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"Not slothful in business: fervent in spirit."

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WHOLE SERIES.
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Poetry.

A German Funeral Hymn.

"Here we have no continuing city, but we seek one to come."—HEB. 13: 14.

"Wohlauf! wohlan! zum letzten Sang,
Kurz ist der Weg, die Ruhe ist lang."

Come forth! come on, with solemn song,
The road is short, the rest is long,
The Lord brought here, he calls away;
Make no delay,
This home was for a passing day.

Here in an inn a stranger dwelt,
Here joy and grief by turns he felt;
Poor dwelling, now we close thy door!
The task is o'er,
The sojourner returns no more.

Now a lasting home possessed,
He goes to seek a deeper rest;
Good-night! the day was sultry here,
In toil and fear;
Good-night! the night is cool and clear.

Chime on, ye bells! again,
And ring the Sabbath morning in,
The laborer's week-day work is done,
The rest begun,
Which Christ hath for his people won!

Now open to us, gates of peace!
Here let the pilgrim's journey cease;
Ye quiet slumberers, make room
In your still home,
For the new stranger who has come!

How many graves around us lie!
How many homes are in the sky!
Yes, for each saint doth Christ prepare
A place with care;
Thy home is waiting, brother, there.

Jesus, thou reignest, Lord, alone,
Thou wilt return and claim thine own;
Come quickly, Lord! return again!
Amen! Amen!
Thine seal is ever, now and then!

F. SACHSE.

Nova Scotia Church History.

For the Christian Messenger.

The Baptists of Nova Scotia.

PERIOD III.

From A. D. 1800 to A. D. 1809.

LETTER XX.

MEETINGS OF THE ASSOCIATION, IN 1801, 1802. NEW MEETING-HOUSE IN HALIFAX.—RESOLUTION ABOUT BAPTISM.—MEETINGS IN 1803, 1804, 1805, 1806, 1807, 1808, AND 1809. SETTLEMENT OF THE COMMUNION QUESTION.

MY YOUNG FRIEND,

I regret exceedingly our comparative ignorance of the proceedings of the Association during this period. The notices that have been preserved are very brief and imperfect.

The second meeting of the Association was held in Horton. Brother George Dimock informs me that "when the time arrived a host of people assembled to witness the transactions of the associated body." The introductory sermon was preached by James Manning, from Malachi 2: 7;—"For the priests lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of Hosts." Brother D. says that "this was an evangelical sermon, and produced a good effect."

In 1802 the Association met at Cornwallis. A copy of the minutes, in Edward Manning's handwriting is now before me. I will transcribe it.

"The Baptist Association met according to appointment at the Baptist meeting-house at Cornwallis, 20th June, 1802. Sermon per brother Chipman from Gen. xlv. 24. "See that ye fall not out by the way." Gave general satisfaction. Prayer by brother Harding. Exhortation by brother Crandal.

"The Moderator and Clerk, with the elders and messengers, took their seats, sang, and prayer by the Moderator. Chose brother Joseph Dimock, Moderator; Brother Edward Manning, Clerk.

Read letters from the following churches, per their elders and messengers, viz.
1st Baptist church in Annapolis. Elder Thos. H. Chipman; and Joseph Fellows and S. Morse, deacons.

"2nd Baptist church in Annapolis Elder James Manning; and James Delap, deacon.

"Baptist Church in Horton. Elder Harding; B. Kinsman, Peter Bishop, deacons. Numbers, 185.

"Baptist church in Newport, Daniel Dimock, deacon, messenger; expressing thanks to the Associations for ministerial helps, and craving more aid.

"Baptist church in Sackville. N. B. Elder J. Crandal gives information of their number, and craving help. Another branch of said church, at Salisbury, sent per brother Crandal another letter, giving some pleasing intelligence.

"Baptist church in Digby.
"Read the plan of the Association, which was omitted in its proper place.

"Read an article of the Baptist Confession of faith, respecting the resurrection of the body; and the Association approved of it.

"Read two letters from the Baptist church at Halifax, requesting the Association to send two ministers to attend the last Sabbath in this month at the dedication of their meeting-house, and to supply their minister's absence for three months; and stating the situation of the Baptist church in Shelburne, and to recommend some brethren in the ministry to go to their assistance.

"The Association nominated brothers Chipman and Edward Manning, to go to the assistance of the Halifax brethren at the dedication of the house.

