

Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL, AND GENERAL INTELLIGENCE.

"Not slothful in business: fervent in spirit."

NEW SERIES.
Vol. V. No. 38.

HALIFAX, NOVA SCOTIA, WEDNESDAY, SEPTEMBER 19, 1860.

WHOLE SERIES.
Vol. XXIV. No. 38.

Poetry. *Guest*

For the Christian Messenger.

Heaven.

O thou glorious land of the blest,
Which mortal eye never hath seen,
Where the poor weary pilgrim's at rest,
And neither sin nor sorrow hath been.

O thou glorious city on high,
Whose streets are all silver and gold:
On the bright wings of faith I would fly,
And gaze on thy beauties untold.

Thou land that no shadows can dim,
Thou need'st not the sun to give light,
Thy glories are never shut in,
For Jesus himself is thy light.

O teach me, dear Father, in heaven,
To look, and to long and to sigh,
Or this glorious heritage given
To those who on Christ do rely.

Nova Scotia Church History.

For the Christian Messenger.

The Baptists of Nova Scotia.

PERIOD III.

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

LETTER XVIII.

REVIVALS IN 1806 AND 1807.—YARMOUTH: LETTERS FROM T. H. CHIPMAN AND HARRIS HARDING.—NEWPORT.—BARRINGTON.—ANNAPOLIS COUNTY.

MY YOUNG FRIEND,

The years 1806 and 1807 were distinguished by powerful revivals, of which I am able to give you a pretty full account, letters from the parties concerned having been preserved in the *Massachusetts Baptist Missionary Magazine*.

I begin with Yarmouth. In a letter from T. H. Chipman to the editor of the *Magazine*, dated "Yarmouth, Dec. 5th 1806," are found the following statements:—

"I have been in this town and Argyle five weeks and such glorious times I never saw before. Multitudes are turned to God. I cannot with ink and pen, nor could I, were I present describe the one half God has done. It is about three months since the work began in Yarmouth. The eternal heavens seem to be bowed and God has come down by way of divine influence in such a way as I never before was witness to.

Brother Harding is the minister of this place, God is with him of a truth. He stands clear in the doctrines of the glorious gospel of Christ, and in the order and discipline of God's house. Can you believe it, dear brother, my soul has been ravished and my lips broke forth in praise, to see the great Redeemer riding forth in glorious triumph. I cannot but hope God has owned worthless me to encourage the heart, and strengthen the hands of dear brother Harding, whom I love in the Lord. Since the work began, there have been about one hundred and fifty souls brought to own Jesus, as their rightful Lord and sovereign king. But a number of these had probably been born again before, but had received no satisfying evidence till now. There was a church here before, upon the open communion plan.

They have now entirely given it up, and settled upon the Baptist, or rather gospel plan.

There was in the old church about forty members, thirty-three of whom from time to time have been baptized, and now belong to the new church.

"Since the work began, and before I came to this place, brother Harding baptized seven persons. Since I came brother Harding and myself, on one Sabbath baptized eighteen. The Sabbath after but one, we baptized forty; and next Lord's day we expect a large number to come forward to this blessed ordinance. The first day there was a fall of snow, and the day was uncomfortable; but the Lord comforted our souls. The young converts were so happy, they could hardly wait until their turn came. We have had two church meetings, and surely I never saw such meetings before. It was indeed the house of God, and the very gate of heaven. The last Sabbath we began at ten in the morning, and continued until eight in the evening, to hear per-

sons relate the dealings of God with their souls, and then a great number were prevented for the want of time. Some of them have been great enemies to the truth and cause of God, and never went to meeting until God converted their souls! after which with holy delight they have immediately to the Christians, and then to the house of God and there declared what God had done for their souls. Some would inform the enemies of religion that they could not say, that this, or that preacher, or person had influenced or turned them; for God had done the work for them at home.

"A great many of the subjects of this work have been young people and children. Seldom a meeting but some are brought to embrace the offers of life; sometimes five, six, and seven at a meeting. There are meetings in some parts of the town almost every day. You would be delighted to hear the young converts with glowing hearts and flowing tears, inviting sinners to Jesus.

"Monday morning Dec. 8th.

Yesterday, brother Harding, and myself baptized twenty two persons more. And there are a considerable number now waiting, that have been approved of by the Church. The work is still spreading."

