

Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL, AND GENERAL INTELLIGENCE.

"Not slothful in business: fervent in spirit."

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WHOLE SERIES.
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Poetry.

For the Christian Messenger.

"India for Christ."

"India for Christ" yes; o'er those heathen plains
Shed the soft radiance of the gospel light;
Send there the lamp by mercy's hand sent down,
To chase the shadows of our spirit's night.

"India for Christ" in myriad tones it comes,
From that far distant land sad voices call;
In manhood's earnest, woman's pleading tones,
O'er whose bruised forms was thrown no funeral
pall;

And tales of horror that have froze the blood,
Of woman's suffering, and of man's despair
Shall rouse the christian world to deeds of love,
And Cawnpore's mausoleum be a house of prayer.

Not thus would passion prompt us to repay
Our brother's blood, our sister's dying moan;
But the great Teacher hath the lesson taught,
Tho' hard it seems for human lips to learn.

And India's suffering children send the cry,
Bound with the chains that tyrant forms hath
wrought;

Unconscious of the blood once freely shed,
By which salvation to a world was brought.

E'en nature lifts her voice in that far land,
And sends her message sadly o'er the main
To christian lands on ocean breezes borne
She calls us to unloose her sin-forged chain.

"India for Christ" the wind that softly blows,
Bending the tall palm o'er the heathen fane;
And Ganges as her waters deeply flow
Murmuring a requiem for the infants slain.

All in one loud and earnest voice unite
And ask for help from those to whom 'tis given,
To raise the standard of the King of kings
And lift the banner high that points to heaven.

Shall we not listen? Must again the sword
Of retributive justice be unsheathed?
Again those sands be drenched in human gore
To show the terror of his Spirit grieved.

"India for Christ" labourers for God arise!
The morn is past, the noontide hour is come;
With sharpened weapons hasten to the field,
Gather the harvest ere the set of sun.

Hillside.

IRENE.

Nova Scotia Church History.

For the Christian Messenger.

The Baptists of Nova Scotia.

PERIOD I.

From A. D. 1760 to A. D. 1784.

LETTER IV.

MY YOUNG FRIEND,

Mr. Alline's labours in 1781 were arduous and incessant, and not unaccompanied by peril.

He preached in Annapolis during the month of January. When he met the church on the 27th, "some souls were added." * * * O the joyful news of salvation proclaimed by young christians! To hear them tell what the Lord had done for their souls was enough to melt the most hardened heart. They sung hosannahs to the Son of David, and declared the wonders of his love.

Returning to Cornwallis early in February, he rode thirty miles in one day, and "was so fatigued by riding in a heavy rain that he could scarcely walk," when he reached the end of the journey; but he had to preach in the evening, and experienced such enjoyment that he "almost forgot his bodily infirmities." A few days afterwards he "went to Horton with some christians who were very lively, rejoicing and shouting as they rode, and speaking of the wonders of God's love."

He was at Halifax in March, "getting a book from the press," probably his "Two Mites." "O what a land of darkness it is," he remarks. "Who could believe by the conduct of the crowd, when passing through the place, that they were bound for an eternity, each one having an immortal soul of more value than millions of worlds? O how it grieved my soul, when there appeared no desire, nor room for the gospel!"

On the first of April he preached at Windsor. "There appeared something of a hearing ear; but at the same time the devil was raging, and the great men of the place very

much opposing." The opposition in that town was very violent. On his second visit he was "threatened by some of the leading men of the government to be silenced, and put on board a man of war." Two months afterwards, when he was spending a few days there, preaching, and holding social religious meetings among the people, he was in imminent danger of his life. An infuriated mob beset the house, swearing that they "would be the death of him." But God restrained their hands, and his servant escaped. He records with gratitude that "the Lord blessed his word," and that he "found by the grace of God a great freedom to proclaim the name of Jesus and the power of religion against whatever opposition there might be."

Horton and Cornwallis shared again largely in his efforts. He preached nearly every day and employed much time in writing. Referring to the latter employment, he says,—"I enjoyed some happy hours this day with my pen, when I found in my soul a desire that my writings might after my decease be useful; for although I preached without any notes, neither did I write many sermons, yet I wrote much on almost every essential truth of the gospel."

About the middle of May he was sent for by the brethren in Annapolis, and remained a month in that county. The following extracts from his journal will be read with interest:—

June 5. Rode with a christian friend from place to place to see them that were awakened, and then preached in the evening. The Lord was there by his Spirit, and, I trust, set the truths home on the minds of many."

