

# Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL, AND GENERAL INTELLIGENCE.

"Not slothful in business: fervent in spirit."

NEW SERIES.  
VOL. V. . . . No. 48.

HALIFAX, NOVA SCOTIA, WEDNESDAY, NOVEMBER 28, 1860.

WHOLE SERIES.  
VOL. XXIV. . . . No. 48.

## Poetry.

### The blessing after Service.

I was within a house of prayer,  
And many a wounded heart was there;  
And many an aching head was bowed,  
Humbly amidst the kneeling crowd;  
Nor marvel—where earth's children press  
There must be thought of bitterness.

O, in the change of human life—  
The anxious wish, the toil, the strife—  
How much we know of grief and pain,  
Ere one short week comes round again!  
Bend every knee, lift every heart;  
We need God's blessing ere we part.

Then sweetly through the hallowed bound  
Woke the calm voice of solemn sound;  
And gladly many a listening ear  
Watched, that pure tone of love to hear;  
And on each humbled heart, and true,  
God's holy blessing fell like dew.

Like dew on summer's thirsty flowers:  
On the mown grass, like softest showers;  
On the parched earth, like blessed rain  
That calls the spring bloom back again.  
O, to how many a varied sigh  
Did that sweet benison reply!

"The peace that God bestows,  
Through Him who died and rose;  
The peace the Father giveth through the Son,  
Be known in every mind,  
The broken heart to bind;  
And bless ye, travellers, as ye journey on!

"Ye who have known to weep  
Where your beloved sleep;  
Ye who have poured the deep, the bitter cry,  
God's blessing be as balm,  
The fevered soul to calm,  
And wondrous peace each troubled mind supply.

"Young man, whose cheek is bright  
With nature's warmest light;  
Whilst youth and health thy veins with pure blood  
Let the remembrance be  
Of thy God blest to thee,  
Peace passing understanding guard thee well.

"Parents, whose thoughts afar,  
Turn where your children are,  
In their still graves, or under foreign skies;  
This hour God's blessing come,  
Cheer the deserted home,  
And peace with dove-like wings around you rise.

"Ere this week's strife begin—  
The war without, within;  
The Triune God, with spirit and with power,  
Now on each bended head  
His wondrous blessing shed,  
And keep you all, through every troubled hour."

And then within the holy place  
Was silence for a moment's space;  
Such silence that you seemed to hear  
The holy dove's wings hovering near;  
And the still blessing far and wide,  
Fell like the dew at evening tide;  
And ere we left the house of prayer,  
We knew that peace descended there;  
And through the week of strife and din,  
We bore its wondrous seal within.

Scenes in our Parish.

## Nova Scotia Church History.

For the Christian Messenger.

### The Baptists of Nova Scotia.

PERIOD IV.

From A. D. 1800 to A. D. 1860.

LETTER XXII.

WITHDRAWALS FROM THE ASSOCIATION ON THE COMMUNION QUESTION.—RETURN OF THE CHESTER CHURCH.—MINISTERS ORDAINED IN THIS PERIOD.—CHURCHES FORMED:—LUNENBURG—DIGBY NECK—CLEMENTS—NICETAUX AND WILMOT.

Mr YOUNG FRIEND,

We now enter upon another period in the history of our denomination in these provinces. In my last letter an account was given of the action of the Association in 1809 on the subject of communion. Several churches refused to sanction that proceeding, and withdrew from the connection;—the churches at Yarmouth, Argyle, and Chester, in this province. The church at Kingsclear, N. B., ceased to send delegates after the year 1809, but whether that arose from dissatisfaction with the strict communion policy, or from any other cause, I have not been able to ascertain. The Yarmouth church was re-united

to the Association in 1828. The Argyle church continued separate till 1837, when it was merged in the church at Tusket, which was already in the Association.

The brethren at Chester retraced their steps very soon. In the revivals which had been repeatedly experienced there almost all the converts desired to be baptized, so that the Baptist element was fast gaining ground in the church. The pastor, being a Baptist, naturally and necessarily expounded the laws of Christ as he understood them, and admonished his hearers to obey. This was distasteful to the pædobaptist members, and bitterness of spirit began to be displayed, which ultimately led to the question—"Can two walk together except they be agreed?" The matter was thoroughly discussed, and it was at length concluded to adopt the practice of the associated churches. An extract from the letter sent by the church to the Association in June, 1811, soliciting re-admission, will show in what manner the decision was arrived at.