Harris Harding writes thus on the 30th of January, 1807:—

"Mr. Chipman, with whom I am intimate requested me to write to you and give you a brief account of the gracious work of God, which of late has been made manifest, in the salvation of a number of precious souls in this part of the Lord's vineyard.

"Previous to the Lord's pouring upon us the gracious effusions of his Holy Spirit there had been a great declension in religion, attended with great discouragement of soul in believers, and coldness, backwardness, and neglect of religious duties. The 4th of last October, eleven persons were stirred up, and came forward in a Church meeting to offer themselves to the church, and relate what a gracious God had some time before done for their souls. The glorious presence of God was truly with some of them in their relations, and our hearts were warmed."

"On the next day I administered the ordinance of baptism to six of them, before a large and serious assembly. From this time the work of God began to make its appearance. Several were pricked to the heart. Our meetings were crowded, and awed in the presence of the Holy One of Israel.

His truths, like barbed arrows, penetrated the souls of many, and extorted a cry, 'what shall I do to be saved?'

About this time brother Theodore Harding, on his way from the States, visited and preached three times among us, to the approbation of all; and I trust to the good of many. The Lord's arm was gloriously revealed. For some weeks there was scarcely a day in which some one, or more, did not profess a saving knowledge of the Lord Jesus, in their soul's conversion. In the part of the township where I live, there is hardly a family who have not shared apparently in the glorious work. Brother Chipman visited and preached four Sabbaths with us, soon after brother Harding left us. He rejoiced greatly to see what the Lord was doing, and our bowels were much refreshed in Christ by his preaching and labours of love.

"Our church was formerly upon the open communion plan consisting of Congregationalists and Baptists; but since the late happy revival of religion having satisfaction from the word and testimony of God, they have unitedly adopted and settled upon the Baptist system of faith and practice; and it is wonderful to see how God has owned and blessed his sacred ordinance to the conviction of sinners and comforting of saints. Frequently have we seen the power of God visibly displayed, on such baptismal occasions, through the last fall and winter thus far advanced.

"Brother Chipman assisted me in administering the ordinance to a considerable number while he was here; and the Sabbath after he left us, I baptized a number more, and have continued to do so every sabbath since. Neither the inclemency of the weather, which sometimes proved very unfavourable, nor the delicacy of some person's constitutions, prevented them following their Lord, or obeying his

righteous commands; so that since the fifth of October last, one hundred and forty persons have been enabled to obey the Lord in that institution and with the greatest propriety and spirit of devotion have sung and applied Mr. Leland's Hymn;

"Christians if your hearts be warm,
Ice and snow will do no harm."

"I have good grounds to think upwards of two hundred persons have been savingly united to Christ, since the time mentioned above; some of whom are aged people who have been living without God in the world for many years, and are now brought to his feet; acknowledging his mercy and his sufficiency of grace abounding to the chief of sinners. Their grey hairs, which a short time ago, were their shame, now indeed are their glory. Likewise a goodly number of precious youths and children are made with joy to 'remember now their Creator,' and with melting hearts declare to others what great things Jesus of Nazareth hath done for their souls.

Some of them are wonderfully drawn out with bowels of pity, tenderness and compassion for their unconverted friends and neighbours, and a lost world lying in wickedness; while others are enraptured and greatly delighted with the divine beauties and excellencies of a glorious Redeemer; so that our meeting-house many times has seemed as if filled with his glory, and his people constrained to say 'I love the place where thine honour dwelleth.'

A word of explanation is necessary here. The Yarmouth church is said to have adopted 'the Baptist system of faith and practice,' and to have discontinued 'the open communion plan.' It appears from subsequent proceedings that though membership was not to be granted there-after to unbaptized persons, those who were in that state and were then members were not to be disturbed.

The revival in Argyle has been already narrated.