"The Association agree to recommend to their different churches to send to the Halifax brethren's assistance in the absence of their minister.

"Agreed that the ordinance of Baptism should not be administered to any but those that join the church, except in cases where they cannot be blessed with such a privilege.

"In answer to the request of the Horton church, respecting how far the church shall proceed with a member who is guilty of public offences, have agreed, that if the member is visited according to the gospel, and cited to appear to give an account of his or her proceedings, and they neglect, that it is for the honour of God and the church's health to cut them off.

"The church in Newport request assistance. Several brethren offered to serve them in course.

"The Church in Sackville request assistance likewise. The Association agree that they that feel themselves at liberty to go shall visit them; and that brothers Silas Morse and Joseph Fellows, who preach without ordination, should have a certificate from the Association.

"Voted, that the Association should be held the next year at the Baptist meeting-house in the lower end of Granville. Brother Joseph Dimock to prepare the Circular Letter, or, in case of failure, brother Chipman. Brother Joseph Dimock to preach the introductory sermon; and, in case of failure, brother Edward Manning."

Although the church at Halifax did not join the Association, probably on account of the prevalence of open communion in the churches composing it, the brethren readily granted aid, and Mr. Burton was able to leave for a time, in order to solicit contributions towards the new meeting-house. God had blessed his labours in Halifax, but the people of his charge were poor in this world's goods. They had bought a carpenter's shop and a lot adjoining it, and had built a meeting-house and a dwelling for their pastor. The whole cost was £900. They raised what they could among themselves, and were assisted by benevolent persons of other denominations. But there was a large deficiency, which Mr. Burton endeavoured to meet by collections in the United States. He travelled through seven of the States, and collected considerable sums, partly in the form of donations, and partly by the sale of some religious books which had been printed and published for the purpose. Still there was a debt, which was finally discharged by Mr. Burton on his coming into possession of a small property in another part of the city. The proceeds of the sale were applied to the removal of the pecuniary burden. The dimensions of the meeting-house were 36½ feet by 25½, and there were galleries in it.

The resolution respecting baptism was intended to prevent the administration of that ordinance to persons who were disinclined to join a Baptist church. If Methodists or

Presbyterians were convinced of believer's baptism, and wished to be baptized, but still to continue in their respective religious connections, the Association decided that it would be improper to grant the request, unless, there were no Baptist church in their neighbourhoods. This is a question of policy on which there has been much difference of opinion. Some Baptist ministers see no difficulty in baptizing such applicants as I have referred to. Others conscientiously refuse it. The resolution of the Association declared the judgment of the body, and offered advice. It could go no further, for it was a fundamental principle of the union that it "pretended to no other powers than those of an advisory council, utterly disclaiming all superiority, jurisdiction, coercive right, or infallibility."

Lower Granville was the place of meeting for the Association in 1803. I can only say that as Joseph Dimock was appointed to preach the introductory sermon and write the Circular Letter, he probably discharged those duties, for he was always at his post. The Church at Cornwallis requested the advice of the Association respecting a case of discipline, and a Council was held accordingly in September following.

The next meeting of the Association was held at Waterbury, N. B. Edward Manning was willing to attend it if the church would pay his expenses, and assist him in procuring suitable clothing; but they pleaded inability, and so no delegate was sent from Cornwallis. In their letter to the Association they requested that the times for holding the Annual Fast and Thanksgiving might be altered, and that in future the Fast might be observed on the first Thursday in April (instead of May), and the Thanksgiving on the first Thursday in November. Theodore Harding was present at the Association, and reported afterwards to the church that the desired alterations had been made. These annual observances were celebrated in accordance with the practice of the churches in New England.

When the Association met at Horton, in 1805, some of the brethren present were requested to meet in Council for the purpose of advising the church in Cornwallis. Ever since his baptism the mind of Edward Manning had been much agitated by the communion question. Nearly all who had been converted under his ministry were immersed; but a considerable number of the old members were Congregationalists. Mr. Manning was now desirous of establishing the church on Baptist grounds, while he was willing, under existing circumstances, to admit Pædobaptists to occasional fellowship. After much disputing it was agreed to refer the matter to a Council. This measure did not restore harmony; for the Council, having in view, probably, the original constitution of the church, and the fact that Congregationalists had been members from the beginning, concluded "that they knew not what to advise. They would recommend us (I quote the Records of the church) to meet often, pray with and for each other, and also appoint and attend upon a fast, in order to mourn over our sins and implore divine assistance. The fast was soon appointed and attended unto." The following ministers were members of the Council, viz.—T. H. Chipman, James Manning, John Burton, Joseph Dimock, Joseph Crandal, and Theodore Harding. Two years after, as I have stated in another place, Mr. Manning withdrew and formed a regular Baptist Church.

