

# Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL AND GENERAL INTELLIGENCE.

"Not slothful in business: fervent in spirit."

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## Poetry.

### Your Mission.

If you can not on the ocean  
Sail among the swiftest fleet,  
Rocking on the highest billows,  
Laughing at the storms you meet—  
You can stand among the sailors,  
Anchored yet within the bay;  
You can lend a hand to help them,  
When they launch their boats away.

If you are too weak to journey  
Up the mountains steep and high,  
You can stand within the valley  
While the multitudes go by;  
You can chant in happy measures,  
As they slowly pass along;  
Though they might forget the singer,  
They will not forget the song.

If you have not gold and silver  
Ever ready at command;  
If you can not, toward the needy,  
Reach an ever open hand;  
You can visit the afflicted,  
—O'er the erring you can weep;  
You can be a true disciple,  
Sitting at the Savior's feet.

If you can not, in the conflict,  
Prove yourself a soldier true;  
If, where the fire and smoke are thickest,  
There's no work for you to do;  
When the battle-field is silent,  
You can go with careful tread,  
You can bear away the wounded,  
You can cover up the dead.

Do not, then, stand idly waiting  
For some greater work to do;  
Fortune is a lazy goddess,  
She will never come to you.  
Go and toil in any vineyard,  
Do not fear to do or dare;  
If you want a field of labor,  
You can find it anywhere.

## Nova Scotia Church History.

For the Christian Messenger.

### The Baptists of Nova Scotia.

PERIOD V.

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

LETTER XXXII.

THE ASSOCIATION OF 1823. EXTRACTS FROM E. MANNING'S CIRCULAR LETTER, INSTITUTION OF THE "YEARLY MEETING." ACCOUNT OF THE MEETINGS AT HORTON, CORNWALLIS, AND CHESTER. CHURCHES AT RAWDON, CHUTE'S COVE, AND CLEMENTS (2nd.)

#### My Young Friend,

The Association met in 1823 at Clements. After the introductory sermon, by David Nutter, from Isa. xii. 2., William Elder was chosen Moderator, Robert Davis, Clerk, and Deacon William Chipman, Assistant Clerk.

But little progress had been made during the year. The whole number added, in eighteen churches, was 89, and the clear increase, forty six.

The brethren Nutter, Davis, and Joseph Dimock reported their proceedings while engaged in the service of the Association as missionaries. Messrs. Nutter and Davis had been employed fourteen weeks each in the "Eastern Circuit." I wish their journals had been preserved, the perusal would have been edifying. Joseph Dimock had been four weeks in the "Western Circuit." You had his own account of the journey in my last letter. Other brethren were appointed for the following year, but there are no records of their labours.

The meeting at Clements is spoken of as remarkably interesting. The following notice appears in the Minutes:—"The session was particularly crowned by the divine presence; the Lord's ministers present appeared deeply interested in the cause of God, and much solemnity on the minds of the numerous and crowded assembly. Saints were comforted, and the attention of sinners much called up to the consideration of eternal realities." Mr. Manning remarked in his journal that the meeting was "one of the best, if not the very best," that he had ever attended.

The Circular Letter was written by Mr. Manning, and one portion of it is especially deserving attention. The writer commenced

with a brief summary of the "sacred truths that enter into the essence of the gospel system," specifying the doctrine of the Trinity,—the sovereignty of God—the total depravity of human nature—salvation by grace—justification by faith in Christ—regeneration and sanctification by the Holy Spirit—and the "eternal glorification" of all believers. He then proceeds as follows:—

"Brethren, we are fully aware that the enemies of the sacred doctrines of the gospel say that they lead to licentiousness. This must be the language of ignorance or slander; in either case much pity should be shown. We are likewise aware that too much cause has been given to such gain-sayers to impeach the doctrine of grace by the unscriptural walk of some professors. We therefore feel it to be our duty to warn you against some of the evils that you are exposed to, which give occasion for those slanders.

"1. We would warn you against a spirit of forgetfulness. We beseech you to meditate much upon God and his blessed word; without this blessed exercise ye cannot continue steadfast and unmovable, always abounding in the work of the Lord.

"2. We would warn you against the neglect of secret prayer. Unless ye maintain secret communion with God ye cannot grow in grace.