"6 Spent the fore part of this day going from house to house, and conversing with saints and sinners. I preached in the afternoon, and although the people were dismissed about seven o'clock, yet so great was their desire to hear, that they left not the house, but remained until eleven o'clock at night, and God gave a blessing."

"9. This day I met the church. Some joined the church, and the Lord was there. Yea, and something very uncommon, and for the comfort of aged and distressed sinners, happened there. An old woman came and declared her conversion, who had lived seventy years in the world, and had been a member of a church. She said she thought to become a christian gradually, and thought herself as good as others in the church. O that thousands in the world, who are church-members, were as sensible of their ignorance of Christ and the new birth!"

10. I preached two sermons this day in a large barn, and partook of the sacrament with the church. Some more joined the church, and a blessed day it was, to many of them. I rode to a meeting-house, where I preached again, and some of the brethren exhorted and prayed. Some of them were almost ready to leave their bodies with raptures."

An excursion to Cumberland occupied the months of July and August. He sailed from Windsor, landed at Partridge Island, preached there, then "rode through the woods about fifty miles to where it was inhabited," and on the third day after his landing "crossed the river at Amherst Point." He preached repeatedly at Fort Lawrence, and journeyed in various directions, preaching as he went—at Memracook—at Petitediac—at Shepody—at Bay Verte—and many other places. The notes of his last fortnight's labour are deeply interesting. I will give you an abstract of their contents.

Wednesday, Aug. 8. He went to Bay Verte, accompanied by about twenty persons on horseback. They "sung and prayed on the road," and he preached in the afternoon and evening. Next morning he preached again, and returned.

Friday, Aug. 10. Wearied with his exertions he was intending to retire to rest at an early hour, but at evening prayer so great an impression was produced on the minds of some present, that the night was spent in religious exercises. There were three clear cases of conversion, "one of which was a young lady, who was dressed with her high head and other superfluous ornaments" (alluding to the preposterous fashions of the day—the ladies being then ambitious of height, as they are now of circumference):—She "was taken hold of with such power, that she never ceased crying for mercy, in the greatest agony

of soul, till she was delivered, and I think brought into as great liberty as ever I saw any one in so short a time." All this took place "in about two hours." Adverting to the objections raised by some against "such sudden and powerful conversions," Mr. Alline adds—"She continues to be a remarkable ornament to the gospel she professes."

Lord's day, Aug. 12. He preached three times. The meetings were held in a field, on account of the great numbers who flocked to hear. Several joined the church.

Tuesday, Aug. 14. After preaching in the evening, he "set out with about twenty people on horseback. We sung as we were riding; then prayed, and then sung again; and when singing, the Lord was pleased to set one mourning soul at liberty, who was about forty years of age."

Thursday, Aug. 16. A church meeting was held, and twenty perseveres added.

Friday, Aug. 17. He preached at five in the morning. They then "sung and prayed in the street," after which he rode ten miles, and preached again. He proceeded a little further, and preached in the evening.

Saturday, Aug. 18. He preached in the evening, and "a number more joined the church."

Lord's day, Aug. 19. A day of great joy. The Lord's Supper was administered to the church. "Many of them were as full of love as they could contain, and seven souls were, I believe, born to Christ this day. O the shouts of praise that were heard among the christians, both old and young!"

Monday, Aug. 20. He "rode with fifteen in company about ten miles, crossed a river, and preached." Three were "brought out rejoicing," and "many more begging for mercy."

While staying at Partridge Island, waiting for a vessel to carry him across to Horton, he was taken prisoner by the crew of an American privateer, "not," as he says, "out of any ill will to me, only they found there was such a man there with a horse, and they, intending to take some vessels from out of the Basin, were afraid that I should carry back intelligence to Cumberland before they had got ready to sail." They put him ashore in the evening. "Let them that wish well to their souls, says Mr. Alline, "flee from privateers as they would from the jaws of hell for methinks a privateer may be called a floating hell."

He crossed the Basin in an open boat, preached three times in Horton the next day, and after a month's labour there and in the adjoining townships proceeded westward on an itinerating tour which occupied him five or six months. The journey was performed, partly on horseback, partly on foot, and partly in boats.

