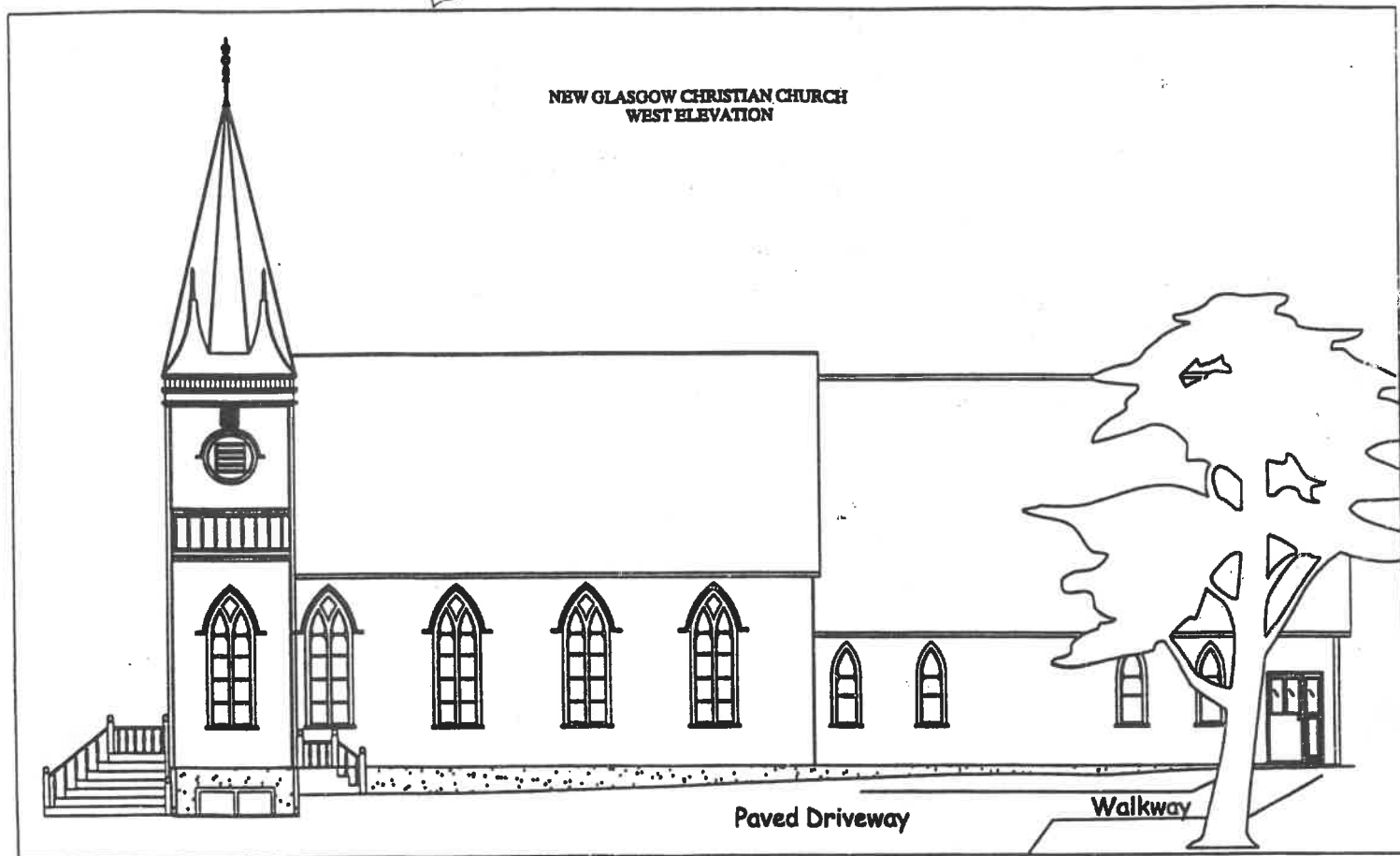


# The Little White Church in the Valley

*Roy Dickison*



## The History of New Glasgow Christian Church 1819-1999 by Brenton Dickieson

If you were to take a drive toward the North Shore area of Prince Edward Island, you would begin to see very beautiful and interesting sights. The newness of the city having been already passed, the quaint look of country communities begins to develop. Driving further along the Glasgow Road, you would begin to wonder at the large number of new houses being built in what seems to be the middle of nowhere. Then, almost by accident, you happen upon New Glasgow. You drive down the steep hill towards the community. It looks like a quiet village, but one with small businesses dotting the valley. The river is majestically flowing inland, the trees are full and green, but something else catches your attention. It is the sound of music.

Curiously you drive towards the sound. Suddenly you see a field full of cars directly in front of a small church building. It is a beautiful building when placed in the picture of the river and fields, but it is vaguely ordinary. If you were to feed your curiosity and walk inside the church building you would be pleasantly surprised to see the room full of people singing praise songs, worshiping in a special and unique way. The room is brimming with children, and when it is their turn to go to Sunday school, they stampede excitedly to their classes. Left behind is a half-full room of adults, from all walks of life, who listen to the word being preached and who break the Bread together.

Yet groups of these people are drawn to this fellowship, not just every Sunday morning, but all through the week. What is happening at this little white church in the valley? If you were to return from the current church to the church of history, you would begin to discover why there is such excitement in New Glasgow.

This excitement began in Scotland with an individual by the name of John Stevenson. John Stevenson was born in the Kyles of Bute, Scotland, in 1778, perhaps to Charles & Margaret (Anderson) Stevenson<sup>1</sup>. He was said to have grown up in Wardell<sup>2</sup>, just outside of Glasgow. John was from a deeply religious Presbyterian family, and was sent to the University of Edinburgh to become a Presbyterian minister. John began to board at the house of Mrs. Nisbet, who happened to be a

---

<sup>1</sup> Rodney Ling, historian.

<sup>2</sup> As told to Anna Stevenson, descendant of John Stevenson.

Scotch Baptist<sup>3</sup>. She took John as a boarder hoping he would be able to lead in daily devotions and bible studies. She was not disappointed. Daily, the young John Stevenson would preach of the Christian faith. When the subject of baptism arose, which was not an uncommon occurrence, Mrs. Nisbet always assumed that true baptism was adult immersion. Her continual challenges led John to search the Scriptures for the teaching on the form of baptism. After intense research, and great trepidation regarding the decision, John agreed with Mrs. Nisbet on the proper form of baptism in the New Testament. He promptly decided that he too should be immersed.

Though this decision was well received by Mrs. Nisbet, John's father was incensed. He disowned his son John, forcing him leave school and ministry training altogether. John secured a job as a silk weaver at the famous Paisley weavers, which he kept for about twenty years. His path was permanently changed by his difficult decision to stand by his convictions.

While in Paisley, John became heavily involved in the Scotch Baptist church. He began to adopt many of their doctrines and practices. It seems that this time he spent as a deacon in the Paisley Scotch Baptist church altered his beliefs and views forever. At this time John married Margaret Nisbet, the daughter of Mrs. Nisbet who owned the boardinghouse. John and Margaret had about twelve children while living in Scotland, eleven of whom survived to engage in the adventures to come, and one born in the New World.

While the Nisbet family was greatly influential in the life of John, so was a man named James Houston. Mr. Houston, who had nine living children, influenced John in making the decision to go to the New World. Finally, John succumbed to his call to come to British North America, so the Stevenson family, including their eleven children and the Nisbet family, boarded the Alexander and left for North America. The Houston's, the Orr's, the Semple's and at least one Dickieson, who married the oldest Stevenson daughter upon arrival in the New World, joined the Stevenson's, among others.

One might wonder why a man would give up a good living to emigrate, but Barry Norris, who wrote "*...And God Giveth The Increase*", attributes their move to war, and the fear that the Stevenson sons would be circumscribed.

---

<sup>3</sup> *The Scotch Baptist Roots in the Maritimes* by Stewart Lewis. The Scotch Baptists were a relatively small group of Scottish believers who baptized by immersion, and who met on the Lord's day to worship, fellowship with food, celebrate the Lord's Supper, and minister in the Word.

There were absolutely no European wars between the years of 1815 and 1914. In 1793 the French government, fearing reprise from other parts of Europe, passed a law requiring military service. Among the new war tactics being developed, Napoleon rose up the ranks with his revolutionary strategies. Napoleon used bold means and the largest army in history to attack every European capital. Because of the force of England, France was never able to secure peace on the continent, and rivals began to use Napoleon's methods. Napoleon's Russian defeat began the fall of the French army, which ended with the battle of Waterloo in 1815. The powers in Europe began amassing armies and turning towards France, tired of being afraid of invasion and French looters. It was during this political climate that perhaps John Stevenson feared his oldest sons would be drafted.<sup>4</sup>

Regardless of reasoning, the large group of families left for the New World. The voyage in 1819 was long and rough, and John lost the deed to the land he had acquired. J. Brenton Dickieson, the present writer's great uncle, wrote the following to Rueben Butchart<sup>5</sup>, an historian who wrote of the Restoration Movement in Canada:

The passage on the account of adverse winds and stormy weather took many more weeks than they anticipated. They passed the hours in many different ways but every morning they had worship led by a young man of sterling character, with great intellect and vision, a weaver by trade, his name was John Stevenson, and many times during the voyage he cheered up those who became down hearted and homesick, by his kindly and humorous words until they dropped anchor outside of Rustico Harbour...

The families migrating from Scotland landed in Rustico in 1820. Some say they traveled up what is now the New Glasgow River immediately and broke bread under a tree, thanking God for their safe journey. Others say the group stayed in Rustico for three years and then moved upriver. However, the story of Margaret Bagnall, the granddaughter of John Stevenson, may very well be correct: John Stevenson stayed in Rustico for the winter, and moved upstream in the spring.