"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 year following, eighteen 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 present were taken. Four were for close communion; and 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.

"Some time after we appointed a day of fasting and prayer, to seek divine instruction in our trying circumstances. 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 about four or five of the latter came to communion. "We found discipline decaying, and backsliders increasing. We met on the 20th of last April, at a special church meeting. After free converse on the subject we found that sixteen brothers and twelve sisters thought that as nothing had yet been done that could reconcile or 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 first fellowship meeting and the communion following, thirty-two came forward and renewed covenant; and since that eleven more, making forty-three, which is our present number.

"Dear brethren, we want your prayers, that we may be directed and kept in the path of duty, peace, and union. And now, although we do not commune with all we once did, we rejoice in the same blessed hope, worship in the same place, and pray for the happy day when we shall see eye to eye and speak the same things; and we believe that we shall receive the things we pray for."

This was equivalent to dissolution of the church and its re-construction out of a part of the materials; for in 1809 the church reported 122 members, but at the re-union the number was only 43. It is highly probable that the statistics were very carelessly made up, or that the bonds of discipline were sadly relaxed; or perhaps the names of many who had long ceased attendance were still retained in the list, so that the annual report was in fact deceptive. This will account for the small number that attended the church meetings. The lists of church members should invariably be revised once a year.

Nine ministers entered into the Baptist field in this period. Two of them are still labouring among us. One is settled in the State of Maine. The others have been removed by death.

DAVID HARRIS, a member of the church in Cornwallis, was ordained at Sackville, July 23rd 1814.

EDMUND J. REIS was a native of France. He was on board a vessel which was taken by a privateer and carried into Halifax. On his release from imprisonment he concluded to remain in the country, learned our language, and having gone to reside at Yarmouth was converted there, and joined the Baptist church. In course of time he began to preach. In the Fall of 1807 he visited Chester during a revival in that place, and his sermons produced a powerful effect on the people. He continued labouring as an itinerant for several years. At the Association in 1810 and 1811 his name appears in the list of delegates as one of the representatives of the churches in Horton and Cornwallis. He was reported in 1812 as pastor of the church at Clements. In 1814 he became pastor of the church at St. John, N. B. Two years afterwards he removed to the United States, and settled at Baltimore.

JAMES MUNRO was ordained at Nicetaux, June 28th, 1816, the day after the meeting of the Association. Joseph Dimock, the Moderator, conducted the examination of the Candidate, and Edward Manning preached from I Tim. iv. 6. Referring to this ordination an American minister who was present said (in a letter to the Editor of the Massachusetts Missionary Magazine)—"Never did I see hands laid on a man with more satisfaction, nor one to whom I felt more united. Many of the people staid more than three hours after the services of the ordination, singing and praising God. It was a little Bethel season.

CHARLES TUPPER was ordained at Canard, Cornwallis July 17th 1817. Edward Manning and Theodore Harding officiated on the occasion. Mr. Harding preached from Titus ii. 1.

DAVID NUTTER, was ordained at St. John, N. B., June 24th 1819. Theodore Harding preached from Psalm lxxvii. 11. The other ministers engaged were Messrs T. H. Chipman, E. Manning, A. Drinkwater (Messenger from Bowdoinham Association) and Joseph Crandal.

ROBERT DAVIS was ordained at Lunenburg, Aug. 16th 1819.

WILLIAM ELDER was ordained at Chester, Jan. 4th 1820.

SAMUEL McCULLY was ordained at Sackville, June 22nd, 1820. The sermon was preached by "Elder Morse" (of whom I can find no account) from ii. Tim. ii. 3. The other parts of the service were conducted by Messrs. Jos. Dimock, E. Manning, J. Munro, and N. Cleaveland.

GEORGE DIMOCK was ordained at Newport, Aug. 7th 1820. Edward Manning preached the sermon, from Phil. ii. 22. The brethren J. Munro, D. Harris, D. Nutter, and Joseph Dimock were also engaged.

