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"Not slothful in business: fervent in spirit."

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WHOLE SERIES.
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Poetry.

Home.

Oh, where shall the soul find her rest and her home?
Whose wings will protect her? How long must she roam?

Does not the world offer one city of peace,
One spot free from sin, where our labors may cease?
No, No, No, No! Far out of sight,
Beyond is our Home in the kingdom of Light.

We'll leave then the world in its darkness behind,
And walk in the light, if our home we may find;
The great New Jerusalem, God has prepared,
His word has been given—His council declared.
Yes, Yes, Yes, Yes! Yonder must be
Those mansions made ready for you and for me.

And Jesus, our Saviour, our Brother is there—
No Sin shall oppress us, no Death, Pain, or Care,
But melodies sweeping from angel harps, roll
A welcome of triumph to each ransomed soul.
Rest, Rest, Rest, Rest! There we may rest
Forever with Christ, in the home of the blest;

For we, who have loved His appearing below
By faith—then by sight our Redeemer shall know.
In garments of holiness, free from each taint,
Shall worship before Him the lowliest saint.
Free, Free, Free, Free! Freed from our sin—
From fightings without and temptations within.

Dear Saviour, our hearts burn within, and we long
To join in the angels' victorious song.
Hallelujah to Him who hath bought us!—they cry—
The Lamb who hath loved us, who reigneth on high!
Wait, Wait, Wait, Wait! Soon shall we hear
The voice of the Master who bids us appear.

Then courage, our souls! For the warfare is short,
Our armor is strong, and secure is our Fort;
And when we have triumphed, and each has his crown,
At the feet of the Lord we will cast them all down.
Joy, Joy, Joy, Joy! Safe home at last,—
The battle is over—the peril is past.

Nova Scotia Church History.

For the Christian Messenger.

The Baptists of Nova Scotia.

PERIOD V.

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

LETTER XXXIII.

ASSOCIATION OF 1824.—REVIVAL IN CORNWALLIS.—
EXTRACTS FROM CIRCULAR LETTER.—FIRST MIS-
SIONARY VISIT TO PRINCE EDWARD ISLAND.—FUR-
THER ACCOUNT OF THE CORNWALLIS REVIVAL.

My Young Friend,

In the year 1824 the Association was held in Cornwallis. Joseph Dimock preached the introductory sermon, from Ephes. i. 21. William Elder was chosen Moderator; Edward Manning, Clerk; and George Richardson, Assistant Clerk. All the pastors were present, except Israel Potter and John Burton. The Association closed as usual on Tuesday evening. On Wednesday worship was held in the new meeting-house, Billtown. Though rainy, a goodly number of the brethren in the ministry attended, and the people, though that was the fifth day that they were called together, came out plentifully. Brother Miller from New Brunswick preached a most suitable discourse. Then there were several exhortations from the brethren; and then brother Sterns from the State of Maine preached an excellent discourse. O! those discourses were as "apples of gold in pictures of silver" I quote from Mr. Manning's journal.

The state of the churches appeared on the whole more encouraging than the year before. The returns from the churches at Nictaux, Chester, Horton, and Hammonds Plains indicated a generally prosperous condition. There had been revivals in Cornwallis and at River Philip, issuing in the addition of sixty-five to the former church and twenty-six to the latter.

Mr. Manning's journal contains numerous references to the progress of the work in Cornwallis. The revival was chiefly in the "Western Settlement." It was not the fruit of extraordinary efforts. It grew up silently and slowly till it manifested itself as a great power. The pastor was labouring on from day to day, indefatigably discharging his duties, both publicly and from house to house.

Unusual attention and deep seriousness began to appear. Some young persons became concerned about their souls, received the Saviour, and joined the church. Their ardour excited others. Meetings were held more frequently. Old professors were roused, and co-operated with the pastor by taking part in the prayer-meetings and instructing inquirers. Crowded congregations listened to the preaching, sometimes remaining together for hours, while the brethren exhorted and prayed, and the consciousness of the presence of God diffused a holy, joyful solemnity of feeling. Those were truly "times of refreshing." Two extracts from Mr. Manning's journal will serve as specimens of the records of that season.

"Feb. 7th 1824. Went to Billtown, and attended the conference meeting. A great number attended; much crowded—and much freedom. Five told their christian experiences. Four were received and one put under the watch-care of the church. This was one of the most interesting meetings I ever saw.

