

# Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL AND GENERAL INTELLIGENCE.

"Not slothful in business: fervent in spirit."

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## Poetry.

### Power of Short Words.

THE late Professor Addison, is the author of the following remarkable composition, which appeared originally in the *Princeton Magazine*:

#### MONOSYLLABICS.

THINK not that strength lies in the big round word,  
Or that the brief and plain must needs be weak.  
To whom can this be true who once has heard  
The cry for help, the tongue that all men speak,  
When want, or woe, or fear, is in the throat,  
So that each word, gasped out, is like a shriek  
Pressed from the sore heart, or a strange wild note  
Sung by some fay or fiend? There is a strength  
Which dies if stretched too far or spun too fine,  
Which has more height than breadth, more depth  
Than length.  
Let but this force of thought and speech be mine,  
And he that will may take the sleek, fat phrase,  
Which glows and burns not, though it gleam and  
shine—  
Light, but not heat—a flash, but not a blaze!

Nor is it mere strength that the short word boasts,  
It serves of more than fight or storm to tell,  
The roar of waves that crash on rock-bound coasts,  
The crash of tall trees when the wild winds swell,  
The roar of guns, the groans of men that die  
On blood-stained fields. It has a voice as well  
For them that far off on their sick-beds lie;  
For them that weep, for them that mourn the dead;  
For them that laugh and dance and clap the hand;  
To joy's quick step, as well as grief's slow tread;  
The sweet plain words we learnt at first keep time,  
And though the theme be sad, or gay, or grand,  
With each, with all, these may be made to chime,  
In thought or speech, or song, in prose, or rhyme

## Nova Scotia Church History.

For the Christian Messenger.

### The Baptists of Nova Scotia.

PERIOD VI.

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

LETTER XXXIV.

FURTHER ACCOUNT OF THE REVIVAL IN CORNWALLIS.  
—EXTRACTS FROM MR. MANNING'S JOURNAL.—ASSOCIATION IN 1825.—CIRCULAR LETTER.—MAGAZINE PROJECTED.—DR. MACCULLOCH.

#### My Young Friend,

The divine blessing continued to rest on the Cornwallis church, so that at the Association in 1825 the baptism of forty-four more was reported. Writing to Dr. Macculloch of Pictou, under date April 9th 1825, Mr. Manning said:—"We have reason to believe the God of heaven hath abundantly revived this branch of Zion. Above one hundred, upon the profession of their repentance towards God and faith towards our Lord Jesus Christ, have united with this church, that I so imperfectly serve. The state of morals is much improved, balls, cards, taverns, &c., are forsaken. Sabbath-breakers, profane swearers, and prayerless characters have become such as fear God and work righteousness. They appear to love God, their bibles, and all holy practices. The sight of my eyes hath often affected my heart. I humbly hope there hath been and that there is still a harvest of souls gathered into the fold of Immanuel in this place. O may it spread from shore to shore, until the whole earth is filled with the knowledge of the Lord, as the waters cover the channels of the great deep!"

Mr. Manning's journal during this period contains striking illustrations of the influence of the revival on himself. He shared largely in the blessing. His devotional exercises were productive of more than ordinary pleasure. He could say with greater emphasis than ever, "It is good for me to draw near to God." Going from the closet to the pulpit, it was manifest that intercourse with God had prepared him for speaking to men. We are reminded of Cowper's words:—

"When one that holds communion with the skies,  
Has filled his urn where these pure waters rise,  
And once more mingles with us meaner things,  
'Tis e'en as if an angel shook his wings;  
Immortal fragrance fills the circuit wide,  
That tells us whence his treasures are supplied.  
So when a ship, well freighted with the stores  
The sun matures on India's spicy shores,  
Has dropp'd her anchor, and her canvas fur'd,  
In some safe haven of our western world,  
'Twere vain inquiry to what port she went.  
The gale informs us, laden with the scent."

In confirmation of these remarks some passages from Mr. Manning's journal may be adduced.

"April 15th 1824. Am disappointed, for I expected to go to the different meetings, but ill health forbids. This is quite a disappointment. I feel calm, and somewhat prayerful; thank God for these blessings. I do not expect to continue long. O that I may be actually ready! There are a great many calls to go abroad among the dear people, on account of sickness, and the attention that is paid in the different districts when I attend. O how I should prize health, if I could have it. But it is denied me. But all is well that God does. Therefore I must, I will, submit. The cause is flourishing, and there are many adversaries, but God in his own time and way turns their counsels into foolishness. How foolish to distrust the faithfulness of God, when a sparrow shall not fall to the ground without his notice, and indeed without his permission! \* \* If my heart does not deceive me, I love God and hate sin more than ever. I see it to be so barbarously cruel to sin against such infinite perfection. Well, I hope to be ere long where I shall not sin. I do feel ardent desires after heavenly mind-ness. O for a Christ-like frame of heart, and a holy life! O that that mind may dwell in me which was in Christ Jesus my Lord! Amen."

