

Christian Messenger.

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"Not slothful in business: fervent in spirit."

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WHOLE SERIES.
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Poetry.

For the Christian Messenger.

LINES

On the death of Joseph Israel Foster, who was drowned at Chute's Cove, Annapolis County, N.S., July 3, 1860, aged 27 years. A few years previous he had been brought down to death's door by fever; but had been spared, in answer to a mother's fervent prayers, that he might live, at least till he should give evidence of being converted. This happy change, as it is hoped, took place during a precious season of Revival at Chute's Cove, about a year before he was drowned.

She kneels! a MOTHER kneels,
Beside the couch of pain
Can those deep-toned appeals,
The struggling soul detain?
Hear, O thou gracious God!
That agonizing prayer;
Remove thy chastening rod,
And let thy goodness spare.
Not for his life she prays,
As bending o'er her son,
She lifts her earnest gaze,
And says, "thy will be done."
No! let my loved one die,
If such thy righteous will:
Low in the dust I lie,
Humbled, resigned and still.
But Oh! let grace divine,
His heart and soul renew:
—That mighty arm of thine,
Sin's crushing power subdue.
Speak but the healing word,
Till changed by Love divine,
He bows to thee, O Lord,
To bless that hand of thine.

The prayer of faith is heard;
And heard the solemn vow:
Comes the life-giving word,
To flush that marble brow.
She hears him pray, and feels
That God her Saviour's near;
The wounded heart He heals,
Dissolving doubt and fear.

Months pass—'t from on high,
The heavenly dew distil;
And many an earnest cry,
Goes up from Zion's hill.
The penitential groan,
The agonizing prayer,
The burdened sinner's moan,
The joys that angels share.
And he among the rest
Yields to a Saviour's love;
Peace fills and fires his breast,
All radiant from above.
Where Christians meet for prayer,
Mother and child now meet;
Mingling their praises there,
Low at the Saviour's feet.
O holy, happy hour!
When first he raptured ear,
That music deep, that power
Of grace divine, could hear.
Now guard him, gracious Heaven!
Thy helpless child defend,
Let grace and strength be given,
And keep him to the end.

Hark! 'tis the answer comes!
God speaking from the sky!
Speaking in thunder tones,
Deep-sounding from on high.
Sounding alarm and dread,
In accents loud and long,
As gathers round the dead,
The shriek, "huddering throng."
Stretched on the wave-worn strand,
The lifeless body lies;
Death waves his icy hand,
Exultant o'er the prize.
Rings loud the doleful wail,
The deep, heart-rending cry:
Oh! can no prayers prevail?
And must he, mortal die?
Great God! sustain us now!
Help! in this awful hour!
Broken and crushed we bow,
Beneath thy sovereign power.

Bear on the peaceful dead!
Back to the chamber, bear,
Where late she bowed her head
And poured that "mother's prayer."
Nay! weep, fond mother, weep!
Thy Saviour's tears could flow!
Sisters and sire, drink deep,
Of undimmed woe.
Mourn for the loved, the lost!
Mourn o'er his early tomb!
By grief's rude surges tossed,
Weep for his sudden doom.
Mourn—but not hopeless mourn!
Not dead—not lost—but gone;
On angel-pinions borne,
To hail that heavenly dawn.
There, beckoning from the sky,
He bids you speed your way,
To that blest home on high,
Where reigns eternal day.
Mourn! for 'tis sweet to mourn:
But mourn with mingled peace:
Till passed life's sorrowing bourne,
All mourning there shall cease.

Inscribed by the hand of Christian sympathy and affection, to the afflicted parents and relatives, by
S. T. B.

Chute's Cove, July 2nd, 1860.

Nova Scotia Church History.

For the Christian Messenger.

The Baptists of Nova Scotia.

PERIOD II.

From A. D. 1784 to A. D. 1800.

LETTER XVI.

REVIVALS.—HORTON—CORNWALLIS.—THE TORCH-LIGHT BAPTISM.—AMHERST.—NICETAUX: BETSY PARKER'S LETTER.—HARRIS HARDING'S BAPTISM.—BARRINGTON.—JOSEPH CRANDAL'S ORDINATION.—MEETINGS PRELIMINARY TO THE ASSOCIATION.—THE ASSOCIATION ORGANIZED.

MY YOUNG FRIEND,

The last three years of the eighteenth century were years of blessing to Nova Scotia. In almost every part of the province the gracious influence of the Holy Spirit was poured out, and great numbers "believed and turned to the Lord."

In Horton and Cornwallis there was a plentiful shower of grace. During a brief visit to Halifax at the close of 1798, Mr. Manning's place was supplied by Theodore Harding, under whose ministry a revival commenced, which continued for some time. In the following March it spread to Horton. The church record states that "a great number told their experiences." From that time there were additions to the church every month till September. Eighty-seven persons were baptized. The work still went on in Cornwallis. On the 12th of May Mr. Manning baptized twenty-eight persons, among whom were our brother William Chipman's father and mother, and many other members of the family.