Eventually, however, the large group migrated upriver to a cove, which was later named Stevenson's Cove. This was likely half way between the present cemetery<sup>6</sup> and the New Glasgow Bridge.<sup>7</sup> We know that the families moved further up the river, but there is evidence they built crude

<sup>4</sup> Encyclopedia Britannica.

<sup>5</sup> *History of the Disciples of Christ in Canada Since 1830.*

<sup>6</sup> The New Glasgow Cemetery was established in 1820.

<sup>7</sup> Built in 1840 for 14 pounds, 8 shillings.

homes very near the water in Stevenson's cove. There is an old well with an air of permanence on the shore. Eventually John Stevenson built a home on what is now Ruth Howatt's property. The Nisbets settled next to them on the east, and James and Catherine (Stevenson) Dickieson on the adjacent property to the west.

Very soon after this, John began to preach. The barn was used as a sanctuary, with a large barrel as a pulpit, and boards laid across small barrels for pews. Even though this setting seems crude, people came to hear this only gospel preacher in Lot 23. The place became known as New Glasgow, and a church was beginning. The following is a beautiful story from Margaret Bagnall, who was John's granddaughter.

Grandfather Stevenson, who was a distant cousin of Robert Louis Stevenson, as soon as possible started services on Sunday in his barn, where the seats were formed by laying planks across barrels and blocks of wood. Here he used to preach to all who came and as it was the only religious service in the little village, all sects attended. Naturally all did not agree with his teachings on baptism and one man used to get up and shout - "Tw'll no do John!!!", then sit down so heavily on the plank, that he disturbed those sitting near, but he was the first person immersed by Grandfather, and was a most loyal member of the church, there established, which is still vigorous today called the "Church of Christ, New Glasgow."<sup>8</sup>

Although this man may not be the first person that John baptized, this story illustrates the early setting of the church. According to the statement of Andrew Stevenson (1807-1895) at a meeting of the PEI Christian Association, the first person to be baptized by John Stevenson was his eldest son Charles (1802-1890). John Brown records the dilemma that John Stevenson was faced with because he thought a clergyman should do the baptism.

In time a number of persons, among whom were several members of his own family, became anxious to obey the Gospel of Christ. He walked seventeen miles to secure the services of a regular ordained Baptist minister to immerse these candidates. Failing to secure one he returned home. His son, Charles, urged him to attend to it himself, as there was nothing in the New Testament forbidding him to do so, which he did and continued so to do as occasion demanded until the time of his death.<sup>9</sup>

Stewart Lewis, an expert in Maritime Church history and a professor at Maritime Christian College in Charlottetown, theorizes that the minister John Stevenson was trying to secure was John

<sup>8</sup> The church's name wasn't established until the 20<sup>th</sup> century. It was called the Church of Christ, Disciples of Christ, and the Christian Church. It was also called by outsiders "Stevenson's Church," the Cambellite Church and likely the Baptist church.

<sup>9</sup> *Churches of Christ*. 1904. Page 147.

Scott in the North River area, which is about seventeen miles from New Glasgow. Another possibility, according to Lewis, is John Stewart in Lot 48, also known as Crossroads.<sup>10</sup>

Somewhere in the 1820's, it is said that a small building, this one with heat, was built on the corner of the Stevenson property, next to the road. This was the worship house until the large building was built in 1832.

**M**ost date the beginning of the New Glasgow Christian church as 1832. The new building is said to have been visible from the present building, across the river and down stream (west) about one quarter of a mile. Very little is known about the New Glasgow Congregation from the construction of this building until the 1850's, known as a revival period.

Although John Stevenson was a Scotch Baptist, the church in New Glasgow was not existing as a Baptist Congregation. It is said that different individuals had come to New Glasgow and urged John Stevenson to be ordained. John had been greatly influenced by the Scotch Baptists, but he refused to be bound to a human creed other than the Bible. He became troubled because he did not recognize any other group that was worshipping like them. Margaret Bagnall writes:

At this time [allegedly about 1848] John didn't know if there were any others who were worshipping in the same way as he and his family. But a man from Tryone, PEI came to New Glasgow and hearing John preach, told him there was a Mr. Crawford in their neighborhood who was preaching the doctrine of "No creed but the Bible" and "no name but the Christ's." This caused grandfather to start off with the intention of seeing and talking with Mr. Crawford. The distance was great but he walked it and these two godly men had a wonderful time together. Mr. Crawford had been for years in correspondence with Alexander Campbell of the United States, and was subscribing for his monthly paper called "The Millennial Harbinger". He gave grandfather a bundle of these papers to carry back with him, quite a heavy load, but treasure indeed to a man who trudged back to new Glasgow. The news of large numbers, in the United States and England, who were of like faith with them was encouragement and delight to the little church in New Glasgow and several new names were added to the list of subscribers to "The Millennial Harbinger".<sup>11</sup>

This historical story has some problems. Who is Mr. Crawford? It was not Alexander Crawford, because he had died in 1828, and it was a little more likely that it was Donald Crawford (who began preaching in 1841). Or perhaps it was John Crawford who became a leader of the church in Tryon. If it

<sup>10</sup> "History of the Restoration Movement in the Maritimes." A class by Stewart Lewis in 1994 at Maritime Christian College.

was indeed Donald Crawford, then this is when New Glasgow began to cross paths with their future evangelist. Another problem is the late date to which this story is placed. The publication of the "Millennial Harbinger" began in 1830, so the story takes place after this. It seems unlikely, even impossible, that the church in New Glasgow knew of no other groups similar to theirs. One indication of this is the presence of a letter written to the church in Halifax (1836), whose minister was ordained without swearing to the Baptist creed (the response to this letter is in the appendix). There was also significant work being done in Crossroads and in the east of Prince Edward Island, and Charlottetown Baptist, know First Baptist, had formed without swearing to the confession. Whatever the case may be, John Stevenson and New Glasgow came to the realization that they weren't alone they were encouraged by this.<sup>12</sup>

We also know from an article in the "Christian," a magazine dedicated to the advancement of New Testament Christianity, in 1840, that the New Glasgow congregation was faring well. Charles Stevenson wrote to W.W. Eaton, the editor of the "Christian" and stated several things.

We are all about twenty-five. We live in peace with one another. We have but one Elder, at present, and two deacons. We meet every Lord's day to break the loaf and remember the poor; the brethren also attend to the duty of exhortation. Our elder in the afternoon preaches the word. In the way we go on our way rejoicing, and so to wait on his son from heaven, who has told us to have our lamps burning, and our loins girt about the truth.

The church here wished to be remembered by all the holy brethren. They being aware that the cause in which you are brethren. They being aware that the cause in which you are engaged is not popular, they take this opportunity to express their love to you by enclosing a opportunity to express their love to you by enclosing a two pound note of the Commercial Bank of New Brunswick.

Sending money must work to get attention, for this letter was published and the work in New Glasgow praised! At this time hymnbooks were ordered, indicating that New Glasgow were involved in musical worship. In the above letter of Mr. Charles Stevenson, we see the best example of their worship in the early years. They were an active, vital group that realized their cause was difficult and encouraged others on the same cause. This also indicated that they knew that other Restoration work was being done.

From Howard Ling's history of the church and John Stevenson's epitaph, it is noted that Stevenson became Elder in 1837. In 1840, a Presbyterian Church was built next to the Nisbet's farm,

---

<sup>11</sup> *Memories* by Margaret Bagnall.

across the river from the early Christian church. It is interesting that there is no record of any dialogue between members of the two congregations. Recorded in the Nov. 5, 1988 issue of the "Guardian," Prince Edward Island's chief newspaper, is the fact that the Presbyterian Church was called "The Big Church" in New Glasgow. This Presbyterian Church became a part of the United Church of Canada in 1925. Now the United Church in New Glasgow is part of a larger charge, and has services every third Sunday. Even though there was no recorded dialogue between the two churches, it seems that there were no major problems, for the churches combined Sunday school in the 1940's. The congregation continued to meet regularly in the 1840's and 50's.

**I**n the early 1850's, perhaps 1854 or 1855, the church made contact with Donald Crawford's ministry and introduced exciting times, both for the ministry in New Glasgow, and also the Maritimes as a whole.

Donald Crawford was born on October 31st, 1820 on the Island of Arran, Scotland. His parents, as well as his Uncle Alexander, were converted at the preaching of James A. Haldane in 1806 or 1807. Donald's uncle, Alexander, attended seminary in Edinburgh to train for preaching. Before leaving for the New World, Alexander baptized Donald's parents and others in the church. While Alexander was preaching in Nova Scotia, and finally Prince Edward Island, Donald Crawford's family faced rejection by their Congregational church, great sickness and death, and were victims of dirty financial dealings. With very little money, they joined Alexander in Tryon, PEI in 1827, one year before he died.

Donald Crawford grew up in a Christian home, but always wondered how he could possibly become a Christian. He prayed that God would give him the feeling that He had given others. The feeling never came. In 1840, Donald Crawford was baptized, but he still doubted his salvation because he lacked the feeling. Finally Donald turned to the Gospels for an answer. He found that Jesus never turned people away because they did not *feel* enough. Donald explains his enlightenment in his own magazine, the "Christian."

I began to think it possible that I might be saved just as I was; then it would appear too good news to be true. When I read of Jesus' death for my sins, I loved Him, and sincerely wished that I could come to Him. When I considered His last commission to the whole world, to every creature, I could see no reason to doubt. . . . After this digression I would say that I felt

---

<sup>12</sup> "The Christian." circa 1973-?



altogether different after obeying the Saviour in secret prayer and in reading the scriptures. All things seemed new. I felt as having a partnership in the great salvation, and wondered at its plainness, and felt an anxiety to “tell to all around what a blessed Saviour I had found.”