At "Cape Orsue" (now Yarmouth) he "found the people very dark, and most of them opposers to the power of religion." There was a Congregational minister at Chebogue who came out and raged very high. Nevertheless, Mr. Alline preached there repeatedly, and "some were awakened." Argyle presented a more encouraging prospect: "Some christians that had been long in captivity, and were very dark, were enlightened, came out in public, and witnessed for the Lord Jesus Christ and his gospel." He travelled along the coast, preaching in all the settlements. Of Sable River he remarks, that "there were many on that shore that had not heard a sermon for many years preached unto them." The inhabitants of Liverpool were "kind," but "in midnight darkness, and vastly given to frolicking, rioting, and all manner of levity," so that he experienced but little encouragement there. He returned, however, after a visit to Port Medway and other places, and spent a week or so at Liverpool, preaching twice every day. The effects were soon manifest. "Some began to fear their foundation to be wrong, who had been professors; and the Lord gave me strength and liberty to declare the truths of the gospel; and I told the elders and members of a church that was gathered there on a form, my mind of their standing, and the Lord shook many of them." Speaking of his labours on Lord's day, Jan. 6, 1782, he says:—"I preached two sermons in the day, and at night I was asked to preach down to the Point. When I came there the house was crowded in every part to a great degree. And I think I had the greatest free-

dom to argue with them and to entreat them, that I ever had in the place. My soul was full, and the truths of God seemed to pour into my mind faster than I could deliver them. I had every thing to say to the people that I desired to, and the hearers were greatly taken hold on, and it seemed they could not go away. Some followed me to my lodging, and staid there till midnight. I took my leave of them, for I intended to sail away the next day, if the wind proved fair; if not, I promised to preach again; but the wind being fair I left the place, leaving many of the people in tears."

He was about a month travelling from Liverpool to "Cape Orsue," stopping wherever he could find an opening to preach. The minister at Chebogue was still in a wrathful state. His religion "would very easily suffer him to get in a passion, and call me 'an impudent fellow, which caused me to tell him that he shewed what kingdom he belonged to by his rage and malice." But the people were much interested, and attended preaching every day, in great numbers.

The want of roads made travelling at that time very toilsome. On leaving "Cape Orsue," with two persons as guides, they could sometimes walk "pretty free of the woods," but "part of the way they were obliged to keep the woods." After walking eighteen miles they, passed the night, "in an old camp." There was a heavy fall of snow during the night. Next morning they found it "more heavy travelling with their snow shoes, but nevertheless got to Martagon, a French settlement, before night."

He reached Annapolis on the first of March, remained there a week, and then returned to Cornwallis. His friends received him "as almost one from the dead," for it was reported that he had died at Sable River, and two of the brethren had proceeded thither to ascertain the truth of the report.

In April a number of delegates from the churches (among whom was Mr. Payzant, Congregational minister, who was then settled at Cornwallis), accompanied him to Annapolis "to separate brother Chipman to the work whereunto God had called him." The meetings in connection with this object were held on the 24th and 25th. The first day "seemed almost like the day of Pentecost. Some of the christians were so carried away, that they were almost past speaking." On the second day, Mr. A.'s journal states, "the churches met again, and a vast concourse of people. Brother Payzant preached at seven in the morning, and then a stage was built in a field, where the delegates, the candidate, and myself stood. I preached a sermon, and then delivered the charge. It was a joyful day to the christians. Then we rose up, not to authorise (as many pretend) but to bear witness and bid God speed to one that God had authorised and sent forth. There was exhorting of sinners and praising God all night."

The field in which this service was held was below Bridgetown, on the Annapolis side.

Mr. Alline hastened back to Windsor, whence he sailed for New Brunswick. After a month's preaching there and another month in Cumberland he went to Prince Edward Island (then called "the Island of St. John") but could find only three christians. The people generally were "very dark, and indeed most of them openly profane." Crossing over to the mainland "in a large two-masted boat," he "got to a place called Picto," where he remained nearly a fortnight, preaching all through the settlement. He "found four christians in the place, who were greatly revived, and rejoiced that the gospel was sent among them. A great number of poor sinners were so awakened, that they crowded night and day to hear the gospel."

On the 5th of August he and a young man who travelled with him started on foot "to go through the woods to Cobeguid," for at that time there was no post road. They lodged one night on the ground, "with no other shelter but the trees and the ethereal canopy." When they reached the settlement it was with the utmost difficulty that they obtained food and lodging; the Presbyterian ministers had spread abroad such reports about the "New Lights," who "broke up their churches," that "the poor dark people," says Mr. Alline, "conceived such an opinion of me, that they would gaze at me as