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"Not slothful in business: fervent in spirit."

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WHOLE SERIES.
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Poetry.

Spring.

A flush of green is on the boughs,
A warm breath panteth in the air,
And in the earth a heart-pulse there
Trobs underneath her breast of snows:

Life is astir among the woods,
And by the moor, and by the stream,
The year, as from a torpid dream,
Wakes in the sunshine on the buds;

Wakes up in music as the song
Of wood bird wild, and loosened rill
More frequent from the windy hill
Comes greening forest aisles along;

Wakes up in beauty as the sheen
Of woodland pool the gleam receives
Through bright flowers, overbraided leaves,
Of broken sunlights, golden-green.

She sees the outlawed Winter stay
Awhile, to gather after him
Snow-ropes, frost-crystal diadem,
And then in soft showers pass away.

She could not love rough Winter well,
Yet cannot choose but mourn him now!
So wears awhile on her young brow
His gift—a gleaming icicle.

Then turns her, loving, to the sun,
Upheaves her bosom's swell to his,
And, in the joy of his first kiss,
Forgets for aye that sterner one:

Old Winter's pledge from her he reaves—
That icy-cold, though glittering spar—
And zones her with a green cymar,
And girdles round her brow with leaves.

The primrose and wood-violet
He tangles in her shining hair,
And teaches elfin breezes fair
To sing her some sweet canzonet.

All promising long Summer hours,
When she in his embrace shall lie,
Under the broad dome of brighter sky,
On mossy couches starr'd with flowers,

Till she smiles back again to him
The beauty beaming from his face,
And, robed in light, glows with the grace
Of Eden-palaced cherubim.

O Earth, thy glowing loveliness
Around our very hearts has thrown
An undimmed joyance all its own,
And sunn'd us o'er with happiness.

Dublin University Magazine.

Nova Scotia Church History.

For the Christian Messenger.

The Baptists of Nova Scotia.

PERIOD V.

From A. D. 1821 to A. D. 1828.

LETTER XXXI.

CHURCH AT HAMMONDS PLAINS. ORDINATION OF GEORGE RICHARDSON. ASSOCIATION AT HORTON, 1822. ISRAEL POTTER'S ACCOUNT OF THE REVIVAL AT CLEMENTS. JOSEPH DIMOCK'S JOURNAL OF A MISSIONARY TOUR TO THE WESTWARD.

My Young Friend,

The labours of that excellent man, John Burton, were not confined to Halifax. He preached repeatedly at Hammonds Plains, and God blessed his efforts. A congregation was gathered, and a stated ministry became necessary. In December, 1821, George Richardson, a native of Ireland, who had been preaching some time at Chester, settled in the place. He was ordained on the fifth of March, 1822, that service being preceded by the organization of the church. Seven persons were joined in christian fellowship. The brethren Joseph Dimock, John Burton, and David Nutter conducted the exercises on the occasion. When the church was admitted to the Association in the following June it had experienced a fourfold increase, the number of members being then twenty-eight.

The Association met in 1822 at Horton. James Munro was chosen Moderator; Charles Tupper, Clerk; and William Elder, Assistant Clerk. The Introductory sermon was preached by T. S. Harding from Heb. xii. 28, 29. The Circular Letter, written by George Dimock, treated of divine love, as manifested in

the redemption and enjoyed by believers, producing among them that heart-union which flows from fellowship with God. The church at Ragged Islands, as well as that at Hammonds Plains, was received into the body.

A resolution was passed at this meeting of the Association which might be advantageously revived. It was—"that this Association recommend to the churches of which it is composed to write their Letters as short and comprehensive as conveniently they can; avoiding digressions from their proper object."

I quote a passage from the Minutes:—"The following question was proposed by the church at Cornwallis—'Would it be considered for the glory of God, and the health and peace of Zion, for any one church in this connexion to proceed to ordain any candidate for the gospel ministry, without calling a council from sister churches, where such Council could with convenience be procured?' Answer:—'We conclude, that though we admit the right of every church of Christ to choose its own officers, yet it appears to us highly improper for any church, travelling in an associated capacity with others, to proceed to the ordination of a minister without the advice and assistance of other churches. We would also recommend to churches and ministers to be careful not to recommend any man as a preacher with whose character they are not well acquainted. We would also advise ministers, churches, and private christians, in this day when error in principle and immorality in practice so much prevail, not to receive or encourage any man in the character of a preacher, who is not well recommended for soundness in the faith and practice of the gospel.'"