The brethren who were then introduced to the work, as well as those who had already been long at their posts were prepared to "endure hardness" for the cause of Christ. They did not confine their attention to the places in which they were located, but travelled extensively in both provinces, broke up new ground, and planted many churches.

A church was organized at Lunenburg, Nov. 3rd, 1809. This was the fruit of Joseph Dimock's labours, of which I have written at large in a former letter. The church had no pastor for ten years, Mr. Davis, their first pastor, being ordained, as stated above, in 1819. But they kept up their meetings very regularly, several of the brethren having gifts for exhortation; and Mr. Dimock visited them as often as he was able, to preach the word and administer the ordinances.

The church at Digby Neck was constituted soon after that at Lunenburg, probably the next month. Eleven persons were then united in christian fellowship, five of whom were baptized the same day, the others were dismissed from the church at Sissiboo. Their names were—Peter Harris, Stephen Harris, Joseph Denton, John Dakin, Capt. J. Titus, Jacob Cornwell, Rebecca Denton, Jemima Titus, Chloe Westcott, Nancy Titus, Sarah Cornwell, Mary Titus, and Mary Gilliland. Enoch Towner presided at the formation of the church, and Peter Crandal became the pastor. It was reported to the

Association in 1810 as containing then 69 members. This large increase was doubtless owing to the revival which accompanied Peter Crandal's labours in that vicinity.

Daniel Merrill, an American Baptist minister whose visits to this province have been referred to in a former letter, attended the meeting of the Association in 1810, as Messenger from the Lincoln Association, State of Maine. An account of his journey was published in the Massachusetts Magazine. The following extract is interesting:—

"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 determinate in christian order and communion, and so well marshalled in battle array. They appear in a very good degree, like veterans whilst they are, in age, but very children. Fourteen years only have elapsed, since but one baptised church was to be found in both provinces. Now they can count forty, [that was a mistake, perhaps preaching stations were included] and some of them are large and flourishing.

"Their Association, which I visited as a messenger from the Lincoln, was holden at Sackville on the 25th and 26th of June. It was a good season. Tokens of the Chief Shepherd's kindness and presence appeared specially manifest. The elders and messengers of the churches were solemn, cheerful, and of good courage. The letters from the different churches were refreshing, and fraught with much good news. In one county, [Annapolis, if I mistake not] between two and three hundred had put on Christ the present year, by being baptised into him. Babylon appears to be in full retreat, yet her pursuers should be very wary, for she is very subtle, and by no means in a very good mood. She thrust one of Christ's ministers into prison, and their evil eye was fixed on brother Hale, to take him the same week, but he being a "Gospel Hanger," they were not and I presume they will not be able to incarcerate him.

"Zion's God is so generally lengthening her cords, and making her stakes stronger, that I cannot in one short letter, descend to particulars, without leaving the larger half behind. However, that my letter be not altogether in generals, I will particularize a few instances. "I will begin with Brier Island; the place was notorious for irreligion, perhaps as much so, in proportion to its magnitude, as was Sodom, on the morning of Lot's escape. Last autumn or winter brother Peter Crandal visited the island, and preached to as many of the shy 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; he ventured, the people collected, he spoke, and the Lord spoke too. At a late hour the assembly was dismissed. He retired, but ere soft sleep had closed his eyes, a messenger requested he would visit a house distressed. Without gainsaying he arose and followed him. Whilst 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; an household distressed for sins committed and salvation infinitely needed. He saw their anguish manifestly such, as all must feel or die forever, and observing their exercises and situation such as he judged not expedient to be interrupted, retired in silence. The next house he found and left in a very similar condition; going a little further he heard a person in the field manifesting by his sighs and groans, bitterness of spirit, Mr. Crandal turned aside, and in silent wonder beheld, and left the sick man. He was soon at the house whenever they had sent for him. Here he found a company surely oppressed with their load of 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 sixteen of the eighteen families which reside on it, were thirty three hopefully born from above. The reformation had reached the main, so that when I saw him, he had baptised between fifty and one hundred."

In the Spring of 1810 a church was formed at Clements. The circumstances which