Because of this clear desire to preach, New Glasgow church asked Donald Crawford to make this his home. Crawford brought a fresh message to a congregation of forty, and in the first spring, thirty more were added, mostly by baptism. The “Christian Banner,” a paper published in Ontario by the Churches of Christ in October of 1855 says this: “The Disciples in New Glasgow last year numbered 46; since which they have scarcely doubled their number.” The people in this area were so anxious to be baptized that they would even cut a hole in the ice to be immersed in the chilly water. The congregation soon outgrew it’s meeting place and according to a history presented in 1992 at the Centennial Celebration of the present church building, there was a new building erected on the same sight, perhaps in 1858.

It was an exciting time for the Maritime Restoration Movement. In 1855 there was a meeting in Milton, Nova Scotia, with the purpose of securing evangelists in the Maritimes. New Glasgow’s own Donald Crawford, who had spent at least fourteen years evangelizing with great results in New Brunswick, Maine, and especially Nova Scotia, was one of the first to be commissioned at that meeting of “The Annual.” Two years later, in 1857, the PEI Christian Association held a meeting in Three Rivers (Montague) and members from New Glasgow joined. It was at this meeting that Andrew Stevenson stood up and spoke of the work of his father, John. Charles Stevenson had moved to Greenmount and was instrumental in beginning the church there. Churches were sprouting up and growing throughout the Maritimes. New Testament Christians were being encouraged by the cooperation of the believers. The same was true in New Glasgow.

In 1857, Donald Crawford returned from his labours abroad and became an elder of the congregation. Since the beginning of the church, Father Stevenson (called so probably because he was the relative of almost everyone!) was the only elder. In the next five years, membership continued to grow. In 1860 there were eighteen additions. In this year, Bro. Wallace even taught a singing school! This excitement in the church took a downswing, however, at the death of John Stevenson Sr. In the “Islander,” May 16, 1862, his death is recorded:

On this 9th inst., of Thyphus fever, at New Glasgow, in his 84th year, Elder John Stevenson, senior Pastor of the Christian Church in that place.<sup>13</sup>

---

<sup>13</sup> The “Islander” incorrectly places John Stevenson’s age at 73.

Nothing better can describe the sentiment of the church, than the inscription on his tombstone, placed as a memorial of his life, given by those in the community who loved him greatly.

Sacred to the memory of Elder John Stevenson, died May, 9, 1862, age 84. Margaret Nisbet, his beloved wife, died July 19, 1852, age 71. They were natives of Scotland and immigrated to this Island and settled at New Glasgow in May 1820 after which he began to teach the people the word of God and preach the gospel, which resulted in the turning of many precious souls to the Saviour and the formation of the Church of Christ in this place in which he was a faithful and efficient Elder from 1837 until full of days and gradually ripening for the change he was peacefully called to be with Christ. Blessed are the dead which die in the Lord from henceforth, yea saith the Spirit that they may rest from their labors and their works so follow them. This monument has been erected by the descendants as a testimony of their remembrance of the kind words and loving precepts that they inculcated

This monument remains today in the New Glasgow cemetery as a tribute to John Stevenson's life and work.

In 1864, Elders George Garraty of New Brunswick and Jensen of the United States, preached in New Glasgow, resulting in several baptisms. The total number of baptisms that year was nine. The numbers continues to increase steadily until 1873, when perhaps the first membership count was taken. This count, according to Rueben Butchart, was 153. Evidently, work was being done in the area. It would have been an exciting time in New Glasgow, which was composed primarily of farmers and tradesmen. The fight against absentee landlords, resulting in the sentencing of church member Charles Dickieson to a year and a half in jail, was a fearful, but important time to people in Prince Edward Island.

14

**N**ew Glasgow has always had a legacy for Children's and Youth Ministries. Somewhere around 1870-74, the first youth group began in New Glasgow. The youth were gathering together for the purpose of prayer. It is invigorating to see this group of young people so dedicated to the cause of Christ. It is likely the first recorded church young people's society on Prince Edward Island, not including Sunday School. In the year of 1874, either the prayers of the young people were rewarded, or the prayers of the adults for the youth paid off, for as a result thirty people were immersed.

---

<sup>14</sup> Incidentally, Mr. Dickieson never ate a morel of jail food in his term. The members of his cause and his congregation always brought food to him. After six months, Lieutenant Governor Fanning pardoned Mr. Dickieson.

Donald Crawford saw the potential for the advancement of the kingdom of God by investing into young people. He began a Bible College on his own farm. From this school many preachers developed: John Simpson, A.N. Simpson, R.W. Stevenson, G. Nelson Stevenson, Everett Stevenson, Henry MacDonald, Crawford MacKay, John Smith, F.T.O. Norton, E.E. Crawford, and Hammon Smith. These men went on to be church leaders in New Glasgow, and throughout Prince Edward Island and Canada.

Rueben Butchart states that by 1943, the Young People had made contributions in camps and conferences, and in the community through Trail Rangers and Explorers. Sunday School had existed before 1900, and continued still. In the 1940's, the young people gathered weekly, and paid a nickel (about a ½ hour's wage) towards the ministry. Throughout the most difficult times in the church, when it would be easiest to forget about the young people, the youth ministry continued. New Glasgow Church has always supported the Christian Camps and the Christian Colleges. It is rumoured that Elder Brenton Dickieson would travel through Prince Edward Island leading youth conferences.<sup>15</sup> To this day, with youth groups, effective Sunday School classes, a Family Resource Center, and various ministry opportunities, the New Glasgow Christian Church continues a legacy of positive ministry to the next generation.

**A**nother bright time in the history of the New Glasgow church was the early 1880's. Many people were baptized during this time and the republication of the "Christian" began. The "Christian" was a continuation by Donald Crawford of a monthly periodical that had previously been edited by W.W. Eaton of Saint John, New Brunswick. This was excellent for the well being of the Maritime churches, but it seems that New Glasgow missed him a bit.

Nevertheless, the excitement in New Glasgow continued to grow. The PEI Christian Association meeting was held in New Glasgow in 1887, and again in 1892. This year, 1892, was another landmark for New Glasgow church. The previous facilities were too small, so a new building was built on the same site. The head carpenters were Charles Wyand and Arthur Rollings. W. H. Harding, a young preacher who was instrumental in the Maritime churches, dedicated the church building. This building of 1892 still stands and is used as the house of worship for New Glasgow Christian Church.

---

<sup>15</sup> Jessie and Preston Beck told the writer stories of J. Brenton Dickieson and his ministry to youth.

In 1895, the church reorganized and officially called itself Disciples of Christ. The following resolutions were made:

1. That James Dickieson, Albert Parkman, James Stevenson, and Richard E. Bagnall be appointed as Trustees in conjunction with Robert Stevenson.
2. That the Trustees be instructed to incorporate the church if found necessary to secure a title to the law.
3. That this church be known as Disciples of Christ.
4. That James Dickieson be appointed collector instead of Alexander MacKay (deceased).
5. That the old order of collecting be continued.
6. That a public church meeting be held in June next.
7. That a subscription list be opened to pay off the dept of the church building (which was small).<sup>16</sup>

These resolutions are important because they indicate that the congregation was beginning to organize itself.

In 1897, the PEI Christian Association met in New Glasgow. During the 1890's, New Glasgow was the bright spot of Prince Edward Island. Howard Murray preached often, holding revivals with great result. New Glasgow sent Crawford out across the Island as a missionary in 1893. In 1894 there were 19 additions in one summer. A.N. Simpson, of New Glasgow, held a successful revival, and then went to work in Lot 48 (Crossroads). The church continued to prosper and, in 1899, Donald Crawford retired. He had served the church in New Glasgow for 45 years. He had preached all over the Maritimes with the message of New Testament Christianity. Crawford was editor of the "Christian," which was instrumental to the Restoration cause of the Maritimes. He opened a Bible School in New Glasgow at his farm. Although his ministry in New Glasgow was limited because of his frequent travels, Crawford was an effective Minister, Pastor, and Evangelist.

Donald Crawford never asked for money. Each year the congregation would assemble at his home and engage in a "Donation Party." After his retirement, the congregation at New Glasgow, with the help of other churches, paid for his boarding at the home of James Dickieson. After Crawford's death in 1911, his farm was given to the New Glasgow church, which in turn was sold for \$510 to

---

<sup>16</sup> Church Records.

George Stevenson. Donald Crawford was a man of great integrity and faith; a man not afraid to work hard in order to have a fruitful ministry. The monument placed at his grave reads:

Elder Donald Crawford. Born in the island of Arran, Scotland in 1820. Died August 17, 1911. He ministered to the church in New Glasgow for over sixty years. He was great in physical stature, in intellectual capacity, and in his devotion to Jesus Christ. He led many to accept of the Saviour. He preached Christ and Him crucified. He lived in the Lord; died in the Lord; he rests from his labours and his works to follow him.

He will be long remembered because of his life.

**A**.N. Simpson, who was trained by Crawford, returned from Lot 48 to preach in New Glasgow until 1903. He was young and vibrant, causing the church to stay alive. When he left, John Simpson, also trained by Crawford, accepted a call to preach. During his ministry, of which we know not how long, the church, in an attempt to make a definite claim on the land where their building sat, and in response to resolution #2 of 1895, was incorporated as "The New Glasgow Christian Church."