"April 29th. Have to go to the westward. Feel unfit to go such a journey. But God has ever been my protection, and I dare not distrust him now. It would be base ingratitude if I did.

'His love in time past forbids me to think  
He'll leave me at last, in trouble to sink;  
Each sweet Ebenezer I have in review,  
Confirms his good pleasure to help me quite through.

"O for an unshaken confidence in a covenant God!

"Am reading Edward's ninth sign of gracious affections, and am so pleased with it that I could wish all the world had the book to read, especially Christians. Surely if, they that bear the name would read this wonderful performance there would be less of the wildfire that now prevails among many. O it is lamentable to think how many are seduced by false doctrine and a false zeal—unholy in their lives, and by fits and starts religious, and abettors of the most absurd notions. Some denying the doctrine of the divine sovereignty; others, that of the resurrection from the dead; others, the imputed righteousness of the Lord Jesus Christ, and substituting the righteousness of faith, as they call it, and placing so much dependance on dreams and fancies. O Lord, send out light and truth, that thine elect may be led to a city for habitation."

"May 16th. A wakeful, sorrowful night. My own wicked heart—O how dreadful it seemed to me—not reconciled to the will of God, and particularly in not being disposed to love enemies! The ill among professors, and the rage of enemies against me in particular, almost overwhelmed me. But God be thanked, it drove me to prayer in the dead of the night, and this morning in the barn, I felt a melting frame of spirit, to pray for the Holy Spirit, and that I might have that pure religion, to love enemies, to love the sinner, and hate the sin. O for a spirit of forgiveness and forbearance."

"July 24th. Blessed be the name of the Lord, I have enjoyed a profitable day to-day in reading, praying, and meditating. Felt something of a sweetness to-day in the barn, bordering on rapture—thinking on what God is, and what he is doing in this place at this time. I longed that it might not be merely an ideal exercise, but that I might have real perception, and be made more spiritual. O that I might be brought to be in reality spiritually minded! When I think of what God hath spared my life to witness in this place, in spite of all the enemies that have arisen, I am filled with astonishment and unspeakable joy."

"Dec. 11th. Attended the conference. But few there, but it was one of the best meetings I ever attended. Such clearness in the minds and communications of the dear children of God! O how I rejoice to see the steadfastness of the Christians! Glory be to God, I can die in peace. I have seen the sinking church arise; and what should induce me to stay, since I have seen the salvation of

God among the dear people, old and young? O that I may live to God, and die to the glory of my Lord!"

Dec. 13th. Having referred to the settlement of some matters of business, he adds—"O how I dread to have any thing to do with the world or worldly business! I want to have nothing to interrupt me, but to read, and meditate, and pray, and preach, and exhort poor sinners."

"Dec. 26th. I feel to pray that God may bless all people. I am tenacious of the truth as it respects doctrine and the order of the gospel; but still I pray that God may bless all people. I desire to love all people, but pray that I may never love error or sin."

"Jan. 3, 1825. Unwell to-day, and not able to go abroad to my delightful work of visiting the dear flock; for I have found a great deal of comfort these two years past in this work of faith and labor of love. O how slender is the brittle thread! How soon may the bubble be broken, and I be removed from all my troubles and (as I hope) be put in possession of all I can possibly need! O for grace! O for bodily strength to attend to my poor but pleasant services! O that I might have an assistant that God would approve of, to join with me and help me in this wide field of multiplied labour! I am somewhat anxious to see and know him before I go, that I might assist the dear people in making arrangements for his comfortable support."

"March 24. I desire to be humble at all times. O that I might live at the feet of Immanuel! O that I may have an abiding sense of the nature and perfection of God upon my mind! The cause appears more glorious than ever. I love to be communicating something about Jesus. To live as I have to see the cause of evangelical religion spread and prevail to such an extent fills me with astonishment, wonder, love, and praise,—[and] in this place, where I began with only four members, and all of us but very weak, with almost all the people against us, Baptists and all. O the hard seasons that I have had to endure! But God hath blessed it all to me, and now I live to praise, having had more than three hundred precious souls united to the Baptist Church in this place within eighteen years. O the goodness of God to me, a mote, a worm, a monster of ingratitude and sin! O that I may live at peace with all men, and die at peace with God and all mankind! O for the spirit of the meek and lowly Jesus!"

"March 26. O my dear Lord and Master, prepare me for the Lord's day approaching; that I may be disentangled from bargaining and every thing of a worldly nature; that I may be given up to God in prayer and the study of the scriptures. O that I might not have common oil, but 'beaten oil' for the sanctuary! O that I may have right texts—and right views—and right arguments—right motives—right spirit—and right words and actions. Gracious Lord, grant me these necessary qualifications, and then thy blessing, for without that upon thy word all will be in vain."

