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"Not slothful in business: fervent in spirit."

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WHOLE SERIES.
VOL. XXV. No. 27.

Poetry.

Something for Thee.

Something, my God, for Thee—
Something for Thee!
That each day's setting sun may bring
Some penitential offering;
In Thy dear name some kindness done—
To Thy dear love some wanderer won—
Some trial meekly borne for Thee,
Dear Lord, for Thee.

Something, my God, for Thee—
Something for Thee!
That to thy gracious throne may rise
Sweet incense from some sacrifice;
Uplifted eyes, undimmed by tears—
Uplifted faith, unstained by fears,
Hailing each joy as light from Thee
Dear Lord, for Thee.

Something, my God, for Thee—
Something for Thee!
For the great love that thou hast given—
For the dear hope of Thee and heaven,
My Soul her first allegiance brings,
And upward plumes her heavenward wings
Nearer to Thee.

The Life-Clock.

FROM THE GERMAN.

There is a little mystic clock,
No human eye hath seen,
That beateth on—and beateth on.
From morning until e'en.

And when the soul is wrapped in sleep,
And heareth not a sound,
It ticks, and ticks the livelong night,
And never runneth down.

O, wondrous is that work of art,
Which knells the passing hour,
But art ne'er formed, nor mind conceived,
The life-clock's magic power.

Nor set in gold, nor decked with gems,
By wealth and pride possessed;
But rich or poor, or high or low,
Each hears it in his breast.

When life's deep stream, 'mid bed and flowers,
All still and softly glides,
Like the wavelet's step, with a gentle beat,
It warns of passing tides.

When threat'ning darkness gathers o'er,
And hope's bright visions flee,
Like the sullen strokes of the muffled oar,
It beateth heavily.

When passion nerves the warrior's arm,
For deeds of hate and wrong,
Though heeded not the fearful sound,
The knell is deep and strong.

When eyes to eyes are gazing soft,
And tender words are spoken,
Then fast and wild it rattles on,
As if with love 'twere broken.

Such is the clock that measures life,
Of flesh and spirit blended;
And thus 'twill run within the breast,
Till that strange life is ended.

Nova Scotia Church History.

For the Christian Messenger.

The Baptists of Nova Scotia.

PERIOD V.

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

LETTER XXXVI.

T. S. HARDING'S MISSION IN P. E. I.—ASSOCIATION IN 1827.—DR. McCULLOCH.—THE MAGAZINE.—CIVIL PRIVILEGES.—T. S. HARDING'S MISSION IN CUMBERLAND.—THE CHURCH AT PUGWASH.—CIRCULAR LETTERS.

My Young Friend,

While Joseph Dimock was labouring in Cape Breton, T. S. Harding was engaged on a mission in Prince Edward Island. I copy his own account of it, and in doing so cannot help expressing my regret that that energetic man wrote so little. Here is his narrative:—

"I crossed over to Parrsborough, and spent the first Lord's Day at Half-way River, where a goodly number attended, while I addressed the people from these words—*Thus it behoveth Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should*

be preached in his name among all nations, beginning at Jerusalem. A deep solemnity seemed to pervade the assembly. I trust that Saints were fed with the sincere milk of the Word.—Preached in the afternoon at West Brook, in the new Meeting House, to a serious congregation. The people in this part appear to be thirsting for the Gospel.

On the Next Monday I preached at River Philip;—thence I proceeded to Waterford, where I preached five sermons, and baptized two persons. There truly appears to be a work of grace upon the hearts of many in this place, and an effectual door opened for the preaching of the Gospel. Thence I went to Pictou, and preached once in the Scotch Church, and twice on the Sabbath, in Rev. Mr. M'Kinley's Church. The people were solemn, and gave great attention to the word preached. I hope that good may have been done. I was received and treated with great cordiality and friendship by both Ministers and people. I took passage from this place for Prince Edward Island,—touching at Remsheg, and preached one Lecture; the people solemn and much affected.

Thursday, Oct. 18.—Arrived at Charlotte Town. In the evening I was introduced to Mr. D. and Rev. Mr. P., who invited me to preach in his Chapel on my return. On Friday I met with a Mr. L. who informed me that he was awakened under my ministry on Cornwallis Mountain. From him I obtained a horse to go to Tryon; where I called on a Mr. F. who is an old disciple. Here I found brother Crandall, who had been laboring some time on the Island with success. On Saturday I called upon brother C. who, with his wife, was much rejoiced to see me.

Lord's day, 21st.—Preached on the nature of Justification, and its effects. I realized something of what Jacob expressed, when he awoke from his heavenly vision—*Surely the Lord is in this place; this is none other than the house of God, and this is the gate of heaven.*

Monday evening.—Preached at Mr. G.'s—subject—final judgment; people were much affected. The fields are white to the harvest. Mr. Crandall's labours here have been blest.—Tuesday, preached at Crapo,—Wednesday, at Cape Traverse, and Thursday, at Bedeque, in the evening at Mr. B.'s—*Who may abide the day of his coming, &c.* A good work has commenced in the hearts of many here.