H.R. Bell came to New Glasgow in 1908 and had a successful ministry. The church grew to an all-time high in membership, with 210 in 1910. Mr. Bell served until 1912. From 1913-1916, C.A. Hatfield was the preacher at New Glasgow. In Barry Norris' history of New Glasgow Christian Church, he states that the membership dropped from 198 to 107 in 1915. The membership then again jumped to 172 in 1917 and stayed in the 160 range for several years. No one knows why this sudden drop took place. The war might have been a factor, but wasn't the only one. There were quite a few people who immigrated westward, contributing to the decrease. Perhaps the church also did a recount of its membership. It seems through the record books that membership was tallied by taking the original count, and adding the new members, and subtracting the deceased and transfer members. This method is used in most congregations, but there comes a time for a recount. Whatever the case, it seems that the numbers in New Glasgow have never been exact, and there has always been controversy and exaggeration as to the number of members.

In 1916, H.O. Crow preached for a short time. An interesting event in this part of the history of the church is the purchase of the parsonage. In 1916 Lulu Binns sold her tavern because of

governmental and church pressure. Eventually the owner became the New Glasgow Christian Church, who built what was the parsonage, which is presently the Central Queens Funeral Home.

H.O. Crow was followed quickly by J.W. Hayter from 1917-1921. Mr. Hayter was an Island man from Murray Harbour. It was during his stay that the Women's Christian Missionary Society was formed, and the steeple was repaired. He was very popular and enjoyed a good ministry in New Glasgow. After Hayter left in 1921, he spent time teaching in West Gore, NS, and John Simpson returned to supply. J.L. (or perhaps J.P.) Wheeler also preached for several months. In late 1921, Brother A.P. Hodges came to preach. Early in his ministry, New Glasgow Christian Church and Cavendish Baptist Church began to share a minister – a relationship that would last many years. Also during Mr. Hodges ministry the horse shed was built.

After Mr. Hodges left a young, talented American preacher named J.W. Tyndall began to preach in 1925. He left New Glasgow that same year because of financial problems.

The next minister to come to New Glasgow would offer a solution, in time, to many of the church's financial pressures. His name, now famous among Island Restoration churches, was C.E. Armstrong. Although his ministry was primarily with New Glasgow, and then Cavendish, he held meetings in Wheatley River and Fredericton. The work in Fredericton soon resulted in a church. C.E. Armstrong became a circuit preacher in the area, and soon after this there developed a preaching arrangement between New Glasgow, Fredericton, Breadalbane, and Cavendish Baptist churches. Charles Armstrong was reputed to be a good preacher. Miss Anna Stevenson, who lives at Stevenson's cove, recalls the music from the evening services drifting down the river when the night was calm. Mr. Armstrong left in the fall of 1929. He did not leave until he had contributed greatly to the church. He enlarged the platform for the choir, moving two rooms from the stage that had completed their purpose. He, by his own hand, fashioned the beautiful pulpit still used today, and build a handrail on the front steps to help the elderly when it was slippery.

By the time Armstrong was finished at New Glasgow, it was known that the Women's Missionary Society was existing in New Glasgow. It is also known that the young people, who had been meeting sporadically throughout the years since 1974, were still holding meetings.

During the winter of 1930, the church was without a minister, but they held prayer meetings and communion service each Sunday morning with good attendance. William G. Quigley came to the four

congregations of the North Shore in May of 1930. He did a fabulous work in New Glasgow. He was the leader of an active Young People's group, of which several of that ministry became the leaders of the church. Despite the Depression, New Glasgow church was quite prosperous. During this time the interior of the church was redecorated, stain glass windows were installed, and many gifts were dedicated. The Youth Group donated a large pulpit Bible. In 1936 Elder Charles Dickieson died at he ripe old age of 102. The church had publicly celebrated his previous five birthdays, and when he was 100, Charles Dickieson danced a jig when the church gave him a cane with a gold head on it. In 1937, after many renovations, the church building was rededicated, and W.H. Harding once again spoke at the service. New Glasgow was also pleased to host the Island Convention that summer.

Mr. Quigley, after enjoying an influential ministry, left in 1938. Mr. Isaac Cavender came until 1940, continuing the Youth Ministry. In 1940, an energetic Mr. R.E. Shaw accepted a call to New Glasgow. He continued the Young Peoples Group, established Trail Rangers, and did some temperance work. In 1941 new hymnbooks were bought for the church. That year electric lights were installed through the efforts of Mrs. Arthur Dickieson and Ruth Dickieson by collecting money. The Sunday School was closed during the winter months, so Mr. Shaw suggested that the Christian Church and the United Church (formally New Glasgow Presbyterian) combine Sunday Schools. This arrangement worked on a trial basis, so the agreement continued indefinitely. Anna Stevenson recalled this time well. She describes the ladies going to the homes of all the children in the area, and telling them of the new Community Sunday School. The classes grew quite large, meeting in both the United and Christian churches. Miss Stevenson continued to teach until 1972. Mr. Shaw did much for the Christian Education of the Post War Generation, and for the unity of Christ in New Glasgow. He left in 1944.

J.W. Hayter returned to New Glasgow for two years, then retired to Charlottetown. He was an earnest and talented preacher, and the congregation was grateful to have him.

The years that followed this are ones that are not recorded in many of the history books. It is said that preachers came and went after only short terms. This prevented deep ministry from taking place. At this time the church was growing, the work with the youth was exceptional, and the women were ministering to the community.

In 1948 P.L. Richardson of Deer Island came to New Glasgow, but he was not primarily responsible for what was to happen next. Richardson did good work when his health permitted. For several years New Glasgow had been supporting the All-Canada committee. The question was raised about whether the All-Canada group were becoming liberal, and failing to perform their intended function. This became the topic at the Island meeting of the churches in 1948, which was held in New Glasgow. There was long debate at the meeting, and feelings began to polarize for or against All-Canada.<sup>17</sup>

This polarization developed further after the meeting. Roy Dickieson, the writer's grandfather, was the chairman of the board in the 1960's. He recalls that it was the worst time in the history of the church. The church's people were divided straight down the middle. Half of the church rallied behind the ministry of All-Canada, reminding of its work in Ontario and in missions, and reminding people of the legacy of support. The other half of the church was opposed to the All-Canada, claiming that it was modern (liberal) in its teachings, and was using all of its money for administration, not missions. Reports of similar debates in magazines like the "Christian Standard" only fueled the controversy.

Finally, it was alleged that the All-Canada group, which had organized into the Disciples of Christ, was going to seize the deed to the church. Although this claim proved to be untrue, a congregational meeting was called hastily. This was a surprise to many, and after a congregational vote, the New Glasgow Christian Church pulled out of the All-Canada, and many people pulled out of the church. Many of the people left for other churches. Like many churches in history, a split had occurred.

After Mr. Richardson had left, a Mr. Waterworth began to preach. He served from 1951-54, and had prompted the congregation to hire Briar Jones as the next preacher. After spending time as an intern, Mr. Briar Jones was taken as the gospel preacher for New Glasgow and Cavendish, but not for Fredericton and Breadalbane. This severed the ties that had brought these churches together. New Glasgow continued with Briar Jones, and Fredericton and Breadalbane called Merle Zimmerman, who began to preach in 1958.

---

<sup>17</sup> Many such debates were being held across North America. One debate was held in Montague, PEI. In 1976, the Disciples of Christ became an official denomination. They are a group similar in size to the "Independents." In many areas of the continent, there is now communication and co-operation between the two groups.



After Mr. Jones left New Glasgow in 1959<sup>18</sup>, Horace Estabrooke, a Baptist Minister, served for during the summer months. John Bergman also held revival services with great success. The church finally decided to extend a call to Mr. Zimmerman. This became a good agreement, which allowed more financial freedom for the Zimmerman's, and less burden for the individual churches. Moreover, Mr. Zimmerman was a solid gospel preacher, and an effective biblical teacher. Merle served New Glasgow, along with the other churches, steadily until 1967. Merle did the best possible despite an aura of pessimism in the church. The young people were picking up on the division that had occurred. Even the Scotch Thistle fell off the steeple in 1959! The Community Sunday School at this time was also facing difficulties. The material, which had always been effective in the past, had been revised, and proved unacceptable to both groups. At this time Merle Zimmerman spoke with the United ministers and with the support of the church boards, they changed the Christian Education material. The letter of this report is included in the Appendix.

There were some good times during Mr. Zimmerman's stay. The Sunday School worked through the problems and continued to grow, and the Maritime Convention was hosted by New Glasgow and well attended in 1964. The church began to support the new Maritime Christian College in Charlottetown, where many young people from New Glasgow attended in the future, and eventually where Merle Zimmerman would be President. Mr. Zimmerman revived the youth group, worked with people through visitation, did effective work with the lost, and led an Adult Bible Study, which continued after he left.<sup>19</sup>

Neil Burt from Grande Prairie, Alberta, came to a small church in 1967. For 7 years Neil laboured, but the division that existed stunted his progress. During this time the Cavendish Baptist church closed its doors, which ended 50 years of combined ministry. Mr. Burt worked hard with the Youth Ministry, Camp, and Bible Study. In 1973, Mr. Burt left New Glasgow.

Russell Carr supplied as preacher in the fall of 1973. When Brother Russell Carr came to New Glasgow in 1974 as a full-time Pastor, the division still existed, but his term proved to be effective in healing and cooling off. He came to a group of less than 25 families: a far cry from the numbers that existed in the past. Despite the setbacks of a heart attack and a hurting church, he helped the church

---

<sup>18</sup> Briar Jones later became a minister in the United Church and still serves this denomination in a semi-retired arrangement.

<sup>19</sup> Merle Zimmerman is presently the President of Maritime Christian College, after ministering in individual churches and the Maritimes as a whole for many years.

build an excellent foundation of faith. He made a goal of doubling the membership, but even though he stayed 10 years (longer than anyone else previously in the 20th Century), there was a similar number of people at the end. Barry Norris in 1963 had questioned the future of the church because of its lack of young adults. Many of the older people were dying, and this explains the lack of growth. A tremendous work was done, however, to the church building. Almost a complete renovation was finished for the celebration of the 150th anniversary of the church in New Glasgow on October 3rd, 1982! Mr. Carr left the church in 1984, leaving a different congregation than when he began.

