of American Universities and professional schools. Half of the members of every graduating class proceed at once to post-graduate work in the United States, most of them investing their lives afterwards in the work of that great country. The Theological schools at Newton, Rochester, Hamilton, and Chicago, always have Acadia graduates upon their registers. At the present time Acadia has more graduates in attendance at Newton, than has any other single American college or university. Harvard, Chicago, and the Massachusetts School of Technology, always have our graduates upon their registers as post-graduate students in arts, science, law, medicine, philosophy, or pedagogy.

In addition to this exodus of graduates there has been for years an enormous and steady movement of the Provincial people to the States. In Greater Boston alone there are 100,000 of them. Many Baptist churches, especially in Massachusetts, are largely made up of people from the Provinces. For the most

part they are our best blood : sturdy, intelligent, law-abiding, God-fearing men and women, having been made what they are in no small measure by the direct and indirect influences of Acadia and similar institutions. Their going is a constant drain upon our best life. In a very real sense we are almost as much an American as a Canadian college.

The opportunity before us is an expanding and inspiring one. The increase of intelligence among the young people is creating an increasing desire for the advantages of the higher education. Our numbers are steadily growing. The quality of our material is also an inspiration, as most of our students come from those simple, wholesome, pious conditions of country life which ensure in the young people soundness of body and mind and a marked simplicity and strength of character.

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## CHAPTER XXXVII

THE CHARACTER AND LABORS OF THE FATHERS SEEN BY THE PRESENT GENERATION — FREE BAPTISTS AND BAPTISTS — THE CHARACTERISTICS OF THE VARIOUS DENOMINATIONS AND THE CENSUS RETURNS

THE characters, labors and fellowships of the fathers of the denomination in the Maritime Provinces, as seen by the present generation, are not unlike the corresponding characteristics of the apostolic preachers, except in this respect—we do not hear of occasional alienations, dissensions and glaring faults among them, such as are chronicled against those who planted the first churches. But it should not be inferred that they did not exist. As in apostolic days, the world, the flesh and the devil have ever been active in attempts to rend and destroy the ministers and churches of Christ. Of all the men who now bear the sacred name of fathers, no two seem nearer the apostolic ideal than Father Edward Manning and Father Theodore Seth Harding. They were contemporaries and neighbors for more than fifty years. In social life, in the churches, in denominational gatherings, and in missionary labors, they mingled together. When Father Manning passed to his reward, Father Harding's heart was filled with grief; and as the preacher at the funeral, his love and admiration for the departed were poured out in the eloquence of the funeral sermon. Notwithstanding this, they passed through seasons in which their mutual confidence and fellowship were strained almost to the breaking point. Their sunny friendship was occasionally eclipsed with clouds and darkness.

The following extract from Mr. Manning's writings contains a sad instance of strained relations between these two great men:

I conversed freely [says Mr. Manning in his journal] with brother David Harris about T. S. Harding's incorrect conduct; the reasons, or some of them,

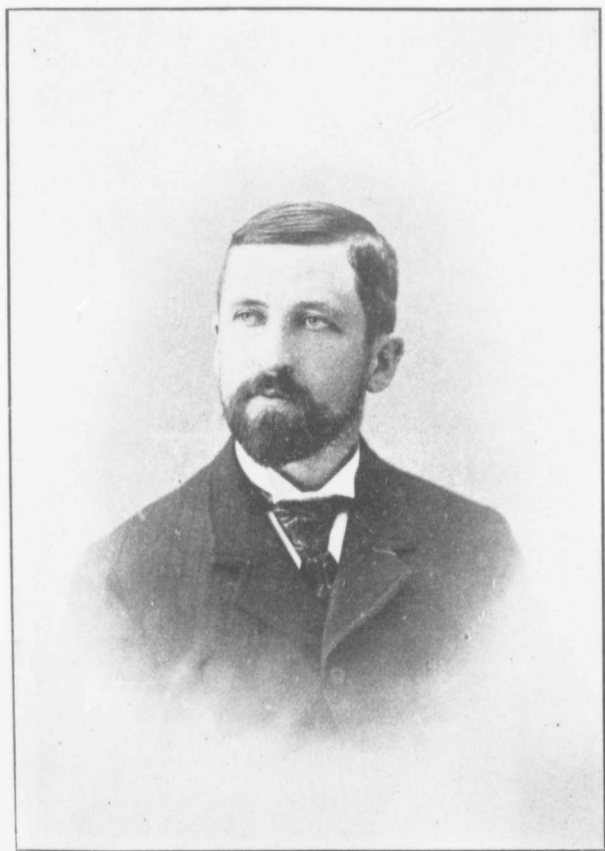


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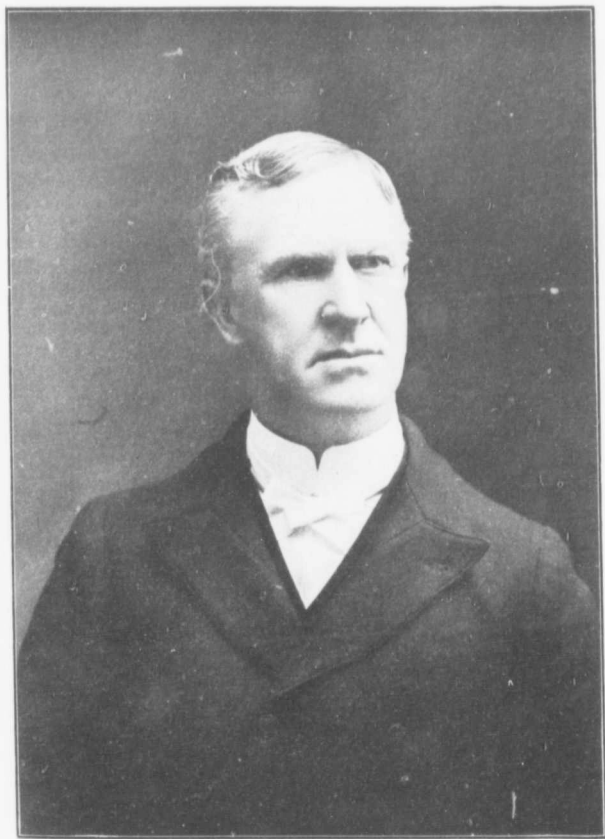






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REV. EDWIN CROWELL, M.A.

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why I did not interchange pulpits with him, which I would take delight in if he was an agreeable minister of Jesus Christ. We talked of his going to preach to the Free Masons on Monday next; and both of us concluded we were not clear in our minds that it was duty to hear him on account of his joining with such a Bacchanalian set; and that it was not right to countenance such an evil. The Lord grant us light in this thing that we may not judge against God. Amen, Amen, Amen.

Dec. 28th. Went reluctantly to hear Mr. Theodore Harding preach to the Free Masons at Mr. John Barnaby's, from the Second Epistle of Peter.

He divided his sermon into three heads, as I understood him. The first, Christ's Second Coming; the second, What qualified a man to be a true Mason; and the third he forgot or did not know; for he was very much confused—his discourse was much confused. At the close he asked me to make the last prayer; and I thought it not duty to do so. I am more and more sensible that it is an institution of men; or rather a satanical institution; and I am afraid, as I always have been more or less, that the speaker is an impostor. The Lord grant I may be deceived; and he prove a dear servant of the Lord. But I am convinced that it is a great thing to be a servant of Jesus Christ. For a minister certainly ought to be a man who does not seek to please man. He ought to be a man of truth; he ought not to fear the face of clay; he ought not to be given to much wine; he ought not to be greedy of filthy lucre; he ought to be sober, grave, temperate, and one that would hazard his life for the gospel. Is this man such a man? O Lord, thou knowest! If he is, Lord, let his character appear; and let me be convinced that I may embrace him as such. Amen, so come, Lord Jesus.

It is most probable that this is the trouble to which Dr. Bill heard Father Harding refer with keen regret. In his "Fifty Years with the Baptists," Dr. Bill says:

I have heard him [Father Harding] describe with deep feeling the cloud of darkness that came over him, and the fearful horror that seized him when tempted to unite with a body more popular than the Baptists. He cried to God for help, and the snare was broken. His address at the first association he attended after this struggle was over, was like the breaking out of mighty waters. Nothing could stand before it. Ministers and old Christians wept like children. All prejudices begotten by estrangement were swept away, and the man of God stood stronger than ever in the love and confidence of the Baptist brotherhood.

Paul and Barnabas and Paul and Peter had their disagreements; but they were united again by the bonds of Christian fellowship. It is no matter of wonder, therefore, that the tempter succeeded in disturbing the friendship of the fathers. Such facts are sad wherever found, and one of their lessons is that the greatest and best of men may be overtaken in faults.

The churches also over which the fathers presided had their troubles. Another quotation from Mr. Manning's journal contains an instance of this kind. Mr. Manning had preached in a private house :

I was unpleasantly situated. Mr. John Pineo spoke in a confused way, and contradicted some sentiments, particularly divine predestination and the Scriptures as a rule, or setting up any particular rule whatever; and made confusion among the people. I made some remarks, and closed the meeting by prayer and singing. Afterwards I made some remarks to Mr. Pineo; and he got quite exasperated—talked abusively, and threatened violence with much temper; said I was no gentleman, but a vagabond, and much such like treatment. I was sorry he was such a man; but I cannot say that I thought it might be for the glory of God that he should himself be captain. I felt a desire to pity him; but never count to have any communion with him while he is in the strain he is now in.

Before the close of the century this Mr. Pineo had violently opposed Mr. Manning. Now, in 1812, he is still antagonizing his former pastor.

The outlines of the history of the Free Baptists written by Dr. McLeod and Mr. Crowell, and found in this volume, make it clear to both denominations of to-day that that division in the body was an evil, as well as the divisions which have occurred in the churches of both denominations. As has been shown, the repelling Calvinism preached by some of the Baptist ministers had not a little to do in calling into existence the Free Baptist churches. The divisions among the fathers were healed, and they were reunited in a stronger fellowship; so ought it to be with the two Baptist bodies.

The history of the Free Baptists, like that of the Baptists, has been marked by a succession of stages from the unorganized state in which they at first existed, to a well-developed order and system under which they now do their work. The great Head of the Church alone knows the extent of their labours, the good they have accomplished, and the beneficent influence they have exerted. Their converts to Christ have been numbered by the thousand; their work in the cause of temperance has been heroic and effective.

The deliverance of the Conference in the matter of common school education for New Brunswick, gives the Free Baptists of that Province an enviable record as advocates of education for all

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citizens at the public expense. Not only this; but the protest against the doings of a majority of the Dominion Parliament in meddling with the administration of the school law, indicates on their part clear views of the limitations of the central parliament, and the rights of the respective provincial legislatures—a view sound and worthy of intelligent citizens.

The foreign mission enterprise also appealed to the heart of the body; and the response was prompt and generous. This joining hands with other bodies of Christians in giving the Gospel of Jesus Christ to the heathen, is an evidence of the apostolic spirit which animates the Free Baptists of these Provinces. Love for home missions, too, has from the first been an altar fire on the hearts of both the churches and ministers. Indeed the churches have lived in a home missionary atmosphere. So strongly were the early Free Baptist ministers imbued with this spirit, that some of them refused salary, lest, as they supposed, the reception of stated salaries would secularize them, and drag them down from their high calling to a level with hirelings. Men of God, though mistaken, can be great and noble in such sacrifices.

Gradually, as in the case of the Baptists, the importance of an educated ministry dawned upon the judgment of this denomination. They saw that education, like any other lawful possession, could be sanctified and become helpful in the work of advancing the kingdom of God on earth. The union of the Baptists and the Free Baptists in the work of the higher education in New Brunswick, was apparently a most unfortunate chapter in the history of both bodies; but it is a misfortune out of which God may yet bring much good. If it should lead to the establishment of an academy on a firm basis in New Brunswick by the United Baptists of the Maritime Provinces—an academy affiliated with Acadia College, then, in the history and work of such a school, it may appear to future generations that the collapse of the union Seminary at St. Martin's only prepared the way for one to be founded on a sounder basis, and conditioned to do a better and more lasting work. "God moves in a mysterious way, His wonders to perform."

The history of the Free Baptists is an illustration of an evolution not unlike that which has marked the history of the Baptists

of the Maritime Provinces. As it has been stated, one of the Free Baptist fathers, a seer and a saint, foresaw the importance of the union of the two bodies, and expressed his wish that it might be accomplished. His views have survived him. Now they seem to generally pervade both denominations. If all would submit themselves to the divine spirit, His guiding power would determine a future for the Free Baptists, as well as for the Baptists, which would redound to the glory of God in the highest possible degree.

The headship of Christ; the absolute authority of the Word of God; the independence of the local church in administering the laws of Christ, under the guidance of the Holy Spirit; the equality of the ministers of the gospel; the entire separation of the church from the state; perfect religious and civil liberty for every citizen; the baptism of believers only, and therefore a converted church membership; opposition to formulated creeds to which ministers are compelled to subscribe, and the unscripturalness of sacerdotalism and ritualism, are common grounds for Baptists and Free Baptists; and it would seem, that as they are united on these essentials, they should not be divided on mere matters of opinion and variable practices which do not disturb the cardinal doctrines held in common by both bodies.

The history of these two branches of the Baptist family in the Maritime Provinces should determine their future. With the experience which they have had, they are now prepared to do more and better work for Christ. The time has not yet come when their peculiar beliefs are universally accepted and practised. Traditions still adhere to some ecclesiastical bodies to their hurt and the disadvantage of the world.

There are still lingering objections to churches being composed exclusively of regenerated members, and to the equality of the ministers of the Word. The scales have not yet been removed from all eyes in respect to the independence of the local church, and its lawful sphere and functions.

The mission, therefore, of Free Baptists is a plain and important one. The only union they can consider, is one based on the New Testament. When all denominations shall break away from tradi-

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tions and take the New Testament as their sole authority for doctrine, ecclesiastical form, order and practice, the way will be clear for all Baptists to talk of union and church fellowship. But, until that time arrives, in view of their sentiments and history, there seems for them no escape from their distinct existence as a denomination; while, at the same time, they are bound to honor all other bodies of Christians for their labors of love and fidelity to many of the doctrines taught in the word of God.

A glance over the chapters of this history will remind the reader that for more than a hundred years a number of denominations have been working on the same ground with varying success until the present day. Each one has had a trend or drift peculiar to itself which has determined the character of its own labors. In the early history of the Province, Romanism was under a ban which prevented the immigration of its adherents and restricted its activities. But its aim, in all circumstances, has been for world-wide dominion. At no time, whatever its conditions, is this purpose for a moment abandoned. Through the centuries this has been its unvaried aim. To conquer in every sphere, civil, social, intellectual, moral and religious, is the unalterable and fixed determination of this ecclesiastical body. It would accomplish this by having its government centralized at Rome and presided over by the Pope. The persistent efforts of the Jesuits for the last three hundred years to dominate the governments of both Christian and heathen lands can be explained on no other hypothesis. Their missions in Japan, China, India, and among the red men of America—missions in which the sufferings endured and the sacrifices made compare favorably with those of the apostolic age, have evidently been performed with a view to universal conquest. In every place, large and small, Romanism drifts toward world-wide empire. This is its dream.

The aspirations of Episcopacy are not so unbounded. It seems to seek to cover only the area of the nation in which it exists. Being in principle a state church, it naturally assumes, especially in the early history of a country, the care of the entire population. To this extent of territory it lays claim, and seeks to cover it with its

labors, even after other denominations are at work on the same ground. The history of the Irish, Scotch, Welsh and English branches of this denomination illustrate this contention. Even in countries where its state connection has been destroyed, it nevertheless clings to this policy. The craving for place and power which characterizes this body as a universal rule, is a mark of its Romanish origin. The labors of these two bodies have been determined and shaped by their respective aims.

In the early part of their history, on account of being proscribed, the Roman Catholics were kept in the background; but after the civil and religious disabilities were removed from them, they bestirred themselves, organized their institutions, and with characteristic zeal, have ever since carried on their work.

The pioneering and aggressive work of the Church of England, to some extent, has been hindered in the rural districts by its ritual. Plain country people, especially those of Puritan, Presbyterian and Baptist origin, are not attracted by the elaborate Episcopal service.

In a general way, the Presbyterian church may be classed with the world's state churches. Its national sentiment, however, has not the strength of that found in the English establishment. The strong individuality cultivated by Presbyterianism has proved to be a force which church-stateism has not been able to control. In Romanism and Episcopacy, the individual disappears in the church, in Presbyterianism, however, individuality maintains a bold front, and is ever ready to assert itself. In Roman Catholicism, to a large degree, and in the English Episcopate, the Bible disappears in the prayer-book; but Presbyterians believe in the Bible alone, and that everyone of its members is responsible for studying it for himself; and by it to prove his own faith, sustain truth and condemn error wherever found. The appeal to the Word of God, the emphasizing of individual responsibility and advanced education for the masses, have generated forces in Presbyterians—forces which cannot be controlled by the centralizing power of a state church. In the past, the national church has received breach after breach from the prevailing power of its individualism. The large secessions from the Scotch establishment illustrate this fact.

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A careful examination of the principles and drift of this denomination makes apparent its difference from the other denominations.

Another characteristic of this body is the importance assigned to family religion. Obligations are laid upon parents to give their children large knowledge of the sacred Scriptures. Hitherto it has been the custom for the local minister to unite with the parents in catechising the children. Parents are exhorted to bring them up in the nurture and admonition of the Lord. Added to this, there is still another marked feature of Presbyterianism—system and organization. In its several church courts, there is great patience in investigating any matter, and phenomenal freedom of speech. Sessions, presbyteries, synods and assemblies, under the force of this genius, have taken the form and solidity of civil organizations. Family instruction and skill in legislation, tend to make Presbyterians not only devout in religion, but good citizens and effective nation builders.

In seasons when there is a declension in vital religion, the characteristics noted above are bonds which hold the denomination together. Presbyterians are not naturally aggressive. They seem disposed to leave other denominations to themselves, while they are painstaking and self-sacrificing in caring for their own, however few the number may be.

Methodism is distinguished by marks of another kind. In this body, there is a tendency to merge the individual in the church. This begets unity and strong sympathy; but not the thoroughness in investigating truth, and the passion for defending it, which are found among Presbyterians. Unity of action is another element in Methodism. The esteem for their clergymen, and a disposition to accept with little inquiry their instructions, are noticeable in this body. To be a minister in the Methodist church is to be respected, followed and supported. Expediency has therefore a high value. What will best subserve the interests of the body, is a question always urgent and forceful. This element works to the advantage of the church in its mission of evangelization to the widest possible extent. For the last hundred years it has been the "Light Brigade" and the "Flying Artillery" of the army

of the Lord. Possessed of these peculiarities, Methodism has not scrupulously regarded denominational boundaries.

If search is made for the individualism of the Baptist denomination, it will be found that each individual is taught that he was "born in sin and shapen in iniquity"; and that upon each one rests the responsibility of seeking and effecting through Christ a reconciliation with God. No prayer-book, no ministerial functionary, no ecclesiastical connection will avail in securing this, the greatest of all personal blessings. Between the individual and Christ, the matter must be settled. The Bible is taught, prayers are offered and parental responsibility enforced in the matter of the regeneration of each child; but there is no church connection possible and no ordinance to be observed until the soul is regenerated and thereby becomes a new creature. After salvation, then baptism, church membership and the Lord's Supper. Following this are individual rights, duties and responsibilities which are taught, emphasized and urged. The New Testament is the sole authority for the form and ordinances of the church. In it are found the laws of Christ, which the church is required to obey and execute. To each member the Holy Spirit will interpret the Word. The civil and religious rights of the individual, and the equality of all the members are tenaciously held and enforced. If vital religion, the only sufficient bond to hold the church and denomination together, fails, then, having no national ties, no church court, no merging of the individual, the body, rent by individualism, and cut loose from the law of Christ and becoming a law to itself, will fall to pieces. On this account, Baptists have never appeared as a great, worldly organization. When separated from Christ, they are dissolved and scattered; but when united to the living Head, as the branch to the vine, they flourish, and their power in the world is irresistible. When a church is dead, it should be treated as a dead body. Baptists stand for the mould of doctrine and practice found in the New Testament, and contend that there should be no change in them.

A glance over the history of these denominations makes it apparent that for more than a hundred years past they have been at work on common ground in the Maritime Provinces. There has

been some harmony, and not a little antagonism. Their collisions have been unseemly and sad; but they have been largely relieved by a good degree of friendly intercourse and coöperation. The drift of interdenominational sentiment has been in the direction of toleration, brotherly love and recognition of each other's services. In this history of concord and conflict one great fact stands out in clear light—Christ the great Head of the Church has been in control, neutralizing wrong doings and giving effect to all that has been good, so as to make these denominations laborers together with God in establishing the Kingdom of Christ. Whether intended or not, they have been coöperating and have helped each other. The peculiar characteristics of each body have served a purpose in the work of conquering the world. No one denomination has done all the work in its own sphere. The labor of each one has gone beyond its own proper bounds. It would be an unjustifiable assumption for any denomination to claim its work as wholly its own. Influences, emanating from God, and passing through various channels, have been contributing causes which have produced both the general and the particular results. God alone knows the extent of the labors of each Christian body in the vineyard of the Lord. "Not unto us, not unto us, O Lord," each one of them may well say, "but unto Thy name be all the praise."

In view of the fact that during the last century and a half, the doctrine of soul liberty has conquered English-speaking America, Baptists should be filled with gratitude and inspired for future work. In the early part of this period Virginia jails, the prisons and the whipping posts of New England, were employed by the civil powers, under the direction of the ecclesiastical authorities, for the purpose of unifying and harmonizing the religious beliefs of the country. As early as the end of the Revolutionary war, as has been seen in a former chapter, in a letter to the Baptists of Virginia, Washington assured them that their principles of civil government were the principles held by himself; and he made a pledge to them that all his authority and power would be employed to enforce these principles in the United States of America. In Ontario and the Maritime Provinces religious liberty is a reigning sentiment.

The classes in civil life have been dissolved; and now the power, once claimed and exercised by them, is shared by the masses of the people.

The principle, that the local church has the right under Christ to manage its own affairs, has also made noteworthy progress. The parish now, and not the bishop, virtually elects the clergyman to the pastorate. The same is true in the Presbyterian church, and is coming to be quite common among the Methodists. This principle has forced its way to recognition and adoption.

Not this alone, but the doctrine of immersion, as the only apostolic mode of Baptism; and the right to it limited to believers only, has been very generally conceded by scholars of all denominations; and it is to that extent a settled question. Never, since the apostolic age, have the principles and practices of Baptists made such extensive progress in the same time as in the last hundred and fifty years.