Saturday evening.—We met together, and organized a Church upon the gospel plan.

Lord's Day, 29th.—Met at the water side for Baptism, when 3 went forward in that ordinance. Preached in the Methodist Chapel, upon the work of the Holy Spirit.

Monday, 30th.—The Church met, when four persons related their experiences, which being satisfactory, they were baptized. At the water the people were unusually solemn. The work of God seemed to increase. In the afternoon I went to Tryon, where four more joined the church.

Tuesday, 31st.—Preached at Esq. C.'s, after which three persons were received into the fellowship of the Church.

Wednesday, Nov. 1st.—Rode in company with Brother C. to West River. Thursday, I preached at Esq. W.'s. The people were much affected, and numbers of young people went away from the house weeping. Friday at 11 o'clock A. M., I preached at the house of a Methodist friend, and in the evening, at a School-house—*We are his workmanship &c.*

Lord's Day, 5th.—Preached in a Scotch Baptist Meeting House, at the Cross Roads, and in the evening, in the Methodist Chapel at Charlotte Town, to a crowded congregation. Monday evening, I spoke at Six Mile House, from these words—*By one offering he hath perfected forever them that are sanctified.* Thursday, I left the Island, and crossed over to Pictou. On Friday I preached in Rev. Mr. M'Kinley's Church, to a respectable congregation. Thence I travelled to River John, where I preached on the Sabbath for Rev. Mr. Mitchell. From this place I came to Remsheg, and preached. After this I proceeded on my way to Waterford, where I preached, and baptized one person. There was great solemnity among the people, especially the youth. I preached on Saturday evening, and the Lord's Day at River Philip. One person was baptized. In all this region there is a Macedonian cry, *come over and help us.*

The Association met in 1827 at Chester. George Dimock preached the introductory sermon, from Heb. vii. 26. J. Munro was Moderator; Joseph Dimock, Clerk; William Chipman, Assistant Clerk. The church at Bedeque, P. E. I., was admitted to the Association; it consisted of twenty-three members. The history of the churches during the year had been quite discouraging; the number added being only fifty-two, while the losses amounted to one hundred and eight. It is surprising that there is no reference to these facts in the Minutes.

During his visit to Scotland Dr. McCulloch had kindly interested himself in behalf of his Baptist brethren, and had received from friends in Edinburg "a valuable collection of books," to be placed at the disposal of the Association. They were divided among the churches, but it is not stated how they were to be used, whether solely by the pastors or otherwise, nor was any catalogue published. The thanks of the Association were unanimously voted to Dr. McCulloch.

The Magazine which had been projected in 1825 was commenced in January, 1827. It was printed at St. John, N. B., and was published quarterly. At the meeting of the Association in 1837, Charles Tupper was appointed Editor for Nova Scotia.

A Committee was appointed, consisting of "Elders Edward Manning, Joseph Dimock, James Munro, Charles Tupper, T. S. Harding, and brethren Simon Fitch and Richard McLearn," to "confer with a Committee appointed by the Presbyterian Synod, for civil purposes." The object sought by this movement was the acquisition of equal rights by all denominations. Hitherto the ministers of the Church of England had enjoyed a preference which was justly complained of by other bodies. They were the only ministers who were allowed to marry, persons by license, and thus a policy was adopted which seemed to imply the existence of an ecclesiastical establishment here, as well as in the mother country. It was judged desirable that a united effort should be made for the removal of this and other grievances. The result was, that numerous petitions were presented at the next meeting of the Legislature, praying for "redress of grievances as regards the distribution of marriage licenses, and the legal disabilities existing in the management of congregational affairs." The House of Assembly responded in a truly liberal manner. Three bills were passed. The first enacted "licenses for the celebration of marriage should be granted by the judges of the court of probate in the province, and should be directed to the parties, and that the marriage ceremony should be performed by any ordained minister whom the parties think proper to select for this purpose." The second granted corporate powers to congregations, enabling them to hold property. The third provided for the registration of marriages, births, and deaths. But the Legislative Council threw out the first bill, and the grievance remained unredressed for several years more.

In the fall of 1827, T. S. Harding spent several weeks in missionary labour in the County of Cumberland. A narrative of his proceedings was inserted in the Magazine, and is as follows:—

"On Thursday, the 11th of Oct. 1827, Brother Harding left his residence in Horton; and the day following, preached a funeral discourse in the eastern part of that township.

Saturday, 13.—Having crossed the Bay, he met with the Church at West Brook, and enjoyed the satisfaction of finding them in a state of union.

Lord's day, 14.—Preached from II. Tim. 1. 9. *Who hath saved us, and calling us with an holy calling, not according to our works but according to His own purpose and grace, which was given us in Christ Jesus before the world began.* After this the Lord's Supper was dispensed: it was a solemn and refreshing season.