In 1984, Barry and Judy Clark began to minister with the New Glasgow Christian Church. They actively pursued youth and music ministry, while running their own Inn, and teaching at Maritime Christian College in Charlottetown, where Barry had studied. Because the Clark's had their own home, the Parsonage was sold to the Central Queen's Funeral Co-op.

The Clarks worked actively in children's ministry. In 1984, there were 20-25 people in church on Sunday, and very few children for the Sunday School. A mobile was added to the back of the church for a Sunday School, and helped the ministry until it was removed in 1999. In 1992, the basement of the church was expanded into a kitchen and fellowship hall. The expansion was finished for the 100th anniversary of the church building. The new facility gave great freedom for children, youth, and hospitality ministries. This also freed up the parlour in the south end of the building behind the pulpit to be used as a Family Resource Center. The New Glasgow Family Resource Center, the first of its kind, was opened and continues to provide quality education and entertainment for the community.

The church during the ministry of the Clark's refocused itself as a place of worship and ministry. This allowed great healing. Some of the families who had left, began to come back. By the mid 1990's, the congregation had more than tripled its size of 1984. In the fall of 1992, Geoff Clarke, a Maritime Christian College student, continued the youth ministry work of the Clark's on Sunday nights. He started with two regular members and grew a nice sized group. In the fall of 1993, Brenton Dickieson, also a student of the College, began as youth minister in New Glasgow. During his ministry the youth group expanded to groups for ages 9-18, and up to 25 students would gather together weekly to fellowship and learn about Christ. Many of the Maritime Christian College students and people from the community have helped this ministry.

During the ministry of the Clark's, many people in the Community became involved in the church. There were frequently prayer and Bible Study groups. The Sunday School grew to an average

of 40 students a week, with more than 75 attending through the year. Using music and drama, the church would hold annual Christmas and Easter celebrations that were a joy to all. The church building was used for a Single Parent's ministry, for a young mother's ministry with a toy lending library, and as a community hall for big events.

In the spring of 1997, Barry Clark resigned from the pulpit, and the Clark family moved to Thailand, and continue to minister there. Brenton Dickieson finished his youth ministry in 1997 shortly after graduating from Maritime Christian College and marrying Kerry Worth of Charlottetown. Brenton Dickieson moved to Summerside, and then to Lethbridge, Alberta.

The James family had long been part of the ministry in New Glasgow. Through music, drama, education and encouragement, they had ministered for many years. Al James, an ordained minister and mental health worker, became an Elder in 1997. Al was a Shepherd of the flock in New Glasgow for more than a year. He was effective in developing a larger group of Elders, continuing community outreach, and helping the church define its vision for the ministry.

During Al's time as the Shepherd, a call to preach was extended to Callum Beck of Charlottetown. Callum, a graduate of Alberta Bible College and Emmanuel School of Religion, had served as a missionary in Toronto for thirteen years. Callum accepted the call, and is the Minister now in New Glasgow. Al James continued as an Elder until Callum was well established in the church, and resigned in 1999. Callum continues to preach, while teaching regularly at Maritime Christian College. The church now has a larger Eldership and is eager to serve.

Many people continue to come to Christ in New Glasgow Christian Church, and much work in Children's and Youth Ministry continues. There exists in New Glasgow now an earnest church, hungry for Christ and what He has for them. The church is eager to begin a large expansion<sup>20</sup> to the building, including classrooms, resource rooms, and wheelchair accessibility. There is a desire to have facilities, ministries, and attitudes to reach the community.

Though facing many difficulties, the church continues to draw people to itself, and to the One it represents. As you drive away from the little church in the valley, the music fades. What will never fade is the impact the New Glasgow Christian Church will have. You will never forget your New Glasgow experience. I know I never will!

---

<sup>20</sup> Proposed plans are in the Appendix.

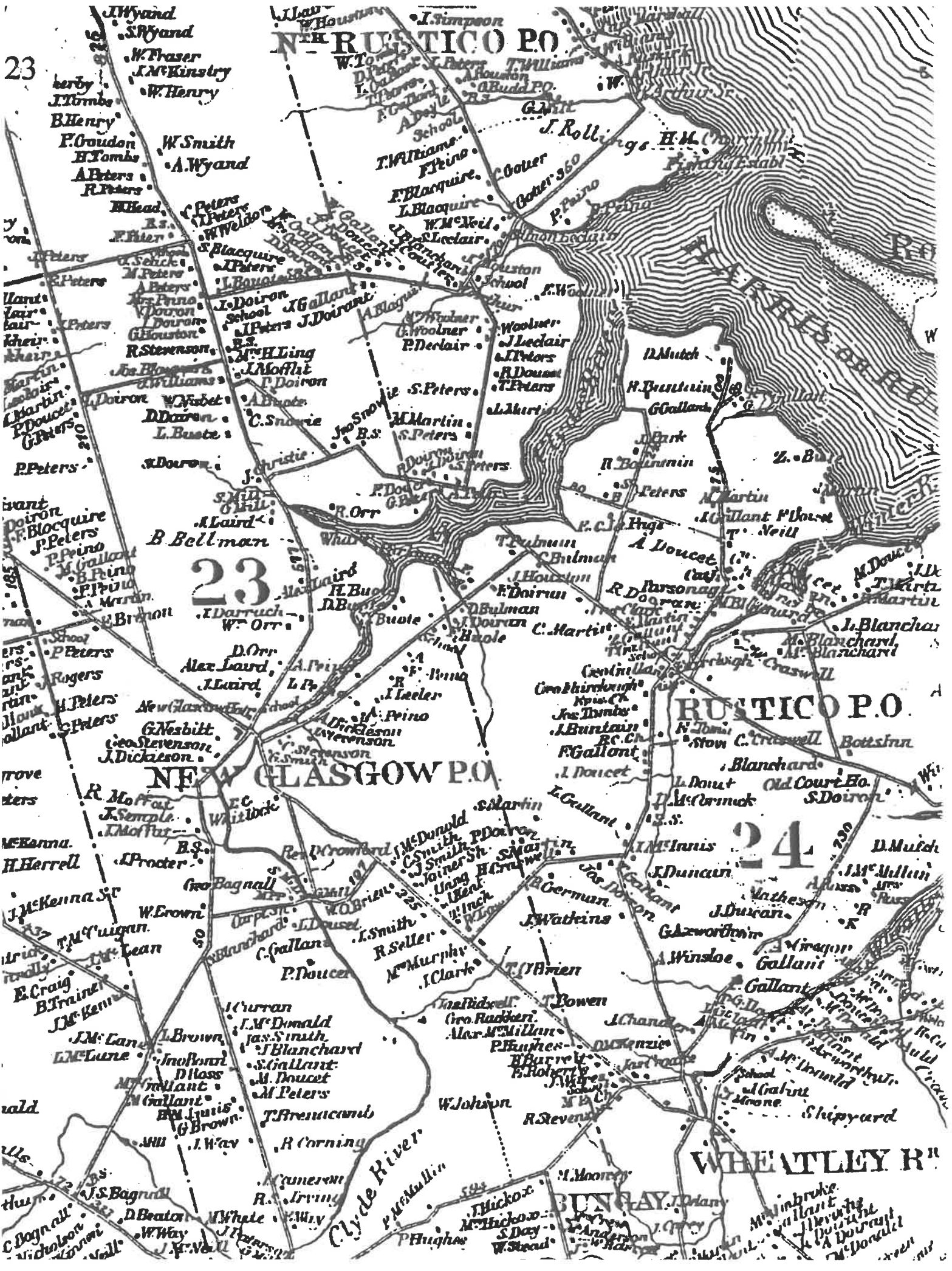
## List of Ministers

Elder John Stevenson	1832-1862
Elder Donald Crawford	1855-1899
Elder A.N. Simpson	1800-1903
John Simpson	1904-
H.R. Bell	1908-1912
C.A. Hatfield	1913-1916
H.O. Crowe	1916
J.W. Hayter	1917-1921
J.L. Wheeler	1921
A.P. Hodges	1921-1925
G.W. Tyndall	1925
Charles E. Armstrong	1926-1929
William G. Quigley	1930-1938
Isaac Cavender	1939-1940
R.E. Shaw	1940-1944
J.W. Hayter	1945-1947
P.L. Richardson	1948-1951
M. Watterworth	1951-1954
Bryer R. Jones	1954-1959
Horace Estabrooks	1959
Merle Zimmerman	1960-1967
Neil Burt	1967-1973
Russell H. Carr	1974-1984
Barry Clark	1984-1997
Geoff Clarke (Youth)	1992-1993
Brenton Dickieson (Youth)	1993-1997
Elder Al James	1997-1998
Callum Beck	1998-

“Our minister’s wives have been a great source of help to our congregation all through the years with their musical talents and leadership in our societies and all church work in general” Elder Howard Ling

23

# RUSTICO P.O.



23

# RUSTICO P.O.

# GLASGOW P.O.

24

# WHEATLEY R.

# BUNCLAY P.O.

Clyde River

Shipyard

blacksmith shop, and took at him making a ploughshare for farmer Prudence. He puts the iron into the fire—he looks calm and serene; he is not at all agitated; you hear no noise; he stands still with his little shivel in his hand, gathering the cinders and the coals about the iron to heat it, and says, "Blow, my boy;" and with the greatest composure he asks the farmer's boy several questions in which he feels interested; such as "Has thy master docked the bay colt?" "No," says the boy. "Don't blow so hard, my boy—gently, my boy." Suddenly you see him staring at the fire—his countenance is altogether altered—every nerve in his body seems to be agitated—he is all in a hurry—the iron is hot, he takes it out of the fire, and puts it on the anvil in great haste, he takes the hammer in his hand, and with a louder voice than you would think necessary, as if he were in the greatest distress, he hollows out, "Strike, boy."—By this time the noise of hammering iron fills the whole house, and the melting sparks are flying in every direction, you are at a loss to know what to do, whether to run out: but it is soon over. As soon as the iron is cold, he puts it in the fire again, and beats it when warm.