In the Maritime Provinces the Roman Catholics, Presbyterians, Episcopalians and, to a lesser extent, the Methodists have increased by immigration. Scotland and Ireland have contributed large numbers, even whole communities of Roman Catholics and Presbyterians. In a less degree Episcopalians have drawn members from England; but the gains to Baptists have been almost wholly limited to the spread of their principles among other denominations. But it has not been their practice to spend their strength in drawing Christians to themselves from other ecclesiastical homes. The revivals, with which the denomination has been blessed, have spread beyond their own borders, and have conditioned those who have been influenced by them to impartially examine the Scriptures, and follow their plain teachings. It has been in revivals chiefly that people have been induced to embrace and practise Baptist principles.

In the large towns and cities Episcopalians have made considerable gains from the higher walks of the social life of other bodies.

Revivals have been the chief contributing cause of increasing the numbers of the Methodist church. They have drawn largely from the Episcopalians. For instance, in Prince Edward Island, in 1841, the Episcopalians numbered 5,707 and the Methodists 3,421. In

1901 the Episcopalians numbered only 5,976—a gain of less than three hundred members in sixty years; whereas the Methodists, which in 1841 numbered only 3,421, in 1901 numbered 13,402—nearly four times the membership they had in 1841.

The Woman's Missionary Aid Societies and the Baptist Young People's Unions are phenomenal movements, and are still in their experimental stages. The former society has done much in the Maritime Provinces to increase the knowledge of foreign missions; to awaken and stimulate zeal for this work; to send out missionaries and to raise funds to support them. Now the societies are well organized, and show no signs of waning interest in their special work. There seems to be a tendency to take in other general objects; and it is probable that finally all denominational enterprises will receive the helping hand of this organization.

The Baptist Young People's Union has not yet reached a stage admitting of historical treatment other than its recognition. The influence of its local unions has moved the churches, and enlisted the services of the young people to a degree hitherto unknown in active religious work. There has been of late some abatement of zeal; and it seems not improbable that radical changes will take place in the relations of both the Woman's Missionary Aid Societies and the Baptist Young People's Unions to the local churches, so as to make the harmony perfect, and the labors of both organizations normal and rightly adjusted to the churches—the permanent institutions founded by the apostles. In the distant future these bodies and their labors will be treated intelligently and fairly by the historian. The present is not the time to do this.

Each generation of Christians receives a legacy from the preceding generation. The accumulated responsibility of the past is upon the Baptists of to-day—it is both an obligation and an inspiration. The labors of the fathers and their spiritual descendants are handed down from generation to generation; and to-day they are greater than they ever were before. It becomes those who inherit these responsibilities, to make themselves worthy of their progenitors in advancing the Kingdom of Christ in the world.

## HISTORY OF THE BAPTISTS

The following census returns contain the numbers of the denominations named, and may be regarded as approximately correct :

## CENSUS RETURNS.

## NOVA SCOTIA.

	Baptists.	Roman Catholics.	Presbyterians.	Methodists.	Episcopalians.	Free Baptists.
1827	19,790	20,401	37,647	9,408	28,655	
1851-52	42,643	69,131	72,924	23,593	36,115	
1860-61	62,040	86,281	88,755	34,167	47,744	
1870-71	54,526	102,001	103,539	40,871	55,124	*19,032
1880-81	73,149	117,487	112,488	50,811	60,255	10,612
1890-91	72,731	122,452	108,952	54,195	64,410	10,377
1900-01	74,978	129,578	106,319	57,490	66,067	8,355

\* In the census returns of 1870-71 many of the Baptists were added to the Free Baptists.

## NEW BRUNSWICK.

1860-61	57,730	85,238	36,632	25,637	42,776	
1870-71	42,730	96,016	38,852	29,856	45,481	27,866
1880-81	49,489	109,091	42,888	34,514	46,768	31,603
1890-91	54,960	115,961	40,639	35,504	43,095	24,674
1900-01	65,444	125,698	39,424	35,973	41,767	15,502

## PRINCE EDWARD ISLAND.

1841	1,604	20,335	15,087	3,421	5,707	
1848	2,900	27,147	20,402	4,934	6,530	
1860-61	3,450	35,852	25,862	7,865	6,785	
1870-71	4,371	40,442	29,579	11,070	7,220	
1880-81	5,588	47,115	33,835	13,485	7,192	648
1890-91	5,749	47,837	33,072	13,596	6,646	512
1900,01	5,898	45,796	30,750	13,402	5,976	7



## CENSUS TOTALS OF 1900-1901.

Roman Catholics in Nova Scotia .....	129,578
“ “ “ New Brunswick .....	125,698
“ “ “ Prince Edward Island .....	45,796
Total.....	301,072
Presbyterians in Nova Scotia.....	106,319
“ “ “ New Brunswick .....	39,424
“ “ “ Prince Edward Island.....	30,750
Total.....	176,493
Methodists in Nova Scotia.....	57,490
“ “ “ New Brunswick .....	35,973
“ “ “ Prince Edward Island.....	13,402
Total.....	106,865
Episcopalians in Nova Scotia.....	66,067
“ “ “ New Brunswick.....	41,767
“ “ “ Prince Edward Island .....	5,976
Total.....	113,810
Baptists in Nova Scotia .....	74,978
“ “ “ New Brunswick .....	65,444
“ “ “ Prince Edward Island .....	5,898
Total.....	146,320
Free Baptists in Nova Scotia.....	8,355
“ “ “ New Brunswick.....	15,502
“ “ “ Prince Edward Island.....	7
Total.....	23,864
Add total Baptists .....	146,320
Grand total of Baptists .....	170,184

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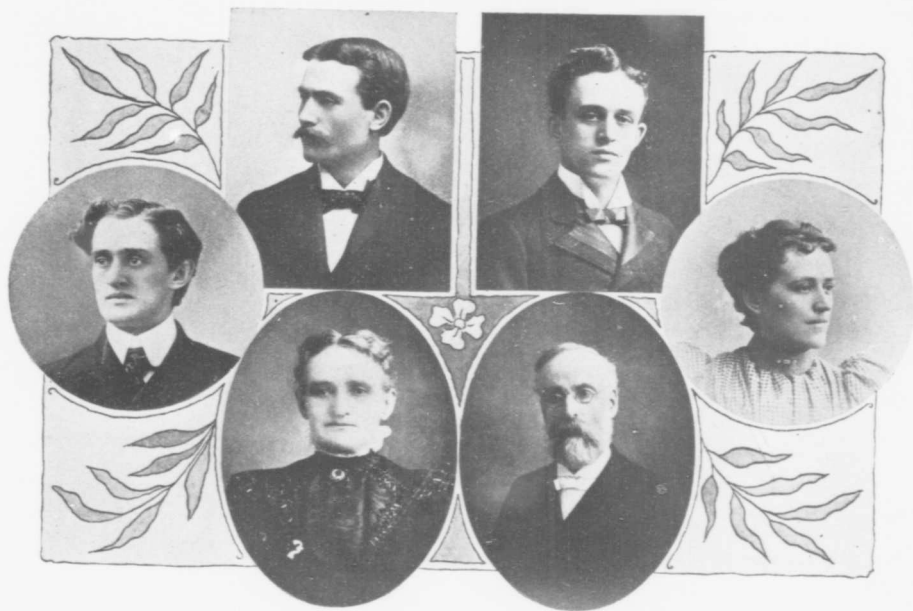
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REV. A. C. ARCHIBALD, B.A.

W. L. ARCHIBALD, M.A.

MRS E. N. ARCHIBALD.

REV. A. J. ARCHIBALD, B.A.

REV. E. N. ARCHIBALD, B.A.

MABEL E. ARCHIBALD, B.A.

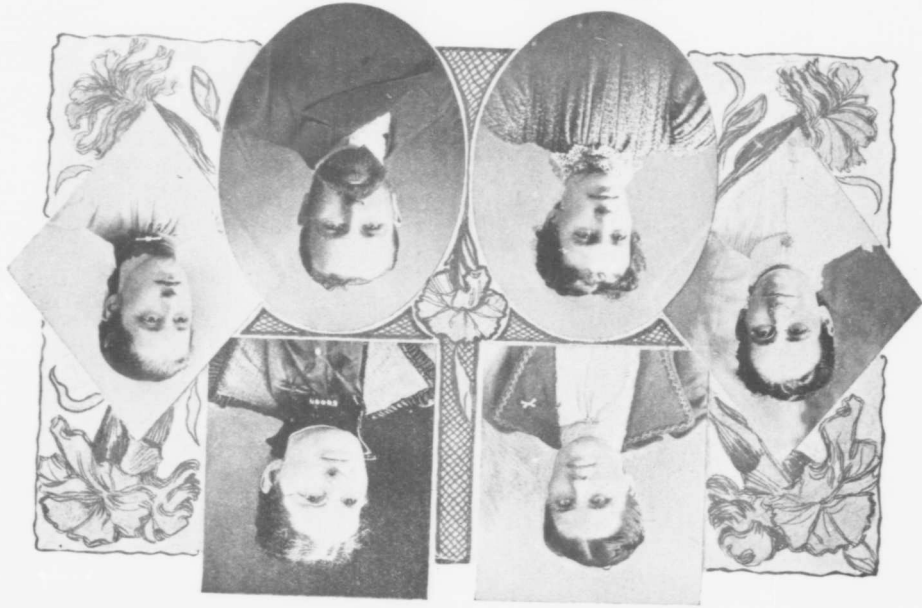


MISS FLORA CLARK.

MARTHA M. CLARK.  
MRS. JOHN HARDY.

MISS A. C. GRAY.  
REV. JOHN HARDY.

MISS HELENA BLACKADAR.





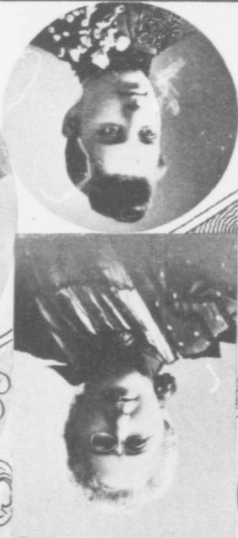
REV. T. C. ARCHIBALD, M.A.



MRS. T. C. ARCHIBALD.



MRS. WILLIAM GEORGE.  
MRS. W. A. HIGGINS.



REV. W. A. HIGGINS, M.A.



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## BIOGRAPHICAL

### BRIEF SKETCHES OF THE LIVES OF THE DEPARTED

ACHILLES, REV. HENRY, born at Halifax, N. S., died at Parker's Cove, N. S., June 17, 1899, aged 83 years. Was pastor at Parker's Cove, Granville Mountain, and preached in other parts of Annapolis Co., Lunenburg, and Freeport, Digby Co. He was strong intellectually and in the Lord, and was highly esteemed.

ALLINE, REV. HENRY, came with his parents to Falmouth in 1760. He was then twelve years old. He was converted when about twenty-eight years old. Soon after he began to preach. See pages 16 to 23.

ANGELL, REV. HENRY, was licensed by the Granville St. Church, Halifax; studied at Acadia College; was ordained at Milton, Queens Co., N. S., in 1853; was pastor for a time at Yarmouth; moved to New York, thence to California, where he died. He was an intellectual and successful pastor, and was highly respected.

ANSLEY, REV. THOMAS, was a native of New York, born 1769. His father was a British officer. At the close of the Revolutionary war, he came to New Brunswick and settled in Sussex. Converted under the preaching of Rev. T. S. Harding, he united with the Baptists about 1801 or 2. After preaching some time as an evangelist, he came to Nova Scotia and settled at Bridgetown in 1810. For 21 years he was the recognized pastor of the church in Bridgetown, though he travelled extensively in Nova Scotia and sometimes in the United States, preaching the word. He died at St. Andrew's, N. B., Dec. 7th, 1831. He was ordained at Sedgwick, Me., by the Rev. Mr. Daniel Merrill.

ARCHIBALD, REV. SAMUEL J., was born at Stewiacke, N. S., Sept. 1850; died at Jacksonville, N. B., May 29, 1890. In his early life he was a teacher. He was licensed by Lower Economy church in 1882; in 1884 he was missionary to New Ross, N. S. and adjacent places, where he was ordained in the same year. He remained here three years; was at Newcastle, N. B., about two years, and at Jacksonville until the time of his death. He was a good man and a successful pastor.

ARCHIBALD, MRS. E. N., was Miss Annie Bradshaw, of Prince Edward Island. She was a helpmate indeed in giving to all her children a liberal education; and before entering her eternal rest in the autumn of 1901, had the unspeakable satisfaction of seeing them all engaged in religious work.

ARMSTRONG, D. D., REV. GEORGE, born in Cape Breton, was a member of the second class that graduated from Acadia College. Was ordained at Port Medway in 1848. Four years had been spent in teaching and preaching. Was pastor also at Chester, Bridgetown, Port Hawkesbury and Kentville. He was 20 years at Bridgetown—was inspector of schools for Annapolis county. For a time he was the proprietor and editor of the "Christian Visitor." Was a member of the Board of Governors of Acadia College and of the Senate. He was true, genial, kind and friendly. Died at Port Hawkesbury, June 7th, 1886, 71 years old—was buried at Bridgetown.

ARMSTRONG, DEACON JAMES, was born June 27th, 1817, at St. John's, Newfoundland. He died in February, 1900. He was for 50 years deacon. He was a brother of the Rev. George Armstrong, D. D., and father of the Hon. John N. Armstrong, M. L. C.

EVERY, REV. J. F., was educated at Spurgeon's College; was pastor of the North Church, Halifax, for one year, beginning May, 1873. He founded the Tabernacle Church in 1874, and was its pastor until 1887, when he went to New York, where he died in 1893 in missionary work. He was a most zealous and successful minister, especially in missions.

BAKER, REV. NELSON, died July, 1870, near Halifax—studied at Horton Academy. He was an evangelist.

BALCOM, REV. JAMES, died June 6th, 1872, aged 46. He studied at Acadia College—labored on Long Island, Great Village, Amherst and Hantsport, N. S. He was a good and successful pastor.

BANCROFT, REV. JEREMIAH, was ordained at Rawdon, N. S., 1849. He labored in Kempt, Newport, Maitland and Walton. He died June 12, 1890.

BANCROFT, REV. SAMUEL, was born at Annapolis, N. S., Nov. 12, 1789; began to preach when he was eighteen years old; was ordained at Briar Island, July 9, 1828; was pastor of the church at Hammond and Upham, also of the Germain St. Church, St. John, N. B.; preached at St. George, and was pastor again at Upham. He also labored at Digby, Yarmouth and Portapique; died January, 1876. He was an able preacher.

BARSS, JOHN W., was born at Liverpool, Nova Scotia, Sept. 7th, 1812. John Alden, one of the Pilgrim Fathers, whose granddaughter married a Mr. Bass, was a direct ancestor. His maternal ancestors were DeWolfe, his mother having been a daughter of Judge DeWolfe. In 1836 he removed to Halifax and entered into mercantile business. Quickly winning success, he began those generous gifts for religious and benevolent purposes with which his name has long been associated. He was closely connected with the "Christian Messenger" during its entire history,—first as Secretary and Treasurer, and subsequently as a frequent contributor to its columns. In 1850 he returned to Wolfville, where he resided until his death. He very soon became the trusted treasurer of Acadia College, a position efficiently filled by him for many years. He was also its munificent friend, his latest benefaction being \$10,000 to complete a College Professorship, to which the Governors affixed his name. His services both to the "Christian Messenger" and to the College were given gratuitously. He prospered in shipbuilding, and was a successful financier and banker, having been one of the promoters, and the first agent at Wolfville, of the People's Bank of Halifax. On the establishment of County Corporations in 1879 he became the first warden for the County of Kings, and held the position for two terms. He took an active interest in Church and Sunday School work, and in the temperance reform. He filled the office of deacon for 52 years. He was Superintendent of the Wolfville Sunday School for 30 years. Mr. Barss was highly respected by all who knew him. He died May 22nd, 1902.

BARSS, REV. A. W., died at Port Medway, Feb. 26th, 1892, 68 years old. He was converted at 18—was deacon in a Congregational church. His calling was that of a sailing master. In a storm he made a vow that he would preach if the Lord would deliver him. As soon as he landed he sold his vessel and began to preach. He studied at Acadia. Was pastor at Caledonia, Lockeport, Shelburne, Arcadia, Canso, Moncton, Guysboro, St. Margaret's Bay, Mahone Bay and Port Medway. He led large numbers to Christ; was fearless, fervent, tender and helpful. He was ordained at North West, Lun. Co., June 6, 1855.

BARSS, M. A., REV. WALTER, was the youngest son of Deacon J. W. Barss, born January 17th, 1859, graduated at Acadia 1880, afterwards at Rochester Seminary—was pastor at Victoria, British Columbia, 1887; was pastor at Mechanicsville, N. Y. Was in Geneva, N. Y., when he died. He was a most excellent young man.

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BECKWITH, MAYHEW, of Cornwallis, a member of the First Cornwallis Church, was for many years a member of the Board of Governors of Acadia College. He died in 1871. He was highly respected.

BECKWITH, REV. GEORGE, was ordained over the 2nd Elgin Church, June 3rd, 1874. He was useful, especially in revivals. Died some years ago.

BECKWITH, REV. WILLIAM H., was born in Nova Scotia, but spent much of his useful ministerial life in New Brunswick. He was at one time appointed an agent to introduce Sunday Schools among the churches in New Brunswick.

BELCHER, D. D., REV. JOSEPH, was pastor of Granville Street Church, Halifax, from Nov. 1, 1844 to 1847. See pages 351 to 353.

BENTLEY, REV. SAMUEL N., died Nov. 26, 1859. Was ordained at Liverpool, Nov. 23, 1851. He afterwards became pastor of the North Church, Halifax, where he died. His eldest son, Harry Bentley, has been pastor of a Baptist Church in the United States for some years.

BIGELOW, REV. M. A., died July 2, 1876, aged fifty-one years; was a student at Horton Academy, and studied for some years in the United States. In 1857 he returned to Nova Scotia and began preaching; was ordained an evangelist in September, 1859. He was chiefly employed as a missionary, and baptized nearly 300 converts. Was an estimable Christian and a useful preacher.

BILL, C. R., SENATOR, a deacon of the 3rd Cornwallis Church and a member of the Board of Governors of Acadia College. Died in 1872.

BILL, D. D., REV. INGRAHAM, E., was born Feb. 19, 1805, at Cornwallis—died at St. Martin's Aug. 4th, 1891, 86 years and 5 months old. In 1827 began to preach—1829 ordained at Nictaux; 20 years' pastorate there was much blessed. He preached in many places—was an agent and true friend of Acadia College; was present at the founding of the Academy. In 1840 accepted a call to Fredericton church. Returned to Nictaux after a short pastorate in New Brunswick. Started first Baptist Ladies' Boarding School in Nictaux in 1846. Became pastor of Germain Street church, St. John, N. B. in 1852—remained 11 years. He was also editor of the "Christian Visitor" during that time. Pastorate in St. Martin's began in 1875. His converts were many. He was an extraordinary man and minister—loving and beloved. His "Fifty years with the Baptists" is a monument. In 1881 D. D. was conferred on him by Acadia College, of which institution he was governor for many years.

BLEAKNEY, REV. DAVID, was ordained Nov. 27, 1858, at Caledonia, N. B. He labored extensively as a home missionary.

BLEAKNEY, REV. JAMES, died December 14, 1861. He was one of the most successful missionaries in New Brunswick. By him, many were turned to the Lord.

BLEAKNEY, REV. THOMAS, was ordained in Albert Co., N.B., in 1861—died Feb. 21st, 1872, at Woodstock. His ministry in Albert and Westmoreland Counties was rich in results. He was son-in-law of Rev. Dr. Tupper.

BRADSHAW, DEACON JACOB. He was a successful business man of New Brunswick—honest and humble. He gave \$55,000 to Home and Foreign Missions, and \$10,000 for a Ministers' Annuity Fund for New Brunswick. He died at Hampton, N. B., April 25, 1888.

BURDITT, REV. JOHN F., was the son of Rev. Thomas Burditt, of Rawdon, G. B. He came to New Brunswick when a youth, graduated at the New Brunswick University in 1877; was licensed by the Germain Street

church, St. John; studied theology at Newton, Mass., and after a brief pastorate, went as a missionary of the A. B. M. to Nellore, India; gathered a church of six hundred members at Udayagivi. Died Aug. 16th, 1894. He was a bright literary man.

BURNETT, REV. J. C., was pastor for several years of the church at Charlottetown, P. E. I., and was succeeded by the Rev. John Davis in 1858.

BURNHAM, REV. W. H., was ordained at Cole's Island, 1862. He passed away in 1864. He was highly esteemed and greatly beloved.

BURNS, REV. GEORGE, was ordained January, 1851, in New Brunswick; was pastor for many years at Upham, Kings Co., at Jerusalem, and at Macnaquack—the latter place in 1863. He moved to Ontario (?)

BURPEE, REV. RICHARD E., died Feb. 1853; born in New Brunswick; was converted and united with the church in Fredericton. Studied at Acadia College. Was ordained, and became pastor of the church at St. Andrew's for a while. Was accepted by the Baptist Foreign Missionary Society of Nova Scotia and New Brunswick for service in India. Married a daughter of Dr. Johnstone, of Wolfville, and sailed for India in June, 1845. Was the first Baptist foreign missionary from Canada. He established a mission among the Karens in Tavoy. Ill health compelled him to return to Nova Scotia in 1850. He died in Florida.

BURTON, REV. JOHN, came to Halifax from England in 1792 as an evangelist. He had been a member of the Church of England. Went from Halifax to New Jersey, where he was baptized and ordained. He returned to Halifax in 1794. He was said to be the only Baptist then in the city. He organized a small church in 1795. He with the church joined the Association in 1811. He died Feb. 6th, 1838. He was humble and much beloved. His church extended outside of the city for about 17 miles and was mostly made up of negroes.

BURTON, REV. WILLIAM, was born at Margaree, Cape Breton; was pastor of the church at Parrsboro and at Yarmouth for twenty-four years. He was also pastor of the churches at Hantsport and Falmouth. He died in 1867. He was a preacher of great power, and held in high esteem.

BURTT, REV. SAMUEL, was born in Carleton Co., N.B., Dec. 1, 1818, and died Aug. 30th, 1887, aged 68. He spent most of his time as an evangelist. His ordination took place in 1872 at Howard Settlement, N.B. Was pastor also at Arthurette and Forest Glen.

