

—“One at a time and it will last the longer,” as he went on propounding his enquiries.

His first enquiry was: “What time do you lock up this craft o’ nights?” The answer to this was, about eleven o’clock; but if men come home sober and orderly they would always find admittance by ringing the bell.

“To this he said: “That is all right—nothing like discipline!” turning his eyes shrewdly toward his shipmates, who were sitting and listening. The next question was: “What time do you rouse us out in the morning?” The answer to this was, that the bell was rung about six o’clock in the morning for the men to get ready for breakfast at seven.

“What then?” said the boatswain.

About half-past six you will hear another bell, and that is intended to call the men together to have prayers. Here was a pause and a general consultation among the men in a low tone of voice, in which many opinions were given extremely interesting, and not unheard by the superintendent, who quietly awaited the result of their deliberations. This was soon announced by the boatswain in about this language: “Well, sir, we have concluded that you may book us; nevertheless,” said he, “that second bell business—that prayer business—we are not much acquainted with; but we have made up our minds to make the best fist at it we can.”

And thus came a gang of thirty man-of-war’s men to the Sailor’s Home, who proved to be as orderly a set of men as ever boarded there, and who were paid off in about two weeks with over eight thousand dollars, more than a third of which was deposited in the Seamen’s Bank for savings; while a good amount was sent home, or taken by the men themselves, who (in more than one case among those men) visited their aged mothers and deposited with them a portion of the earnings of that cruise in the United States’ ship North Carolina.

Every rule of the house was cheerfully obeyed; and none were more attentive to the call of the second bell than these men, who soon found that they were not expected to take such a part in the exercises as they supposed would devolve upon them, and had only to listen to the Word of God as a portion of it was read, and then devoutly kneel as, in a short prayer, thanks were returned for God’s preserving care and his guiding Spirit invoked to rest upon them, giving them grace to resist temptation through the day they had begun. Some of these men learned to pray who never prayed before, and none of them ever regretted that they had “booked themselves” for the Sailor’s Home.—*New York Sailor’s Magazine.*

A BAPTIST BETHEL SHIP.—We learn that a movement is in progress among the Baptists in Boston, for the formation of a “Mariner’s Bethel Mission Ship Company,” and the building of a first class ship, to be called the “Adoniram Judson,” raising the funds by issuing certificates of stock, as in the case of the Morning Star. It is intended to put the ship into a profitable business, and to devote one-half the income to missionary objects.—The other half is to yield a dividend among those who take stock to the amount of \$50 or more. The ship will be officered and sailed by men of known ability and piety, and will be a *Floating Bethel*, whether in port or on her voyages.—*ib.*

LAST THINGS.—The last words of the Old Testament are a fearful threatening:—“Lest I come and smite the earth with a curse.”

The last words of the New Testament are a benediction:—“The grace of our Lord Jesus Christ be with you all. Amen.”

Often the wicked despise the last offer of mercy made them more than any preaching they ever heard. When I have seen friends wiping away the clammy sweat from the brow of a dying man who had long rejected salvation, or moistening his lips with a little water, I have often trembled lest it should be the last mercy he should ever receive.

It seldom happens that the last thing done by one who has led a wicked life, is to repent and turn to God.

The last words of sinners often teach the very lesson which they have ever refused to learn.

WHERE LAST OF ALL?—A Hindoo, of a thoughtful, reflective turn of mind, but devoted to idolatry, lay upon his death-bed. As he was about to plunge into a boundless, unknown future, he cried out, “what will become of me?” “O,” said a Bramin, “you will inhabit another body.” “And where shall I go then?” “Into another.” “And where then?” “Into another, and so on through thousands of millions of years.” Darting across this whole period as though it were but an instant, the dying man cried, “And where shall I go then?” Paganism could not answer, and he died agonizing under the inquiry, “Where shall I go last of all?”

Correspondence.

For the Christian Messenger.

Memoir of Rev. John E. Cogswell.

MESSRS. EDITORS,

THE sacred scriptures contain numerous biographies. These are evidently adapted to be useful. Judicious measures and commendable actions are recorded for imitation. Those of an opposite kind are narrated to serve as beacons, and to put men on their guard.

Uninspired biography is not usually written with that impartiality which pervades the narrations of holy writ. Good traits of character are, in many cases, two highly coloured, while imperfections and unwise steps are passed over in silence. If no benefit be likely to result from the recording of the latter, it appears inexpedient to advert to them: but when the living may profit by a faithful record of them, this should not be withheld. In preparing a biographical sketch of the beloved and esteemed subject of this notice, the writer designs to keep these considerations in view.

JOHN E. was the youngest son of John and Ruth Cogswell. He was born in Halifax on the 29th day of May, 1809. His father died when he was about 9 months old. In his case, however, was verified the inspired declaration, that in God “the fatherless findeth mercy.”

The days of his early childhood were passed with his mother. He lived several years at Kentville in circumstances of peculiar exposure with reference to his morals. After this he went to reside with Mr. David Dickie, in Cornwallis, and remained with him till he was twenty-one years of age. This was a happy change in his situation.

