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"Not slothful in business: fervent in spirit."

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WHOLE SERIES.
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Poetry.

Rest.

"We which have believed do enter into rest."—Heb. iv. 3.

I rest with Thee, Lord! whither should I go?
I feel so blest within Thy home of love!
The blessings purchased by Thy pain and woe,
To Thy poor child Thou sendest from above.
O never let Thy grace depart from me,
So shall I still abide, my Lord, with Thee.

I rest with Thee! Eternal life the prize
Thou wilt bestow, when faith's good fight is won.
What can earth give, but vain regrets and sighs,
To the poor heart, whose passing bliss is done?
For lasting joys, I fleeting ones resign,
Since Jesus calls me His, and He is mine.

I rest with Thee! no other place of rest
Can now attract, no other portion please;
The soul of heavenly treasure once possessed,
All earthly glory with indifference sees.
Poor world, farewell! thy splendours tempt no more,
The power of grace I feel, and thine is o'er.

I rest with Thee! with Thee, whose wondrous love
Descends to seek the lost, the fallen raise.
Oh that my whole of future life might prove
One hallelujah, one glad song of praise!
So shall I sing, as time's last moments flee,
Now and for ever, Lord! I rest with Thee!

ADOLPH MORART.

From "Hymns from the Land of Luther."

Nova Scotia Church History.

For the Christian Messenger.

The Baptists of Nova Scotia.

PERIOD VI.

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

LETTER XLVI.

RELIGIOUS INFLUENCE OF THE ACADEMY. THE TEMPERANCE REFORMATION.—BEAVER RIVER—NICTAUX AND WILMOT.—MR. MANNING—THE ASSOCIATION—HORTON, CORNWALLIS, &c. &c. RESOLUTIONS OF THE ASSOCIATION ON VARIOUS SUBJECTS.

My Young Friend,

Horton Academy was justly endeared to the denomination, not only on account of the educational advantages enjoyed there, but also because of the religious influence which it exerted from the beginning. Mr. Chapin, the first Principal, was actively engaged in the revival which took place soon after the establishment of the Institution. We are informed on one occasion that "the young brethren who were studying at the Academy made a point of spending their hours of recreation in visiting from house to house, conversing and praying with the people." In 1833, the Committee of the Education Society "rejoice to be able to state that through the unwearied labours of the Rev. Mr. Pryor, who has added continual preaching of the word of life to his other arduous avocations, assisted by the pious students,—God has graciously visited both the Academy and its vicinity during the past year with the influences of his Spirit, whereby a good many souls have been "added to the Lord." By this means, perhaps the most promising of all, besides that of the munificence of your society in maintaining pious students, your Committee indulge the ardent and growing hope that Horton will yet become a favored nursery of labourers for the Lord's vineyard, a school of the prophets whence shall proceed not a few faithful heralds of salvation. "This union of education and piety has been mercifully maintained throughout our history thus far. May it be preserved and strengthened!

The Temperance Reformation began to attract attention in the year 1829. It will be interesting to trace the progress of feeling and action on that subject.

Brother William Burton states, in a letter to the Editor of the Missionary Magazine that a number of persons resident at Beaver River "commenced the practice of total abstinence in April, 1829; and though they were much scoffed at, yet being fully persuaded of the propriety of such measures, they persevered amidst much opposition, and one after another kept falling in, till they have become a strong band."

The friends at Nictaux claim to have formed the first Temperance Society in this Pro-

vince. A letter dated "Wilmot, May 18, 1831," inserted in the Magazine for July following, says that the "Nictaux and Wilmot Temperance Society," was formed "about two years ago," and gives this account of the formation;—

Having observed that "a novelty of this kind had few supporters"—that "the number of retailing liquor shops" was very great—and that "even many of the professors of religion were strongly and apparently unchangeably prejudiced against the formation of a society, the object of which was to prevent the use of spirituous liquors," the writer proceeds;—"The first meeting was called at the Baptist meeting house at Nictaux, when the Rev. I. E. Bill was chosen President, and Col. S. V. Bayard, Vice-President, and about twenty individuals united in Society, covenanting most solemnly with each other to exert all their influence to destroy the use of spirituous liquors. Owing in a great measure to the indefatigable exertions of a few zealous advocates of the cause, the society rapidly increased, and has at the present time nearly four hundred members. One article of the Society is, 'that no member is to deal or trade with any merchant or shopkeeper who vends spirituous liquors!'"