CALDWELL, REV. WILLIAM H., was for a time a lay preacher in Halifax. He finally entered wholly into the work of the ministry. He was ordained over the church at Granville, September 22, 1852. After successful labors of nine years he passed away at New Germany.

CAMPBELL, REV. G. R., died July 1st, 1878. Was born in Carleton Co., N. B., March 1st, 1820. He was ordained at Howard Settlement, N.B., in March, 1857. He labored in York, Victoria and Carleton Counties. He was a good man and full of faith, and was useful in his day.

CAREY, D. D., REV. G. M. W., born in Belfast, Ireland, 1829—died at Ottawa, Ont., May 1899. Educated at Rochester; was a Hebrew scholar; D. D. of Acadia; pastor at St. Catherine's, Ont., Germain Street, St. John, N. B., 15 years; Princess Gate, Liverpool, G.B.; Brantford, Ont.; Ottawa, 6 years, Brussels Street, St. John. A successful lecturer—literary in his tastes; a genial friend and popular preacher.

CARPENTER, REV. D. S., was ordained at Bayside, Westmoreland Co., N. B., in 1868. Most of his pastoral work was done at Midgic, N. B. His labors were highly appreciated. Many souls were converted. He died April, 1890.

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CASEWELL, REV. J. D., was ordained at Byron Street, Liverpool, Eng., March, 1835; soon after came to New Brunswick; was clerk of the N. B. Association in 1837; in 1838 returned to England, and settled as pastor at Horsforth, near Leeds. Subsequently he was at Oldham and Evesham. In 1849 he came again to New Brunswick; in 1850 was associated with Rev. Samuel Robinson in the care of the Germain St. Church and the new interest at Brussels St. Subsequently he was pastor alone at Germain St. He had good pulpit talents, but became somewhat deranged. He was pastor for a time at Fredericton. While returning to England he threw himself overboard, and was drowned. He was an author.

CASWELL, D. D., LL. D., REV. ALEXIS, was born in Taunton, Mass., Jan. 27th, 1799. Graduated at Brown University 1822. Taught classics in Columbian University, Washington, D. C., from 1823 to 1827. Ordained at Halifax, N. S., in the autumn of 1827, by the Rev. Dr. Chase, of Newton Theological Institute, over the Granville Street Baptist Church. This pastorate was but for one year. He held a pastorate in Providence, R. I., was professor of Mathematics and Natural Science in Brown University; was president of this university from 1868 to 1872; was chairman of Board of Trustees of Newton Theological Institute; was an incorporator of Academy of Natural Sciences; gave much attention to meteorological investigations. Died at Providence, R. I., January 8th, 1877. He was a scholar and a Christian gentleman.

CHASE, REV. DAVID, one of the Baptist ministers in New Brunswick in 1840—was at Waterborough in that year. He was a useful minister.

CHASE, REV. JOHN, was born in Cornwallis in 1804; was converted in 1829 and soon commenced preaching as a licentiate; was ordained at Billtown, July 1st, 1835. Became pastor of Bridgetown church in 1839, where he continued 11 years. Nearly 200 were baptized in that time. He was a successful financial agent of Acadia College. In 1850 he removed to Wolfville as agent of the College. There he started a Seminary for young ladies. He died at Wolfville, Nov. 13th, 1879, 75 years of age. He exerted a wide and wholesome influence in the denomination; was a man of rare endowments.

CHIPMAN, SAMUEL L., was a son of the Rev. Thomas Handly Chipman, a co-laborer of the Rev. Henry Alline. He inherited his father's farm at Nictaux, where he spent his life. For many years he was a deacon of the Nictaux Church. His house was a home for Baptist ministers and others. An Israelite indeed, was Deacon Chipman. On his head was the blessing of the peacemaker, and his influence in the church and denomination was unbounded. His children and grandchildren unite with all who knew him in calling him blessed. He died April 28, 1875, aged seventy years and five months.

CHIPMAN, REV. THOMAS HANDLY. Born in Rhode Island, January 17th, 1756. Came when young with his father and family to Cornwallis. Was converted under the ministry of Henry Alline, and baptized in 1778, at Horton, by Rev. Mr. Pierson. Was ordained in Annapolis about 1779. Assumed the pastorate of the church at Nictaux in 1809, where he died on the 11th of October, 1830. He was a co-laborer with Henry Alline and John Payzant, in the early days of his ministry.

CHIPMAN, M. A., Licentiate, PROFESSOR ISAAC L., son of Rev. Wm. Chipman, of Berwick, Cornwallis, was born 1817. Studied at Horion Academy. Began to preach in 1836. He afterwards entered Waterville College, Maine, whence he graduated in 1839. He was appointed Professor

of Mathematics and Natural Philosophy in Acadia College in 1839, which position he held until his death, on the 7th of June, 1852. He was drowned in the Basin of Minas while returning from a geological excursion.

CHIPMAN, REV. WILLIAM, died on the 14th of July, 1865, aged eighty-three years, seven months, fifteen days. He was baptized when about seventeen years old, by Edward Manning. He served for years as clerk and deacon of the first Cornwallis church. He was ordained pastor of the second Cornwallis church in 1829 and resigned in 1858. Through his long life he was devoted to the interests of the denomination, and was ever held in the highest esteem.

CHUTE, BENNETT, was a licentiate of the Second Cornwallis church. He died in April, 1868. He had been preaching only two years. His purpose was to serve as a foreign missionary.

CHUTE, CHRISTOPHER H., a licentiate of the Bridgetown church, died 1854. He was forty-five years old.

CHUTE, H. H., was born at Clements, N. S., Dec. 27th, 1822; was converted when 19 years old. Entered business at Bear River in 1853. In 1871 was elected deacon of the church there. He served to the end of his life. Was for years a M. P. P., also a member of the Board of Governors of Acadia College. Died at Halifax, March 31st, 1892. He was a benevolent, excellent Christian.

CHUTE, M. A., REV. OBED. Born in Annapolis county in 1814; studied at Wolfville and Waterville, Me.; for 13 years was a teacher; ordained at Wentworth, N. S.; 1850 studied at Grand Ligne; 1852 became missionary to the French in Digby and Yarmouth. He worked six years in this field with success. His voice failed and he removed to Stewiacke, where he died in 1894; modest, cultured, true and good. He was the father of the Rev. A. C. Chute, D. D.

CLAY, M. D., REV. EDWIN, was born in Kent, England, in 1822; came with his family to Prince Edward Island when a lad; began his studies at Horton when 21 years of age. Subsequently he studied medicine in New York city, and preached to a church during that time. His only pastorate was at Carleton, N. B., which he held three years. He was appointed Dominion Immigration Agent, and took up his residence in Halifax, where he spent the rest of his days. He died in 1884. While in Halifax he preached in different places; had an extensive revival at Hammond's Plains, Halifax County. His gifts were phenomenally varied. He was a man of warm and generous impulses.

CLEAVELAND, REV. NATHANIEL. Born in Horton in 1777. Became pastor of the Church at Onslow in 1809. Removed to Hopewell, N. B., in 1818, where he presided over the church for a number of years. He died at his home in Alma, N. B., June 31, 1869, in the ninety-second year of his age. He had preached the Gospel for over sixty years.

CLINCH, CHARLES F., died Aug. 7th, 1900. Was a useful member of the Foreign Mission Board; filled the office of Treasurer and President. He was a member of the church at Musquash, N. B. A devoted Christian and business man of high standing.

COGSWELL, REV. AARON, was born in Kings Co., N. S.; was ordained over the Port Lorne and Hampton churches. He was pastor in several places in the west of Nova Scotia, and was very successful in gathering members into the churches. He died at Bridgetown, Dec. 24, 1896. He was zealous, kind-hearted and true.

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COGSWELL, REV. JOSHUA B., was a brother of Rev. Aaron Cogswell. He held a pastorate in Annapolis Co.

COGSWELL, REV. JOHN E., died Aug. 6th, 1856. Was born in Cornwallis; converted under the ministry of Edward Manning, by whom he was baptized. He joined the First Baptist Church, Cornwallis. Here also he began his ministry. He soon removed to Cumberland county, where most of the years of his ministry were spent. Here he died suddenly in 1856.

COLEMAN, REV. W. A., was born in November, 1816; united with the Portland church in 1840; studied at the Fredericton Seminary; was ordained in 1845 at North Esk; baptized 1,050 during his life; was a wise counsellor and sound preacher; was zealous in all good works. He died at Sackville, N. B., March 7th, 1877, aged 60 years. He was an honored servant of God.

COREY, D. D., REV. C. H., graduated from Acadia in 1858, and from Newton Theological Seminary in 1861 or '2. Was pastor at Seabrook, N. H.; did service in the Christian Commission in the Civil War, and for many years was president of Richmond College, a school for colored young people. He died at Seabrook, N. H.

COREY, REV. ELIJAH B., was ordained at Point deBute, N. B. in 1868. He moved to P. E. I., and died young, while pastor of Bedeque and Tryon churches.

COREY, REV. WILLIAM ALLEN, was ordained at 2nd Springfield, N. B., Dec. 8th, 1858, and was pastor of the 1st Springfield church. He did much evangelistic work in Kings and Queens counties. After 20 years at Springfield he went to Sussex. In 1880 he became pastor of the Portland church. He had the power to win confidence and keep it. He was greatly beloved. He took a deep interest in general Christian work. He died March 27th, 1882. "If I am to die it is well," was one of his parting sentences.

COREY, REV. W. T., an earnest preacher of the gospel in 1860 and 1861, and in 1867 to 1875. He baptized 338 converts. He was pastor at Moncton; was the father of Rev. C. W. Corey.

COY, DEACON ASA, of Fredericton, died 1874. He was a devoutly pious and useful member of the Fredericton church.

COY, REV. BENJAMIN, was an active home missionary in New Brunswick in 1828. He and Rev. F. Pickle were engaged in a revival in St. Martin's in 1828; in 1840 he was at Canning. He labored also at Waterborough and elsewhere in New Brunswick.

CRABBE, REV. G. C., was born in New Brunswick in 1865; licensed to preach in 1887. Studied at St. Martin's Seminary; was pastor at Newcastle and Cape Tormentine, N. B.; at Deerfield, St. Mary's Bay and Brookfield, Queen's Co., N. S. He was an earnest, successful pastor; died of consumption at Deerfield, aged 34 years.

CRAIG, REV. JOHN. Born in Dublin, Ireland; came to Nova Scotia in 1784; commenced preaching in Horton, but finally settled in Shelburne Co., where he was ordained by Rev. John Burton over a church he had gathered at Ragged Islands. He died Dec. 13, 1837, aged 88 years.

CRAMP, D. D., REV. J. M. His literary works are: The Council of Trent and Lectures for the Times; Baptist History; Lamb of God; Paul and Christ; Memoir of Madame Feller and Memoir of Dr. Cote. He was an enthusiastic laborer in the temperance cause, and in home and foreign missions. See pages 362 to 372.

CRANDALL, REV. DAVID, was born at Salisbury, N. B.; died in 1893, 98 years old; was fifty years in the ministry—was the son of Rev. Jos. Crandall; preached at St. Martin's and Hammond. Was ordained in 1831

by the Hammond church; did much pioneer work; baptized many and organized churches. He was pastor at Springfield, Jensec, Moncton and Dorchester; was of sterling character, deep piety and unwavering faith. His preaching was simple and sincere. Was buried at Springfield.

CRANDALL, REV. DANIEL V., was ordained at Elgin, N. B., June, 1851; resided there several years.

CRANDALL, REV. JOSEPH. Born in Rhode Island. His parents came to Chester about 1775; he was then an infant. He was converted and united with the church at Chester, then under the care of Rev. Joseph Dimock. He was ordained pastor of the church in Sackville, N. B., Oct. 8th, 1799. He subsequently became pastor of a number of different churches in New Brunswick. Mr. Crandall died on the 20th of February, 1858, having reached the venerable age of four score and six years, after having preached the Gospel for nearly sixty years.

CRANDALL, REV. PETER. Born in Rhode Island, 1770; came to Chester, N. S., with his parents in 1775. Began to preach in 1800; died April 2nd, 1838. He travelled extensively, preaching Christ with great unction and power. From 1809, until his death, his labors were confined to the County of Digby, and he was instrumental in founding the 1st and 2nd Baptist churches on Digby Neck. He also preached in the town of Digby.

CRANDALL, REV. W. A., was a grandson of the Rev. Joseph Crandall; was ordained at Amherst Shore, 1858. He was missionary at Restigouche, pastor at Norton and First Port Elgin Church, and of Second Moncton. He died Dec. 17, 1875; was a successful minister and was highly esteemed.

CRAWLEY, M. A., REV. ARTHUR R. R. Was born at Sydney, Cape Breton, in May, 1831. He was converted to Christ while a student at Acadia College, and united with the church at Wolfville. He graduated in 1849 at Acadia College, and at Newton Theological Seminary in 1852. Having offered himself to the Foreign Missionary Board for service in India, he was set apart for that work by ordination, at Wolfville, on Dec. 4th, 1853. In 1854 he landed with Mrs. Crawley at Henthadah, in Burmah, which became the scene of his labor. He came home to Nova Scotia in 1868 and returned in 1869, leaving Mrs. Crawley in this country. He came home again in 1873, but soon returned to the land of his adoption. On account of failing health he was compelled to leave India again in 1876, but it was too late for him to receive any benefit from the change. He died on the 6th of October, as the ship on which he was coming home sailed up the Mersey to Liverpool, England. His son, Rev. Fred. Crawley, was for some years pastor of the church at Fredericton, N. B., and now has charge of the English-speaking church in Rangoon.

CRAWLEY, D. D., D. C. L., REV. EDMUND ALBERN, born at Ipswich, Suffolk, England, Jan. 20, 1799; graduated at Windsor, N. S., 1819; admitted to Nova Scotia bar 1822; baptized at Halifax June 1st, 1828; studied at Andover Theological Seminary, Mass., at Brown University, R. I. He was ordained at Providence, R. I., 1830; began pastorate at Halifax, 1831. In 1839 resigned to become professor at Wolfville; in 1845 was given D. D. by Brown University, and D. C. L. by Windsor, in 1847. Had a second pastorate beginning in 1847. Resigned again in 1852, and became professor; went to the United States in 1854; returned in 1865, and was professor at Acadia until his death in 1888. See pages 358 to 360.

CRAWLEY, JOHN, Licentiate (colored), died 1890—aged 93 years; resided in Halifax. Held a license to preach from Rev. John Burton—was useful among his own people, highly respected by all classes.

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CURRIE, REV. GEORGE F., was a native of New Brunswick, graduated at Acadia, 1874. Was a foreign missionary. He died at his post. Being at home for rest he heard of Mr. Timpany's death, and before sufficiently recruited returned to his work. He passed away on August 30th, 1886. He was a remarkably clever man, a scholar and devoted Christian minister.

CURRY, REV. J. M., died at Hillsborough, Feb. 8, 1880, 48 years old; was ordained in 1864 at Norton, N. B.; his pastorates were Northampton, Rockland, South Richmond, Hampton Village, and Upham. He labored at Kars, Lower and Upper Wickham, McDonald's Corner, Hammond Vale, Petitcodiac, North River and Shediac, N. B. Was fervent, zealous and faithful. He had large success. He was the son of Deacon John Curry, of Gagetown.

CURRY, MARK, was born at Falmouth, N. S., June 4th, 1830; died at Windsor, N. S., Feb. 15th, 1893; was 35 when converted; for many years he was deacon of the Windsor church. He was a noble Christian man—resolute, brave, calm, true, kind and benevolent. He and his amiable wife were of one heart, hence his large and steady benevolence. For years he suffered from a tedious illness, but never complained. He worked as long as he had any strength to use, and passed away in certain hope of a glorious immortality. He was a governor of Acadia College.

DAVIDSON, A. J., was licensed to preach in 1873; matriculated into Acadia College into 1872. He died before completing his studies. He was highly esteemed.

DAVIS, M. A., REV. JOHN, was born in Liverpool, England, Nov. 7th, 1802. His father was then pastor of the Byron Street Church in that city. In 1820 he and three of his brothers entered Stepany College as students for the ministry. He was ordained at Southsea, Hampshire, Jan. 29, 1829. Several churches enjoyed the benefit of his pastoral care. He came to the Maritime Provinces as agent for the American and Foreign Bible Society. He was called to the pastorate of the First Baptist Church in Yarmouth, N. S. Here he remained about three years, after which he removed to St. George, N. B., where he spent two and a half years in pastoral work. Thence he went, in 1858, to Charlottetown, P. E. I., where he spent the rest of his days. He outlived all his children. He was a man of vigorous intellect, an able preacher, and a writer of more than ordinary versatility. He died at Charlottetown, Aug. 14, 1875.

DEBLOIS, D. D., REV. STEPHEN, born at Halifax, 1827. Graduated at Acadia College in 1846, and subsequently at Newton Institute. Ordained pastor of the Baptist church, Chester, Lunenburg County, in 1854. Removed to Wolfville in 1855, where he continued pastor of the church until his decease on the 4th of February, 1884. He was secretary to the Board of Governors for 29 years. A brother well beloved by all who knew him. He was scholarly, highly esteemed, and devoted to all the interests of religion. His only living child, Austen K. DeBlois, LL. D., is now pastor of a large Baptist church in Illinois.

DELONG, REV. T. C., died at the age of 83 years on June, 1879. Was ordained at New Albany, N. S., in 1836. He did much missionary work. He had a clear mind, was sound in the faith, a faithful preacher and a godly man. He had many seals to his ministry.

DEMILLE, M. A., ELISHA BUDD, was born at St. John, N. B., in 1829. He studied at Horton Academy and Acadia College. He was a resident graduate at Brown University, and took two years of the course at Newton Seminary. He was ordained pastor of the Amherst church in 1853. He

removed to St. John, did missionary work and became pastor of the Leinster Street church. He died August 1st, 1863. His talents and scholarship were of a high order. He was an able and successful preacher.

DEMILLE, NATHAN S., carried on a large business in the city of St. John. He was a governor of Acadia College for about fourteen years. He was greatly interested in the work of the denomination. He died on the 26th December, 1864, aged sixty.

DEWOLFE, M. A., REV. I. J., was born at Wolfville in 1846. He graduated at Acadia with the class of 1874. He studied at Newton Centre. Was pastor at Uigg, P. E. I., at Milton, Queens Co., at Bear River and Port Maitland, and Hampton, N. B. He died of consumption June 15th, 1889. He was a modest, superior minister, always patient and conscientious.

DICKIE, REV. ROBERT, was ordained over the Baptist church at Falmouth in 1830. He was also pastor at Milton and Liverpool for a number of years. After this he removed to the Western States, where he died. He was a successful minister of the Gospel.

DIMOCK, REV. A. V., a son of the Rev. Joseph Dimock, came into the ministry about 1830. He travelled extensively as a missionary in different parts of the Maritime Provinces. He removed to the United States, where he died. He stood high in the esteem of all who knew him.

DIMOCK, ELDER DANIEL, son of Shubal, was baptized about 1763, at Newport, N. S., by the Rev. John Sutton. He was ordained an elder of the church at Newport, established by Henry Alline. He, too, was a preacher, and had authority from the church to administer baptism. The Rev. Joseph Dimock was his son. He died about 1805.

DIMOCK, REV. GEORGE. Born July 17th, 1777. Was a brother of Rev. Joseph Dimock. Was converted when quite young and baptized by Rev. T. S. Harding. Was a member of the Baptist church of Newport from its formation in 1799. Began to preach in 1818. Was ordained pastor of the church in Newport in 1820, which relation he sustained for 40 years. The church grew under his care and other churches sprang up through his means in different sections of Hants county. He died at Newport in 1865, Sept. 30th.

DIMOCK, REV. JOSEPH. Born at Newport, Dec. 11th, 1768. Was converted to Christ in 1785. Began to preach in 1790. Great religious awakenings accompanied his labors. In the early years of his preaching he visited Onslow, Cornwallis, Annapolis, and the towns and villages on the Atlantic shore, west of Halifax. In 1793 he was ordained over the Congregational church at Chester, by Revs. T. H. Chipman and John Payzant. With this church he remained until his death in June, 1846. His church came into the Baptist Association in 1811. Though in the Association of 1800, he was present as the representative of the Congregational and Baptist church of Chester. Two of his sons, David W. C. and Anthony V., became Baptist ministers, widely known for their piety and usefulness, the youngest of whom, Rev. A. V., spent the most of his life in the United States. Joseph Dimock was the apostle of love among the Baptist Fathers.

DIMOCK, M. A., Rev. D. W. C., son of Rev. Jos. D. Was pastor for many years of the Onslow church and later of the church at Truro, also at Billtown. He was highly esteemed and a successful pastor. He was ordained in 1841.

DIMOCK, SHUBAL, a preacher but never ordained. Persecuted at Mansfield, Connecticut, he left that place in 1760; settled at Falmouth, N.S.,

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for one year; removed to Newport, where he spent the remainder of his life. He was baptized by his son, Daniel, about 1775. He was eminent for devoted piety. Died about 1790.

DOBSON, REV. WILLIAM, was born in Cumberland Co., N. S., February 19th, 1818. He began to preach in 1858 and in July, 1859, was ordained as an evangelist, and in this capacity labored in P. E. Island and Cumberland Co. He became pastor of the churches at Bedeque and Tryon, P. E. I., in 1860, and remained in that position two years. Shortly after this he died in the forty-ninth year of his age.

DOYLE, REV. JOHN, was licensed to preach at Rawdon in 1831. In 1832 he was ordained at Rawdon.

DOYLE, REV. MICHAEL. Born in Rawdon, Hants Co., N. S., about 1800; brought up a Roman Catholic; ordained at Cumberland Bay, N. B.; resided at Chipman from 1843 to 1857. Went to Ontario; thence to Michigan; died there March, 1895.

DUFFY, REV. PATRICK, died June 2nd, 1879; was born in Ireland; came to this country in 1820. He was ordained at Hillsboro, N. B., in May, 1849, as an evangelist. He devoted much time to Albert and Westmoreland counties. Was pastor at Baltimore, Dawson Settlement, Dorchester Cape, and Point Midgic, N. B. He was a devoted Christian and highly esteemed.

DUNN, REV. N. B. Died March 3rd, 1900; born Annapolis county in 1854; ordained at Osborne, N. S., 1894; in 1898 became pastor 3rd Yarmouth church. He taught school for years before becoming a pastor. He was successful and highly esteemed.

DUNBAR, REV. DUNCAN, came from Scotland to New Brunswick in 1817; taught school at St. George; preached at Sheffield; was baptized at St. John by the Rev. Mr. Griffin, in October, 1818. He was ordained pastor of the church at St. George, about 1818; held pastorates at Nobleboro, Maine, and Portsmouth and Chester, N. H., at New York, Boston and Philadelphia. He died at Philadelphia July 30th, 1864. He was a man of extraordinary talents, had a noble nature, and was extensively useful.