I have seen some preachers, in order to affect their hearers, beating the iron when it was in the fire till the fire went out, and the smoke and the ashes filling the eyes of every body, and the plough-share not made.—[Baptist Advocate/]

## Letter of Charles Stevenson ✓

We have received a very singularly interesting letter from Brother Charles Stevenson, of New Glasgow, Prince Edward Island; from which I make one or two extracts:

"We are all about *twenty five*. We live in peace with one another. We have but one Elder, at present, and two deacons. We meet every Lord's day to break the loaf and remember the poor; the brethren also attend to the duty of exhortation. Our Elder in the afternoon preaches the word. In this way we go off our way rejoicing, and so to wait on his son from heaven, who has told us to have our lamps burning, and our loins girt about with truth."

"The Church here wishes to be remembered by all the holy brethren. They being aware that the cause in which you are engaged is not popular, they take this opportunity to express their love to you by enclosing a *two pound note* of the Commercial Bank of New Brunswick.

This being the first present which we have received from abroad since we began to announce the Gospel, we will, therefore, proclaim it on the house tops. These brethren will accept my unfeigned thanks for this tribute of respect and esteem. May the Lord bless them a hundred fold. In return I can assure them, that it rejoices the heart of every disciple amongst us to hear from our brethren abroad; and we devoutly pray that the richest of heaven's blessings may rest on all those who love our Lord Jesus Christ in sincerity.

To all the readers of the Christian we would now remark, that these brethren have paid for both volumes of the Christian, and they take a large quantity of them, compared with the number of disciples. They were also the first to order the hymn book, and to pay on their recep-

tion. The donation is, therefore, over and above all this. We desire greatly to see more of this punctuality, if not honesty, in cancelling small demands; "not that we desire a gift;" but we do earnestly request that all who have not paid for the Christian would do so *immediately*.

To Brother Stevenson I would just say, that although his letter was written in October, it did not come to hand till the first week in Dec. By it *two pounds ten shillings* were also received for hymn books. Your order for more shall be attended to the first opportunity for conveyance either to Halifax or Charlottetown.

EDITOR.

The following letter came to this office during our absence in Nova Scotia, and was designed for the October number; but by some means was mislaid, and forgotten till now.

BROTHER EATON—I was highly gratified to hear, through the Christian, from my son in the Gospel, (W. Hunter) as he was one of the first that I ever immersed for remission of sins. I am pleased to hear that he is peregrinating old Ireland. I hope to hear from him often;—and that he may sow the seed that will return an abundant harvest.

The churches here, where I labour, are walking in peace and harmony; and in the order of the Gospel, as far as they have been able to learn; and are still improving and willing to learn more. We have not, however, been without our difficulties, neither do we expect to be free from them in this mortal state. As to the Churches within the bounds of Brother Doyle's labors, he must be allowed to speak for himself.

BENJAMIN HOWARD.

\*Br. H. has returned to New York. Through the papers I learn that he is preaching in that City.

ED.

MR. EDITOR;—Will you or any of your intelligent correspondents, favor a constant reader of your excellent periodical with an answer to the following:

"Is the goodness of men's actions to be weighed by the sincerity of their intention?"

KRITIKOS.

### To the Friends of Primitive Christianity.

#### PROPOSAL.

THE Subscriber, by the request of various friends and advocates of Primitive Christianity, proposes to publish in this City, (Salem, Mass.) a semi-monthly religious newspaper, to be called "THE GENIUS OF CHRISTIANITY," to be devoted to the christian religion in its primitive order, purity, and unity, without respect or deference to the will of existing religious parties or sects.

THE GENIUS OF CHRISTIANITY will maintain that in the authority of the teachings of Jesus and his Apostles, and by their example, is laid the true and only foundation of Christian assurance:—That the existence of party strife among religionists is proof that the elements of the striving parties are not of Christ:—That the spirit of free but humble investigation is indispensable to the knowledge of christianity, distinct from the customs and traditions of men, which have made the word of God of no effect; and, that the christian religion in its primitive order, unity and purity, is indispensably necessary to make men what God designed that they should be. It will be open to all respectable persons for the free discussion of religious differences.

### CHRISTIAN PRINCIPLES, &c. OF A CHURCH OF CHRIST IN HALIFAX, N. S.

The following is an extract, from a Sketch of the doctrinal sentiments, and social practices of a Baptist Church, in the city of London, published in the New Baptist Magazine, London.

We have had thoughts of giving some such outline, respecting the church usually designated the 2nd Baptist in this place, with which we worship—but only for the purpose of religious information and edification—but also to rectify and prevent mistakes or misrepresentations, as to what may be deemed by some, their peculiarities—as this is not, as far as it goes, clearly expresses their sentiments on these subjects; and is itself interesting and worthy to be read—we have here adopted it for these purposes, and now would submit it, with the letter alluding to their order, and history, in page 107 of this volume, as a far general exhibition of the nature of the principles, practices, order, &c. which as a Church of Christ they advocate, and endeavour to conform to, as scriptural—and which they think, none ought to object to, or dispute with, who make, and are consistent with the profession, of taking the New Testament, as their only directory, and rule of faith and practice.—Ed.

We believe the Holy Scriptures to be a revelation from God in which he has been graciously pleased to make known his mind and will to the children of men; and, therefore, we receive them as the only and unalterable rule of our faith and duty. See the following texts of Scripture,—2 Pet. i. 19—21. 2 Tim. iii. 15—17. Isa. viii. 19, 20. Jer. xviii. 25—29. 1 John iv. 1—6. Heb. i. 1—3.

The bond of union, as a church is THE TRUTH, which we find to be testified in the Holy Scriptures concerning the person character, and work of Christ, with the salvation which he hath procured for the lost and ruined race of Adam. And if we are asked what we understand by this "Truth," we reply, that it includes the testimony which God hath given of his Son—particularly that Jesus is the Christ, the promised Messiah—the son of God, or God manifest in the flesh—that he came into the world to save sinners—that he died for our sins according to the Scriptures, and was buried—and that he arose again the third day according to the Scriptures—that having by himself expiated our sin, he ascended into the heavens and sat down on the right hand of the Majesty on high—that all power is committed into his hand both in heaven and on earth, and that he is appointed of God to be the Judge of the living and the dead—that to him all the prophets and apostles gave witness, that through his name WHOEVER believeth on him shall receive the remission of his sins; they shall never perish but have everlasting life. See the following Scriptures, Acts ii. 36—40. ch. iii. 26. ix. 22. x. 43 xiii. 29—30. 1 Tim. iii. 16. 1 Cor. xv. 3, 4. Heb. i. 3. ch. ii. 8.

III. We consequently believe that Salvation is wrought, of grace, and not of works; that all its blessings, such as, justification, or the forgiveness of sin; peace with God; adoption into his family; the gift of the Holy Spirit, with its sanctifying influences; and the enjoyment of the heavenly inheritance, are received, not in the way of working, but believing; for "Grace reigns through righteousness unto eternal life, by Jesus Christ the Lord;" and "it is of faith that it might be by grace—that the promise of salvation might be sure to all the seed." We further maintain that the faith with which salvation is connected is neither more nor less than crediting the record or testimony which God hath given of his Son, as being divinely true for our offences and raised again for our justification. See the following Scriptures, Eph. ii. 8, 9. Rom. iv. 4, 5, 16, and ch. v. 1. John iii. 11—17, and ver. 32—36, ch. xx. 31. Acts xiii. 38, 39. 1 Cor. xii. 3. ch. ii. 11. Phil. i. 29.

IV. We acknowledge ourselves, Hebrews, or Kings, of the world, and duty but his word, as delivered to us either by him, or his inspired apostles; and we consider the approved example of the first churches to have in it the very same obligation upon us, to follow it, in all we do as a church, that an express command would have. But while we reject all human traditions, all the doctrines and commandments of men, as having a tendency to turn us aside from the way of truth, we consider ourselves under the strictest obligation to observe all things whatsoever Christ has commanded; being persuaded that his commands are founded in wisdom, and that they are the results of his love—the most fervent love that ever was shown among mortals! We cannot therefore practically disregard any, even the very least of them, without sinning against our own souls. See the following Scriptures, Matt. xxviii. 10. Luke x. 22. John iii. 38. ch. v. 27, xiv. 31—23, xv. 9—17. 1 John ii. 3—6.

V. We believe the Kingdom of Christ to be ~~not of this world~~, either as respects its origin, nature, laws, privileges, immunities and honours, but as to its subjects. That, being spiritual and heavenly in its nature, it consists in righteousness, peace, and joy in the Holy Ghost—that it does not admit of the interference of the civil magistrate, either in the way of detraction, propagating, or supporting it—that its principal aim and object is to gather the children of God out of the world unto themselves—to obtain them by the discipline of his word and ordinance, into a conformity to himself here, in the way of patiently bearing the scorn and hatred of the world for his sake, taking up the cross and following, him in humility, self-denial, heavenly-mindedness, and conformity to the world in order that they may partake with him in his glory hereafter. See the following Scriptures, John xviii. 36, 37. Rom. xiv. 17. John xv. 19. ch. xvii. 14, 16. Matt. x. 32—33, Luke ix. 23—29. Phil. ii. 5—9, and ch. iii. 9—10.



