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"Not slothful in business: fervent in spirit."

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WHOLE SERIES.
VOL. XXV.....No. 36.

Poetry.

All known to Thee.

"When my spirit was overwhelmed within me,
Then Thou knewest my path.
My God, whose gracious pity I may claim,
Calling Thee "Father," sweet, endearing name,
The sufferings of this weak and weary frame,
All, all are known to Thee.

From human eyes 'tis better to conceal
Much that I suffer, much I hourly feel,
But O! this thought does tranquilize and heal,
All, all is known to Thee.

Each secret conflict with indwelling sin;
Each sickening fear "I ne'er the prize shall win;"
Each pang from irritation, turmoil, din,
All, all are known to Thee.

When in the morning unrefreshed I wake,
Or in the night, but little rest I take;
This brief appeal submissively I make,
All, all is known to Thee.

My all by Thee is ordered, chosen, planned,
Each drop that fills my daily cup, Thy hand
Prescribes for ills none else can understand,
All, all is known to Thee.

The effectual means to cure what I deplore,
In me Thy longed-for likeness to restore,
Self to dethrone, never to govern more,
All, all is known to Thee.

And this continued feebleness—this state
That seems to unnerve and incapacitate,
Will work the cure my hopes and prayers await,
That cure I leave to Thee.

Nor will the bitter draft distasteful prove,
While I recall the Son of Thy dear love;
The cup Thou wouldst not for our sakes remove,
That cup He drank for me,

He drank it to the dregs—no drop remained
Of wrath, for those whose cup of woe He drained;
Man ne'er can know what that sad cup contained,
All, all is known to Thee.

And welcome, precious, can His Spirit make
My bitter cup of suffering for His sake!
Father! the cup I drink, the path I take,
All, all are known to Thee.

Invalid Hymn Book.

Nova Scotia Church History.

For the Christian Messenger.

The Baptists of Nova Scotia.

PERIOD VI.

From A. D. 1828 to A. D. 1838.

LETTER XL.

GENERAL VIEW OF THE PERIOD.—YEARLY MEETING AT AYLESFORD.—ACCOUNT OF THE REVIVAL THERE. NICTAUX.—HORTON.—CORN WALLIS.—MEETINGS OF ASSOCIATION IN 1830, 1831, AND 1832.

My Young Friend,

This period was a very stirring one. It opened with a remarkable manifestation of divine power, and the blessing continued, with slight variations, through nearly the whole time. The total number of members in our churches at the Association in 1828, as I have before shown, was 2049, and there were then thirty-one churches. In 1838 there were sixty-six churches, and the number of members was 5608. This was an increase of 173 per cent. Nothing like it has been known in our subsequent history.

The yearly meeting in 1828 was held at Aylesford. The revival seems to have sprung from that meeting. When the Association met the following year it was deemed advisable to make a record of the fact. I copy the notice appended to the Minutes.

"The General Meeting of the Ministers of the Baptist Denomination in the Province is held annually, for the purpose of strengthening and encouraging each other in the arduous work of promoting the cause of Christ's Kingdom, and communicating the various successes or discouragements, which the brethren may have met with in their labours—as such meetings have been always esteemed greatly conducive towards the accomplishment of the purposes for which they are held; and especially as the one of last year at Aylesford, immediately preceded, and was thought in a great measure to have opened the way to the happy revivals of religion that have taken place; it is thought, that it would not be uninteresting to insert here a brief account of it, furnished by Br. Manning from

his Journal; with a few of his observations on the same subject.

"Sept. 21st, Br. Joseph Dimock commenced the public exercises, and preached a most interesting sermon from Phil. iii. 3, 'For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus and have no confidence in the flesh.' We were much edified by the discourse; and when Br. Handly Chipman afterwards addressed the meeting we were abundantly comforted and refreshed—I also spoke—great attention was observed.

"Br. Ansley preached in the afternoon from Acts, xvii. 31, 'God hath appointed a day, in the which he will judge the world in righteousness, &c.' It was a blessed Sermon; scarcely have I ever heard one more interesting; it was good, it was good indeed to be there."

"Meeting in the Evening at candle-light—Br. Marsters preached—could not attend from indisposition."

"22nd. Sept. Prayer Meeting in the Morning, but could not attend—at half-past ten o'clock, I addressed the people from Deut. xxxii. 2, 'My Doctrine shall drop as the rain, &c.' Many spiritual, refreshing, and appropriate exhortations followed."

"After half an hour's intermission, Br. Elder preached an excellent Discourse from Heb. vi. 18 and 19, 'That by two immutable things, &c. &c.' I then read the Prospectus of the Baptist Education Society, and endeavoured to explain its objects and advantages."