DURKEE, M. A., REV. J. A., was ordained at Milton, Queens Co., N. S., in 1874; received the degree of M. A. from Acadia College in 1877. His health failed in early life and he passed to his reward. His endowments were of a high order, and he was very useful while his strength lasted. His early death was a great loss to the denomination.

DUVAL, DRACON E. H., was born in London, G. B., in 1805. Came to New Brunswick in 1845 and engaged in educational work; was Inspector of Schools. He did all in his power for the higher education and for the kingdom of Christ. He was a licentiate of the German St. church. He was an effective Bible class teacher. Died Sept. 17th, 1879. He lived and died greatly beloved.

EAGLES, REV. HENRY, was born at Gaspereaux, N. S. Became pastor at Kempt, Hants Co., N. S., in 1842. Baptized a number at Sonora in 1849 and organized the 2nd St. Mary's church. He remained at Sonora until he died. Eighty converts came into his church in one year. He was highly respected and greatly beloved.

EATMAN, REV. J. D., was ordained at Carleton, St. John, in 1873; travelled extensively in New Brunswick and Nova Scotia and baptized a large number in both provinces.

ELDER, REV. WILLIAM, was pastor in 1829 and subsequently at Bridgetown, N. S. He left the Baptists and united with the Episcopalian.

He died at North Sydney, C. B. He was a good man and possessed exceptional talents.

EDWARDS, REV. WM. M., died in North Co., N. B., July 9th, 1890. In 1860 he had charge of the mission stations at Blackville, Blissfield and Ludlow. He labored faithfully for thirty years. He was ordained at Hampton, N. B., March 1855; was pastor at Gagetown. He was a very successful minister.

ELDER, M. A., REV. SAMUEL, a native of Halifax. Was converted under the ministry of Rev. Wm. Chipman. He studied for the Christian ministry. Graduated at Acadia College in 1844. Was pastor of the church at Fredericton. Died in Philadelphia on the 23rd of May, 1852.

EMMERSON, REV. R. H., died September 11th, 1857, at Moncton, N. B., in the thirty-first year of his age, and fifth of his ministerial life. He was highly endowed and a man of rare preaching talents. All who knew him looked forward to a long life of great usefulness.

ESTABROOKS, REV. GIDRON, was born Aug. 17th, 1796, in New Brunswick. He was 83 years old when he died. He was a son of the Rev. Elijah Estabrooks; was ordained in 1847; died May 12th, 1880. He was a good and useful minister.

ESTABROOKS, B. A., REV. ALEXANDER, of New Brunswick University, studied theology at Newton Centre, Mass. Was pastor of English-speaking people in Maulmain, India. His wife died. He returned home with shattered health and in a morbid state of mind. He was intensely religious.

ESTABROOKS, REV. ELIJAH. Born in Massachusetts, 1756. His parents came to St. John in 1768, and in 1777 they settled at Waterboro, on the St. John River. Was converted and joined the Congregational church about 1778. He began at once to preach. In 1800 he was baptized by Rev. Joseph Crandall, and was afterwards ordained over the Baptist church at Waterboro. Here he lived and preached until his decease in 1825.

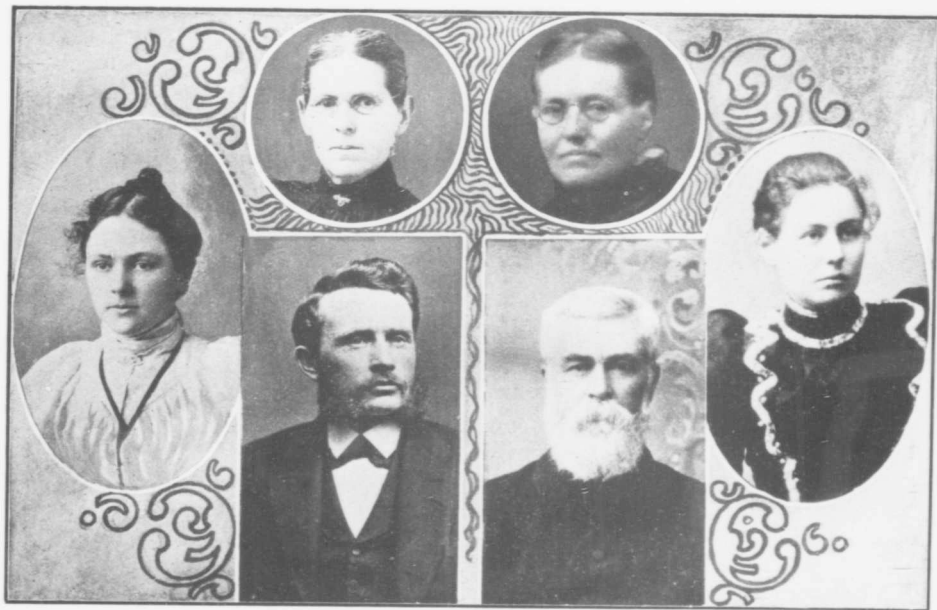
ESTY, REV. JONATHAN, was engaged in pastoral work in New Brunswick.

ESTY, REV. AARON H., was ordained in 1857 and was pastor at Aroostook, N. B., the same year.

EVERETT, D. D., REV. W. P., was born at St. John, May 20th, 1826; died March 12th, 1893, 66 years old. He co-operated with J. W. Barss in founding the North church, Halifax. His business was that of a hatter. Studied at Waterville and Rochester, where he graduated and completed his theological course in 1855. Was ordained at Abington, Mass; had pastorates also at Albany, N. Y., Chelsea, Mass., Elgin, Ill., Brussels St. and Zion churches, St. John, N. B., again at Quincy and Upper Alton, Ill.; was blessed in all these pastorates. He was Secretary of the Foreign Mission Board in the Maritime Provinces. He was a most useful minister of the Gospel.

FERGUSON, JOHN, died in 1855. He was one of the original members of the Granville Street church, Halifax, and for many years, one of its deacons. He was editor of the "Christian Messenger" at the time of his death. He was a man remarkable for ability and devotion to religious work.

FILLMORE, REV. J. E., born in New Brunswick, 1835, died Dec. 29th, 1895. In 1856 he became a successful evangelist; this was his principal life work. He had much success; was pastor at 2nd Hillsboro, 2nd Moncton, 2nd Coverdale, St. Mary's, Germantown and Queensbury, N. B.; was greatly blessed; baptized a large number.



MISS SANFORD.

MRS. RUFUS SANFORD.

MRS. GEORGE CHURCHILL.

REV. RUFUS SANFORD, M.A.

REV. GEORGE CHURCHILL.

MISS CHURCHILL.





MISS SANFORD.

MRS. RUFUS SANFORD.

REV. RUFUS SANFORD, M.A.

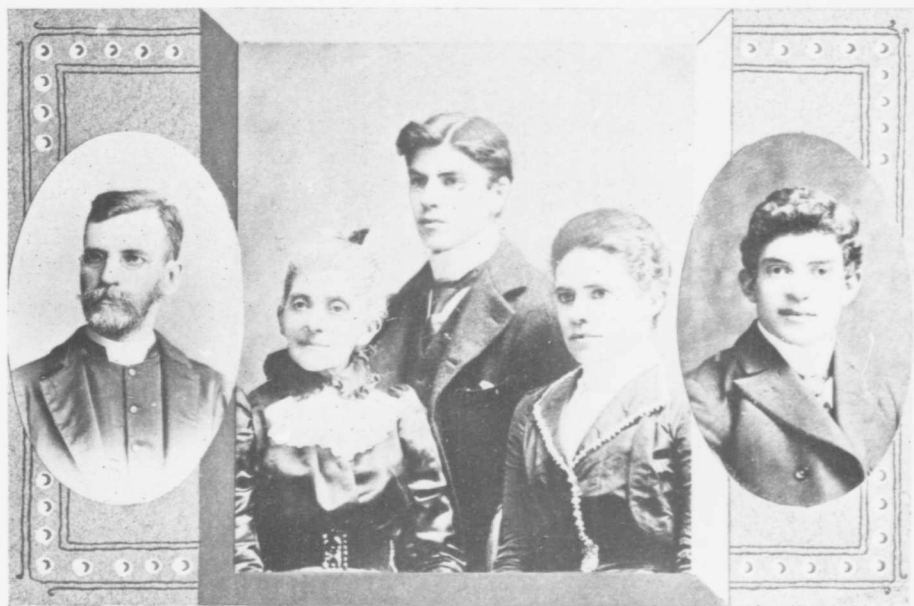
MRS. GEORGE CHURCHILL.

REV. GEORGE CHURCHILL.

MISS CHURCHILL.







REV. W. F. ARMSTRONG, M.A.

ERNEST N. ARMSTRONG.

FRED. M. ARMSTRONG.

MRS. W. F. ARMSTRONG. MISS KATIE N. ARMSTRONG.

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FELLOWS, DEACON JOSEPH, a member of the Bridgetown Church; often preached. He was born 1765, died 1820. He was a holy and useful man. Benjamin, his son, was deacon of the same church for 65 years.

FITCH, REV. WILLIAM D. He labored in New Brunswick and died in 1861. He was distinguished by clear and sound theological views, and rare earnestness and depth of feeling.

FOSHAY, REV. E. F. Born in Queens Co., N. B., in 1824. Began to preach when he was 23; from the first he was successful in leading souls to Christ. His first pastorate was for five years over the Harvey church; then two years at Hopewell. He baptized about 80 in this time. Pugwash for two years was his next pastorate; baptized 100. Milton, Queens Co., N. S., was his next charge. There his health gave out. After this followed short pastorates at Hantsport, Gaspereaux and Summerside, P. E. I. He was of sterling worth; was a great preacher. His intellectual strength was above the ordinary. The Rev. J. Herbert and the Rev. Milford Foshay are his sons.

FOSHAY, M. A., REV. J. H. Born Hopewell, N. B., 1854; son of the Rev. E. F. Foshay; took two years in arts at Acadia; was given honorary degree, M. A.; ordained at Lobo, Ont.; was pastor at Montague and Murray River, P. E. I., Sussex, N. B., five years; Windsor, N. S.; 1890, became pastor at Yarmouth; remained nine years; new church built in that time. In 1898 accepted a call to Middleboro, Mass. He died at the house of a deacon of that church before entering upon his labors March 2nd, 1899; aged 44 years; was a powerful preacher and turned many to righteousness.

FRANCIS, REV. JOHN, who labored successfully in these Provinces; died in 1885 in California. He was a fervent and successful preacher.

FREEMAN, M. A., REV. DAVID, was born at Queens Co., N. S., Nov. 18th, 1820; died March 18th, 1891 in Florida. Graduated at Acadia College 1850, and in 1852 received M. A. Graduated from Theological Seminary, Newton Centre, 1853. Studied at Rochester one year. Ordained over Granville Street church, Halifax, Aug. 1st, 1855. Labored in Canning and Pereaux as pastor. He was the founder of the New Glasgow church; successful agent for Acadia College; gave large part of his salary to the college; did much missionary work, for which he had a passion. He was unselfish, self-sacrificing and highly honored and beloved.

GABEL, Z. G., was born at St. John in 1810. At Fredericton he filled the offices of trustee, deacon, treasurer, and superintendent of the Sunday school. He held the same offices in the Brussels St. church. He was a member of the Home Mission Board of New Brunswick and president of the Education Society; was governor of Acadia College and treasurer of the Convention and F. M. Board. He died Oct. 1st, 1881, a brother trusted and beloved.

GAMMON, REV. JOHN, was ordained at Lute's Mountain, Westmoreland county, in 1876. Was pastor of the 2nd Moncton church, Buctouche, North River and Butternut Ridge. He was very useful in all these places.

GATES, REV. L. B., was born at Wilmot, N. S. About 1860 he became pastor at Mahone Bay, where he was ordained Sept. 24th, 1861. He held pastorates at Hill Grove, St. Mary's Bay, Port Lorne, Argyle, Westport, 2nd Hillsburg and Port Hawkesbury. He did much mission work. He died in 1889. He was a kind and loving pastor and friend.

GEORGE, REV. WILLIAM, united with the Berwick church in 1859; was ordained at Little River, N. S., 1865. His wife was drowned from a boat in Minas Basin. He narrowly escaped. He studied theology at Acadia College. Went to Burmah in 1869; in 1872 he became connected with the

A. B. M. U. He was a faithful and successful missionary. He died Aug. 10th, 1886. He was a man of great intellectual strength and a faithful and warm friend.

GEORGE, REV. DAVID, was born a slave about 1742; came to Halifax at the close of the Revolutionary war; baptized converts at Preston, near Halifax; preached in New Brunswick and Shelburne, N. S., where he formed a church; went to Sierra Leone with the colored people sent there from Halifax. He visited England and died at Sierra Leone.

GOLDRUP, REV. JAMES F., a native of P. E. I.; ordained in 1860. He labored with zeal and success on the Island. Was pastor of the 1st and 3rd Coverdale churches, N. B. He was sound in doctrine, and earnest in his labors. He was 82 years of age when he died.

GOUCHER, REV. JOHN, a brother of Rev. W. G. Goucher, held a pastorate in Portland, N. B.; and went to England, where he died.

GRAVES, MISS MARY E., was a successful principal of Acadia Seminary with some interruptions from 1879 to 1895. She died at Clarmont, N. H., July 16th, 1901.

GRAY, MISS A. C., a foreign missionary among the Telugus, died in May, 1900, soon after returning to India; a most devoted Christian laborer.

GREEN, REV. HENRY K., received his theological education at Andover, Mass. He was pastor of the Granville Street church, Halifax, from October, 1828, until March, 1831. He then returned to the States, where he died.

GROSS, REV. MICHAEL, died at Hillsboro, N. B., 1897, 69 years of age; ordained in 1880 at Little River, N. B.; labored at Coverdale, Hopewell, Miramichi and Elgin, N. B.; was a successful servant of the Lord.

GUILFORD, REV. H. P., was ordained March, 1840; was stationed at Fredericton in 1857, and was at Shediac in 1860 and subsequently.

HAINS, REV. HENRY (colored), was ordained March, 1870, in New Brunswick. Lived at Otnabog, Queens Co., where he ministered to the African church. Died about 1890.

HALL, REV. WILLIAM, studied at Windsor Academy with a view to the law, but was converted and gave himself to the work of the ministry. He was ordained at Fredericton in 1842. Was pastor at Long Island, Windsor, N. S. and St. George, N. B. He did mission work in both provinces. He was an eloquent preacher, but constitutional peculiarities held him back from great eminence. He was honest and outspoken. Mr. Hall died in 1870.

HAMMOND, REV. LATHROP. Was born in Nova Scotia in 1765. Removed with his parents to New Brunswick in 1780. He was baptized by Rev. Elijah Estabrooks in 1807, and united with the Baptist church at Prince William, York Co., N. B. Over this church he was ordained pastor in 1810. There he continued until his decease, on Nov. 17th, 1848.

HARDING, JOHN H., a business man for many years in St. John, N.B.; deacon of the Germain St. church; was for years in the Marine Department of the civil service. He was devoted to the church and his denomination. He died in 1901, aged 83 years.

HARDING, REV. THEODORE SETH. Born at Barrington in 1773. Converted among the Newlight Congregationalists, and united with the Methodists. Began to preach among them in 1793. He soon embraced Baptist sentiments, went to Halifax and was baptized by Rev. John Burton. He was ordained pastor of the church in Horton on the 13th of February,

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1796. Though he travelled extensively in the United States and the Provinces, he remained pastor of the church in Horton, now Wolfville, until his death, in 1855.

**HARDING, REV. HARRIS.** Born at Horton on the 10th of October, 1761. Was born again under the preaching of Rev. John Payzant, and united with his church in Cornwallis. Was ordained pastor over the church at Onslow in 1794. Having visited Yarmouth as an evangelist in 1790, he returned in 1797, and settled there, where he remained sixty years, preaching the word throughout the surrounding country, with occasional seasons of travel as an evangelist. He and his church united with the Baptist Association in 1828, though he himself became a Baptist in 1799. He was recognized as the senior pastor of the First Baptist church at Yarmouth until his death in 1854, March 7th. Of him it was said, that "every day of his life was devoted to God." He ever preached the Gospel from house to house.

**HARDY, MRS. JOHN,** nee Miss Annie A. Williams, daughter of the Rev. John Williams; went to India as a missionary in Oct. 1899; died May 1st, 1900; mourned as a most excellent young woman.

**HARRIS, REV. E. J.,** was pastor of Woodstock and Jacksontown churches in the early forties.

**HARRIS, REV. E. N.,** was ordained about 1827. He was a son of Rev. David Harris. While in the States he left the Baptists and united with another denomination. He preached in the Maritime Provinces and finally removed to Baltimore where, after acting for some time as pastor, he died.

**HARRIS, REV. DAVID.** Born in Cornwallis about 1785. He was baptized by Rev. T. S. Harding. He filled the pastoral office with several influential churches, at different times, and travelled extensively about the Provinces as an evangelist. He died April 15th, 1853.

**HARRIS, REV. D. P.,** died Jan. 7th, 1889, in New Brunswick. He was a devoted and useful minister.

**HARRIS, REV. HEZEKIAH,** a native of York Co., N. B., was ordained at Grand Lake, 1864; was also pastor at Newcastle, and 2nd Johnson church. He did much missionary work. He died in 1886.

**HARRIS, REV. WILLIAM,** was ordained in Wales, 1830; was pastor at Jacksontown, N. B., 1848; and in the sixties resided at Keswick, N. B.

**HARTT, REV. SAMUEL.** See pages 416, 417, 418, 430.

**HARTT, M. A., CHARLES F.,** graduated from Acadia College in 1860. Held a professorship in Cornell University, and died young, in 1878, while conducting a geological survey of Brazil.

**HARTT, M. A., J. W.,** was teacher in the Fredericton Seminary, in St. John, and at Paradise, N. S., and was principal of Horton Academy for some years. He was a good and useful man.

**HARVEY, REV. J. G.** A native of Maine; labored at Middle Simonds, Florenceville, Keswick, Centreville, Springfield, Canterbury, Richmond and other places; was amiable, and successful in revival work. Died at Woodstock, January, 1902.

**HAYNES, REV. W. B.,** was the successor of the Rev. John Davis, at Charlottetown, P. E. I. Mr. Haynes was a student of Mr. Spurgeon's College. He was useful at Charlottetown.

**HICKSON, REV. EDWARD,** died March, 1898, at Carleton, N. B., 72 years of age. Was baptized by Dr. Cramp; graduated at Acadia, 1860;

many years pastor at Newcastle, N. B., supported largely by his private means. He was pastor at Carleton, N. B. He was a minister of many excellencies.

HERRITT, REV. B. R., was ordained over the Second Moncton church in 1873. Later he resided at Shediac.

HERRITT, REV. JAMES, died January 26th, 1885, 78 years of age; was ordained in 1845; was pastor of 2nd Salisbury church for seventeen years; and fifteen of the North River church. He was successful in other places. He was faithful and beloved.

HIGGINS, PH. D., PROF. D. F., graduated from Acadia in 1859; after which he was engaged as instructor in the college for one year. He was appointed professor of mathematics in 1861. He occupied that position for about forty years. He died at Wolfville in the spring of 1902. His gifts and excellencies commanded the admiration of all who knew him.

HOBBS, REV. WILLIAM, was a native of Argyle, N. S. He entered the ministry about 1852; was a very successful missionary, and was well known throughout Nova Scotia. Was pastor at Pugwash, and Charlottetown, P. E. I. About 1880 he went to New Zealand, or Australia, and thence to Southern California, where he was chiefly instrumental in forming the first Baptist church at Los Angeles. He came east, and while engaged in missionary work in the Western States, died. He was a man of extraordinary ability and enthusiasm, and by him many were turned to the Lord.

HOPKINS, REV. W. L., died October 21st, 1872, aged seventy-two; came from Ireland to New Brunswick in 1843; settled in Pennfield. He was a Methodist; united with the Baptists in Pennfield; preached seven years in St. James and twenty years in Pennfield. He was a successful pastor and beloved by all who knew him.

HOPPER, D. D., REV. JOHN E. Born in New Brunswick in 1841; studied at Fredericton Seminary; taught school; 1859 entered Acadia and preached his first sermon; studied at Hamilton, N. Y.; graduated at Acadia, 1862. Studied at Regents Park College, England. Was associated with Dr. Spurden in 1865. In 1866 was principal—3 years; 1868 ordained at Fredericton; six years pastor at Burlington, Ohio; editor and proprietor of "Christian Visitor," 1878 until 1885; pastor of Brussels Street church and Sacramento, California; 3 years principal of St. Martin's Seminary. He was an able preacher and educator. He died January, 1895.

HOPPER, REV. EZEKIEL, was born in Albert Co., N. B., in 1837. He began to preach at the age of 31; was ordained at Dawson Settlement, Albert Co. He labored in his own county, at Hampton Station and at St. Margaret's Bay, N. S. He died Feb. 21st, 1902, at Winchester, Mass. He had a strong well balanced mind. His native talents were above the ordinary. He was genial, social and much beloved.

HOWE, REV. W. S., studied at Horton Academy in 1853; entered Acadia College in 1854, and remained only half a year. He was ordained in 1856 and was stationed at Chipman, N. B., beginning in 1857. He moved to the United States and joined the Northern army during the civil war.

HUGHES, REV. BENJAMIN N., was born January 17th, 1832. His parents were Welsh. He was baptized in 1850; began to preach in 1855; studied at the Fredericton Seminary and was ordained at Maugerville in October, 1858. He held pastorates at Jacksontown, St. George, Centreville, Florenceville, Upper Gagetown, Macnaquaack, Prince William, Kingsclear, Nashwaak, Havelock and Hopewell. He was a successful pastor. He died Nov. 22nd, 1896.

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HULL, REV. HEZEKIAH, died at Amherst, April 13th, 1865. Much of his ministerial labor was given to missions in the eastern part of Nova Scotia. He was highly respected.

HULL, REV. JOHN, was ordained at the Association in Wilmot, N. S., 1826. He had been preaching four or five years as a Congregationalist in the eastern part of the Province.

HUMPHREY, REV. W. H., was pastor of the Granville Street church, Halifax, from November 14th, 1858. He continued his labors three years. On account of ill-health he returned to the United States, where he died.