On Monday he preached in Macan; Tuesday, at Minudi; and Wednesday, near the mouth of Macan River. The people were very serious and attentive. In the two last named places, several have lately been brought, as we trust, to the knowledge of Christ, and a number have been baptized; and some others appear to be awakened. On Thursday, Brother Harding preached at Little Fork; thence he proceeded to River Philip, where, having visited a number of families, he attended a prayer-meeting on Saturday evening.

Lord's day, 21.—Preached from Gal. 6. 14. *But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.*—Ordained three Brethren, who were chosen by the Church to the office of Deacons. The Lord's Supper was then administered. On Monday, preached at Black River, and on Tuesday, again at River Philip. In this region the prospect appeared encouraging. Believers were evidently comforted, re-animating to activity in the service of God; and some sinners manifested a conviction of their sin and danger.

On Wednesday, preached in a destitute settlement on the way down River Philip; and on Thursday and Friday evenings at Waterford.

Lord's day, 28. Preached in the forenoon on the new birth, and, in the afternoon, on faith in Christ. One person was baptized, another obtained an evidence of adoption, and others appeared to be very seriously concerned for their souls. Held meeting on Monday at Wallace—Tuesday, at Waterford, and Wednesday, at the mouth of River Philip.

Thursday, Nov. 1.—A Baptist Church was constituted at Waterford, consisting of six members; one of whom was baptized at this time, the other five having previously gone forward in that ordinance. The Church increased to the number of twenty-three before he left the place. It was a time of love and power—a season to be had in everlasting remembrance.

On Friday, Br. H. having preached twice at Goose River, says the doctrine dropped as the dew. Saints were happy in God, and sinners were divinely moved. The sound of salvation is forth in these parts. On Saturday, the newly-constituted Church met in conference, and several others related their experience.

Lord's day, 4.—Preached at Waterford, from Heb. 10. 14. *For by one offering He hath perfected for ever them that are sanctified.* Eight persons were baptized, after which the Lord's Supper was administered.—*And it shall come to pass, that in the place where it was said unto them, Ye are not my people, there shall they be called the children of the living God.*

On Monday, preached at Wallace; and on Tuesday, exhorted and prayed at the close of a discourse delivered by Mr. Harrison, the Methodist Preacher on that circuit. Brother H. having preached on Wednesday at Waterford, observes, "I find great kindness amongst the people, and an effectual door is opened to preach the Gospel." After discoursing the day following, from Eph. 1. 7, *In whom we have redemption through His Blood;* he remarks, "No noise or outcry, but a deep enquiry for redemption through the blood of the Lamb."—On Friday, he preached twice at Goose River; at this place he says, "Some have embraced the Saviour, and others are divinely awakened to a sense of their lost condition." On Saturday the Church again assembled, when five more gave a relation of what God had done for their souls. The Divine presence was graciously manifested.

Lord's day, 11.—Preached a farewell discourse at Waterford, from Rev. 22. 21. *The grace of our Lord Jesus Christ be with you all. Amen.* The five candidates for baptism went forward in that ordinance. Brother Harding remarks, "It was a solemn and glorious season." In the evening we had a heavenly prayer-meeting. When I was here last year, I was told that it would be hard to find a man to pray with a dying person; but in this meeting eleven attempted to pray. *According to this time it shall be said, What hath God wrought!*

Monday, 12.—Had a difficult and fatiguing journey up River Philip, going part of the way, in a boat, part on foot, and a part on horseback. The two succeeding days he preached in different parts of the settlement at River Philip, where appearances were favourable, indicating that God had begun a good work.—Thursday he preached at Little Fork, and on Friday, at Macan.

Lord's day, 18.—Preached in Napan, and in the evening near the mouth of Macan River; and on Monday and Tuesday, at Minudi. Brother H. observes, "The people were deeply impressed. There is a work of God here." Brother McCully labours with success. The fields are white to the harvest. On Wednesday and Thursday he preached on his way homeward, and on Saturday arrived at Parrsborough.

Lord's day, 25.—Preached in Parrsborough; as also on the two succeeding days. After this he returned home, after an absence of seven weeks,—during which time he travelled extensively, preached forty sermons, attended three conferences and two prayer meetings, baptized fifteen persons, organized a Church, and administered the Lord's Supper thrice.—Blessed be God for the success which appears to have attended his labours!

"Waterford," referred to in the narrative, is now called Pugwash. Brother Angell of Yarmouth has given me some additional information respecting the work of God at that place. He writes thus:—

"A few years ago, while supplying the pulpit for the Church at Pugwash; I became acquainted with Mrs. Bigelow, an aged member of the church. She was a very pious person, a mother in Israel. She was a member of the church from its commencement, and being endowed with a vigorous mind and tenacious memory was admirably qualified to narrate the early history of the cause. I heard her tell the story frequently, and have a distinct recollection of it. Her narrative was to the following effect:—

is that