Our predecessors were discreet and watchful. Rejoicing in the freedom which characterises our church policy they carefully guarded against abuse,—and while they advocated the expediency of uniform procedure evinced a becoming solicitude for independence. The cautions they administered were doubtless necessary. If we would maintain the purity of our churches, we must secure ministerial soundness, both in doctrine and in character. A christian pastor should not be even suspected.

The state of the churches, as reported to the Association, indicated slow progress. The whole number added was one hundred, including eighteen restorations; the clear increase, sixty-four. The restorations, with fifty-one additions, were reported by the church at Clements, where there had been an extensive revival. Israel Potter was ordained pastor of that church in the fall of 1822. A letter of his to Mr. Manning gives an account of the revival. He writes thus:—"As it regards religion, the Lord is still with his people here of a truth. It is now fifteen months since the reformation commenced, and Jehovah has rolled on his mighty car of light in a wonderful manner. Arminianism has almost come to a complete stand. Ten of the above description have been buried in baptism. Fifty in all have been immersed, or are waiting for it. Fifty youths, or thereabouts, have professed religion, who have been awakened in this reformation,—while I make no account of great numbers who have been powerfully wrought upon; perhaps many of them may come forward in a future day. I cannot tell you of a child dying a hundred years old' (Isa. lxiv. 29); but I can tell you of one near seventy being born again, and from seventy down to the child of six or seven years old. The Lord has evidently confounded the wisdom of the world. Opposition has been great; but so far, I may say, the earth hath helped the woman' (Rev. xii. 17.) Be still, and know that God reigneth. O how it behoveth Christ's ministers to stand still and see his salvation! "In a subsequent letter he says, "Zion's God is doing wonders among us. This reformation surpasses every thing of the kind I ever read or heard of before."

Missionary labour was now performed by brethren appointed at the meetings of the Association, and at its expense. As there was then no Magazine or newspaper among the Baptists, the journals of the missionaries could not be published, and thus much valuable material for history has been lost. Joseph Dimock received an appointment to travel westward. The journal kept by him

on that occasion is now before me. I will give you some extracts.

"Nov. 28th, 1822. Set off from my house on a missionary tour to the westward, which is the first time I have ever been sent by any society on a mission, with a promise of pecuniary remuneration. This occasions some serious reflections on my motives in the acceptance of the appointment. Recommended my family to God, and prayed that what was amiss in my motives may be pardoned; for I could not think but that a heart so deceitful, as mine would be putting off some of its base coin at so important a time as this. But my dependence for success is not on the purity of my intentions; neither shall the impurity of my heart discourage me; it is his promise and presence who says, 'Lo, I am with you.' That is, grace—free, sovereign, effectual grace is my only hope, and on this firmly rely."

"Called on a few friends, and was recommended to the grace of God."

"Nov. 29. Some showers this morning. Being unwell I feared to proceed on my journey until afternoon. Crossed LaHave river about sunset. Went on to Petite Riviere as soon as by the aid of the queen of night, whose silver beams reflected from the East, the hills of that place rose in view—which view hath often been a landmark to the distant voyager. My soul was sweetly drawn out in desire, hope, and confidence; a desire and hope that the Lord would make this visit a blessing to his people—and a full confidence that he could, even by the smallest instrument. Arrived at Mrs. Manning's, who kindly received and entertained me."

"Nov. 30. This place is destitute of any but occasional preaching. I preached in the Methodist chapel, which is now shut against a Mr. Brady, who has lately joined the Free-will Baptists, and has been baptized. O that the Lord would make known to him his whole mind respecting the doctrines and ordinances of his house!"

Dec. 1. Preached in the Methodist chapel from Matth. xxv. 6. and Isa. lx. 5. Mr. Brady prayed at the close of each meeting. Had he been cut off for immoral conduct, from the Methodist or any other society, I should not have countenanced his improvement. But he tells me that he withdrew from the society because the immoral conduct of others was not properly investigated. He was still permitted to preach, until he was baptized."

"Dec. 2. Came to Mill Village, to an old friend of Zion's cause, widow Mack. Came too late for meeting. Conversated and prayed in two houses."

"Dec. 3. Came to Herring Cove, Liverpool. Preached in a large room, crowded with people (though snowing fast), at the old disciple's, brother Dexter, who is waiting for the time of his change, to burst the chains of mortality."

Dec. 4. As Rev. Mr. Payzant was to preach a funeral sermon at the house of our Baptist sister, a widow, who had lost her only son just before by falling from the yard-arm in a gale of wind at sea, some of our friends were very desirous I should stop. I did. Mr. Payzant preached, and I spoke in the evening. It was a solemn day and evening, and the bereaved mother and friends were comforted concerning the amiable youth who was gone."