HUNT, M. A., REV. A. S., was a member of the second class that graduated from Acadia College. Was ordained over the Dartmouth church in 1844, being ordained November 10th. After two years he returned to Acadia College and spent two years studying theology under Dr. Crawley. He then became co-pastor with Rev. Edward Manning in Cornwallis. Here he remained twenty years. He was a member of the Education Society, and of the Board of Governors of Acadia College. In 1868 he became pastor of the Dartmouth church. In 1870 was appointed Superintendent of Education. He died Oct. 23rd, 1877. He was a most excellent and useful minister of the Gospel.

HURD, M. D., REV. J. C., was ordained in 1853 at St. Margaret's Bay, N. S. He held a number of pastorates in Nova Scotia and removed to the United States, where he died suddenly.

ILLSLEY, RANDALL, died at Berwick, May 20th, 1888, 35 years old. He studied at Horton and had the ministry in view. He was a most excellent young man.

INNIS, REV. JAMES, a British soldier. After the American Revolution among the first who preached the Gospel at St. Martin's, N. B. Died at Norton, N. B., in 1817.

IRVINE, REV. JAMES, died July 5th, 1878, aged 52 years. Eighteen years before his death he was ordained at Baltimore, Albert Co., N. B. He continued pastor of this church through life. He was honored of God in the conversion of many souls.

JACKSON, REV. WELLINGTON, was licensed to preach at Nictaux in 1832. He studied three years at Horton and was ordained over the church at Westport. He died on the 9th of October, 1864, aged fifty-one years.

JAMES, REV. D., was from Wales. Was pastor of the church at St. John in 1830. He was sent to New Brunswick as a missionary by the Baptist Missionary Society of Massachusetts. He was very successful in his missionary work.

JEWETT, REV. BENJAMIN, died at Hartland, N. B., Feb., 1896, 79 years old. Studied at Fredericton Seminary; ordained in 1860 at Andover. He was an earnest preacher; was a blessing to many. He left of his means to missions.

JOHNSON, WILLIAM, died at his home in Wolfville, 1862. He was one of the founders of the Baptist Education Society.

JOHNSON, REV. WILLIAM, was sent to New Brunswick by the Baptist Missionary Society of Massachusetts, and performed valuable missionary labors there.

JOHNSTONE, HON. J. W., died at Cheltenham, England, Nov. 21st, 1873. He was a successful lawyer and statesman. Was appointed Judge in Equity and Lieutenant-Governor of Nova Scotia. He was 81 years old. He

left the Church of England and united with the Baptists, and aided in founding the Granville Street church. He was leader of the Conservative party and a representative of Annapolis county, in the local House of Assembly, about a quarter of a century.

**JOHNSTONE** (Judge) D C. L., J. W., son of J. W. Johnstone, Judge in Equity. Graduated with first class from Acadia; died at Dartmouth, Nov., 1900, 76 years old. He was a deacon of the Dartmouth church, and a member of the Board of Governors of Acadia College for many years.

**KEIRSTEAD**, REV. SETH W., was ordained in 1876, at Colina, N. B. He labored at Hammond Vale, Hampton, Chipman, Surrey Valley, Elgin, Dorchester, 2nd Hillsboro. He was gentle, sympathetic and forbearing. Died at Dawson Settlement in January, 1900

**KEIRSTEAD**, REV. ELIAS, of Loyalist descent, was born 1827; ordained in 1849. He preached much in the counties of Kings, Queens and York, N. B.; baptized 500; was pure in life, of firm integrity.

**KEITH**, REV. MERRITT. He was born 1806; was ordained 1845, and was pastor at New Canaan, Butternut Ridge, Canning and Jemseg. He died 22nd of February, 1860.

**KELLEY**, FRANK M., died at his father's, Colina, N. B., 29 years of age. He graduated in 1884 from Acadia. In 1887 he took the degree of M. A. He was principal of Sunbury Co. Academy and teacher in Horton Academy. He received a license to preach from Dorchester church. He was a young man of much promise.

**KEMPTON**, REV. ARTHUR C., son of Rev. Joseph Kempton, A. B., of Acadia, 1891. Graduated from Rochester Theological Seminary, 1894. He was pastor at Eau Claire and Janesville, Wis. He died in Nov., 1900. He was a minister of great promise.

**KEMPTON**, A. B., REV. J. F., died October 27th, 1889; was born in Queens Co., N. S., 1835; graduated at Acadia College in 1862; was pastor at Myra, Sydney and Margaree, C. B.; was eight years in Cape Breton, four years at Billtown; two years a student at Newton; was also pastor at Sussex, N. B., at Parrsboro, Freeport, Chester, and finally at Hopewell, N. B., where he died. His missionary zeal was intense; offered himself for foreign work but the doctors judged his health insufficient. He baptized over five hundred. His devotion and self-sacrificing labors have rarely been equalled.

**KING**, JOHN, was born in Annan, Scotland, December 25th, 1805; came to this country with his parents when a child. His paternal grandfather was an officer in the army of "Prince Charlie," and fought at Culloden; was a cousin of Thomas Carlyle. His parents were Presbyterians. On attaining manhood, he studied the Bible anew for himself, and on publicly professing faith in Christ he was baptized by Father Theo. Harding, and became a member of the Baptist Church in Onslow. He was a leading magistrate for the County of Colchester for 50 years; and on moving to Truro in 1867 he became Spendiary Magistrate for the County, and the town of Truro, an office which he held until shortly prior to his death, in 1888. In 1828 he married Sarah Ann, daughter of Nathaniel Marsters, then a member of Parliament and leading Magistrate for Colchester County, by whom he had 15 children, seven of whom survived him. He took a keen interest in political and denominational affairs, and was a staunch friend of Acadia College.

**KING**, WILLIAM HENRY, was a son of John King; was born at Onslow, December 16, 1835. At the end of his junior year at Acadia he was drowned in the Basin of Minas, June 7, 1852. He was a brilliant young man.

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KINNEAR, HON. WILLIAM BOYD, of St. John, N. B., died February 22nd, 1868, in the seventy-second year of his age. He held prominent positions in the legal profession and politics of New Brunswick. As a Baptist, he was active and devoted to his church work, and did not allow the labors and distractions of his public life to interfere with his religious duties. He was highly esteemed in the community and was made president of the auxiliary Bible Society and the Y. M. C. A.

KNIGHT, SR., REV. PETER R., was born in the Island of Guernsey about 1800. He emigrated to New Brunswick; was baptized at the Range, Queens Co. He entered the ministry and became missionary to the French in Madawaska and at the north shore. He died about 1882. The Rev. P. R. Knight, of New Brunswick, is his son.

KNOWLES, REV. CHARLES (F. B.) See pages 399, 400.

KNOX, M. D., REV. JOHN, was a preacher of some eloquence. His ministerial life was spent in P. E. Island. After remaining a few years connected with the Baptists, he had a time of some special trouble, withdrew and associated himself with the Disciples. He spent the last 20 years of his life in Charlottetown, where he died. For the last 15 years of his life he was blind. In 1850 he was in the early part of his ministry.

LAWRENCE, REV. ISAAC, belonged to the Western Association of New Brunswick. He died in early life in 1866.

LAWSON, REV. D. C., died at St. John, October 7th, 1894; was born at Sackville, Halifax Co., October 28th, 1822; was ordained at Stewiacke, 1855. He removed to New Brunswick and there separated himself from the associated Baptists, but remained a Baptist preacher until his death. He was a good man.

LENT, REV. JAMES, was born at Tusket, Yarmouth County. He married a daughter of Rev. Harris Harding; was for a time a deacon of the First Yarmouth church; was licensed April 12th, 1833; and was ordained pastor of the Tusket and Argyle church Dec. 25th, 1836. He died about 1851. His labors seem to have been confined to Yarmouth county. He was a minister highly esteemed.

LEWIS, REV. CHARLES. Professed faith in Christ under Henry Alline, in Sackville, N. B., during one of his visits to that place. Was ordained by Revs. Joseph Crandall and T. S. Harding, about 1807. His ministry was almost wholly confined to the Province of New Brunswick. He died at New Canaan, where he held his last pastorate, on March 24th, 1883.

LEWIS, REV. MILLIDGE, Died November 1897, at Session Ridge, N. B., 53 years old. Was ordained 1873. Was pastor at Lumsden, N. B., 18 years. He was a faithful minister.

LOCKEY, REV. THOMAS. Was born in England. He united with the Germain Street Church, St. John. He labored in the ministry for about fifteen years, at New Jerusalem, Chipman, Scotch Town and Cambridge, N. B. He was nearly 80 years old. His great passion was to lead sinners to Christ. Ordained January 13, 1857.

LONGLEY, M. P., M. P. P., AVARD, was a member of the church at Paradise; for a number of years a member of the Board of Governors of Acadia College. He was a man of good ability and integrity. He took a great interest in the work of the denomination. He died about 1885.

MAGEE, REV. JOHN, passed away on the 23rd of December, 1861. He was a native of Cork, Ireland, and in early life came with his parents to New Brunswick. He was a son of the Rev. Thomas Magee. He studied at the

Fredericton Seminary, and was ordained pastor of the church at Maugerville. He was pastor of the church at Nashwaak when his health failed. He was a successful pastor.

MAGEE, REV. THOMAS. A native of Cork, Ireland. Professed faith in Christ before he came to New Brunswick. For 20 years preached Christ in this country and in Maine. Died in Calais, Maine, Jan. 11, 1856.

MANN, REV. JOHN. One of the Baptist ministers in New Brunswick in 1840; was in Miramichi at that date.

MANNING, REV. EDWARD. Born in Ireland; of Roman Catholic parentage; came to Falmouth, Nova Scotia, when quite young. Heard Henry Aline preach in Falmouth, in 1776; then about ten years old. Was converted to Christ in 1789, under the ministry of Rev. John Payzant. Was ordained over the Congregational church, Cornwallis, in 1795. He embraced Baptist sentiments soon after his ordination, and was baptized by Rev. T. H. Chipman at Annapolis, in 1798. He was one of the most powerful, practical and wise leaders in the founding and establishment of the Baptist denomination in Nova Scotia. In 1807 the church in Cornwallis, over which he presided for more than 50 years, adopted the Baptist faith and practice. Mr. Manning was one of the founders of Horton Academy and Acadia College. He died on the 12th of January, 1851.

MANNING, REV. JAMES. A brother of Edward Manning. Born in Ireland. Converted in 1789, when about 26 years of age. He then united with the Congregational church, under the care of Rev. John Payzant. He subsequently became a Baptist, and was baptized at Cornwallis by Rev. T. H. Chipman. In 1796 he was ordained pastor over the church at Lower Granville, where he died, May 1818. Like others of that time, he travelled over different sections of Nova Scotia and New Brunswick, and sometimes into the State of Maine, preaching Christ, and with much effect.

MARSHALL, REV. LEVI H., was licensed at Wilmot, N. S., 1843, and ordained in 1847. He was pastor of the churches at Argyle, Onslow and Londonderry, N. S., and of Sackville, Harvey and Hopewell, New Brunswick, in all of which he was successful. He had a prolonged illness and died at Hopewell, April 15th, 1866.

MARSTERS, REV. EZEKIEL, was licensed by the First Cornwallis church; was ordained at Aylesford in 1829; was pastor at Aylesford and St. Martin's, N. B. He dropped out of the ministry on account of irregularity of conduct. He died in Cornwallis in advanced life.

MARSTERS, REV. JOHN, entered upon his ministerial labors in Nova Scotia at an early period in his life, but soon afterward removed to New Brunswick, where he continued to labor until removed by death. He was everywhere known as a humble, laborious minister of the Cross. Large numbers were converted through the instrumentality of his preaching. He passed away in 1861.

MARSTERS, JOHN F., died at St. John, June 20th, 1899, 82 years old. He was a highly respected deacon, a constant friend; was true and faithful. He was devoted to his denomination and his Saviour.

MASON, REV. NATHAN, came with a church from Swansea, Massachusetts, to Sackville, N. B., in 1863; remained eight years, when he and the church returned to their own country.

MCCULLY, HON. JONATHAN, was born in Cumberland, July 25th, 1809. Son of the Rev. Saml. McCully. United with the Amherst church. On May 18th, 1851, he joined the North church, Halifax. Was appointed

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deacon in 1858; held the office until his death on January 2nd, 1877, 68 years old. For the last ten years of his life he attended the public gatherings of the body; was a successful lawyer and an impartial able Judge; was for a time a member of the Legislative Council of Nova Scotia and of the Dominion Senate. He was a man of great ability and strict integrity.

MCCULLY, REV. SAMUEL, was ordained at the Association in Sackville, N. B., 1820. He was assistant pastor of the church in Amherst for many years. He died at his home in Amherst August 12th, 1849, aged 76 years. He was a man of vigorous intellect and had a robust body—true and strong in the faith.

MCDONALD, REV. ALEXANDER, came from the Island of Skye with his parents in 1829 and settled at Margaree, C. B. He was a member of the first class in Acadia College. He ended his studies there in 1841; was ordained pastor of the church at Bedeque, P. E. I. In 1846 he was pastor at Carleton, St. John. He travelled for the Union Society. He promoted the "Christian Visitor." He was a good preacher. He urged the necessity of an educated ministry. He did mission work at Hampton and Norton. In 1851 he died, thirty-six years old.

MCDONALD, MONT., barrister, of St. John, N. B.; died Aug. 9th, 1900. He was a member of the Foreign Mission Board.

MCDONALD, JACOB, was a licentiate of the church in Cambridge, N. B. He was born at that place in 1838. He was thrown from a canoe August 18th, 1860, and drowned. He was twenty-two years old.

MCGRAY, REV. ASA, (F. B.) See pages 397, 398, 399.

MCGREGOR, REV. DANIEL, was pastor of the church at Sissiboo, N. S., in the early history of the denomination.

MCGREGOR, REV. WILLIAM, studied at Newton, Mass.; held pastorates in Ontario, Cumberland Bay, N. B., and Barton, N. S. He was ordained in 1883, and died August, 1901, in Digby Co.

McINNIS, E. He acted in the vicinity of St. John as missionary and was highly esteemed. He died in 1866.

MCKENNA, REV. J. T., was born at Port Medway, N. S., 1816. He was first a member of the Methodist church and a local preacher. He finally became a Baptist; was ordained over the Greenfield church, Queens Co. He labored with the Ragged Island churches, also at Jordan Bay and Sand Point. He died Oct. 9th, 1899. He was a successful pastor.

MCKENZIE, D. D., REV. W. S., was a native of Liverpool, N. S.; studied at the institutions at Wolfville; graduated at Harvard; was pastor at Andover, Mass., Providence, R. I., and other places; did mission work in the northern part of New Brunswick; was pastor of the Leinster Street church, St. John, secretary of the Foreign Missionary Board; moved again in 1872 to the United States; was district secretary of the Foreign Missionary Board in Boston from 1872 until his death about 1896. He was a man of ability and ripe scholarship.

MCLANE, REV. C. I., died at Barrington, May, 1899, 28 years old. Studied at Acadia and Chicago; began to preach at 20; pastor at Wood's Harbor, N. S., one year and nine months; was pastor at Medicine Hat, N. W. T.; a kind, earnest servant of God.

MCLATCHY, HENRY, licentiate. Died in 1872. His labors were confined to Albert Co., N. B.

MCLEAN, REV. J. A., died at Hantsport, April 2nd, 1887, aged 47 years. He was a native of Prince Edward Island. In 1871 he gave up his business and entered the ministry; studied at Wolfville and Newton Centre. Was ordained at Middleton, N. S., 1874. He was pastor also at Falmouth, Newport, Bear River, and Hantsport. He was sincere, upright, manly and firm in faith. His ministry was successful.

MCLEARN, M. A., REV. RICHARD, was ordained at Rawdon, Hants County, March 8, 1828; was afterward pastor of the church at Windsor; while there he graduated from Kings College. He entered with the spirit of sincere consecration to Christ into home mission work. He died at Halifax, where he had resided for a few years in consequence of voice failure, on the 17th of August, 1860.

MCLEOD, REV. DANIEL, died at Tracadie, N. S., February 6th, 1890. He was then pastor of the colored church. He had labored at New Harbor, Ingram River and other places; was ordained 1873. He spoke the Gaelic language. He was born in St. Ann's, C. B., and was sixty-three years old at the time of his death. He was a devoted and useful minister.

MCLEOD, REV. EZEZIEL, (F. B.) See page 420.

MCLEOD, REV. SAMUEL. The name of Samuel McLeod is greatly honored in Prince Edward Island. It is the synonym for fidelity and humility. Mr. McLeod came from Scotland in 1829. He joined the Baptist church at Belfast, P. E. I., and proved to be a zealous and diligent member. For seven years he taught school, preaching in the meantime to the Gaelic-speaking people in his neighborhood. In 1836 he began farming, but this did not prevent him from preaching the everlasting Gospel. He was ordained as a preacher in 1840, and for a prolonged period he ministered to the churches at Uigg, Belfast, and other adjacent places. In 1867 he resigned his pastorate and spent the remaining part of his life in quiet, helpful effort in connection with the field where he had so long and so successfully labored. Rev. Samuel McLeod was a patriarch among Island Baptists, honored, loved and revered, by all who came within the range of his influence. To few men in the denomination, however great their ability or prominent their position has been given to wield such abiding influence for good as to Father McLeod through the men whose lives in the providence of God he has helped to mould. The Rev. J. A. Gordon, M. A., says: Father McLeod was a remarkable man; the world has lost a great deal through his excessive modesty. I have in my life met and conversed with some great men, but never met with any man who had a more intelligent well balanced knowledge of the word of God. He was in his own tongue, an extraordinary preacher, a pure sincere soul, with profound conviction of duty and broad sympathy with humanity in its temptation and struggles. Being, I think, converted in Scotland in the great religious movement in which the Haldenes figured, he is a kind of connecting link between the past and present. The story of his being deposed from his position of school teacher in his native country, as a result of his becoming a Baptist; his leaving the school house on a bright morning, carrying his chair with him, and composing a wonderful Gaelic ode, in which he sets forth how much better off he was than a deposed king, inasmuch as he could carry his throne with him, which the king could not. He died Aug. 23rd, 1881.

MCPHAIL, REV. DONALD, was ordained in New Brunswick, Aug., 1846. Was at Buctouche in 1849; at North Esk, Northumberland County, in 1854, and again in 1868. In 1870 he was again at Buctouche. He labored chiefly in Kent Co.

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McPHEE, REV. JAMES, was preaching at Salisbury, N. B., in 1849 and 1854.

McQUILLAN, REV. D. P. He lived at Baddeck, Cape Breton, where he was ordained. He removed to Newburyport, U. S., but returned to Cape Breton, and settled in Myra. He died in 1869. He was a humble, devoted, useful minister.

MEADOWS, REV. JAMES. Died May 23rd, 1881, at Wittenburg, Colchester County, N. S. He studied at Horton Academy; was ordained Feb. 26th, 1868. He was a good man, of exceptional ability, a preacher of rare power. His pastorates were at Jeddore, Wittenburg and Stewiacke.

MELONEY, J., of North Sydney, died in 1894, aged ninety-six years. He stood high in the esteem of the church and community.

MILES, REV. F. W. See page 231.

MILES, REV. GEORGE F., was born September 9th, 1821, at Maugerville, N. B. He was the youngest son of Col. F. O. Miles, M.P.P. He was a member of the Episcopal church. He united with the Baptists and was ordained in 1846 at Newcastle, N. B. He held pastorates at St. George, Sackville, Maugerville and Moncton, N. B., and at Amherst, N. S., where he died Feb. 19th, 1890. He was a man of physical strength, leonine courage and generous impulses, and a general favorite.

MILLER, REV. CHARLES, of Miramichi, was ordained at the Association held at Sackville, N. B., 1820. He was born in 1794 at Sterling, Scotland. He was a Congregationalist. He taught school in Miramichi. He labored as pastor in Miramichi from 1820 to 1823. He was pastor of the Germain Street church, St. John, and left that city in 1826. He spent the rest of his days in the United States.

MILLER, REV. JOHN, was born in Scotland, 1801; died May 25th, 1885, at Halifax. Was a missionary in Ireland; came to America in 1841; labored in New York State and Connecticut; came to the Provinces in 1846; labored at St. John, Halifax, Canso, Stewiacke, Westport, and on Prince Edward Island. Was a good man, a plain preacher and highly esteemed.

MORGAN, REV. W. H., died suddenly March 3rd, 1899, at Oak Bay, N. B. Born at Little Britain, Ont., 1864; pastor at Markham, Ont., at Lubec and Pembroke, Me., and Oak Bay, N. B. He was a successful and highly respected pastor.

MORSE, SILAS, licentiate, was born 1767 and died 1849. He was a member of the Bridgetown church, and was a holy devoted man.

MORSE, MRS. E. M. nee Caroline Wentworth. Graduated at Mount Holyoke; was principal of the ladies' school at Clarence, N. S., established by Mr. H. E. Fitch in 1858. Over a hundred girls attended Clarence Seminary. At the end of two years she resigned; married Edward Manning Morse. Her two sons are successful teachers.

MORTON, REV. R. S. Born at Wilmot, N. S., 1820; began to preach in 1849; ordained evangelist in 1852; had three pastorates; most of his life was spent as an evangelist in Nova Scotia and New Brunswick; in 1868 fell and was paralyzed; had twenty years of suffering; died July 8th, 1895. Great was his patience, fortitude and faith; a very successful evangelist.

MOULTON, REV. EBENEZER, came from Massachusetts to Yarmouth in 1761; remained there nine years, in which time he visited Horton, about 1763; had a revival, baptized converts and formed a church of Baptists and Congregationalists, four or five of whom united with the Baptist church at Wolfville, organized 1778. He was buried at Brimfield, Mass.

MUNRO, REV. JAMES. He was born in Scotland in 1783. He came to Chester, N. S., in 1803. Professed conversion and was baptized by Rev. Mr. Williams, of New York city, whither he had gone to work at his trade for awhile. He soon after returned to Chester, and in 1814 declared to the church there his desire to preach the Gospel. He was ordained as an evangelist at Nictaux, June 28th, 1816. He was pastor of the church at Onslow, though he often engaged in mission work. In 1828 he organized a church at Economy, Col. Co. He died July 3rd, 1838.

MUNRO, HECTOR E., died at Truro in June, 1869, twenty-three years of age. He was a graduate of Acadia College and had the Christian ministry in view.

MURRAY, REV. PEREZ F., died at Milton, Queens Co., N. S., Sept. 5th, 1895, 87 years old. Fifty years he was an active pastor and missionary; was a most excellent man and useful minister.

MUTCH, REV. ALEX., was ordained at Norton, N. B., 1848. Was mostly a missionary. His last years were spent in Kings Co., N. B., where he died May 31st, 1875, aged 76, in the twenty-seventh year of his ministry.