"8th. After prayers, &c., repaired to the water side. The greatest number I ever saw on a baptismal occasion were gathered. * * * Seven came forward, and in a grave dug in the ice I buried them in the liquid stream. A most interesting baptism—glory to God in the highest! Went to Sister Bill's; Brother Richardson addressed the people from Canticles iv. 12.—A good discourse. The candidates were prayed with, the right hand of fellowship given them, and a suitable address to them and the people at large. One woman cried out aloud for mercy. Meeting at brother Brooks's in the evening. Brother Richardson again addressed them from Matt. iii. 10.—A most searching discourse; and then brother Hull, and brother Preston, and myself, and brother Chipman spoke. Sister Chipman spoke—and it was like 'cold water to a thirsty soul!'"

"March 29. Have been absent from home eleven days, and visited many, sick and well. Have attended three conference meetings; heard fifteen new converts tell their experiences, who were received into the church; preached two sabbaths. The attention is most solemn and extraordinary—without noise or confusion."

The Circular Letter for 1824 was written by David Harris. The writer's object was to enforce the duty of "holding forth the word of life," by holy conduct and diligent effort, in the family, in the church, in civil society, and in the world at large. The admonitions and advices given were suitable, earnest, and judicious. I extract a paragraph or two.

"We have also a place to fill in civil society, and it is of great importance that our lamps should here give a bright and steady light, so that others should be led to 'glorify our Father who is in heaven.' Many eyes will be fixed upon the disciple of Jesus, who professes not to be of this world, even as his Master was not of this world; much will be expected from him, and but little allowance will be made for those frailties [which are] inseparable from human nature in its fallen state; and though it is vain to expect that 'all men should speak well of us,' yet there is such a thing as 'by well-doing to put to silence the ignorance of foolish men,' so that 'he who is of the contrary part shall have no evil thing to say of us.' When the believer is thus enabled to conduct himself God will make his enemies to be at peace with him, and he will have good report of them that are without. He will 'adorn the doctrine of God his Saviour,' and show to all around him that the gospel which he believes is indeed a 'doctrine according to godliness'—not a name or a notion, but the power of God unto salvation to every one that believeth."

"But to enable us thus to walk, it is necessary that we should have a life of faith on the Son of God, keep our hearts with much diligence, and practise self-denial in all things, remembering that it ought to be the business of our lives 'to glorify God with our bodies and spirits, which are His.' How did the light of Daniel thus shine among men who were unacquainted with his God and his religion! Such were his integrity and uprightness, that his enemies were constrained to confess that 'they could find no occasion to condemn him, except concerning the law of his God.' Yet he did not obtain this reputation by a sinful compliance with the customs of those

around him. No—he would rather give up all his honours and be cast into the lion's den than omit the worship of Israel's God. Though Jerusalem lay in heaps, he would according to the divine command open his window and stretch forth his hand towards God's holy place. Though Zion had been carried away captive, and her God seemed to have forgotten her, still he would stay himself upon his God and trust in the name of the Lord. How much was God glorified by his resolute adherence to him, and by the great deliverance granted to this servant of the Lord! And who can tell how many of those poor idolaters might be turned from idolatry to serve the living and true God, and thus be made stars in his crown of rejoicing in the day of the Lord? Let it then never be said of any of us, dear brethren, that 'such a one is covetous, or intemperate, or unmindful of his engagements, or given to levity, or foolish talking or jesting,' remembering that such things, like the flies in the apothecary's ointment, cause our good to be evil spoken of. But let us, by 'doing justly, loving mercy, and walking humbly with our God,' commend ourselves to every man's conscience in his sight."

Just before the meeting of the Association in 1825 a missionary visit was paid to Prince Edward Island. Dr. Tapper has kindly favoured me with an account of it. It is as follows:—

"In the order of Providence it fell to my lot to be the first associated Baptist minister that visited Prince Edward Island. It may not be uninteresting to notice some of the circumstances which led to the making of this visit.

"Elder Alexander Crawford, who was a Scotch Baptist Preacher, educated at the Institution established by Mr. Haldane, was residing at Tryon, P. E. I., and had the charge of several churches of that order, in different parts of the Island. Having heard him preach in Cornwallis some years before, and being desirous of forming an acquaintance with him, I addressed a letter to him. He promptly replied; and urgently pressed me to visit the Island, as an inviting field for missionary labour.