Mr. Cogswell subsequently learned the trade of caulking, which he followed for some years. While engaged in this occupation it appears that his heart was reached by the power of Divine grace, and he became a new creature in Christ.

Though his early training had been in accordance with Pedobaptist views, yet, on examination, he became satisfied that those of the Baptists were more conformable to the teachings of inspiration. He was therefore baptized by Rev. Edward Manning, and became a member of the Church under his pastoral care. By this means he was favoured with the instructions and counsels of a faithful and experienced Pastor.

Bro. Cogswell’s mind became impressed with an ardent desire to be useful to his fellow-men, by leading them to the Saviour, in whom he had found strong consolation. His venerable Pastor, and his brethren generally, perceiving that he possessed gifts and graces adapted to the work of the gospel ministry, and that he evidently appeared to be called thereto by the Lord, encouraged him to devote his life to this momentous work. He was accordingly licensed to preach the gospel, March 1st, 1834.

Aware of the desirableness of improving his mind by the acquisition of useful knowledge, he spent some time for this purpose at our literary Institution in Wolfville. During this period, and subsequently, he preached in different parts of Horton, (especially at Beach Hill,) Cornwallis, and adjacent places. It appears that he laboured steadily, a portion of the time; in Falmouth about two years.

Brother Cogswell was often much tried with regard to his duty, and greatly depressed from the apprehension that his labours were not useful. It was, however, ascertained afterwards, that in some instances in which he had felt peculiarly disheartened, a special blessing had attended his preaching; individuals had received impressions which terminated in undoubted conversion to God. Hence the Ministers of Christ should derive encouragement to continue their efforts amidst trials and discouraging appearances. “In due season we shall reap, if we faint not.”

The first time that the writer remembers to have heard Bro. Cogswell preach was October 8th, 1837, at a yearly meeting held in Amherst. His text was Ps. xvi. 6.—“Give unto the Lord the glory due unto his name.” It appeared evident that he felt a deep and earnest desire that God should be glorified in the salvation of sinners. Undoubtedly he could have adopted the language of the poet in sincerity and truth,—

“My God, I feel the mournful scene,
“My bowels yearn o’er dying men;
“And fain my pity would reclaim,
“And pluck the fire-brands from the flame.”

Bro. Cogswell was ordained, as an Evangelist, in Canard, Cornwallis, on the 11th day of June, 1838.

At the request of the small Baptist Church of West Brook, in Cumberland, he commenced

labouring there in July following. Perceiving the destitute state of the people in different sections of Parreborough and other adjacent settlements, he visited them, and preached the word acceptably and usefully. At Economy and Five Islands he happily succeeded in collecting the scattered remains of a little Church which had been previously formed there, but had suffered greatly from the need of pastoral aid. On visiting this people in October he was required to administer the ordinance of baptism. The first person whom he baptized was Bro. Samuel Thompson, who is now a faithful and useful minister of the gospel.

On the 14th day of November, 1838, Bro. Cogswell was united in marriage with Miss Lydia Ann Bacon, of Falmouth. He immediately returned, with his amiable companion, to the field of his evangelical labours.

In compliance with a unanimous call from the Baptist Church at River Philip, where he had been previously labouring a portion of the time, he removed thither in March, 1839. At his new place of residence he had the satisfaction of seeing the interests of religion promoted. Believers were revived and strengthened, and some persons were added to the Church by baptism.

His labours, however, were not confined to this place, but were beneficially extended to many other settlements, which would otherwise have been, at least in a great measure, destitute of the gospel ministry. In his visit to Economy and Five Islands soon after his removal, he enjoyed the pleasure of baptizing four candidates, of whom two were manifestly the fruits of his labours there during the preceding year. This naturally afforded him encouragement to continue his diligent efforts for the spiritual good of the people scattered in the extensive field which seemed to be allotted to him for cultivation.

In the year 1840 Bro. Cogswell, besides attending to the pastoral duties beneficially performed by him at River Philip, devoted a considerable portion of time to missionary labour between Onslow and Advocate Harbour. While on a visit to the place last named, he enjoyed the pleasure of seeing the work of God prospering. In the month of March he led forward ten persons there at one time in baptism. These were formed into a Baptist Church, together with others resident there who had previously received this sacred rite. (Two of the latter were the first persons baptized by the writer, Aug. 3rd, 1817, being among the first fruits of his ministry.) This Church subsequently derived much benefit from the repeated visits of Brother Cogswell.

In November, 1841, while employed as a Missionary, he spent some time at Portauquique. He there baptized brother Archibald Davidson and his wife, who were the first that were buried with Christ by baptism in that locality. His subsequent faithful and zealous efforts for the advancement of the Redeemer’s cause in Portauquique and Upper Economy, were manifestly attended with the Divine blessing. Numbers gave evidence of a gracious change, and were baptized on a credible profession of faith; and a church of baptized believers was organized.