Theodore Harding crossed over to New Brunswick, fresh from this scene of holy excitement, and in a tour up the Petitcodiac so preached that multitudes believed. Mr. Peter Wickwire, who accompanied him, writes thus to Mr. Manning:—"I have been with Mr. Harding almost three weeks up the river, and the Lord is working wonders among the children of men. Forty-four persons were baptized, and a number more made a declaration of the dealings of God with their immortal souls, who did not as yet see their way clear to the ordinance. Brother Harding is held in great repute among the people." It was on this occasion that Mr. Harding baptized by torch-light. The evening before his departure a number of converts entreated him to baptize them. They proceeded at once to the water, where the service was conducted by the light of torches made of birch bark. It was a very impressive scene. A large congregation stood by the river, powerfully excited by the unusual circumstances of the meeting—some heartily sympathising—some struggling with their emotions—perhaps some few disposed to mock. The stillness of the night was broken by the voice of prayer and praise. The loud tones of the preacher were heard to a great distance, and many a slumberer was aroused by the strange sounds that fell on his ear. That torch-light baptism was long remembered.

Returning by way of Amherst, the blessing continued to attend his labours. In a letter to Mr. Manning, dated "Amherst, 17th Nov. 1799," William Freeman says, "who is like unto the God of Jeshurun that breaks the oaks of Bashan, and bows the tall cedars of Lebanon? We have seen him going forth in the midst of our assemblies. God has been done 'in the name of the child Jesus.' We have seen the sword of the gospel unsheathed in Amherst. Sinners tremble before the great God, and saints rejoice. Several have come out to tell the wonders of redeeming love. One young man has got his chains broken off and his tongue loosed—he has been these two days going from house to house, declaring what God hath done for his soul. Mr. T. Harding has been in Amherst near two weeks. He intends to leave us tomorrow morning. He goes by the way of Cobequid. The God of the armies of Israel goes before him, and blesses him with many seals to his ministry."

As Joseph Crandal passed through Annapolis County to Enoch Townner's ordination his soul was gladdened by witnessing the fruits of the revival there. Speaking of Nicetaux, he says—"Here the Lord hath wrought the greatest change I have yet seen. Where but two or three evidenced a change when I was

here last, now there are about forty communicants, and many more that give evidence of a renewed heart. Twenty-eight have been baptized here in one day." Betsy Parker had given a particular account of this revival in a letter to Mr. Manning a few months before. I extract a few passages. "Mr. Chipman preached at John Gates's. After sermon, Allen Chipman prayed, and John Gates spoke—and Nathaniel. Polly Dodge was very much distressed: she could not speak for an hour, and Freelove was in dreadful distress. Charles was very happy in his mind, and talked very solemn. Freelove called upon her father to see the torments of hell; and it is as a sight to behold! a father and four children, all in the hands of a just God! * * * There was a meeting at Obadiah Morse's—and it was a wonderful meeting! I had such pity for poor sinners! I could forget myself, but I could not forget poor sinners, when I saw where they stood. Peter Morse, ten years old, was converted, and Nancy Chipman came out and owned her God, and rejoiced in the God of her salvation. Allen Chipman shouted and rejoiced. Sinners were crying out for mercy, and saints rejoicing. * * * Samuel Gates is converted, and Henry Baker, and several more. I have given you a short account of the wonderful power of God amongst us. We see and hear every day of some being convicted and converted."

On a visit to Newport shortly after, Mr. Dimock was further cheered and comforted by tokens of reviving mercy. In his own county, too, the work was going on gloriously. The tide was fully turned in favour of the gospel at Lunenburg; and "in Malegash" (I quote one of his letters to Edward Manning) "the ark of the Lord has pitched its tent. He who rideth in the heavens by his name Jah' is bearing down all opposition, or triumphing over it."

Referring to the revival in Horton, which was at its height from April to June, 1799, Theodore Harding remarked to me, in the course of a conversation on the subject, that "it spread all down till it reached Yarmouth, and then Harris Harding joined the Baptists." There were many Baptists in the Yarmouth church, for T. H. Chipman had often visited them and baptized converts; but up to this time the minister was a peolobaptist. He now admitted the force of the evidence in favour of our views, and was baptized by James Manning on the 28th of August, 1799. A revival was in progress at the time, and Mr. Manning had been sent for to assist in the work. In a letter addressed to his wife the day after Mr. Harding's baptism, he thus describes the scene:—"At the time the ordinance of baptism was administered the people looked as solemn as the grave. Mr. Harding's coming to the water seemed like Christ coming to Jordan." [The reference evidently is to the Saviour's baptism, and the words addressed by him to John—"Suffer it to be so now, for thus it becometh us to fulfil all righteousness."] "After he came from the water he prayed with the people in the street. It seemed as though he had a double portion of the Spirit. Some of the dear Christians broke forth in praises to God and the Lamb. * * * There are a great many here to be baptized. I purpose to stay four Sabbaths. I laid out to stay only three, but the people seemed so desirous for me to stay that I have concluded to do so, as Mr. Harding is going to supply my place."