"In compliance with this invitation, I obtained an appointment from the Domestic Missionary Board, and crossed from Cape Tormentine, N. B., to Cape Traverse, P. E. I., on the 6th day of June, 1825. The first man to whom I spoke of my Mission, a Mr. M. said he did not think many people in that settlement would hear me, as he supposed I was a Methodist. When I informed him that I was a Baptist, "O," said he, "that is still worse." He named an individual, however, Mr. C., at whose house I might probably obtain permission to preach. This man complied with the request; and invited me to go in with him and take refreshment. When we came to his bars, he clasped his hands upon them, paused, and—evidently laboring under misapprehension—spoke to the following effect:—"What shall we do? The Presbyterians come and preach their doctrine, and tell us, 'If you do not believe as we do you will surely be lost.' The Methodists come and preach, and say, 'If you do not believe this, you will surely be lost.' Now you are going to preach still another doctrine, and you will say the same." "Wait," said I, "till you hear me." He replied, "Very well," and took me into his house. In the evening a considerable company of hearers listened, with marked attention to the message of mercy. Doubtless he and they perceived that evangelical denominations of Christians do not differ so greatly as is sometimes imagined; and that none of us regard an exact agreement with us in every point as indispensable to salvation. I was requested to preach there again.

"The next day I proceeded to Tryon, where I found a few aged pilgrims, by whom I was cordially received, and formed a pleasing acquaintance with Elder Crawford. He was a truly pious and exemplary man. His views were strictly evangelical; and he deemed it needful to exercise care not to admit persons to baptism without satisfactory evidence of regeneration. Our intercourse was mutually gratifying. Some of his peculiarities, however, appeared to me to diminish the usefulness of his labors. He could not conscientiously receive any support as a minister,

though he would not refuse a present as a poor man, from a person out of his church, nor allow such a one to set the tunes in his meetings. He also maintained that every member who married out of the church, must be excluded. In consequence of these views, he had less opportunity to devote himself to ministerial labor, in some instances had no singing in public worship, and was led in different cases to such interference with reference to matrimonial alliances, as subjected him to much disaffection and censure. The Church which he had gathered in Tryon and Bedeque, containing some who were Baptists before had become wholly disorganized; and he saw no prospect of getting it into order again. He expressed a readiness to aid me in my labors; and he invariably did so.

"Toward the close of the week I went to Bedeque, where I was gladly received by the venerable Isaac Bradshaw and his wife. This worthy brother had formerly preached as a licentiate. He removed from New Brunswick, and he still continued to take an active part in public worship, as occasion offered.

"After preaching on the Lord's day to attentive congregations at Bedeque, I returned to Tryon, and thence proceeded, in company with my esteemed brother Crawford, to North River and Charlottetown. Having published the glad tidings in several places during the week-days, I spent the next Sabbath at Tryon and Cape Traverse. Some persons travelled at least thirty miles, in going and returning, to attend my meetings that day.

"On the whole, the attendance during this short tour was highly encouraging. Some believers were evidently quickened and comforted, and some unconverted persons manifested concern about their spiritual welfare. Many urgently requested me to visit them again."

The divine blessing continued to rest on the Cornwallis church, and the revival spread through the whole district. The pastor's energies were severely tasked, and his trials were neither few nor small; for his health was considerably shattered, so that he began to apprehend that the close of life was drawing near; besides which, the work of God was opposed, and antagonistic influences set in motion. Persons of other religious persuasions, fearful of the effort, endeavoured to divide the attention of the people by appointing meetings at the same times and nearly in the same places chosen by Mr. Manning. In some instances husbands or parents interfered with the conscientious convictions of their wives or children, and forbade their obedience to Christ in baptism. But these things, after all, turned out "rather unto the furtherance of the gospel." The work went on. The monthly conferences were hallowed seasons of enjoyment. One of them is thus spoken of by Mr. Manning:—

"Aug. 7th 1824. Went with Mr. M., to Billtown. Attended the conference. A host attended. All attention. The brethren were brief and solemn. Then several came forward of their own accord—Mr. Joseph Rockwell, Ingraham Bill, John Foot, Rachel Scovill, Mary Lyons. All received. The shades of night came on. Postponed the meeting till nine o'clock to-morrow morning.

"Aug. 8th. Lord's day. At nine o'clock the house began to be crowded." Several more proposed, and all were received but one, whose character was impeached. A committee was appointed to make due inquiry and report at the next meeting. The narrative proceeds;—"This was one of the most solemn seasons I ever saw—and I spoke of it as such with much interest. Dismissed, and went to the Lake, one mile distant. It seemed as if the whole country attended there. The hymn, 'Come see the place where Jesus lay,' was sung, at the request of one of the young candidates, and prayer made—and a short address—and likewise a short address to the numerous descendants of Mr. J. Rockwell, who is turned seventy;—and then I took the old gentleman and baptized him as Jesus was by John in the Jordan—and seven more males, and six females—fourteen in all. Several of them were praising God when they came up out of the water. I then made a short prayer, and we sang to the house of Mr. W. Robinson, a Presbyterian, one of the most amiable of men. Then came to the meeting-house and I delivered a sermon from Isa.