In March, 1842, Br. Cogswell removed his family thither, and, residing in Upper Economy, took the pastoral charge of this church. His diligent labours continued to be crowned with success. Writing to the Editors of the Christian Messenger, November 23rd, 1842, he says, “During somewhat less than a year, I have had the blessed privilege of baptizing nearly forty persons at Portauquique; and, including the past four years, the number of fifty in other places.”

As he was not expected to spend the whole time in the field of his stated labours, he performed a considerable amount of acceptable and useful missionary service in destitute parts of the Counties of Cumberland and Colchester.

In the early part of the year 1844, Brother Cogswell returned to River Philip, where he had a house and some land of his own. Though he continued to travel extensively, yet he made this his home to the close of his life.

It is obviously desirable that every man, and especially every Minister of the gospel, should form a correct estimate of himself. Undoubtedly the more common error is that of undue self-esteem. This tends to render men assuming, haughty, and refractory. Br. Cogswell, however, appears to have erred by underrating his own abilities. Hence he sometimes sunk into a state of mental depression, which not only deprived him of comfort, but also deterred him, in some instances, from filling his place and discharging his duty. This consequently diminished his usefulness. An apprehension of

his inferiority would induce him, in some cases, to decline attending an Association, or other special meeting; or, if he did go, leave in the midst of the session. The writer regarded him, as did many others, as a judicious counsellor, and an able preacher. His views of gospel truth were clear and discriminating, his thoughts accurately arranged, and his language chaste and expressive. A sermon preached by him at a Yearly Meeting in Amherst, September 17th, 1843, from Col. i. 21, 22, was generally regarded by those who heard it as one of unusual excellence. Though his voice was rather feeble, and his manner not peculiarly animated, yet his discourses were, in general, valued by those who prize sense more highly than sound. His labours, as we have seen, were manifestly owned and blessed of God, to the conversion of sinners, the edification of believers, and the advancement of the cause of Christ. And yet he sometimes became so greatly dispirited, that he would be ready to abandon the work of the ministry. At these seasons he would suspect, without cause, that he was not esteemed by his brethren; and that his presence was not desired either in public or in private. Under these views he sometimes neglected even to visit families, when his visits might have been useful as well as acceptable. Such undue diffidence and reserve in a Minister unavoidably do harm.

These desponding sensations were probably occasioned in some measure by bodily indisposition. It seems proper, however, for the benefit of the living, to offer two suggestions in reference to this infirmity of our beloved Brother now departed. In the first place, all Christians, and Ministers in particular, ought to guard sedulously against such depression of spirit, or undervaluing of the gifts and graces bestowed upon them, as may tend to curtail the extent and usefulness of their labours. Secondly, when any one is known to be subject to such diffidence or depression, his brethren, and sisters too, should cautiously avoid whatever is liable to increase it; and should take special pains to console and encourage him. “Heaviness in the heart of man maketh it stoop; but a good word maketh it glad.” (Proverbs xii. 25.)

In illustration of this the relation of one circumstance may suffice. In September, 1844, the writer, on his journey to Onslow, to attend a yearly Meeting there, called on Mr. Cogswell. He had concluded that he was unfit to take part in such a meeting; and that his preaching would be neither satisfactory nor profitable. It required much kind persuasion to induce him to go. His attendance, however, and his judicious and faithful labours, were highly appreciated, and evidently beneficial; and he was himself greatly cheered and invigorated. Often did he, in subsequent life, refer, with expressions of gratitude, to his having been thus, as he used to express it, “pulled out of the mire.”

(Remainder next week.)

For the Christian Messenger.

DEAR BROTHER,

Will you allow me through the columns of the “Messenger” to acknowledge the receipt per mail of £9, P. E. I. Currency, from Bro. Daniel McKinley of North River, Charlotte-town, P. E. Island, to be appropriated as follows, viz:—£3 each to the French and Micmac missions, and £3 to Bro. Oncken in Germany. Brother McKinley is a young man, he collects I believe upwards of £20 every year among his neighbours, for Bible circulation. The Lord will doubtless reward him for this truly Christian and benevolent labour. What a pity there is not a young man in each of our churches who would do likewise. What an amount of good would be effected, the Treasuries of our different religious institutions would be amply supplied with funds and the expense of agencies would be saved. I hope the Lord may put it into the hearts of some young men in this Province to collect and forward, something more for Bro. Oncken, and also for the Bible Union.

Yours in the gospel,
W. H. ROGERS,
Agent A. B. Union.

Pugwash, Dec. 12, 1857.

P. S.—I will forward the £6 to Brother Rand and Chute, as soon as I can exchange P. E. Island paper for Nova Scotia or New Brunswick, as I fear that P. E. I. paper will not pass with them.
W. H. R.

THE FIRST ARABIC NEWSPAPER.—A weekly newspaper is about to be established in Beirut. It will be the first ever issued in Syria, and will be in the Arabic language, and supported and conducted entirely by natives.

There is scarcely anything more harmless than political or party malice. It is best to leave it to itself; opposition and contradiction are the only means of giving it life or duration.