NEILY, M. A., REV. S. J., died August 12th, 1878, aged 34 years. He graduated at Acadia in 1871, and was ordained pastor of the North Sydney church, September, 1871. After a little more than a year his health failed and he resigned. A winter in Virginia encouraged him to take another charge; was pastor for three years of the Canning church, N. S. Went to Kansas, but consumption finished its work as stated above. He was a sweet singer and a popular preacher, loving and beloved.

NEWCOMB, ABRAHAM, moved from Cornwallis to Upper Stewiacke. He was a Presbyterian. He became a Baptist and through him the church at Stewiacke came into existence and was greatly helped by him during his long life. He was one of the excellent of the earth.

NEWCOMB, REV. JAMES, died at Wolfville, January 3rd, 1874, aged fifty-eight years. He was a native of Stewiacke and was licensed by the church in that place in 1840; was a member of the first class in Acadia College; spent several years in school teaching; was ordained at Hillsborough, N. B., 1849; was pastor of the church at Moncton for twelve years, beginning in 1851. His excessive work broke down his health. He removed to Wolfville in 1863, and engaged in the work of a colporteur.

NORMANDY, REV. M., came from the Grande Ligne mission as missionary to the French of Digby and Yarmouth counties. His work began about 1858. He was ordained July 20th, 1859. He labored with a good degree of success on this field. After thirty years of missionary work he died in New Brunswick.

NORTON, REV. JACOB B. (F. B.) See pages 397, 399.

NUTTER, REV. DAVID. Born in England. Was converted to Christ and baptized in England by Rev. Thomas Griffin, in 1813. He came to New Brunswick in 1816 or 1817. He was ordained in St. John, N. B., in June, 1819. He travelled extensively in New Brunswick and Nova Scotia, and organized churches in a number of places, which continue to this day. In 1823 he accepted the pastorate of the Baptist church in Livermore, Maine. After eleven years in Livermore, he accepted the pastorate of the church in Portland, St. John. He returned to Maine after three years spent in New Brunswick. He died in Portland, Maine, Jan. 15th, 1873.

NUTTING, L.L.D., J. W. Died July, 1870, aged 82 years. He was one of the original members of the Granville Street church. Was prothonotary for 60 years. As a member and deacon of the Granville Street church

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he was beloved. John-like in his character, he was "an Israelite indeed, in whom was no guile." For many years he was secretary of the Education Society and editor of the "Christian Messenger" with Mr. John Ferguson. He took a deep interest in all denominational work. He was a graduate of Kings College, Windsor, and late in life received from his Alma Mater the title LL.D.

ORAM, REV. C. J., was pastor at Macdonald's Point, Queens Co., N.B., in 1874 and subsequently.

OUTHOUSE, REV. D., preached at Becaguimic, N. B., in 1856, and in 1861 at Dumfries, York Co. He was living in 1864.

PALMER, REV. JAMES, was a native of Upper Aylesford. He began to preach in 1859. On the 3rd of June, 1863, he was ordained pastor of the Baptist church at Advocate Harbor. He died of hemorrhage of the lungs on the 4th of August, 1864.

PARK, REV. JAMES, died in 1853. He was pastor at Nictaux and died in early life. He was a devout and successful minister.

PARKER, REV. JAMES, was born in Aylesford in 1812; commenced preaching in 1839. He was a student of Horton Academy; was ordained at Aylesford, May 19th, 1842, as an evangelist; became pastor of church in Brookfield, Queens Co., N. S., in 1843. Here he remained eleven years and a half. In that time he baptized one hundred and sixty-eight converts. In 1855 he became pastor of the Third Cornwallis church, where he remained fifteen years. He then took charge of the Third Horton church. In 1874 he had succeeded in getting a meeting house built at Kentville. He became pastor of a church organized in that town. In his life he baptized 552 converts. He was a member of the Board of Governors of Acadia College for ten years. He died June 25th, 1875. Mr. Parker was an eloquent preacher and a devoted minister, greatly esteemed in life and mourned in death.

PARKER, REV. MAYNARD. Was ordained at Lunenburg in 1831; was pastor at Lunenburg from 1831 to 1840; was in Cumb. Co. until 1844 in active work. He presided over several churches in Nova Scotia. He died at Londonderry, aged 54 years, Jan. 15th, 18—.

PARKER, REV. OBED., was a grandson of Major Nathaniel Parker, who served under General Wolfe at the siege of Quebec. Major Parker and his wife, about 1785 rode to Wolfville and were baptized by Rev. Nicholas Pearson. In 1855 Major Parker had about one thousand descendants, including about twenty Baptist ministers. Rev. Obed. Parker did much missionary work in Nova Scotia. He also held several pastorates. The last twenty years of his life were spent at Melvern Square. He was ordained February 22nd, 1844, and died July 1st, 1890, aged nearly 87 years. He was a good man and much beloved.

PARKER, REV. OBEIDIAH, licentiate. Died at Lunenburg, Dec. 19th, 1871. Was deacon and licentiate of the Bridgewater church. He died at Lunenburg town. A devoted man.

PARKER, REV. WILLARD G. Born in Wilmot, Annapolis Co., April 4th, 1816. Was baptized when about 12 years of age. He began to preach in 1840. In 1843 he was ordained over the church at New Albany, Annapolis Co. In 1846, on the invitation of the church at Sackville, N. B., he removed thither, with his family. Here he remained five years, seeing much success in his labors. At the close of his pastorate in Sackville he spent two years at Point de Bute. In August, 1853, he assumed the pastorate at Nictaux, Annapolis Co., where he continued for seventeen years. He then removed to Milton, Queens Co., where he presided over the church

for four years. From Milton he returned to become pastor of the church at Lawrencetown, in Annapolis Co., in 1873. In 1875 he assumed charge of the church at Pine Grove. He died on the 6th of December, 1878, very suddenly. He preached three times as was his wont, on the Sabbath before his death. His four children all survive him, and are all members in Baptist churches. His son, Rev. Milborne Parker, graduated at Acadia College in 1862; was ordained at Springfield, Annapolis Co., in 1865, and has filled pastorates in different churches in the Province and in New Brunswick.

PATILLO, T. R., died at Liverpool, N. S., 1874. He was a whole-hearted member of the Liverpool church, and a merchant in that place, a benevolent, large-hearted man; gave largely to Acadia College.

PAYZANT, REV. JOHN (Cong.) See pages 24, 87, 88.

PHILP, B. A., REV. R. R., was born in Halifax, August 1st, 1824; graduated at Acadia College, 1856; ordained at Margaree, C. B., in October, 1856; was pastor also at Port Medway. He moved to Halifax and preached in the surrounding district. He preached at Hebron, Antigonish, Guysboro, and Maitland, Hants Co. He was inspector of schools for Hants Co. Nine months after the death of his wife, he lost his eyesight. He died April 19th, 1897, after having been blind twenty years. He possessed a most genial disposition; was a good man and faithful minister.

PICKLE, REV. FRANCIS, of New Brunswick, was engaged in missionary work in New Brunswick in 1828. He labored successfully for many years in New Brunswick.

PIERSON, REV. NICHOLAS, was an Englishman; lived in Wolfville for a time previous to the formation of the church in that place in 1778. He and his wife were among the original members. He was ordained pastor when the church was formed, and continued until 1791, when he moved to Hopewell, Albert Co., N. B., where he spent the remainder of his life. About the time of his going to New Brunswick, his mind became in some way deranged, and there is no further record of his labor after leaving Wolfville.

PINEO, REV. DAVID B., was a member of the Second Cornwallis church. He was ordained over the church at Jeddore, Halifax Co.; held a pastorate at Long Point, Kings Co., where he died about 1898. He was an upright and earnest Christian.

PORTER, REV. T. H., died at Fredericton, Nov. 26th, 1881. He was the son of Rev. T. H. Porter. In 1857 and 1858 he preached at Upper Stewiacke, N. S. About eighty were added to the churches. From 1864 to 1870 he was pastor at Sydney, C. B. He had there an almost continuous revival of religion. About 58 were added to the church by baptism. In 1870 he became pastor of the Fredericton church. In 1874 his health failed; consumption seized him. But he continued to preach with increased power. His death was triumphant. His views were broad; his Christian fortitude and courage phenomenal.

PORTER, REV. T. H., SR., died at Wilmot, N. S., April 12th, 1869, in the 64th year of his age. He had been pastor of Port Medway, Hammonds Plains, Sackville and Canso. He was an earnest, useful man.

POTTER, REV. ISRAEL, SR. Was ordained over the church in Clements, Annapolis Co., in 1822. Remained pastor there for twenty-five years. In 1839 his son, Israel Potter, was ordained as co-pastor with his father. The elder Israel Potter died, aged 84 years.

POTTER, REV. ISRAEL, JR. Was born in Clements, Annapolis Co. Was converted when quite young and united with the church under the care









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of his father. In 1837 he was ordained over the church of Clements as an assistant to his then aged father. He afterwards assumed the full pastorate in Clements, where he died June, 1860.

POWERS, REV. THOMAS, was residing in Gloucester Co., N. B., in 1864.

PRYOR, D. D., REV. JOHN, died at Halifax, August 16th, 1892; was born at Halifax, July 4th, 1805; was made B. A. of Kings College in 1824, and M. A. in 1831. He taught school in Sydney, C. B., and in Halifax. Studied theology at Newton Centre; was ordained in 1830, in which year he became principal of Horton Academy; was principal until 1838, when he took classics in Acadia College. In 1848 Acadia gave him D. D. Was first president of Acadia College. In 1850 took charge of First Cambridge church; returned to Nova Scotia in 1861; became professor in the College. After one year became pastor of the Granville Street church, Halifax, for four years; after this he was pastor of two churches in Massachusetts. He was a zealous pastor; a successful agent for Acadia College; gave freely of his time and means to support the College. He delighted in revivals; was useful as an assistant in the Horton church while he lived at Wolfville.

PULCIFER, REV. WILLIAM, was born at Chester, N. S., in 1793. He was licensed by the Cornwallis church. Lived at St. Martin's, N. B.; was ordained at Upham, Kings Co., N. B.; preached in New Brunswick and the State of Maine. He died in 1871.

RAND, D. D., D. C. L., LL. D., REV. SILAS TERTIUS, was born in Cornwallis, May 18th, 1810; died at Hantsport, N. S., October 4th, 1889. He was a student at Horton Academy. He was ordained in 1834, and held pastorates at Parrsboro, Liverpool, Windsor and Charlottetown. In 1853 he removed to Hantsport, where as preacher, author and missionary, especially to the Micmacs, he spent the rest of his life. He had remarkable aptitude for languages and had a reading knowledge of seven or eight. He was devoutly pious.

RANDALL, REV. CHARLES, died March 24th, 1878. Was pastor for forty-five years at Weymouth, N. S. He was a careful student, a good preacher and "an Israelite indeed in whom is no guile." His memory is fragrant. His excellencies were irresistible.

RANDALL, REV. S. MARTIN, was born at Aylesford; licensed to preach by the Nictaux church. He was ordained over the 3rd Yarmouth church in 1844 or '45. He died at Ohio, Yarmouth, July 1st, 1848. He was the youngest brother of the Rev. Charles Randall.

RANDOLPH, HON. A. F., was born at Digby, N. S., July 24th, 1833. His grandfather, Joseph Fitz Randolph, was a Loyalist. In 1819 A. F. Randolph was clerk in St. John, N. B.; six years afterwards he began business for himself in Fredericton. His career was successful and the business is left to his three sons. He died at Fredericton, N. B., May 14th, 1902. He was bank president and lumber merchant. He took a great interest in the public education of New Brunswick; was chairman of the board of trustees of Fredericton for many years; gave largely to found and sustain the Fredericton Hospital; was deacon of the Baptist church, and a large contributor to all denominational enterprises. His kindness and benevolence flowed ceaselessly. All loved and admired him.

READ, REV. JAMES, was pastor at Ohio, Londonderry and Portauquique, N. S. He died in 1870, highly esteemed by all who knew him.

READ, PH. D., REV. E. ALLISON, was a son of Rev. E. O. Read, A. B., of Acadia 1891; had a post graduate course at Chicago University; obtained

the Ph. D. degree; ordained at Pontiac, Ill.; accepted a professorship in Kalamazoo College; died of fever at his father's house, Cornwallis, N. S., Sept. 19th, 1901; an excellent man; highly esteemed.

REESE, REV. P. O., was ordained over the Canning church, New Brunswick, 1858; was seven years pastor here. He was pastor at Salisbury. He toiled with his hands for support and preached as evangelist and supply. He was an effective preacher.

REIS, REV. EDMUND. A Frenchman by birth. Came to Halifax in a French vessel, taken as a prize by the English. In attending revival services in Yarmouth, he was converted and united with the Baptist church. After preaching for some time he was called to the pastorate of the Germain Street Baptist church, St. John. After some years he went to New Orleans, to evangelize among the French. He finally became pastor of the 1st Baptist church in Baltimore, where he died.

REDDEN, REV. J. OTIS, died at Chicago, July 23rd, 1890. He graduated at Acadia, 1876. In 1878 he had charge of Rawdon church, Hants Co., N. S. Graduated at Crozer, Pa., 1882; was ordained at Alexandria, P. E. I., Nov. 29th, 1882, where he was pastor for three years. He labored in Southern California. He was a devoted minister.

RICHAN, REV. W. H., died at Boston, February, 1898; was ordained at Barrington, where he remained the greater part of his ministerial life. He preached as pastor at Digby. He was a most worthy and successful pastor.

RICHARDSON, REV. GEORGE. Born in Ireland in 1790. At first an Episcopalian, as were his parents; became a Baptist in his native town. Began to preach in Ireland. Came to Quebec in 1820, and thence to Nova Scotia. Was ordained at Hammonds Plains in 1822. From Halifax county he went to Sydney, C. B., which became the principal scene of his labors. There he died at an advanced age in 1878.

RICHARDSON, M. A., REV. SAMUEL, died at Carleton, N. B., July 18th, 1867, in the fifty-third year of his age. He was a graduate of Acadia College, also of Newton Th. Seminary. He was pastor of the church at Clements and Westport, N. S. He was intellectual and scholarly.

RIDEOUT, REV. WM. C., was born at Bayside, Charlotte Co., N. B., 1816; died at Wilmot, N. S., June 8th, 1893, 76 years old. Was ordained at Lower Aylesford, 1842, over Lower Aylesford and Upper Wilmot church. Rev. D. M. Welton was the first one he baptized. He did much evangelistic work; was emphatically an earnest and successful evangelist. Was buried at Bayside, N. B.

RIGBY, REV. GEORGE, was ordained in 1842, and was pastor of the Tobique churches, N. B. He was stationed at Kingsclear in 1848 and subsequently. He also labored at Chipman. He was a minister of more than ordinary ability and an effective preacher. He died about 1881. The last of his life was spent at Jacksontown, N. B.

RING, REV. JARVIS, was born 1780, and was baptized in 1800. For many years he acted as deacon in Fredericton, N. B. He was ordained August, 1846; was pastor of the church at Bridgetown, N. S., and city missionary in St. John, N. B. He died April 22nd, 1868. He was a good man.

ROBBINS, A. C., the senior deacon of the 1st Yarmouth church, after waiting and serving for more than four score years was called to his reward September 6th, 1901. This good brother was of the old "Newlight" stock

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of Nova Scotia; the son of Joseph Robbins, one of the first deacons of Rev. H. Harding's ministry. He was baptized Sept. 22nd, 1850; chosen to the office of deacon Dec. 22nd, 1875. For many years he was chief financier and the largest supporter of the church. His ideal and purpose was in business not slothful, fervent in spirit, serving the Lord. This ideal led to success. As a citizen he easily took a first place. As a Christian he was a noble example. He advised wisely, and gave largely. He gave \$10,000 at one time to the endowment fund of Acadia College.

ROBINSON, REV. SAMUEL, was born at Belfast, Ireland, 1801; was baptized at St. George, N. B., in 1830, and was ordained to the ministry in 1832 at the same place. His pastorates were the churches at St. George, Germain Street and Brussels Street, N. B. He died in September, 1866. He was a most useful man. He baptized over a thousand persons.

ROSCOE, REV. A. N., was ordained at Port Medway in 1880. His health soon failed and he retired to his home at Hall's Harbor, Kings Co., N. S., where he died in 1882. He was an earnest worker and a young man of much promise.

ROWE, REV. JOHN, passed away July 31st, 1894, in Yarmouth Co., N. S.; born in Scotland in 1819; came to Nova Scotia in 1840; studied at Acadia College; ordained at Maccan, N. S., 1850; was at Point de Bute, N. B., Victoria, Ont., St. Martin's, N. B., eight years; at Jacksonville and Jacksontown, N. B., two years; seven years at Hebron, N. S., also at Chebogue, Acadia, Ohio, Yarmouth Co., and Upper Wilmot; last ten years he lived in retirement. His temperament was poetic. He was kind, true and faithful. He loved the study of astronomy.

ROSS, REV. MALCOLM. Came from Western Scotland to Cape Breton. He was baptized at Margaree by Rev. David McQuillan in 1836. He at once began to preach. He studied at Horton Academy between 1838 and 1842; frequently visiting Pleasant Valley, Hantsport, Rawdon, Falmouth, Billtown, Newport and Windsor. He visited Prince Edward Island, where he did missionary work. At North River a revival took place, during which more than sixty converts united with the church. This church gave him a call to the pastorate, and he was ordained at North River in 1843. For about nine years he labored faithfully in this field, which included also West and Clyde Rivers. During that time upwards of 100 additions to the church by baptism were made. Mr. Ross subsequently took up his residence at Bedeque, where he remained between four and five years in successful labor. Thence he removed to West River, where he did some farming in connection with his pastoral work. He was much beloved by all classes. Died at Charlottetown, August, 1894.

ROSS, REV. HUGH. Studied at Wolfville institutions about 1844. He came from Margaree, C. B. Was a preacher of much power, both mentally and sympathetically. He died in old age in Cape Breton. Was the father of A. C. Ross, of Sydney, C. B., and a brother of Rev. Malcolm Ross.

SALSMAN, REV. CHAS. H., was born in Guysboro county, Dec. 21st, 1846. He graduated at Waterville, Me., 1878; also at Newton Centre. Began pastoral work at Lebanon, Ohio. Died of pneumonia after five months' labor, February 7th, 1883; 36 years of age. He was a talented devoted man.

SAUNDERS, REV. HENRY, died at Hillsburg, N. S., August, 1881, aged 93 years. He was ordained as an evangelist, and held a number of pastorates—one at Bear River. He was a good man, and faithful in all his work.

SAUNDERS, REV. T. W., died at Prince William, N. B., May 8th, 1886; fifty-five years before this he was ordained here. For a number of years he held the pastorate of this church. He was a missionary and highly esteemed.

SCOTT, REV. BENJAMIN, was born at Yarmouth, N. S., May 23rd, 1808. He preached at Port Hood, Mabou, Strait of Canso, and other places. From 1830 till 1852 he labored in Prince Edward Island. Baptist churches were formed and others built up—Alexandra, North River, St. Peter's Road, Charlottetown, Grand River and Cavendish. He was ordained September, 1832. He did much to help erect places of worship. In 1842 he was in New Brunswick for a time. He did missionary work in the United States. He was a good man, full of faith and the Holy Ghost. He labored also in Nova Scotia.

SCOTT, REV. RICHARD was pastor of Germain Street, St. John, in 1820, '21 and '22.

SEARS, REV. WILLIAM, was ordained June, 1825; died at Hillsboro, N. B., aged 63 years. He was a diligent and successful preacher.

SEELEY, HON. MCL., was a man who rose to eminence by his own industry and integrity. Was a successful business man of St. John. Ship-building did not prove successful in his hands. In 1841 he united with the Baptists, and held the office of deacon at Portland, Germain Street and Leinster Street churches. Was appointed to the Legislative Council in New Brunswick in 1854. Twenty-one years after was elected president of it. He was a man of strict integrity in both secular and religious life.

SELDEN, MRS. MARIA, daughter of Rev. J. M. Cramp, D. D.; was born in London, England, 1822; came with her father to Montreal in 1835. In 1855 was married to Mr. Stephen Selden and came to Halifax, where she resided until her death, June, 1890. She had the talents and industry of her father. Sympathies world wide; was ready to every good word and work; labored hard in the W. M. A. Society; had a facile pen; voluminous in correspondence; a true wife, faithful mother and friend. "She did what she could."

SELDEN, M. A., STEPHEN, was born in England, 1817; died at Dartmouth, Feb. 8th, 1892. He was for years principal of the Royal Acadian School, Halifax. In 1855 he took charge of the "Christian Messenger" as editor and proprietor. He sold the paper in 1884. He was for many years treasurer and an honored deacon of the 1st Church in Halifax. He was hopeful, faithful, trustworthy, kind and benevolent.

SHAFFNER, B. P., died July 28th, 1878, aged 25. He was a most promising young man. He graduated at Acadia in 1877. He was a good man and a successful preacher. His praise was as wide as his acquaintance.

SHAW, REV. DAVID, was born at Falmouth, N. S.; died at Fall River, Halifax Co., April 5th, 1887. Was baptized in 1832; licensed to preach, 1856; ordained at Falmouth, January 24th, 1860; spent most of his time as an evangelist. He also labored successfully among the colored people; was pastor at Mahone Bay and Tancook. He left by will \$700 for the Baptist Book Room, Halifax, and \$3,450 for Foreign Missions.

SHAW, REV. ALDRICH CLINTON, was born February 6th, 1868, at Mount Pleasant, Carleton county, N. B. He studied at Horton Academy and Newton Theological Institute. He was ordained at Kingsboro, P. E. I., in 1895. He held pastorates in the following places—Crow Harbor, Guysboro Co., N. S., 1892; Springfield, Kings Co., N. B., 1894; East Point or

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Kingsboro, P. E. I., 1895-6; Dundas, P. E. I., July, 1898, to Nov., 1900; Tusket, Yarmouth Co., N. S., November, 1900, to June, 1902. He died at Tusket, June 20th, 1902. He was a faithful, fearless and earnest preacher, and was highly esteemed.

SHAW, REV. JOHN, was born in Scotland, 1796; emigrated to Prince Edward Island, 1819. He was ordained in 1832. After a pastorate of forty-seven years he resigned his charge of Three Rivers and East Point churches, P. E. I. He died June 4th, 1879. He was a man of great mental and spiritual power. He preached in both English and Gaelic.