"It did seem as if the Ministers that attended this meeting, felt more than common for the salvation of a world lying in wickedness, and particularly for poor sinners in Aylesford—the preaching was of this character—the professors of religion present, at least many of them, caught the holy fire, and were more solemn and prayerful than usual; blacksliders were aroused, and began to think of returning, and many of the unconverted were arrested in their course of sin and carelessness. We left the place under a deep conviction, that the yearly meeting at Aylesford was owned and blessed of God; and that a work of grace and reformation had already commenced.—On the following week on my way to the westward, I preached at the Aylesford Meeting House on Tuesday evening, and on Wednesday evening, at Br. Thomas Tupper's to large and deeply attentive congregations, and beheld with awful solemnity and sacred joy, the work of the spirit progressing gloriously. This blessed work has since spread into Wilmot, Nictaux, Granville, Chute's Cove, Handly Mountain, New Albany, Brookfield, Dalhousie Settlement, and Liverpool. Oh! may it continue to spread, until every part of Nova Scotia experiences its gracious influences, and hears the sound of abundance of rain;—and not only so, but may it spread through all the habitable parts of our ruined world, until

Jesus shall reign where'er the sun
Does his successive journey run.

"Oh! that we may all be fervent in spirit, and diligent to promote this good cause. For this alone, is it worth living—to administer bliss and salvation in Jesus' name."

An interesting communication from our late brother Thomas Tupper, printed in the Magazine for April, 1829, contains a narrative of the commencement of the work. It is dated Dec. 19, 1828.

"With indescribable satisfaction, and I trust with gratitude to the Giver of 'every good and perfect gift,' I sit down to give you some account of a glorious display of the omnipotent power of Jehovah in this place, in turning sinners from darkness to light, and from the power of sin and Satan to God. I would here remark that previous to this gracious work 'darkness covered the place, and gross darkness the people.' None said, 'Where is God my Maker, who giveth songs in the night.' For myself, let me confess with shame, that one cold formal prayer a day in my family and, once in a long time, a dead, lifeless one in secret, with very seldom taking pains to attend the preaching of the gospel, sufficed. I had forsaken the fountain of living waters, and was hewing out to myself cisterns, broken cisterns, that could hold no water."

"About the beginning of September, brethren Bill and Marsters came and preached at the meeting house in Aylesford, and we began to feel some groans for deliverance. I then obtained a promise from brother Bill that he would soon come and preach in our part of the township. He soon came, and some favourable symptoms began to appear. The yearly meeting soon succeeded, and appearances were still more favourable. That old and faithful servant of the cross, Edward Manning, came and preached at my house, and the Lord quickened his people, and some sinners were awakened, soon after it was plainly to be seen that your old friend M.—, Mr. Z.

R., and my son J., were under deep impressions. I thought I began to see 'a little cloud like a man's hand rising, and began strongly to hope, and earnestly to pray, for abundance of rain; but on some unfavourable appearances in one of those awakened my unbelieving heart almost gave it up, and this passage (Ezek. xlvi. 11)—'But the miry places thereof, and the marishes thereof shall not be healed, they shall be given to salt,' coming to my mind, discouraged me, and I began greatly to fear that the Lord would 'make us as Admah, and set us as Zebolim'. Some time subsequently, Father Ansley and brother Bill came to preach at my house; the Lord was there. After preaching, brother H. S. arose and confessed with brokenness of heart his backslidings and wanderings from God, and told us the Lord had visited his soul, and that he felt the Lord was about visiting us with his salvation. My son J. then arose, and told us the Lord had brought him out of 'the horrible pit and miry clay, and set his feet upon a rock, and put a new song in his mouth,' &c.; told his young companions he must bid them farewell, unless they would go with him, which he earnestly exhorted them to do, and warned them to 'flee from the wrath to come.' Such a display of the power and mercy of Jehovah I never saw or felt before. It was almost a day of Pentecost. The Lord indeed visited his people, and your unworthy brother among them. We returned with weeping and with supplication, and the Lord made many of us 'to sing there as in the days of our youth.' Sinners wept and trembled—the right hand of the Lord did valiantly—his arrows were sharp in the hearts of his enemies. Stout-hearted sinners were made to bow to the sceptre of Immanuel, and a goodly number of them have since been brought to rejoice in the Lord, and have been buried with their Lord in baptism; and among them three of my children, C., W., and J., and my son-in-law, C. B. Your old neighbour M., with his wife and his daughter M., have told their experiences and been received by the church.

"On the 17th inst., father Ansley visited us again, and a conference was opened. Six persons came forward, and were received. On the next day they were buried in baptism, after which a conference was opened, and twelve more came forward, eight of whom were received. The number now baptized is ten; and the number received who have not yet been baptized is sixteen, making twenty-six. There are a number more who will doubtless come forward at the next conference, which is to be in about twelve days; and a precious number are under deep distress of soul. Indeed, I cannot describe to you the alteration that has taken place. The cards are burnt; the ball-rooms and taverns are forsaken; the violin is cast to the moles and the bats; family altars are erected, and the voice of prayer and praise is heard in our dwellings. The wilderness and the solitary places are glad, and the desert rejoices and blossoms as the rose."