The remote and thinly peopled settlements participated in the blessing. Theodore Harding and Joseph Crandal visited Barrington, and preached the gospel there with their accustomed fervour. A considerable number of converts received baptism, and a church was formed, of which Thomas Crowell was constituted deacon, and his son Ebenezer, clerk. Several years elapsed before a pastor was obtained. The deacon conducted meetings, attended funerals, and otherwise laboured to sustain the interest, and occasional visits were paid to the place by different ministers.

Joseph Crandal's ordination took place in the fall of 1799. As he was a member of the church at Chester, and was ordained by vote of a Council composed exclusively of brethren from this province, there being no Baptist ministers at that time in New Brunswick, a narrative of the proceedings may properly be

included in this history. I am enabled to give it you in the words of the only surviving member of the Council—brother William Chipman. His account is as follows:—"The Council consisted of Elder Manning and myself, then seventeen years old, chosen and sent from the church; Elder T. Harding, from Horton; Elder John Dimock and Deacon John Bradshaw, from Chester. We met at Sackville, N. B., on Oct. 4th 1799, and continued there seven days, during which time the gospel was preached daily, both publicly and from house to house, and a revival of religion was the result, and a time of much rejoicing by the Lord's people. Elder Manning was chosen Moderator of the Council, and myself, Clerk. A church was constituted, consisting of about twenty members. On Monday the 8th of October Brother Joseph Crandal was ordained pastor over them. Elder T. Harding preached the ordination sermon. Elder Manning gave the charge, and Elder Dimock the right hand of fellowship &c. The season was one of the wonderful manifestations of God's power and presence—saints rejoicing—backsliders returning—and sinners crying for mercy. A host of people were in attendance, and thirteen were added to the church before we left the place. "Joseph Dimock's" journal contains a similar statement:—"The power and grace that were then displayed are beyond description. The saints of God awoke from their long slumbers—backsliders returned to the fold of the Redeemer, and shouted aloud the victory through a Saviour's blood—sinners cried for mercy—while saints went on their way rejoicing in what their eyes saw, their ears heard, and their souls felt of God's unbounded love. Through the whole county, and through Cumberland county, there seems to be a moving of God's Spirit on the minds of both saints and sinners."

I have now to relate the proceedings of the brethren in regard to the Association. They acted cautiously in the matter, as if they felt that it was necessary to take special care lest there should be an infringement of any principle. The word "Association" was not at first used; the proposed meeting was to be a "Conference." The object was thus stated in a Circular issued after the first meeting:—"We take this method of acquainting you that we, John Payzant of Liverpool, Thomas Handley Chipman of Annapolis, James and Edward Manning of Cornwallis, have met this 12th day of July, 1797, and being agreed in our minds to walk together in fellowship, as ministers of Jesus Christ have agreed to hold a yearly Conference, to know our minds, and the state of the different churches standing in connection, by their delegates being sent by them." It was at this meeting, as I have before stated, that Edward Manning was convinced of believer's baptism.

The second meeting, which was also held at Cornwallis, took place June 15th 1798. A copy of the minutes is before me, in Mr. Manning's handwriting. I will give you an extract:—"Brother John Payzant, according to appointment, preached the introductory sermon from Judges 5. 11., James Manning ending the meeting with prayer. Mr. Handley Chipman spoke concerning the nature of an Association. Agreed to postpone our meeting till five o'clock.—Met again at five o'clock. Discoursed largely upon the necessity of order and discipline in the churches, and continued until midnight in observing the dangerous tendency of erroneous principles and practices, and lamenting the unhappy consequences in our churches."

There is then a statement, respecting Harris Harding, who, it is said, had "deeply fallen into errors." He had imbibed, in some measure, the Spirit of the "new dispensation" system, had treated lightly "the ordinances of God's house"—"the means constituted in God's word for the general good and benefit of his people," and had embraced certain notions savouring of Antinomianism. Having asked admission to the Association, these things were considered and discussed. The brethren "felt great freedom in speaking to him." He professed sorrow, humbly acknowledged his offences, signed a document to that effect, craved forgiveness of his brethren, and was received, Mr. Harding, you will observe, was not then a Baptist. He was baptized the following year.

Mr. Chipman informed the Association