SIBLEY, REV. EDWARD G. Studied at Acadia; preached at West Chester, N. S.; was ordained in California; had a pastorate in New Hampshire; health failed; died in 1895, 39 years old. His was an excellent but short life.

SIMPSON, B. D., REV. B. F., was born in Prince Edward Island in 1854; graduated at Acadia College, 1880, and at Morgan Park Theological Seminary, 1882. He held three pastorates in the United States; was principal for one year of St. Martin's Seminary, N. B.; pastor at South Berwick, Maine, for three years, and assistant professor of theology in the University of Chicago. He died in 1894.

SHELDON, REV. D. N., was pastor of the Granville Street church, Halifax, from February 24th, 1840 to 1842. He had been a missionary in France. He returned to the United States, where he spent the remainder of his days.

SHIELDS, REV. P. A., came from Ireland to Nova Scotia; was a student of Acadia College; was ordained at Hantsport, N. S., in 1853; held a number of other pastorates in Nova Scotia and New Brunswick, and removed to the United States.

SKINNER, B. A., REV. I. R., was born in Cornwallis, 1846; graduated at Acadia College, 1873; ordained in Andover, N. B., 1876; spent fourteen years at River Hebert and Wittenburg. At the time of his death, he was pastor of a group of churches in Charlotte Co., N. B. He was a good man and a faithful preacher.

SKINNER, B. A., REV. I. J., died March, 1896; aged 72 years; born in Kings Co., N. S.; graduated from Acadia, 1855; ordained at Port Medway, 1855; was pastor at Bridgewater, Chester, N. S.; Alma and Havelock, N. B.; Tryon, Bedeque and Montague, P. E. I., for about thirty-five years. He was a good man, full of faith and the Holy Ghost; greatly beloved by all who knew him. He was an earnest temperance worker.

SKINNER, REV. JOSEPH C., was born at Parrsboro, N. S., in 1800. He was ordained August, 1836, over the First Wickham church, N. B. He died March 23rd, 1860, sixty years of age.

SMITH, REV. BENJAMIN. Born in Albert Co., N. B., in 1829; spent most of his life in this county; ordained 1871; 1882 moved to Kent Co., where he lived until his death on Dec. 31st, 1895. He had a large, generous nature, and was notably hospitable. His delight was to serve God.

SMITH, REV. JAMES AUSTEN, was ordained February, 1842; died January 24th, 1881. He was licensed to preach by the Wilmot church. He labored at Wickham, Cambridge, The Narrows, Jemseg, Cumberland Bay, and other places in Queens Co., N. B. Was ordained as pastor at Wickham in 1842. He was pastor at St. Martin's for eight years, and afterwards at Butternut Ridge and New Canaan; at Hillsborough four years. In 1867 he returned to St. Martin's as pastor, and continued until 1874, when he retired from the pastorate and did mission work.

SMITH, DAVID, licentiate; was a member of the Cavendish church, P. E. I. He studied at Wolfville; spent his last vacation at Alma, N. B. His life was full of promise. He was deeply lamented by all who knew him.

SMITH, REV. SOLOMON, was born in Albert Co., N. B., in 1829. Most of his life was spent in his native place; was ordained in 1871; died in Kent Co., December 31st, 1895. He was a genial, excellent man.

SPENCER, REV. JAMES, was born at Mira, Cape Breton, in 1816; his parents were Episcopalians. In 1853 was ordained at Chester, N. S.; was pastor at Lower Granville, Hillsburg, Litchfield, Digby, Hill Grove N. S.; for twenty-seven years he was city missionary in St. John, and labored much among the sailors. He was a pure, amiable, industrious servant of God.

SPRAGG, REV. PETER, was ordained at Springfield, N. B., in 1840; died at Springfield, June 10th, 1887, aged 88 years. His abilities were moderate, yet he won many to Christ. He was a good pastor, amiable and of devout piety.

SPRAGG, REV. CALEB, was ordained at Springfield, Kings Co., N. B., June, 1858. Labored at Lower Coverdale, Lute's Mountain and Chipman. He emigrated to the Western States.

SPRINGER, REV. G. W., was ordained pastor of the Richmond church in 1858. He labored in various parts of New Brunswick, partly as pastor, and partly as an evangelist. He was a useful and successful minister; died in June, 1901, aged 72 years.

SPURDEN, D. D., REV. CHARLES, was born in London, England, May 25th, 1812; was baptized when twenty years old, by Rev. E. Steane; entered Bristol College when twenty-four, April 13th, 1841; was ordained over the Baptist church, Hereford, in 1841; labored there about one year. He then became principal of the Fredericton Seminary, N. B., over which he presided 24 years; received the honorary degree of D. D. from Acadia College in 1861. On account of ill health he resigned the principalship of the Seminary in 1867. He was an examiner of the Provincial University. For a time after his resignation, he was pastor of the Fredericton Baptist church. He died January 13th, 1876. Dr. Spurden was a gentleman, had good literary attainments and fine sensibilities. He was wise, modest, and a devoted Christian. His memory is fragrant.

SPURR, REV. GILBERT, was pastor at Brighton, N. B., in 1834, 1838, and 1839.

STARRATT, REV. E. M. He labored in Caledonia, N. B.; studied at Horton Academy, and afterwards preached in other parts of New Brunswick. He died April 7th, 1868, aged 36 years.

STEVENS, B. A., REV. A. J., died at Fredericton, March 15th, 1881, aged 31 years; was a son of the Rev. James Stephens; graduated at Acadia in 1875; ordained at Kentville the same year; spent two years at Newton Centre school. In June, 1878, became pastor at Fredericton. He was a most amiable and well endowed young man. The grief was great when he was suddenly taken away.

STEVENS, REV. JAMES, died at Horton, November 20th, 1880, 76 years of age. Began to preach in 1830; and went to Prince Edward Island on a mission. Studied at Horton Academy; was ordained an evangelist August 4th, 1830. In 1842 he became pastor of the church at Hopewell, N. B.; was there 5 or 6 years; was pastor at Falmouth and Hantsport, and of the 2nd Horton church; was there about 12 years. In 1857 he removed to Rawdon, and labored there until 1868. He was a truly good and faithful servant of Christ. Many turned to the Lord through his labors.

STONE, REV. TITUS, was ordained July, 1828. He was one of the ministers in New Brunswick in 1840.

STRONG, REV. J. R., died May, 1871. He was a native of Prince Edward Island, and was ordained on the Island. He spent some time in the United States and New Brunswick, where he was very useful. He was "a devoted Christian, an affectionate pastor, and a successful minister of the Lord Jesus." He died in early life in New Brunswick.

STRONACH, REV. ABRAHAM, died July 20th, 1872; was ordained October 6th, 1836, over the Third Cornwallis Church, where he labored about seventeen years. After this he rendered valuable assistance to Dr. Tupper in his large field. He was very modest, retiring, and good and faithful.

STRONACH, REV. EBENEZER, died at Wilmot, N. S., November 25th, 1858. He had been engaged in the ministry for nearly thirty years, in which work he was very successful. In his love, which shone in his countenance, was the hiding of his power.

STUBBERT, REV. JAMES A., was born in Cape Breton, December 13th, 1815; died at Yarmouth, N. S., September 19th, 1892; went to Horton Academy in 1842; in 1843 was ordained pastor of Port Medway church, where he remained five years. In 1852 he went to Yarmouth Co., where he spent over 40 years; pastor at Lake George, Tusket and Ohio. His labors were greatly blessed. He held truths firmly, and preached them plainly and forcibly. He was highly esteemed and much beloved.

SUTTON, REV. JOHN, a Baptist minister from the New England colonies, visited Hants County, N. S., about 1703, and baptized a number of converts, among them Daniel Dimock, son of Shubal.

TABOR, REV. J. V., was ordained in 1851, in New Brunswick; was stationed at Johnston, Queens County, N. B., in 1861, and subsequently. He also held pastorates in Queens and Lunenburg Counties, N. S.

TAYLOR, REV. S. BENNET, died March 28th, 1870; was a minister for nearly thirty years. He baptized about 127 persons. His labors were confined to Lunenburg County, N. S.

THOMAS, REV. GEO. WM. Graduated at Acadia College in 1873; ordained pastor of Canso church, 1874; graduated at Newton Theo. Seminary; was pastor of church at Roslindale, Mass. Died at Cunard in 1882.

THOMAS, REV. JAMES, was for many years pastor of the Colored Baptist church in Halifax. He was very useful in his long ministry among the people of color in Halifax county, and Nova Scotia generally. He was deservedly held in high esteem.

THOMPSON, REV. A. D., was ordained May, 1834; died Sept. 10th, 1870. He did evangelistic work in Maine and New Brunswick. He baptized about 500 persons. He was a member of the College Board and did successful agency work for the College.

THOMPSON, REV. SAMUEL, was ordained at Westbrook, Cumberland County, September 17th, 1851. He was a good man and a faithful preacher. He died about 1887 at Parrsboro'. Most of his work was done in Cumberland County, N. S.

THORNE, REV. CHARLES, was ordained March, 1842; died at Johnson, N. B., in 1859. His ministerial life was chiefly spent in this place. He was a successful preacher.

THORPE, AARON, a student of Horton Academy. Entered Acadia College in 1854. Native of Cornwallis; preached several years, and died in Guysborough.

**TITUS, REV. J. W.**, was ordained pastor of the Pitt Street church, St. John, in 1869, and died in 1872. He was a good man and an earnest missionary.

**TODD, REV. THOMAS.** Born in Ireland in 1824; in 1848 was ordained at Woodstock, N. B.; was eleven years with this church; at Sackville nearly 12 years; pastor at Sussex, Moncton and St. Stephen's. He baptized 1,700 persons; died in July, 1901.

**TOOKER, REV. JOHN,** was pastor at Digby and Port Medway. He had the gift of poetry; was a mild, estimable minister.

**TOWNER, REV. ENOCH.** Came to Digby county in 1797. Was ordained in 1799 at Sissiboo, now Weymouth. He removed, after seven years in Digby Co., to Argyle, Yarmouth Co., but returned to Digby again in 1816, and settled at Weymouth. He died at Westport, June, 1828.

**TOZER, REV. JAMES,** was ordained in 1826; died April 13th, 1880, aged eighty-four years. He was a very successful, earnest missionary.

**TRIMBLE, REV. JAMES,** was ordained in 1845; died February 1894, at Pennfield, N. B., in the seventy-seventh year of his age; native of Tyrone, Ireland; changed his views on baptism; was ordained at St. Martins, February, 1845; labored in six counties in New Brunswick: Westmoreland, Albert, Kings, Queens, St. John, and Charlotte. Held pastorates in these places, and labored in Maine. He had thirty revivals and baptized nearly one thousand persons.

**TROOP, REV. W. A.,** died at St. John, 1890, seventy-five years old; taught school; ordained 1855; was pastor at Newcastle, Cumberland Bay, Cole's Island, and Pennfield, N. B. Spent much time in visiting weak churches. A useful man.

**TUFTS,** wife of Professor, J. F., nee Marie Woodworth, was principal of Acadia Seminary from 1873 to 1879. It was prosperous under her control. She was scholarly and strong in her religious convictions. Through life she was a careful and thorough student of theological subjects.

**TUPPER, REV. CHARLES.** Born in Cornwallis, August 16th, 1794. Very early in life evinced a desire for education. Began to teach school when nineteen years old. He united with the church in Cornwallis, of which his parents were then members, May 14th, 1815. He began to preach March 14th, 1816, at Cornwallis, and was ordained at the same place, 1819. He died at his home in Aylesford, on the 19th of January, 1881, after a public ministry of the Gospel of 65 years. He was a prince among men. As preacher, pastor, teacher, student, writer, he was successful. Though self-taught, he mastered Latin, Greek, Hebrew, Syriac, German, French, Italian, Spanish, Portuguese, and four other languages, so far as to be able to read the Bible in them, instituting careful comparison between each of them. He was most diligent in pastoral visitation. He found time for an extensive correspondence for the religious press, both at home and abroad. Of his controversial discourses and articles, one of his opponents said that he wrote "with the seriousness of a Christian and the politeness of a gentleman." He was an active worker in the temperance cause throughout his public life. He was among the first to assist in the organizing of temperance societies. He formed the first one in New Brunswick. For six years he was the editor of the "Baptist Missionary Magazine" of Nova Scotia and New Brunswick. He was a large contributor to "Christian Messenger." In 1838 he acted as principal of the Fredericton Seminary. In addition to this he took the pastoral care of the Baptist church at Fredericton. Both these positions he filled for fifteen months, with credit

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to himself and satisfaction to his friends. In 1856 he was appointed by the Convention, Secretary of the Foreign Mission Board of the Maritime Provinces. This position he held until the removal of the board to St. John, in 1871. During all these years he had conducted the immense amount of correspondence required, while not relinquishing any of the duties as a pastor of a large congregation. In 1857 he received the degree of Doctor in Divinity from Acadia College. Dr. Tupper was twice pastor of the church at Amherst, being in 1821 co-pastor with Rev. S. McCully. He was pastor at Sackville, N. B.; Fredericton, Germain Street, St. John; at Tryon and Bedeque, P. E. I. In 1851 he began his last pastorate at Lower Aylesford and Upper Wilnot churches. He was married three times. Of his children only two sons survived their father—Nathan, M. D., of Amherst, and Sir Charles Tupper. He was as remarkable for his eminent moral character, simplicity of life, and devoted piety, as for his great abilities and his devotion to duty.

TUPPER, REV. J. H., was born in Cornwallis, February 8th, 1808, died at Queensbury, N. B., July 27th, 1892—84 years old; was converted in 1828. Ordained at Jacksontown in 1844. He held a number of pastorates in New Brunswick. He was greatly blessed in his ministry. He also acted as missionary; preached fifty years. He was a good man and full of faith.

VAUGHAN, REV. BENJAMIN, died December 26th, 1874. He was ordained at Gaspereaux in 1842, and was pastor for a short time there, then at Hantsport several years. He then removed to Kempt, Hants County, where he died. He was a plain solid preacher.

VAUGHAN, B. A., REV. HENRY, was a graduate of Acadia College and Newton Theo. Seminary. He was ordained pastor of the church at St. George, N. B., 1862. In March, 1863, he accepted a call to the pastorate of the Germain Street Church in the city of St. John. He died on the 12th of August, 1864. He was a good man, and was well qualified for a long life of usefulness.

VERY, M. A., REV. EDWARD D., a native of Salem, Massachusetts. He studied at Waterville and afterwards graduated from Dartmouth College in 1837. He was ordained September 10th, 1838. In December of that year he settled in Calais, Maine. He commenced preaching in Portland, N.B., in 1846, and was pastor of the church there when he died. As editor of the "Christian Visitor" his influence in the denomination was salutary. He was drowned in the Basin of Minas while returning from a geological excursion to Cape Blomidon in company with Prof. Chipman and others, on June 7th, 1852.

VIDITO, REV. SILAS, died April 3rd, 1854; was pastor for a while at Maccan, Cumberland County, and then at Hammond's Plains, Halifax County.

VIDITO, REV. NATHANIEL, died Melvern Square, N. S., September 16th, 1893, eighty-eight years old; was ordained at Upper Granville in 1832, remained pastor of this church about forty-three years. Hundreds were added to the church. A successful agent for Acadia College—did a great work. He was a mighty and fearless preacher.

WALKER, REV. JAMES, baptized by Rev. Charles Tupper in Prince Edward Island about 1832. Mr. Walker had been a man-of-war sailor in the war with France. He was ordained January, 1839. He labored faithfully, principally in New Brunswick, and was very useful in his day.

WALKER, LYMAN J., deacon of the Truro Church, N. S. Died June 29th, 1899, seventy years old. He was benevolent and highly esteemed.

WALKER, REV. ROBERT, died at Aylesford, September 21st, 1872, aged seventy-seven years; was ordained an evangelist June, 1856. He preached in a number of places. Was steadfast to the end.

WALLACE, REV. JAMES, born in Hopewell, N. B., January 17th, 1797. He was ordained in 1826. For many years he toiled in the Master's service in Hillsborough, Hopewell, Harvey, Havelock, New Canaan, Baltimore and Caledonia, besides making successful Home Missionary tours in New Brunswick. Large numbers were saved through his instrumentality. In a revival at Havelock and New Canaan in 1859, one hundred and forty were baptized by him, including three who afterwards preached the Gospel. Died March 7th, 1871, seventy-four years old. His memory is lovingly cherished by large numbers who were benefited by his ministry.

WATSON, REV. EDMUND, was ordained April, 1836; was at Keswick in 1843.

WEATHERS, REV. GEORGE A., died at Kempt, Hants County, May 10th, 1901, aged sixty-nine. He had been thirty-seven years in the ministry, chiefly spent in Kempt and the surrounding places. He was ordained in 1864 at Newport. He held only two pastorates—at Newport and Kempt. He was an original thinker and a devoted lover of nature. He was devoutly pious and a successful pastor.

WEBB, REV. E., was ordained in New Brunswick in October, 1850; was stationed at Jerusalem in 1854, and subsequently at Nerepis from 1861 to 1868, and at South Richmond, Carleton County, beginning in 1872.

WELLS, LL.D., PROFESSOR J. E. Graduated at Acadia College, 1860; received M. A., 1863; was professor of classics at Woodstock Collegiate Institute, and was principal of the same institution; was one of the editors of the Toronto "Globe"; in 1882 was editor of the Rapid City "Standard," also Moose Jaw "News"; was editor of the "Canada School Journal," and of the "Canadian Baptist." He was a man of great humility, retiring in his disposition, but a man of unusual mental endowment, a clear thinker in metaphysics, of fine literary tastes, and a very devout Christian. He died suddenly about 1897.

WETMORE, REV. WILLIAM, a native of New Brunswick, taught school; died suddenly while a pastor in Cape Breton; a faithful good man; thirty-five years old.

WYMAN, REV. S. (See pages 418, 419.)

WHEELOCK, JOHN, a licentiate of the church at Nictaux, died in 1851. He was a student of Horton Academy.

WHIDDEN, C. B., was the son of the Rev. John Whidden, of Antigonish, N. S. He was for many years the chief support of the church of which his father had been pastor. A successful life, as merchant at Antigonish, closed June 19th, 1902. Mr. Whidden represented, for two terms, his native county in the Local House of Assembly. He was appointed President of the Baptist Convention, and for years was an active member of the Board of Governors of Acadia College. He adorned all the positions he held in his denomination and in mercantile and civil life. He was universally respected.

WHIDDEN, REV. JOHN, passed away at his home in Antigonish in 1864. He built a meeting house at Antigonish at his own expense. Joseph Dimock said of him, "Behold an Israelite indeed." He lived a humble and useful life.

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WHITMAN, ABRAM N., was born at Canso, March 26th, 1814, died January 16th, 1894. He was the son of Abraham Whitman, who was of a pre-Loyalist family, who came to Annapolis County. The father was a man of great enterprise. During the war of 1812, while sailing to the East from Chester, he saw that Canso was a most desirable place to begin business. At that time the people of that part of the country were drunken and lawless. He established the worship of God in the place, and built a house of worship. He taught a Sabbath school. His dwelling was a home for all ministers. His son Abram N. continued his father's business and religious work. His sons in turn have continued the same work. Abraham N. Whitman was a Congregationalist. This family has done much for that place and church, and for the denomination. One of the sons, E. C. Whitman, has lately been appointed governor of Acadia College.

WILLIAMS, MISS ANNIE, daughter of Rev. John Williams, married John Hardy on the mission field, and died soon after marriage, in 1900.

YOUNG, B. D., REV. J. L. M., died July 1st, 1899, at Somerset, Kings County, N. S. Went to Illinois in 1859; graduated Shurtliff College 1867; took studies at Chicago, and B. D. 1871; was a year at Newton Theo. Seminary; ordained 1868 to mission work in Minnesota; was pastor at La Crosse, Wis., South Bend, Ind., First Springfield, Ill., Temple Church, Yarmouth, N. S., 1881; also at Bear River, N. S.; did evangelistic work. He was genial, kind and enthusiastic; highly esteemed.

YOUNG, REV. J. W. S., a native of New Brunswick, ordained at Lower Woodstock, N. B., February, 1876. Most of his ministerial life was spent as an evangelist in the Maritime Provinces. About 2932 were brought into the church in connection with his ministry. He died September 27th, 1900. He was a devoted and self-sacrificing minister.

#### S U P P L E M E N T .

BAKER, A. HILBORN, born 1879; licentiate; student of Acadia; died January 17th, 1902. He was an excellent young man.

BUNTING, REV. JOSHUA, was ordained July 1843; was at Newton in 1844.

CALLY, REV. E. C., was pastor for some years at St. John, N. B. Returned to the United States, where he died. He was a useful minister.

COLPITTS, REV. WILLIAM, was at Moncton in 1825.

CUNNINGHAM, REV. R. W., died at Digby on January 15, 1858. He was fifty-five years old. He was a man of rare intellectual ability and fervent spirit. He served one of the Baptist churches in Annapolis County as pastor. He was a very successful minister of the Gospel.

CURTIS, REV. THOMAS, was at St. John in 1834.

DUNSMORE, REV. SAMUEL, was at St. Mary's, N. B., in 1825.

LANDERS, REV. JOHN, a minister in New Brunswick in 1825.

MCDONALD, REV. DONALD, labored in Margaree.

MCPHEE, REV. JAMES, was at New Canaan, N. B., in 1845.

MICHAEL, REV. DAVID, was ordained at Cardigan in 1833.

MILLS, REV. JOHN, was ordained in New Brunswick in 1845.

STUBBERT, REV. WILLIAM, a brother of Rev. J. A. Stubbert. He studied at Horton; but in early life went to the States, where he died.

BRIEF SKETCHES OF THE LIVING WHOSE PORTRAITS APPEAR  
IN THIS HISTORY

ARCHIBALD, B. A., REV. E. N., was born Aug. 9th, 1836, graduated from Acadia College in 1865, settled as pastor in P. E. I. that year. Was ordained January 8th, 1866; was pastor for 3 years in Illinois, U. S., and also at Shelburne, Osborne, Clements, Sackville, and Lunenburg, N. S.; at Bedeque, and other places in Prince Edward Island. He has been a very successful pastor and missionary. On account of health he is resting at Lawrencetown, N. S.

ARCHIBALD, M. A., REV. I. C., went to India under the Board of the Baptist Convention of the Maritime Provinces in 1882. He is an efficient missionary.

ARCHIBALD, MRS. I. C., nee A. Carrie Hammond, went to India, sent by the Board of the Baptist Convention of the Maritime Provinces in 1878. She has been a successful laborer.

ARCHIBALD, A. B., REV. A. C., graduate of Acadia College, son of Rev. E. N., is pastor at Middleton, N. S.