"Dec. 5. Came to Port Joli. I hoped to have a meeting here, but it is late—the people scattered—roads bad—and zeal low. Called at a public house for refreshment. Visited an old friend who since I saw her has lost a pious husband, who died in his bed, and two sons at sea."

"Dec. 6. The travelling is very bad, by reason of snow, a little frost, and much mud. Rode to Lewis Head—19 miles. Stopped at Mr. George Griffin's. Found a number of friends who were glad to see me after an absence of twenty-eight years."

"Dec. 7. Preached at Mr. W. Pride's."

"Dec. 8. Lord's day Preached at Mr. Ringer's, Little Harbour. Endeavoured to show the provision made in the covenant of grace for God's people, and the abundant blessings flowing from it through Christ the Mediator, in the precious word and the ordinances of God's house. One woman, impatient with the subject, broke out in a flame of zeal, exhorting the people to go beyond all men and ordinances. I perceived she was one of those daughters who are a grief to the church

of God; but her pinion failed, and without clipping let her down. Preached at evening at Mr. Arnold's, whose wife is very sick. A very solemn season to many."

"Dec. 9. Preached at Rev. Mr. Craig's."

"Dec. 10. Crossed to Ragged Island. Preached to a solemn assembly. Although complaining of a low time they are very steadfast, and hungry for the word and ordinances. I spent the short time there with great pleasure, and scarcely can remember to have found it harder parting with any people in my life. They desire to be kindly remembered to the Missionary Society. They are building a meeting-house, yet at the same time they remember the cause, and contribute to its support."

"Dec. 11. Preached at brother Jacob Ringer's at Lewis Head, ready to leave the place next morning. The place was solemn, I thought, on account of Jehovah's presence. Many wept much. Three or four prayed at the conclusion. As there is so much shifting among professors I insisted much that those who feared the Lord should be as Mount Zion, 'unmoveable, always abounding in the work of the Lord.' This appears to be a very important stand, where they are visited by men who can change as often as the chameleon."

"Dec. 12. Set my face towards home. Find my body much worn by constant exertion. It reminds me that should I live long I shall be like to be very useless. O to live to God the little time I have to live! Came to Port Joli. Expected to preach here according to appointment, but the people feared to make the appointment, lest I should not arrive in time. Stayed at Mr. Robinson's, publican. Mrs. R. said she wished all the preachers of the gospel to travel free of expense. Read and prayed and conversed night and morning."

"Dec. 13. Came to Port Mouton. Stopped at Mrs. Freeman's. Preached in the Methodist chapel to a very solemn assembly, who appeared thankful for the opportunity."

"Dec. 14. Came to Liverpool."

"Dec. 15. Lord's day. Preached twice for brother Payzant. I found it very pleasant speaking of the nature and effects of true religion on the heart, its sure foundation, and its undoubted increase in the world. Sister Payzant spoke between meetings in a sweet, melting, and powerful manner, of the dear Redeemer and his spreading kingdom—that it should be the great mountain to fill the whole earth."

"Dec. 16. Visited a number of friends, and preached at Ira Pride's in the evening."

"Dec. 17. Visited a number of families, and in particular one daughter of Abraham, by Satan bound these two years. Denied she had any hope, but evidenced she had both faith, hope, and charity, by her deep poverty of spirit. Preached at brother S. Freeman's."

"Dec. 18. Visited some friends, and preached in the evening at brother Dexter's, Herring Cove. Felt a necessity and freedom in exhorting my brethren to steadfastness, and to cleave to the Lord with purpose of heart. It appeared to be a time of refreshing from the presence of the Lord."

"Dec. 19. Left Liverpool, having met with some personal favours and missionary encouragement. Came to brother Foster's, at Port Medway."

"Dec. 20. Heard a Mr. Hurly, called a Methodist minister. He told us of two faiths from the Spirit of God—one before and the other after regeneration—and yet it was but one [faith.] He said that original sin was not damning—that it was not a rope with which our forefathers had bound us. O that the Lord would grant them eyes to see and a heart to understand the difference between the gospel of God's dear Son and all human glossing of the truth, or, as I would call it, perversion of the truth!"

No comment is needed. Such tours as these were very useful. They tended to "confirm the souls of the disciples."

Yours truly,

April 9, 1861.

MENNO.

Riches, honours, and pleasures cannot give one Christ; but Christ can give one riches, honours, and pleasures.

Genius is health and strength, not disease and weakness; it is sanity and virtue, not insanity and vice.