Joseph Dimock describes in his journal the progress of the work at Chester:—"About the month of August (1807) the Lord made a glorious descent upon the earth against the strongholds of sin and Satan, and caused a great shaking among the dry bones, and bone came to his bone, so that the Sabbath on which the work broke out was concluded with a great shout among the saints, and a great outcry among sinners for mercy. The next evening my companion broke her chains, and for the first time told the world what the Lord had done for her soul, and blessed God for bringing her from her father's house to hear his powerful voice. * * * The work of God still goes on and increases. Our meetings are large, for people throng in great abundance from every quarter to hear. A goodly number are now brought to bow to sovereign grace; and it is wonderful how Christians seem to awake in gospel liberty, and immediately to be led to the ordinance of baptism, so that there were very few who were brought to rejoice in God who did not immediately cry, 'oh! I will follow the Lord Jesus down the banks of Jordan.' Accordingly, on the first Lord's day in October twenty persons were baptized. Oh what shouts of praises and beams of glory! Such a day I never saw in all my life before. I think the greatest blessing that ever I asked of God was to bring my soul to see such a day as this. * * * Among the most frequent and ardent requests this hath been one, that my companion might go hand in hand with me and the church of God which are bound to Zion; which he hath granted, for she was one of the twenty who followed their Lord into his watery grave. Next Lord's day, eight; next Lord's day, six; next Lord's day, two; the next Lord's day, two. Thus the Lord wrought for his great name's sake, until more than forty were baptized, and I found myself in the midst of a praying people; for there were many wrestling Jacobs and prevailing Israels, both old and young, male and female."

At Newport also the cause was revived. Isaac Case says:—"There hath been for several years a small Baptist church in this place, consisting of only fifteen members. There was a brother ordained over them as their pastor, the second day of December last, by the name of William Delaney. His labours have been blessed to the awakening of a number; thirty have been added by

baptism, and the good work is still spreading. I attended the monthly conference, and heard the church renew covenant. Then several candidates came forward and related their experience. One of them was a little girl about eight years of age. Truly, 'out of the mouth of babes and sucklings Thou hast perfected praise.' I preached to them in the evening, and also the next day, after which we joined together in communion at the table of our dearest Lord. Brother Delaney preached in the evening, after which several of the young converts spake and exhorted their young companions to flee from the wrath to come. The meeting continued until near midnight. This was a season long to be remembered, for four or five hopefully obtained freedom from the bondage of sin and unbelief, and rejoiced in God their Saviour. The next morning, as I was about to leave the place, the neighbours gathered in, and I tried to read to them the 20th chapter of the Acts of the Apostles, but was so overcome that I had to stop two or three times before I could go through with the chapter: then we knelt down and prayed together. So I departed, never expecting to see their faces any more until the great day." Mr. Delaney, I may observe, did not remain long at Newport, nor in connection with the denomination.

Barrington shared in the mercy. Peter Martin visited that place in the latter part of the summer of 1805. After labouring there some time a revival was experienced, and a number were converted. Mr. Martin not being an ordained minister the ordinance of baptism could not be administered; but after considerable delay and trouble the services of Mr. Craig of Ragged Island were obtained. Mr. Martin received ordination. He remained at Barrington about two years.

A letter from T. H. Chipman contains interesting intelligence respecting Annapolis County. Referring to the Association which had recently met in Granville, he says, "since the above meeting I have baptized five persons. Next week I am to go to Albany, Pleasant River, and Brookfield, to baptize a number there, and then return to the same delightful work here. * * * About two months past the Lord visited three families that live in our neighbourhood. At one meeting we have reason to hope that four young persons, and several who had long been in captivity, were brought into glorious liberty. They all, as yet, give the clearest evidence that the work is of the right kind."

Yours truly,
MENNO

Sept. 10, 1860.

The Baptist Idea.

While new efforts of late are made to speak favor for the dying dogma of Baptismal Regeneration, and our worthy Congregational brethren seem to disagree, as hitherto, in regard to the merit and meaning of what they call infant baptism, or consecration, it is refreshing to find the simple truth of the New Testament so clearly stated as in the following extract from a late sermon by Spurgeon. Why cannot all good people see and receive it?—W. & R.

When I go before God in prayer, I can plead, "Lord, I believe, and Thou hast said I shall be saved, and my house; Thou hast saved me, but Thou hast not fulfilled Thy promise till Thou hast saved my house too." I know it is sometimes thought that we who believe that the baptism of infants is heresy—and not a single text of Scripture gives it so much as an inferential support—neglect our children. But could there have been a greater slander? Why, instead thereof, we think we are doing our children the greatest service that we can possibly do them when teaching them that they are not members of Christ's church, that they are not made Christians in the day that they are christened, that they must be born again, and that the new birth must be in them a thing which they can consciously realize, and not a thing we can do for them in their babyhood, while they are yet in their long clothes, by sprinkling a handful of water in their faces. We think they are far more likely to be converted than those who are brought up in the delusive notion taught them in that expression of the catechism—a most wicked, blas-