Mr. Manning felt deeply on this subject. Here is an extract from his journal:—"June 12, 1829. Feel it much on my mind to promote temperance and to discountenance intemperance. Surely, much evil hath resulted from the use of ardent spirits. I will not say, extravagant or immoderate use, but the use of it any way; for the moderate, or prudent use of it, as it is called, is what the evil springs from. The evil is in using it at all as a common beverage. Oh that it may be discarded! Oh that the heads or pillars of society may see that it is injurious in every form but as a medicine—and then recommended by a skillful member of the faculty, and one that is not a decent slave to it himself. Oh that ministers, magistrates, judges, all professional men, and all decent characters, may set their faces against this dreadful evil! Amen."

Brother William Chipman, Clerk of the Association, states, in his "Remarks" on the meeting of that body at Yarmouth, in 1829, that "another subject, although not publicly discussed, appeared to have taken a deep hold on the minds of many of the Brethren; we allude to the alarming extent to which the sin of Intemperance is growing among us—sapping the foundations of all moral and domestic comfort—rendering its wretched votaries the objects of moral abhorrence, and the willing slaves of crime and misery, public and private—and plentifully sowing the seeds of death, temporal and eternal. Much has been done in the United States by Temperance Societies, and the exertion of pious and public spirited individuals, to check the ravages of this monster, the destroyer of souls, in that country; and awfully does it rest upon every Pastor, every Parent, and indeed on every Member of Society, by their united precept and example, to put a stop to this prevailing sin, and strive mightily to put away this cursed thing from among us."

An encouraging movement was in progress. The Magazine for October contained two valuable documents. One was a well-written Essay on "the effects, the causes, and the cure of intemperance," by brother C. Tupper. The other was a letter from Mr. Manning, a copy of which is subjoined:—

CORNWALLIS, Sept. 3, 1829.

Dear Brother,—

"I have obtained Dr. Beecher's six sermons on the nature, &c. of intemperance, President Humphrey's Address to his students, and J. Kettridge Esq's Address, &c., and have read them on Lord's days, in public, parts of them at a time. I have also read them at weddings, and from house to house, and from time to time added my testimony to their truth. The consequences are, different characters are exercised differently. The openly intemperate, and those that are going with rapid strides the highway to downright drunkenness, make their profane, ludicrous, and vulgar remarks, and unfavourable conclusions; and, as I am ever disposed, in cases of emergency to go in the fore part of the hottest battle, I get pretty well bespattered. But many, beyond my most sanguine expectations,

have reduced the quantity that they use, or have come to the proper conclusion of total abstinence. I think there are more than thirty of this description, heads of families, in this town, and a number of young men. All of them with whom I have conversed upon the subject, declare, without hesitancy, that they are better in health, have done more work during hay and grain harvest, and feel better at night to come to the family altar.

"O, my brother, let us lift our hands and hearts in prayer to God, that what is called the moderate, temperate, prudent use of ardent spirits may be stopped; for it is this use of it that makes all the drunkards in the land."

"I think there has not been one-half of the ardent spirits used in this vicinity, that was in former seasons."

Ever yours,

EDWARD MANNING.

Soon after (Nov. 11,) a Temperance Society was formed at Horton. Here, too, the beneficial influence of the Academy was felt. The meeting for the formation of the Society was held "at the Seminary," and within six months the number of members had reached two hundred. About the same time a Temperance Society was formed at Yarmouth. On the 31st of December another was constituted at Amherst. Brother C. Tupper preached a sermon on the occasion from Habakkuk ii. 15., and assisted the next day in constituting a similar Society at Sackville, N. B.

During the year 1830 much activity prevailed. Flourishing Societies were established in Cornwallis, (two), Aylesford, Bridgetown, Wilmot Mountain, Lower Granville, Bear River, Weymouth, Windsor, Falmouth, Newport, Rawdon, and River Philip.

Some of the Rules of the Cornwallis Temperance Society were considerably stringent. For instance;—

"That no member of this Society shall employ an intemperate servant, or continue him or her in his service, knowing him or her to be such."

"That no member of this Society shall employ an intemperate mechanic of any kind whatever, if he can get a temperate one; and that if he is obliged to employ an intemperate one, it must be upon the condition of his not giving him any ardent spirits while in his employ, and that he is not to use it at all while under his roof."

"That no member of this Society shall employ an intemperate Schoolmaster on any account."

"That no member of this society shall employ any physician or surgeon who is known to be an intemperate man, except a temperate one cannot be obtained, or in some extraordinary case."