I have been unsuccessful in my endeavours to procure an account of the meeting of the Association in 1806.

The only reference I can find to the meeting in 1807 is in a letter from T. H. Chipman to the Editor of the Massachusetts Baptist Missionary Magazine, dated July 9th. Mr. Chipman says;—"God is doing great things for us in this part of his vineyard. Last month our Association was held in this place, and God was with us of a truth. I seldom ever saw a more delightful season. From Saturday until Wednesday evening we were engaged in public worship and business of the Association. The ministers were exceedingly assisted. God's dear people were comforted, sinners alarmed, and the enemies of religion obliged to acknowledge that God was with us of a truth. One person obtained freedom from the bondage of Satan, and sev-

eral weak and trembling ones were filled with comfort. * * * When Mr. Manning of Cornwallis and Mr. Harding of Horton went from the Association to their own people, they evidently went in the strength of the Lord. I have since heard that there is great alteration in those towns. Mr. Harding baptized two the first Lord's day after he returned, and nine the next."

In 1808 the Association met at Yarmouth. The subject of communion was discussed at great length, in consequence of another application from Cornwallis, where, notwithstanding the establishment of a Baptist church, the question does not appear to have been fully settled. Probably Pædobaptists were still admitted to occasional communion, though not to membership. The advocates of mixed and close communion were equally divided, and the Moderator was called on to give the casting vote. He declined to do so, on account of the importance of the point under consideration, and the discussion was postponed. At the next session James Manning, who had been prevented by illness from attending before, pleaded powerfully for strict observance of New Testament order, and the majority voted with him, in advising the church at Cornwallis to abide by that order.

It was now evident that the minds of the brethren were generally prepared for a final settlement of the question. As the work of conversion had gone on, Baptist principles had gradually acquired predominance. The inquiry naturally arose, whether, if believer's baptism is the only baptism of the New Testament, those who have been sprinkled in infancy, or afterwards, are lawfully admissible to the Lord's supper. It was determined in the negative by the churches at Cornwallis and Horton, and other churches were verging to the same state.

The Association met at Cornwallis in 1809. Harris Harding preached the introductory sermon. His text was Acts xiii. 2. He exhorted the brethren to make it their chief concern to seek after and rely entirely upon that divine influence with which the apostles were favoured when they were setting men apart to the work of the ministry, or building up the church of God; and he entreated them not to be particular respecting external order or outward forms, which would all perish in the using. The discussion commenced immediately after the sermon. Several of the brethren delivered their sentiments at considerable length, particularly Joseph Crandal, James Manning, and Theodore Harding. Mr. Harding observed that when the tabernacle was to be erected in the wilderness divine direction was given respecting every part, even for the loops, and the curtains, and the pins for the sacred vessels; and the word of the Lord was—"Look that thou make them after their pattern, which was showed thee in the mount." He considered that the directions given by the Great Head of the church should be in like manner followed with undeviating strictness. Henry Hale, from the United States, was present at the meeting, and warmly seconded these addresses. There was a pleasing unanimity of thought and feeling; only one delegate lifted up his voice for open communion; he urged the brethren "not to hurt the wine or the oil," or to "wound the tender of the flock." The vote passed—"to withdraw fellowship from all churches who admit unbaptized persons to what is called occasional communion, and consider themselves a regular close communion Baptist Association."

The history of this Period will be completed in my next.

Yours truly,
MENNO.

Oct. 6, 1860.

Henry Ward Beecher speaks as follows of the foolish adventurer who has been going through such perilous performances at Niagara:

It is a small thing for that fool to walk across a cable with the roar of Niagara under him, carrying some booby like himself on his back, though ten thousand other fools go to gape and stare at him. But for a man to walk across the thread of daily life, carrying not another fool, but a soul with immortality in every faculty, potent, wonderful in scope, and power, and susceptibility, so as to keep it in balance, is not a small thing. It requires him to be wide-awake—that is, to watch