**V1.** We consider it both our duty and privilege to meet together every first day of the week—the day on which the Saviour rose from the dead—after the examples of the first Christians, for the purpose of observing the ordinances of divine worship. And taking the church at Jerusalem for our pattern as recorded, Acts ii. 41—47, we steadily observe the following institutions:—the public reading of the Scriptures of the Old and New Testaments—the mutual exhortation of the brethren—offering up our prayers, intercessions, and giving of thanks for all men—and singing the praises of our God and Saviour in psalms, hymns, and spiritual songs. We observe the Lord's supper, or the breaking of bread every Lord's day, and have also the fellowship, or contribution for the poor, and other necessary purposes. As we find that all these institutions went together, and that the church of Jerusalem continued as steadfastly in the observance of one as they did in the other, we consider it our indispensable duty, to follow their example herein. See Acts xx. 7, ch. xv. 20, 21. Col. iv. 10. 1 Tim. iv. 13. 1 Cor. i. 21. Acts v. 42, ch. xx. 2 Tim. iv. 2. Col. iii. 16. 1 Thess. iv. 18. Heb. iii. 13, ch. x. 24, 25. Rom. xii. 12. 1 Tim. iv. 1, 2. Acts ii. 42—47. 1 Cor. xvi. 1, 2, ch. xi. 23—29.

**V11.** In our social intercourse, as members of the same church or mystical body, we think it of great importance to pay due regard to the Saviour's words—“A new commandment I give unto you that ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples if ye have love to one another.” As the Lord Jesus Christ here makes obedi-  
ence to his new command to be the evidence or touchstone of genuine discipleship, it is manifest that it ought not to be a mere dormant, inactive principle, but a fervent beneficial love in deed and in truth, showing itself by its fruits and effects, so as strikingly to distinguish them that are his from all the world besides, and point them out as his disciples. This leads us to cultivate a greater degree of intimacy with each other than is usually found in the dissenting congregations around us, the members of which do not appear to us to be more distinguished by an attention to this duty than are the members of the national church, or even those of the church of Rome: and if so there must be some radical defect in their religious profession. See on this subject, John xiii. 34, 35. 1 John iii, 14—24, ch. iv. 5—21. 1 Pet. i. 22. 1 Thess. iv. 9, 10. Eph. iv. 30—32, ch. v. 1, 2. Epistle of James throughout.

**VIII.** It is customary with the dissenting churches of the present day, to receive members into their communion on a *relation of their experience*, either verbally or in writing: but as we find nothing to sanction this practice in the New Testament we reject it, and receive only such as appear to be awakened to a sense of their lost and perishing state as sinners, and to have found relief to their guilty consciences in the gospel, and so confess their faith and hope in the Son of God, with

their purpose of heart to cleave unto the Lord in the observance of his institutions. And should it afterwards appear that we have been mistaken in them,—that they are not under the influence of what they taken, nor walking agreeably to the rule of the word of God, we consider it our duty to deal with them in faithfulness by applying Christ's law of discipline, Matt. xviii. 15—17.

Thus we have given a brief outline of our religious sentiments and social practices, and we invite the attention of the numerous professors around us to an examination of them, by comparing them with the Holy Scriptures to which we have referred. If it can be shown us that we hold any doctrinal sentiment or contend for any practice inconsistent with the word of God, we shall esteem him our friend who understands us, having nothing more at heart than to find out the truth and walk in it. But if that whereunto we have attained, be found conformable to the mind of CHRIST JESUS, and to be sanctioned by his authority, however much it may be slighted and neglected by others in this day of general profusions, we invite all those of our neighbours who truly love and fear him, as they value their own present edification and eternal interests, to become our companions in the kingdom and patience of Jesus Christ, To all such persons the voice from heaven speaks loudly, “Stand ye in the way and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls,” Jer. vi. 10. “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” Rev. xxii. 14.

From The Christian Gleaner, Vol II  
(New Series), No. 9 (November, 1836).  
Halifax: H.W. Blackadar, 1837.

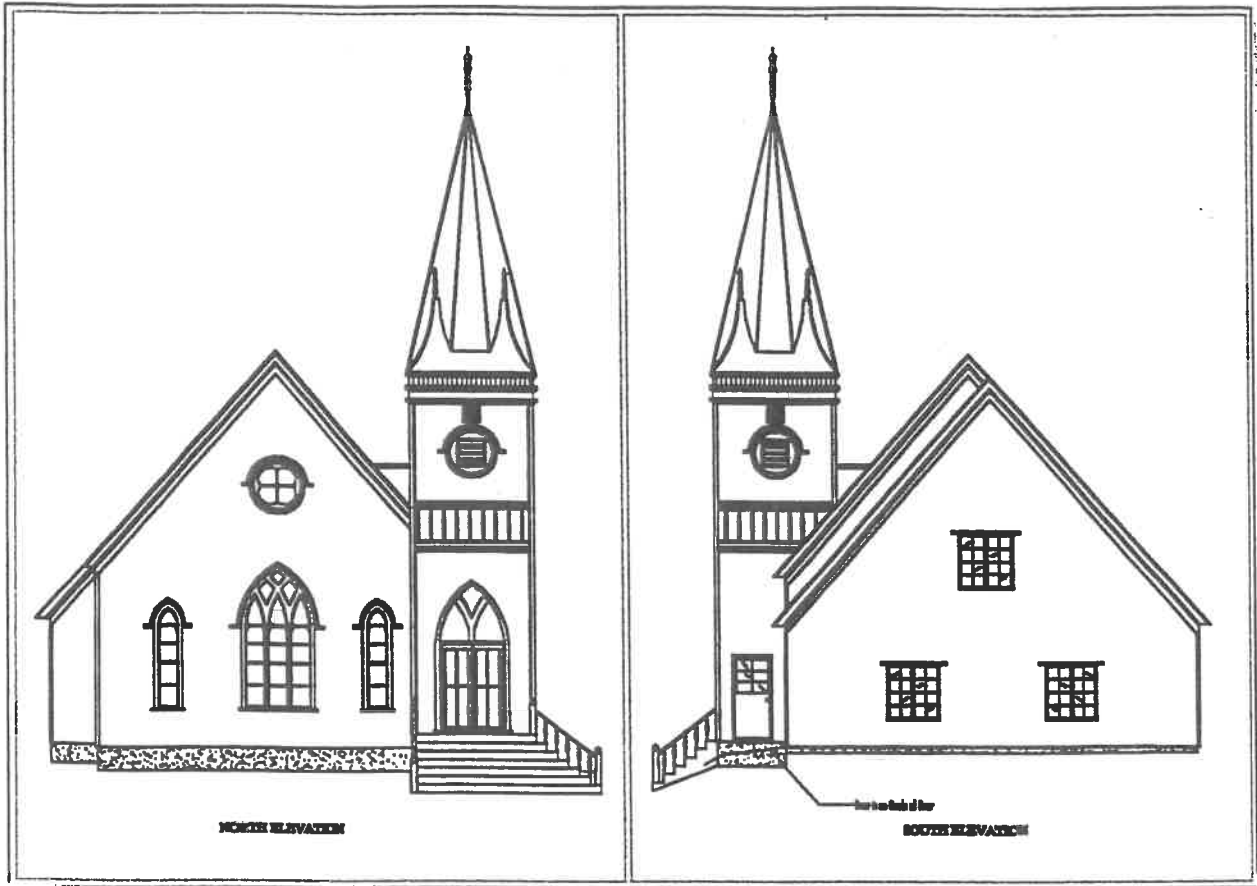
## Story of Reopening: 1937

The re-opening of the New Glasgow Christian Church was held on Sunday, July 25th, the three services being very largely attended. The church which for the past month has been undergoing re-decoration, has a very lovely appearance. The walls and wood-work of the interior of the building have been all painted and varnished, and new stained glass windows have taken the place of the plain glass ones. The exterior of the building also has been newly painted. The new glass windows were made available by donations made by the late Mrs. Caroline Moffatt, and the Senior Ladies Aid of the church, and adds greatly to the appearance. The morning service was held at 11 o'clock a.m. The church was beautifully decorated with potted plants and ferns. The regular pastor, Rev. W. G. Quigley, presided. The "Young People's Group" presented a "Bible" which graced the pulpit. After the dedication of the Bible prayer was offered up by Mr. A. S. McKay, Summerside; then followed the dedicating of the building and prayer by Rev. W. H. Harding. The glass windows were dedicated in the form of a sacred solo, "Ivory Palaces", beautifully rendered by Mrs. Luther Moffatt of Sydney, C. B. The pastor paid a very fitting tribute to the memory of the late Eldon E. McKay who for a number of years was an Elder, also a member of the choir. Following this the choir sang Mr. McKay's favorite hymn, "Just Beyond". Rev. W. H. Harding delivered the morning's message, which was most interesting and inspiring. In the course of his address he told the people he had forty-six years ago preached the dedication service at the same church. There were twelve in the congregation who were present at the service. He also mentioned of the many changes which had taken place since then. Following the morning service, the usual communion service was held.