"That no one belonging to this Society shall give their suffrage or vote to any person, for any office that is elective, that is known to be an intemperate character."

The subject was brought before the Association, and the following resolution was passed;—

"It is recommended to all the Churches in this Association and their Congregations, to form Temperance Societies, where the same has not been previously done; and that they use their utmost influence and exertions, to promote the objects and increase of such Institutions in a total abstinence from all ardent spirits, except in cases where the same shall be necessary as a medicine."

The Circular Letter for the year, written by Mr. Green, then pastor of the church in Granville Street, Halifax, was an able and impressive exhortation to the churches, urging them to take a decided stand in favour of temperance. I copy the concluding paragraphs:—

"Let us encourage those who, seeing the dreadful calamities which strong drink is daily occasioning, and that no good is produced by it, have nobly determined to wash their hands of the blood of their fellow-men by no longer administering this poison of the body and the soul. We are aware that inconveniences may result from resolutely opposing the practice of many, but self-denial is the motto of the Christian, and soon the object will have been accomplished, and the popular sentiment will be on the side of reason and virtue. We purposely refrain from urging on our brethren themselves to abandon the sale of spirits, for

it may be presumed that every Christian who has not criminally closed his eyes against the light, has already seen the incompatibility of such a practice with his holy profession.

"Let us become members of Temperance Societies. How vast is the benefit which has hitherto followed their exertions! They have established a new era in the history of morals. They have proved a successful barrier to check that tide of ruin which had been triumphant over every obstacle. The characteristic trait of these associations is the mutual pledge to abstain and to promote abstinence in others. This pledge, though considered by some of little value is yet highly salutary in its tendency. It furnishes a motive in time of suspense—it affords a reply which often silences the otherwise importunate solicitations of enticing companions—it brings to view the decided friends of temperance, strengthening them and weakening the enemy. Hence the pertinacity with which it is opposed by many. But the true soldier takes the badge of his profession, and uniting his own with his fellow's efforts, he becomes efficient as a coadjutor who would be of little service in his individual capacity. We look for no objection to the measure now proposed, except from the open or disguised foe to the cause of Temperance, or from others who are but half informed in regard to the object in view.

"Finally. Let us all awake to a sense of our high responsibility, as Churches and as individual Christians. Neutrality is impossible. We must act either to aid or to injure that cause which justly claims the support of every good man. Can we doubt on which side to enlist ourselves? Are we not unwilling to be only secondary actors in promoting the good of our fellow men? Shall not society witness our exertions in the front rank as sailing with exemplary spirit the fortifications of the enemy?"

"How long shall Zion mourn the delinquency of her friends in regard to the discipline of the Churches! Let the bonds be more tightly drawn. Put away the accursed thing from among you. One Achan may retard the march of the whole host of Israel. Suffer not sin upon a brother, and deem no one secure who touches, or tastes, or handles the insidious poison.

"Let the preachers of righteousness remember their duty and privilege. Who is not grateful to God for putting it into the mind of the eloquent Beecher to expose the evils and to point out the remedy of Intemperance, and how many thousands will have cause to bless him for the profit which they have derived from his labours. Let other Ministers imitate his zeal and his faithfulness. Let their brethren encourage them. Heart and hand let us all unite, and though but a little band, like Gideon's, we may expect that the blessing of Him whose we are and whom we serve will yet enable us to praise Him, that not by might, nor by power, but by his Spirit, this evil, in itself a host, is subdued and slain before us."

In the year 1831. Societies were formed at Onslow, Truro, Maccan, Liverpool, Milton, Napan, Chester, Lunenburg, Sherbrooke, New Germany, and Bridgewater. The excitement spread to Prince Edward Island, and "in the course of eight or nine months upwards of five hundred enlisted under the triumphant banner of Total Abstinence."

It is unnecessary to give further details. I have furnished these particulars for the purpose of showing that the Baptists of Nova Scotia entered heartily into the Temperance Reform at an early period. They are among its most devoted friends to the present day.

Certain Resolutions were passed at the annual meetings of the Association which it may be thought desirable to place on record. I transcribe them without note or comment.

1829. "To a question proposed by the First Clements Church to the Association, for their opinion, whether a Member excluded from a Gospel Church, should be countenanced or encouraged in preaching the Gospel, by other Churches, of the same faith and order, this Association, in answer thereto, unite in opinion, that no such person should be countenanced or encouraged in any respect, as a public character."

"That such of the Churches of this Association as have Pastors settled over them, be requested to take into serious consideration the propriety of relinquishing their claim to