"3. We would warn you against the neglect of family worship and family government. Follow the example of pious Joshua, and particularly that of Abraham, who would guide his house, and with his, serve the Lord. We know that those families that are brought up without family religion and good government cannot be brought up in the nurture and admonition of the Lord. Eli's house was a fearful example of the neglect of family government:—his children did evil, and he restrained them not. And so are many families in our day, and that too among many professors of religion. 'O, tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the uncircumcised triumph. Let family worship be attended to, not occasionally, but steadily; let neither business nor company nor an unpleasant frame of spirit prevent. In due time ye shall reap, if ye faint not! Teach your children the good and the right way of the Lord; and while they are under your care and control bring them as often as possible to the house of the Lord, that they may hear the gospel which you approve of, viz., the gospel of the grace of God. It is a grievous sight to regular ministers, and all consistent christians, to see the head of the family going stately to the place of worship, and the children wandering, to gratify a vain curiosity, to the different places of worship, or even to other townships, not unfrequently to hear some impostor. The only way to prevent the evil is to begin in time to serve God aright, and keep fast hold of a strict but merciful family government.

"4. Another evil we would warn you against is, the forsaking the assembling of yourselves together, as the manner of some is. Be sure to attend all the prayer-meetings instituted by the church, whether weekly or monthly, and that not as spectators, but as prayerful characters. Be strictly conscientious in attending the conference or church meetings. When any absent themselves through worldly-mindedness or indifference, there is a seat vacant that none else can fill,—there is a wound given to the brethren that none else can heal,—there is a stumbling-block cast in the way of God's people that none but the delinquent can take up,—there is a detraction from the declarative glory of God that none else can restore.

"We beseech you, dear brethren, to be very careful to sanctify the sabbath. Indulge not in sloth on the morning of this holy day. Be much in secret meditation and prayer. Pray much for the church, for the minister, and for a world lying in wickedness. If you have much love for the church you will pray for its prosperity. If you have much love for your minister, you will pray frequently and fervently for his success in the gospel, and feel much affection towards him, which would prevent you from adding grief to his sorrow, and would also prevent you from laying stumbling-blocks in the way of poor perishing sinners; and having such a disposition you would warmly pray for their salva-

tion. We often feel disturbed with coolness and a shyness towards our friends; but too often it is because our hearts are not right with God; we cannot feel hard against the worst character in the world if we bear him on our hearts at a throne of grace. We may detest the crime; but a praying heart will pity the criminal.

"5. Another evil we would warn you against is hastily contracting debts without duly considering how those debts are to be liquidated. Christians should owe no man any thing; that is, as much as possible avoid running into debt, and endeavour to pay every man his just due. Want of punctuality in professors of religion tends to bring the religion of Jesus into contempt. Professional characters, merchants, mechanics, and even labourers, have thrown blame on the blessed followers of the holy Lamb of God for want of punctuality in paying their honest debts.

"Brethren, it wounds our feelings to name it—but the general good requires it; we warn you against withholding from the gospel labourer more than is meet, which certainly tends to poverty in the end.

"We address the churches. Let every church, (it devolves on the deacons) take an estimate of the property belonging to the church, and [a list of]—those that are friendly and would willingly aid in the support of the ministry;—and then make an estimate of the probable sum that would be necessary to make him comfortable, and his family—not to roll in luxury, nor pine in want and wretchedness, but so as to be comfortable and decent—so as you may not be ashamed of him in the pulpit, nor his house and family, nor he of you. Let there be a mutual agreement among you, how much he is to get, when to be paid—whether quarterly, half-yearly, or annually. Let it be stipulated what modes of payment—how much in specie—how much in produce, and what kinds of produce;—and be sure not to impose upon the man of God, to reduce him to the necessity of hunting up each moiety from every individual through an extent of country of some twenty or thirty miles; but let there be chosen from among yourselves a number of fit persons that will take the responsibility upon themselves, to whom the minister may make application when he is needy, and let the subscribers be bound to them. The minister's salary is called "wages," "hire," &c., in the word of the blessed God. And if he be a true minister of Jesus Christ he earns his wages as hard as any labourer whatever, and it is ordained of God that they that preach the gospel should live by the gospel. You profess to be bible christians, and we think you are; but perhaps all things may not be right among you; we fear some things may be wrong at any rate.

"Shall the doctor, the lawyer, the merchant, the various mechanics, the day labourer, &c., all be paid, and the minister of the sanctuary, not? or shall they all be paid first, and with the best commodities, and the minister, though in need more than any, or as much as any of them, be put off till the last, while he must be first and incessant in his painful ministerial labours?