"May 11. I am almost ashamed that I ever put pen to paper in a way of keeping a diary—or rather, let me say, for keeping such an earthly one. What have I noticed? Why, scarcely anything but temporalities, or something that concerned self. Reading Henry Martyn to-day, feel convicted that I have not noticed as I ought, nor ministered, those divine operations of God the Spirit, nor those of my wicked heart, in humility and self-abasement, and to the glory of God, as I ought to have done. O my blessed Jesus, pardon all my numberless sins, for thine own blood-shedding sake. I think much, read some, and try to pray some, and when at home talk but little, and have a heart-searching time, and enjoy many profitable and some happy seasons. Am happy in the government of God, and in being a poor despised minister of the cross. But surely I have much to blame myself for. I am more and more convinced of the necessity of an Almighty Agent to perform all the good pleasure of his will in me. Am going into eternity—am a sinner, and shall go a sinner, and look for pardon and acceptance through the blood of atonement. Jesus, to thy dear cross I cling."

"May 20. It is a fine spring morning.

Nature is beginning to look gay in the praises of its God. And the church hath and does look like a field that the Lord hath blessed. Thanks to the name of the Lord that I have lived to see such a blessed time—that I have felt so much comfort in meditation, reading, and prayer, preaching, exhorting, and visiting and labouring, night and day, and summer and winter, in heat and cold, in evil report and good report, for the sake of my dear Redeemer and the souls of my fellow-men. I think I am "ready to be offered, and the time of my departure is at hand." O that I may be enabled to say, 'I have fought a good fight, I have finished my course, I have kept the faith!'

The good man was mistaken. He lived twenty-five years longer, and witnessed glorious manifestations of the grace and power of God, not only in his own sphere of labour, but in many other parts of the province.

The Association met in 1825 at Amherst. T. S. Harding preached the introductory sermon from Phil. ii. 9-11. Joseph Dimock was chosen Moderator; Charles Tupper, Clerk; and James Munro, Assistant Clerk. The church at Little Forks was admitted. The settlers in that district were for the most part persons who entertained very disparaging views of the christian ministry and the ordinances of the gospel. By the labours of the brethren D. Harris, McCully, and Tupper a beneficial change was brought about. Many abandoned their eccentric notions; conversions and baptisms followed; and a church was formed, which consisted of thirty-one members at the time of its union with the Association.

The subject of the Circular Letter, written by Charles Tupper, was "Church Discipline." Having expounded the laws of the New Testament respecting "private offences, neglect of duty, immorality of conduct, and error in sentiment," the writer concludes thus:—

"From the statements now made, and the texts of scripture adduced in confirmation of them, it appears, that in all cases, save that of public immorality, admonition must be used previous to exclusion. Discipline should, however, in every instance, be executed with punctuality and despatch. If it be delayed, the fellowship, harmony, and comfort of the church will unavoidably be interrupted. Is it not extremely painful to hear church members, when expressing their freedom toward their brethren, making reserves and qualification? Must it not exceedingly damp the joys and grieve the hearts of communicants at the Lord's Supper, to see brethren standing back from that ordinance, especially if the cause be unknown? Brethren, these things ought not to be so. No brother should ever be guilty of either of these pernicious practices. If his mind be hurt on account of any church member, he should exercise admonition, or, if necessary, give notice to the church, and so have all hindrances to fellowship immediately removed.

"It does indeed belong to the pastor peculiarly to 'take care of the church of God' (1 Tim. iv. 5.) and to 'reprove, rebuke, exhort' (2 Tim. iv. 2.), but every individual must fill his place, and discharge the duties devolving upon him, as the scriptures direct. In excluding a member, the church is to act as a body: See 1 Cor. v. 13; 2 Thes. iii. 6. Great care should be taken that no partiality be used on account of natural relationship, wealth, learning or influence. See 1 Tim. v. 21. James ii. 1-6.

"To enforce this duty we may observe, that the neglect of it dishonours God, by giving occasion to the wicked to blaspheme; hurts the offender, by encouraging and hardening him in his offence; injures the church, by burdening the minds of the brethren, interrupting their fellowship, and hindering other pious persons from uniting with them; and has a pernicious effect upon sinners, casting a stumbling block before them and emboldening them in their sinful courses. Hence it is obvious, that the glory of God, the good of the offender, the prosperity of the church, and consequently the advancement of the cause of God and the eternal welfare of sinners, require the prompt and faithful exercise of church discipline. Let this duty be punctually performed, and there is reason to hope that the cases requiring it will be greatly diminished. These considerations, without adducing more, are surely sufficient to determine each