ARCHIBALD, M. A., REV. A. J., graduate of Acadia College, son of Rev. E. N., is pastor at Glace Bay, C. B.

ARCHIBALD, A. B., MABEL E., graduate of Acadia College, daughter of Rev. E. N., is a missionary at Chicacole, India.

ARCHIBALD, M. A., REV. W. L., graduate of Acadia College, son of Rev. E. N., is pastor at Lawrencetown, N. S.

ARMSTRONG, MRS. JAMES, was born at Bridgetown in 1823. She is an Israelite indeed. Her son, Rev. W. F., missionary in India, owes much to his mother as well as to his father, J. Armstrong. Her son John N. is a lawyer, and holds an important office in North Sydney, C. B., and is a member of the Legislative Council.

ARMSTRONG, M. A., REV. W. F., went to India as missionary in 1873, and under the Maritime Baptist Board and the United States Board, has labored successfully until the present time.

ARMSTRONG, MRS. W. F., nee Maria Norris, led in organizing the W. M. Aid Societies in 1870, and since that has been a most successful missionary. Her daughter Katie and two sons, Ernest and Fred, are also engaged in foreign mission work.

AYER, H. H., is a highly respected member of the Moncton Church, and an active member of the Board of Governors of Acadia College. He is engaged in merchandise.



BLACKADAR, MARY HELENA, volunteered for foreign mission work in 1889. In 1894 she graduated from Acadia University with honors. The following year she studied at the Missionary Training School in New York city. She taught in the Maryland Seminary, Washington City, D. C. In October of 1899 she left for the foreign field. She is now devoting her whole time to mission work.

CHIPMAN, MRS. A., nee Miss Alice T. Shaw. (See pages 380, 381, 382.)

CHURCHILL, M. A., REV. GEORGE, went to India under the Board of the Baptist Convention of the Maritime Provinces in 1873, and has labored with success since that time.

CHURCHILL, MRS. GEORGE, was Miss Faulkner of Truro, daughter of the late Deacon William Faulkner. She labors with her husband in India; and is greatly devoted to her work.

CHURCHILL, MISS, daughter of Rev. George, is also a missionary in India.

CLARK, MISS FLORA, went to India as a missionary under the direction of the Maritime Convention Board in 1901.

CLARK, MISS MARTHA, is from Prince Edward Island. She has been for about ten years a missionary among the Telugus in India under the Board of the Baptist Convention of the Maritime Provinces. She is pious and successful in her work.

CRAWLEY, REV. FRED., son of the late Rev. R. R. Crawley, was for some years pastor of the church at Fredericton, N. B., and now has charge of the English-speaking church in Rangoon. He is a superior minister.

CREED, M. A., D. LITT., PROF. HERBERT CLIFFORD, was born at Halifax, N. S., 1843. Sixth son of Deacon George J. Creed. Matriculated in Dalhousie College in 1857. Taught French at Wolfville for four years, beginning 1860. Graduated at Acadia in 1865 with honors in classics. Taught in the academy and seminary for a short time, then became head master of the Cape Breton County Academy; was principal of Yarmouth Seminary for three years ending 1872, when he became principal of the English High School at Fredericton, N. B., and in 1874 accepted a position in the Provincial Normal School there, which he has held ever since. He has for many years had the department of English Language and Literature. Received from Acadia College honorary degree of Doctor of Literature in 1902. Was for many years secretary of the Educational Institute of New Brunswick. Was formerly a Senator of Acadia College (and Secretary of Senate); has been for nearly twenty years a member of the Board of Governors. Was president of the Baptist Convention in 1888, and has served for some eight years as secretary of that body. Is a director or member of the managing board of several organizations located in Fredericton. Has always been an active member of a temperance society. He is now a deacon of the Fredericton Baptist church.

CUMMINGS, MR. WILLIAM, was born at Londonderry, N. S., April 17th, 1832. While in the United States he embraced Universalism. In 1857 he was converted and baptized at Truro; assisted in organizing the Baptist church at Truro in 1858; attended the Convention first in 1867; was on fire with zeal for foreign missions. The Convention was greatly moved by his zeal. At the Convention in 1882, when Acadia was in debt thirty-three thousand dollars, he gave two thousand dollars toward paying off the debt. The amount was raised chiefly by his influence. He gives largely. He

began to preach in 1884; has preached extensively in destitute fields and has assisted pastors. He has been the means of the conversion of many souls. During all this time he has carried on an extensive business in Truro, where he still lives.

DEWOLFE, MISS MINNIE B., now Mrs. J. T. Eaton, went to India in 1867, sent by the Baptist Maritime Board. She was the pioneer of the unmarried missionary women. She labored five years; her health failed and she returned home.

EMMERSON, MRS., widow of Rev. R. H. Emmerson, has been much interested in the W. C. T. U. Her daughter, Mrs. Atkinson, holds office in that society. All through life Mrs. Emmerson has been zealously and actively engaged, more especially in foreign missions. For years she was Provincial Secretary of the W. B. M. U. for New Brunswick, and only resigned when compelled to do so by failing health. She was very active and largely instrumental in the erection of the present church building at Dorchester.

GEORGE, MRS. WILLIAM, wife of the Rev. William George, after the death of her husband in Burmah returned home, and is now employed at Newton as a teacher of young women preparing for mission work.

GOUCHER, M.A., REV. J. E., was ordained in New Brunswick. He supplied the 2nd Cornwallis church for a year in 1860-1—was pastor at Port Medway, twice at the North church, Halifax; had also a long pastorate at Truro, and a short pastorate at Temple church, Yarmouth. He has been very successful in pastoral work. He is now retired on account of ill health and lives at Digby. He stands high in the esteem of his denomination. Rev. W. C. Goucher, M. A., is his son.

HALL, REV. W. E., was ordained in New Germany in 1864; was also pastor at St. Margaret's Bay, Melvern Square, Bear River, Sackville, N. B., and the Tabernacle in Halifax. In all these places church edifices were erected during his ministry. He has been one of the most devoted and successful pastors in the provinces. He has always cherished a self-sacrificing, missionary spirit. At this date, Sept. 20th, 1902, he is very low at his home in Halifax, without any prospect of regaining his health.

HARDY, REV. JOHN; missionary in India; married Miss Annie A. Williams.

HARRINGTON, C. H., is a prominent member of one of the Baptist churches at Sydney, C. B. He has been a constant friend and liberal supporter of all Baptist enterprises. His gifts have been thousands of dollars in some cases, at a time. He is now well advanced in life, but still gives with marked liberality. He gave \$200 toward publishing this history. When it comes in from the sale of the book, he has directed that it be appropriated to the Ministers' Annuity fund. Two of his sons are graduates of Acadia College, and are now missionaries to Japan, under the American Baptist Foreign Mission Board.

HARTLEY, D. D., REV. G. A., was born at Keswick, N. B., Oct. 14, 1831; was ordained September, 1856; was pastor at Woodstock one year and at St. John since July 1858. He is now in poor health and has an assistant. He has been a devoted pastor, an able preacher and a leading minister in the Free Baptist denomination. He has the gift of the Evangelist and has labored in extensive revivals. He received the degree of D. D. from Bates College, Maine, in 1899.

HIGGINS, M.A., of Acadia, REV. W. V., entered the Foreign Mission service under the Baptist Board of the Maritime Convention in 1889, and has since worked successfully.

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HIGGINS, MRS. W. V., is a daughter of Mr. X. Z. Chipman, of Wolfville. She is a devoted missionary.

HIGGINS, D.D., REV. T. A., graduated from Acadia College in 1854; assistant in Horton Academy two years—ordained at Liverpool, 1857. He was three years pastor in that town and was Principal of Horton Academy from 1861-74; pastor at Annapolis 1874-82; and at Wolfville from 1884 to about 1896; was for many years a member and secretary of the Board of Governors of Acadia College. He now resides at Wolfville, and is respected and beloved by the denomination.

HUGHES, REV. JOHN H., was born March 12, 1826—was baptized March 1848; studied at Fredericton Seminary; ordained at Hillsboro, N. B., in 1853 and was nine years pastor there. He was also pastor at Milton, Queens Co., Arcadia and Deerfield, N. S. He also labored in the United States. He lives in St. John and supplies vacant pulpits. He is original and a powerful preacher.

KEMPTON, D. D., REV. S. B. Graduated from Acadia College in 1862; took his M. A. in course in 1870; was ordained at New Minas, Kings Co., N. S., September 16th, 1863; was pastor there until 1868, and at Canard, Cornwallis, from 1868 to 1893. From that time till the present he has been pastor of the Dartmouth church. Has been member of the Senate and of the Board of Governors of Acadia College. He is now Secretary of the Board. He is a devoted pastor and labors hard in the general field; is highly esteemed by the denomination.

MACDONALD, REV. A. B.; was born Dec. 21, 1831, at Cambridge, N. B.; was baptized by Rev. T. H. Porter, Sr.; was ordained October 12th, 1858, at Hampton Ferry, where he remained pastor for four years; was pastor for nineteen years at Cambridge and Mill Cove. After that he had short pastorates at Johnson, Lower Cambridge and Springfield. Has done much missionary work; baptized about 800 converts. Mr. MacDonald possesses superior ability and is highly esteemed.

MANNING, D.D., REV. J. W., graduated from Acadia College in 1867, was ordained at Port Hawkesbury, C. B., March 31, 1868, graduated at Newton Theo. Institution in 1872; pastor at St. Stephen's, N.B., 1872-75, and of the North church, Halifax, from 1875-92. Since that time he has been secretary of the Foreign Mission Board. He was a successful pastor and an enthusiastic laborer for Foreign Missions. For a number of years he has been a member of the Board of Governors of Acadia College.

MANNING, MRS. J. W., has been an earnest and successful worker, both as pastor's wife, and the wife of the secretary of the Foreign Mission Board. She is the president of the Woman's Missionary Union of the Maritime Provinces.

MARCH, REV. STEPHEN, was born in England, March 28th, 1832; took a course in law in London; professed religion in 1851; emigrated to New Brunswick in 1854; was on the "Christian Visitor" staff for a short time; was ordained July, 1856, over St. Francis church, N. B.; was pastor at St. George. The greater part of his ministerial life has been spent at Bridgewater, N. S., and the surrounding country. He had short pastorates in Halifax, Onslow, and North Kingston. He has been prominent in denominational work and is highly respected. He now lives near Bridgewater.

MCLEOD, D.D., REV. JOSEPH, is a son of the late Rev. Ezekiel McLeod; was pastor of the church in Fredericton from July 1868 to July 1890. He has been editor of the "Religious Intelligencer" from March 1867 until the present time. He is corresponding secretary of the F. B. Conference. He

was chaplain of the New Brunswick legislature for eighteen years. He was appointed a member of the royal commission on the liquor traffic 1892 to 1895 and presented to parliament a minoity report. He was given the degree of D. D. by Acadia College in 1886. Dr. McLeod possesses an ardent temperament; an active and vigorous intellect, a warm, honest heart and is a zealous advocate of temperance, a good preacher, and has already done a great work.

**MORROW, REV. HORATIO B.** Graduated from Acadia College in 1871; was ordained at Sackville, N. S., November 8th, 1871; graduated at Newton Theo. Institute; married Miss Emerson, one of the principals of Acadia Seminary. Since 1877 has been a missionary under American Baptist Foreign Missionary Board at Tavoy, Burmah. He has been successful in his work.

**MORROW, MRS. H. B.**, nee Miss Olive Jane Emerson, is a graduate of Mt. Holyoke Seminary, and was principal of Acadia Seminary for four years. See page 383.

**MORSE, D. D., REV. JOHN CHIPMAN**, was born in the Annapolis Valley, March 23rd, 1819. His mother was Jane, eldest daughter of Rev. T. H. Chipman. He began to preach in Upper Aylesford; went to Digby Neck in 1840; engaged with the church April 11th, 1841; was ordained March 31st, 1842. He is still the pastor of the same churches (1902). Dr. Morse has gifts and talents of a very high order. He has the temperament of the poet, the prescience of the philosopher, the keenness of the logician and the eloquence of the orator. He is a true man, an honored minister of the Gospel. He received the honorary degree of D. D. from Acadia College.

**MORSE, M. A., REV. L. D.**, went to India as missionary in 1891 and labored successfully until 1900, when he returned to Nova Scotia to recruit his health. He is now pastor at Berwick, N.S.

**MORSE, MRS. L. D.**, is a daughter of the late John Parker, of Berwick, N. S., and is a helpmeet indeed to her husband.

**NEWCOMB, MISS J. M.**, went to India about 1895 and is now successfuly at work.

**NOBLES, REV. JOSEPH F. B.**, was born 1815; ordained 1839; has administered baptism every year for 60 years; baptized about 2000. He has preached for 67 years; has been pastor at Waterloo church, St. John; also Carleton and North End, St. John; Hampstead, Woodstock and other places. He is faithful and beloved.

**OAKES, M. A., I. B.**, was born Nov. 1848 in Annapolis Co., and is of Loyalist descent. He studied at Horton Academy and graduated at Acadia College in 1866. He taught the high school at Hantsport. In 1873 he took charge of the grammar school, Kent Co., N. B. After four years he was appointed principal of the Northumberland County grammar school. He was then appointed inspector of schools. In 1888 he was appointed principal of Horton Academy, which position he filled with marked success for eleven years. Of the one hundred and ninety-eight who matriculated into the College, one hundred and seven graduated. The Manual Training school was added during his Principalship. He now resides at Wolfville, and is a provincial examiner of the common schools; is a member of the town council of Wolfville, a school commissioner and a member of the senate of Acadia College.

**PARKER, DANIEL McNEILL**, son of Francis Parker, was born at Windsor, Nova Scotia, in April 1822. His grandfather, John Parker, came in early boyhood to this province with his parents from Yorkshire, England.

They had as a fellow passenger, William Black, who subsequently became the Rev. Wm. Black, Wesleyan Missionary, so frequently referred to in this volume. Dr. Parker's mother was Mary Janet McNeill, daughter of Captain Daniel McNeill, of the "Royal North Carolina Fencibles," who at the close of the war of Independence, came, with others of his regiment, and settled at Stormont, in Guysboro County, but only for a short time. He married a sister of the late James Walton Nutting, whose name also appears very often in this history. Dr. Parker received his early instruction, principally at Windsor and Wolfville; and took the diploma of the Royal College of Surgeons, Edinburgh, and also the degree of Doctor of Medicine at the University of the same city in August 1845—in which year he commenced practice in Halifax. Dr. Parker was for many years an active member of the Board of Governors of Acadia College. In 1870 he was appointed President of the Baptist Convention of the Maritime Provinces. For many years he has been an honored deacon of the First Baptist church in Halifax. After fifty years of practice in his profession he retired, and now lives in Dartmouth.

PAYNE, MISS E. H., is an English lady who resided in Halifax, N.S., many years ago. She accepted the position of Foreign Missionary under the American Foreign Mission Board, and has labored successfully among the Karens in Burma. She is now recruiting her health in Halifax.

SANDERSON, B. A., GEORGE G., graduated from Acadia College in 1858. He has been ship-owner and insurance broker. Has been warden and town councillor of Yarmouth.

SANFORD, M. A., REV. RUFUS. Graduated from Acadia in 1869, took M. A. in 1873, taught in Horton Academy, 1869-70; graduated from Newton Theological Institution in 1873; ordained August 20th, 1873, missionary to the Telugus. Still labors in the foreign field. He is a missionary tried and true.

SANFORD, MRS. RUFUS, has been a successful co-laborer with her husband.

SANFORD, MISS, daughter of the Rev. Rufus, is a missionary, laboring with her parents.

SAUNDERS, D.D., REV. J. H., was born in Kings Co., N. S., September 13, 1824, and was baptized at Bear River May 15, 1842. He taught school for fifteen years, seven of which were at Ohio, Yarmouth Co. Hebron church licensed him to preach in 1857. He was first pastor at Ohio, Yarmouth Co., from 1858 to 1870. Part of this time he served the West Yarmouth church. He was pastor of the Beaver River church from 1871 to 1874; of the church in Digby from 1874 to 1883, part of the time taking in Smith's Cove church. From 1885 to 1889 he served the Westport church. From 1889-1895 he was business manager of the "Messenger and Visitor." For three years subsequent to this he was pastor of the Milton church, Yarmouth Co. His pastorate of the churches of Ohio and North Temple began Oct. 1898, and still continues.

SAUNDERS, E. M. Graduated from Acadia College in 1858. He afterwards took his M. A. in course in 1863, and also received the honorary degree of D. D. in 1882. He held a nine years' pastorate in Berwick, Cornwallis. He spent the year 1860 studying at Newton Theological Seminary. From 1867 to 1881 he was pastor of the Granville Street church, Halifax. Since then his time has been spent in supplying churches and in writing for the religious and secular press; Governor of Acadia College for more than 25 years. Still lives at Halifax.

SAWYER, D.D., LL.D., REV. A. W., was born at Rutland, Vt., March 4th, 1827; graduated at Dartmouth College, 1847; studied three years at Newton Theological Institution; was pastor in Massachusetts; was professor of Classics in Acadia College from 1855 to 1860. He then returned to the United States; was pastor at Saratoga, N. Y.; was principal of New London Academy. In 1869 he accepted the position of President of Acadia College, which he held until 1896, when on account of ill health he resigned. Since that time he has continued to teach in the college and for a part of the time in Acadia Seminary, of which he was for some years honorary principal. The class room is the sphere in which he is most distinguished. His natural gift for true mental discipline has been perfected by many years' practice. He is now professor of Psychology and Metaphysics. Although advanced in age, he gives entire satisfaction in his work, and is very popular with the students, both graduates and undergraduates, as well as with the denomination at large. In 1861 Colby University conferred on him the honorary degree of D. D. In the Jubilee year, 1888, Acadia College gave but one degree, and that was LL.D. to President Sawyer.

SKINNER, MRS. I. J., is a daughter of the late Samuel Freeman, of Milton, Queens Co., N.S., the widow of the late Rev. I. J. Skinner, and sister of the wife of Rev. E. M. Saunders. She now resides at Milton, her native place.

STEELE, D.D., REV. D. A., graduated from Acadia College in 1865, took M. A. in course 1868 and received the honorary degree of D. D. in 1894; was ordained at Wolfville June 20, 1865; was pastor at Canso from 1865 to 1867; at Amherst from 1867 to 1896, since which time he has been supplying vacant pulpits. Dr. Steele is literary in his tastes; has been a good pastor and an effective preacher.

TROTTER, REV. THOMAS, D.D., was born at Thurlaston, Leicestershire, England, August 11th, 1853. Came to Canada, with the other members of his father's family, September 1870, and settled in Toronto. Converted during the next year and united with the Alexander St. Baptist church, Toronto. In September, 1871, went to Woodstock College to begin preparation for the work of the ministry. Owing to the death of his father his preparatory course of literary training was prolonged until 1878, when he entered the University of Toronto, from which he was graduated B. A. in 1882. He then entered upon theological studies at Toronto Baptist College and was graduated in 1885. Was ordained at Shelburne, N. S., March 20th, 1877. During his student years he served the following churches: Beachville, Onondaga, Eastward-Brantford, College St., Toronto. In 1884 he accepted the call of the church at Woodstock, Ontario. He continued with the Woodstock church until 1889. In that year he was called to the pastorate of the Bloor St. church, Toronto. At the end of the first year he was appointed to the chair of Homiletics and Pastoral Theology, in MacMaster University. This position he held for five years, resigning it in 1895 to accept a call to the pastorate of the Baptist church at Wolfville, Nova Scotia. After two years Dr. Sawyer having unexpectedly resigned the presidency of Acadia College, Dr. Trotter was appointed to that position. His duties began August 1st, 1897. In May of that year MacMaster University conferred upon him the honorary degree of Doctor of Divinity. In 1887 he was married to Miss Ellen Maud Freeman, daughter of Rev. David Freeman, Canning, Nova Scotia. His talents are of the popular type. He is tactful and aggressive. He has been very successful in all his pastorate and equally so as President of Acadia College.

TUFTS, PROF. JOHN F., B. A. of Acadia, 1865; M. A. of Harvard in 1874, and Ph. D. of Acadia; teacher in Horton Academy one year; principal seven years; professor of History in Acadia College from 1881-'83; principal of Horton Academy from 1883-'88, and professor of History and Political Economy in Acadia College from 1889 to the present time. He is an enthusiastic and successful professor.

WALLACE, M. A., REV. ISAAH, was born in Coverdale, N. B., January 17th, 1826. He was baptized at Fredericton in 1848. He spent several years in teaching, including two years in Moncton. In 1846 entered the N. B. Baptist Seminary, where he studied about a year and a half; was engaged as colporteur and preaching in destitute places. He entered Acadia College in Sept., 1851; was licensed to preach in 1852; graduated from Acadia College in June, 1855, and immediately was employed as general missionary in N. B. for about one year. In 1856 he was ordained at Scotch Town, N. B., and for nearly two years served that church and the Newcastle Baptist churches. He was appointed principal of the N. B. Baptist Seminary for one year. He afterwards filled pastorates as follows: In Newcastle, Miramichi, from June, 1858, to June, 1860; in Carleton, St. John, from June, 1860, to June, 1861; in Lower Granville from June, 1861, to Oct., 1871; in Milton, Yarmouth, from Oct., 1871, to Oct., 1873; in Berwick from Oct., 1874, to July, 1877; and in Lower Granville (second pastorate), from Oct., 1881, to Oct., 1883. He did considerable work in the service of the Governors of Acadia College, in assisting to secure endowment funds. His chief work has been in home missions. He spent one year with the N. S. Baptist Home Missionary Union, and about eleven years with the Board of the Maritime Baptist Convention. Since that time he has devoted himself to the same work. In his ministry of more than fifty years he has planted many new churches and helped weak ones. He has baptized about 3,000 converts. He is now in the 77th year of his age, and still renders considerable service in the Lord's work in filling vacancies and helping pastors in special meetings. Two of his sons are in the ministry—William Boardman, pastor of the Tabernacle Baptist church in Utica, N. Y., and Lewis Fisher, who is pastor of the Memorial Baptist church in Mechanicsville, N. Y. His only surviving daughter is the wife of Rev. H. G. Mellick, late superintendent of North V<sup>th</sup> Baptist Missions, and now pastor in Emerson, Man.

WEATHERBE, D. C. L., ROBERT L., graduated from Acadia College in 1858; now Judge of the Supreme Court of Nova Scotia.

WRIGHT, MISS HENRIETTA H., was sent to India as missionary in 1884. She labored successfully for a number of years until her health failed. She is now engaged in mission work in the United States.

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