"We have generally about four or five meetings in a week. The largest houses will scarcely contain the people who flock to hear the word. Very little disorder is to be seen at our meetings. After the great truths of the gospel are preached, in demonstration of the Spirit and with power, it is common for four, five, or six of us to rise (one at a time) to witness to the truth, and speak by way of exhortation; the meeting is then concluded by prayer and singing. Then the young Christians go round and talk to their companions. It is common to see the tears streaming from faces in every direction;—many times the groans of distress are heard, and sometimes songs of deliverance from those who are just brought to 'rejoice in the Lord, and joy in the God of their salvation.'"

About a month afterwards one of the converts wrote thus to Mr. Manning, giving an account of his conversion:—

"For many years I rushed into all kinds of wickedness. I thought to take pleasure in dancing, in card-playing (which was my idol), in drinking, and every kind of excess; and if ever I was exceeded by any in open violation of God's law, it was because the Lord restrained me, and I had some respect for my father and friends, and did not wish to disgrace them. Happiness I was in search of, but still she flew. If I thought I had enjoyed a happy evening, when I came to lay my

head upon my pillow a small still voice would seem to say, 'Dying day is coming, and a judgement; a never-ending eternity rolls after, and you are unprepared; perhaps this night thy soul shall be required of thee, and then what account can you give of the past?' But still I thought there was time enough;—I was young, and should live to be very old, and it would be soon enough to repent when I came to be incapable of enjoying the world.

"But it pleased that God who 'will have mercy on whom he will have mercy,' to open the eyes of my understanding, to shew me my danger, and the vanity of all things here below. He brought me to see that his throne would be eternally guiltless if he sent my soul to hell. I then thought, O! if I had listened to the admonitions of my old friend Mr. Manning, my grandfather and grandmother, my father, and many others, then would have been the time—but now it was too late. . . . My days were bad, my nights were worse. It seemed to me a foretaste of that hell I must endure for ever.

"But lo! the unmerited goodness of my Saviour! In an unexpected moment, when hope had fled, I was led to try once more to pray to God for mercy; my heart seemed to melt, and my tears flowed, when I thought of the goodness of God in still keeping me out of hell. Immediately after, my distress was removed; a transport of joy filled my heart; but it as quickly fled. O! thought I, is this conversion? that great work I thought it might be? Impossible! it must be a greater work than this. What! only look and live? I thought I was now getting founded upon the sand. I prayed for my distress again. O! I thought I would not be deceived for ten thousand worlds. But all in vain. I was distressed because no more distressed. For four days I wondered thus, praying all the time—sometimes for the Lord to undeceive me—at other times for the witness of the Spirit. But one morning, while at secret prayer, that love—O that love! which 'passeth all understanding,' flowed into my soul like a river. Like doubting Thomas I cried out, 'My Lord, and my God!' My doubts were removed, and I saw clearly. I was now brought to rejoice in the Lord, and praise him for his unmerited goodness to me the chief of sinners, and

'To tell to all around me
His wondrous power to save.'"

Month after month the heavenly shower descended, and the church exclaimed, "Who are these that fly as a cloud, and as doves to their windows?" Aylesford was then within the limits of the Nictaux church, and the first converts joined that church. But it soon became evident that a separate society must be established. A church was constituted at Aylesford in the spring of 1829, and when it was admitted into the Association in the following June, 136 members were reported, 118 of whom were the fruits of the revival.

There was "a most vehement flame" in Nictaux. One hundred and fifty-one persons acknowledged the Lord in baptism there; eighty at Chute's Cove; forty at Yarmouth; thirty-eight at Granville Street; twenty-nine in Upper Granville; twenty six at Chester; twenty five in the second Cornwallis Church. The total number of baptisms, as reported at the Association in 1829, was 358.

In the following year Horton was the most favoured spot. The revival had begun in that place in the spring of 1829. It continued throughout the year. Many of the young persons studying in the Academy participated in the blessing, and then engaged zealously in efforts to save others. When the Association met in 1830, eighty baptisms were reported. Mr. Chapin, at that time Principal of the Academy, wrote thus to one of the Editors of the Magazine:—"The revival in this town has been distinguished by the mighty power and grace of God. In April and May of the last year the Lord inclined some of his backsliding children to obey him in his blessed ordinance of baptism. The interest manifested on those occasions seemed to presage better things for Zion: indeed, it was evidently the clearing away of the rubbish from before the advancement of the work of the Lord. During the summer, meetings in various parts of the town, and especially in Gaspereaux, were numerous and increasingly interesting. * * * The cloud of mercy seemed to linger, and