"Dear brethren, our hearts are pained while we thus address you—our eyes overflow with tears.

This is plain speaking. It may be presumed that there was need of it. In fact, Mr. Manning had in his mind at the time the situation of a highly esteemed pastor of one of our churches, whose salary was only "about twenty-six pounds a year"—who was "obliged to live upon potatoes—bread only once a day—no tea, nor sugar—barley, coffee, and molasses." No doubt this was an extreme case; but there were many instances of great indifference and neglect. People were willing enough to receive "spiritual things" from the ministers of the gospel, and hospitably entertained them as they journeyed about, preaching the word; but beyond that many were not prepared to go. The "carnal things" which were necessary for the support of the ministers and their families at home were grudgingly supplied, and too frequently in very insufficient measure. Mr. Manning himself had at that time considerable reason for complaint. We are improving in that respect, though we are not yet perfect.

I may here advert to an arrangement which

was a sort of appendage to the Association. As the number of the associated churches increased it was found necessary to spend more time in the transaction of business, and less opportunity was afforded for those religious exercises which at first occupied almost the entire attention of the brethren. And as every church considered it a great privilege to have the Association, when the enjoyment of the privilege became less frequent in consequence of the growth of the denomination, a desire was expressed for the introduction of another meeting, which might be considered as a substitute. This was met by the appointment of the "Yearly Meeting," which was generally held in the latter end of September. No business was transacted at that meeting. The whole time was spent in preaching, exhortation, and prayer. The first yearly meeting of which I find an account was held at Horton, Sept. 22 and 23, 1821. On the first day (Lord's day) sermons were preached by Messrs. T. H. Chipman, Birt (Methodist,) and Manning. There was a prayer meeting at six o'clock the next morning. Mr. Manning gives this notice of it:—"Rose, and called upon the Lord for his blessing, particularly on the meeting. Went to the meeting-house and found a few brethren there. I felt my mind awake as soon as I went into the meeting-house. Saluted the brethren, and then began with prayer, and six more prayed, and the Lord was there of a truth. The sermons that day were preached by Messrs. Pope (Methodist), Nutter, and G. Dimock. "Many exhorted and prayed," Mr. M. observes. "Many rejoiced and wept. We parted in love. It is thought that that meeting will terminate in the glory of God.

The second meeting was held at Cornwallis, Sept. 21-23, 1822, and was similarly conducted. No Methodist ministers were present. The preachers were the brethren D. Harris, R. Davis, Joseph Dimock, Creed, and Nutter.

The meeting in 1823 was held at Chester. The brethren Manning, Crandall, Richardson, Davis, and George Dimock preached, and "there were many exhortations and prayers that melted the hearts of the pious." Mr. Crandall preached a second sermon on the third day of the meeting, of which Mr. Manning says—"It was one of the most plain, scriptural, affectionate, and practical discourses I ever heard; and many, very many hearts, were melted, and drawn out in love to the Lord."

The church at Rawdon was formed in 1823. Several of the members of the Newport church had lived many years in that township, and J. Munro had often visited them, and preached with encouraging success. The formation of a church followed. Twenty-four persons were united in christian fellowship.

William Elder presided over the small church at Annapolis, extending his labours in the neighbourhood. Some conversions took place at Chute's Cove, and a church consisting of nine members was constituted there in the Spring of 1824.

About the same time the second Clements church was organized. David Harris had settled for a time in Lower Granville, and preached frequently in Clements. Twenty-seven persons, most of them members of the first church, were formed into a separate body.

These three churches were admitted into the Association in 1824.

Yours truly,  
April 22, 1861. MENNO

### A Monk preaching from the Bible.

All Naples is now crowding to hear the sermons of a Franciscan monk, Giuseppe de Floria, who is preaching the Lent sermons in the church Santa Maria Nuova. He is a great orator, and, in all his appeals to the heart and conscience of his hearers, draws his arguments from Scripture alone, which he quotes in the Protestant version of Diodati. The Bibles in Diodati's translation, which, during a short time, were not offered for public sale, have reappeared in greater number than ever. They are sold on every little bookseller's stall throughout the city. The sermons of this Franciscan Father Giuseppe are producing a great impression on the Neapolitans. When he first began to preach, attempts were made