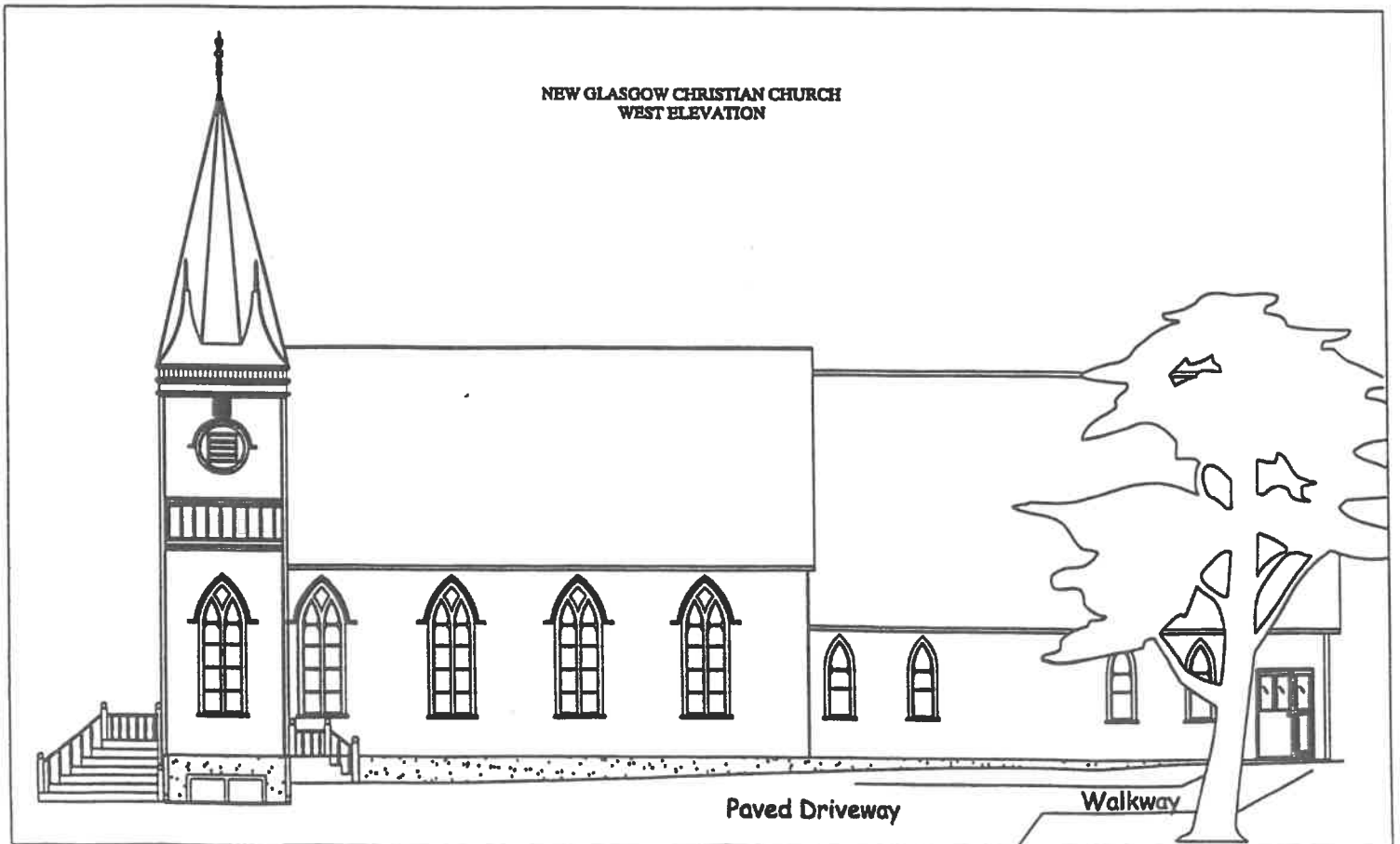
The afternoon session started at 3 o'clock. Assisting Mr. Quigley at this service was Rev. George W. Titus, evangelist at large for the Maritime Provinces, and the afternoon speaker was Rev. Mr. Cooper of the Charlottetown Christian Church, who also delivered a message to think about, in his usual eloquent manner. The special

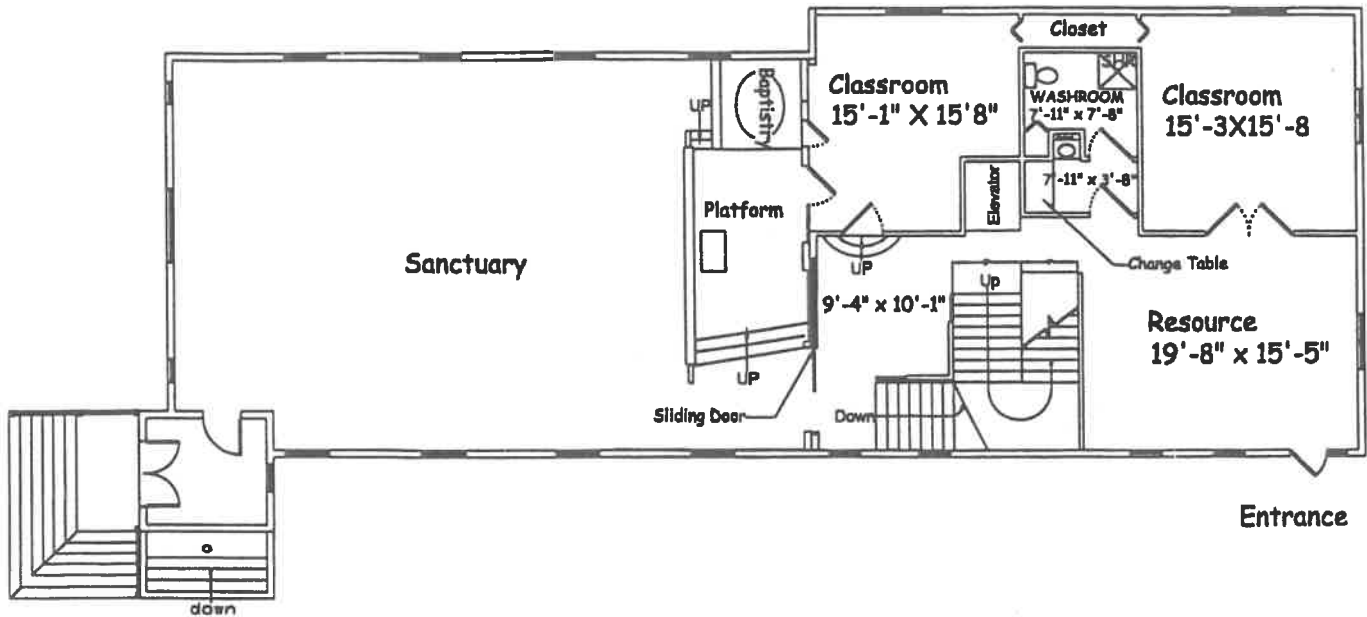
musical numbers were a vocal duet, "Two Ways", by Messrs. Lidstone and Lewis, Freetown; a solo "The Holy City" by Mr. George Beers, Charlottetown; duet, "Nailed to the Cross" by Messrs. Richard Dickieson and J. A. Moore. The evening service opened at 7.30 o'clock. Rev. George W. Titus preached the evening service, which was greatly appreciated. The special numbers were: vocal solos by Mr. Archie Sharp, Summerside, and Mr. J. A. Moore and George Beers, Charlottetown.

Thus ended a feast of Gospel in sermons and song. The work and painting was done by the noted artist, Mr. W. E. English and sons, Kennington, and is perfect in every detail. A great number of visitors for miles came to be present at the different services, and were entertained by the church.

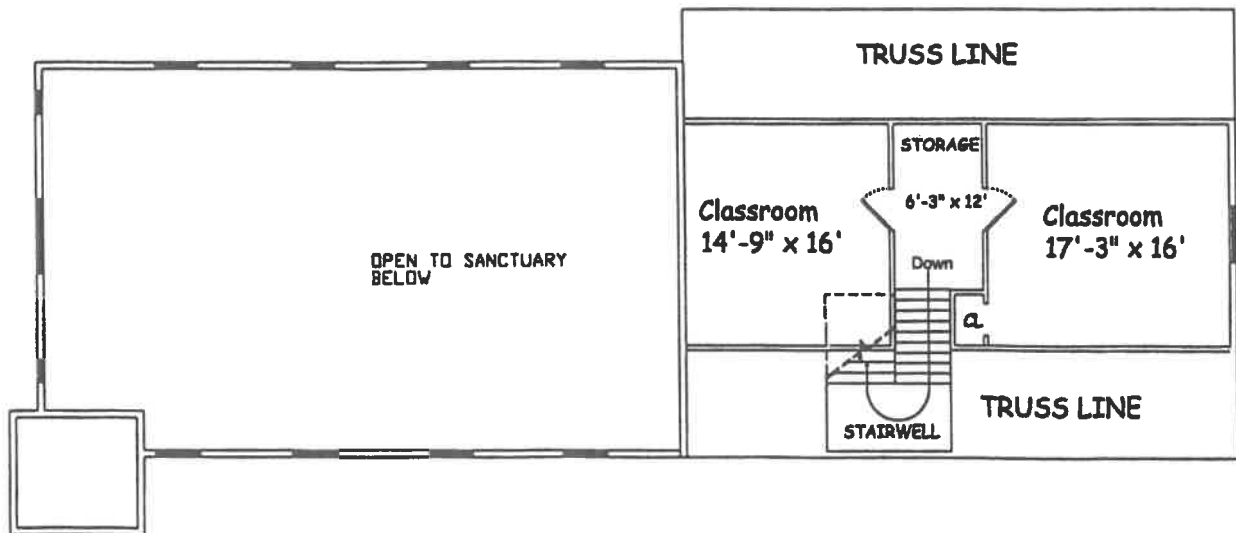


NEW GLASGOW CHRISTIAN CHURCH  
WEST ELEVATION





NEW GLASGOW CHRISTIAN CHURCH  
GROUND FLOOR



NEW GLASGOW CHRISTIAN CHURCH  
SECOND FLOOR