

Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL AND GENERAL INTELLIGENCE.

"Not slothful in business: fervent in spirit."

NEW SERIES.
Vol. VII.....No. 15.

HALIFAX, NOVA SCOTIA, WEDNESDAY, APRIL 9, 1862.

WHOLE SERIES.
Vol. XXVI.....No. 15.

Poetry.

For the Christian Messenger.

"And they sung as it were a new song before the throne."—REV. xiv. 3.

O! how I long to join the blissful choir,
Who ceaseless sing the praise of dying love,
Whose soft melodious voices never tire,
Filling with harmony the courts above.

To strike a golden harp with heavenly skill,
Calling forth sounds surpassing rich and sweet,
And while unbounded joys my being fill,
To cast my blood-bought crown at Jesus' feet,

Those matchless strains no notes discordant mar,
No sounds of sorrow reach the immortal throng,
Tis perfect harmony—with nought to jar,
For perfect love inspires the glorious song.

Here, when the breast with sacred ardor glows,
And rapturous songs of praise we faint would sing,
How feebly from the tongue the expression flows,
Of love and loyalty to Christ our King.

And the sad thought that some we love—are still
Strangers to Jesus, mars our holiest joy,
Deep sympathetic pangs our bosoms fill,
And agonizing prayers our lips employ.

O! Father, save them—all the precious throng,
Who cluster round my heart in hours of prayer,
That they with me may sing the adoring song,
With me the blood-wash'd robe in glory wear.

J. B.

Lower Stewiack, March 24th, 1862.

Nova Scotia Church History.

For the Christian Messenger.

The Baptists of Nova Scotia.

PERIOD VII.

From A. D. 1838 to A. D. 1850.

LETTER LV.

INFLUENCE OF THE FIRST HORTON CHURCH. LIST OF CHURCHES ADDED TO THE ASSOCIATION. ORDINATIONS. MEETINGS OF THE ASSOCIATION. CIRCULAR LETTERS.

My Young Friend,

Singling out from the statistics inserted in my last the record of the progress of the First Horton church, which reported 422 members in the year 1839, admitted during the period 382 by baptism, dismissed 140 members to the Second Horton, and claimed to be 520 strong in 1850, I may offer a remark or two on the effects of its condition upon the denomination at large.

As the mother church of the province it was always regarded with affectionate veneration, and in its advance or decline many thousands could sympathise with it, joyously or mournfully. "thither the tribes went up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord." It had been, in some sense, the Jerusalem of the denomination, the spiritual centre, or, to borrow North America phraseology, the *homestead*, which all the members of the family delighted to visit, and which was endeared to them by manifold traditions, recollections, and experiences.

There was now a new source of attraction. Horton was the birthplace of the educational movement, and there the Academy was located. Mothers turned to it with strong yearnings, fathers with joyful hope, and many kind-hearted sisters, who rejoiced in the privilege accorded to their brothers, longed and prayed the time might come when they also might drink at the same fountain.

Thinking men could not fail to perceive that the influence of Horton would be far more powerful and extensive, if education should be sanctified by religion. Did not godly parents pray for it? Were not the absent ones always borne in mind at the family altar, and especially remembered in the hallowed moments of private devotion? And was not the Institution enshrined in the hearts of many who "dwelt in the secret place of the Most High," and "had power with God?"

These feelings were deepened when the establishment of the College indicated a higher aim, and young men repaired to Horton in quest of knowledge on an advanced scale.

They anticipated a longer residence than the inmates of the Academy, and most of them entered the Institution at a period of life when the dangers of temptation are great, and the turn which the character may take is of the utmost consequence. Then, parental anxieties rose higher and higher. Some indulged in melancholy forebodings of moral mischief. In others, hope prevailed. All watched the progress of affairs at Horton with highly excited emotion. Lukewarm friends and scarcely concealed enemies foretold failure, and the prophecy coincided with the wishes of their hearts.

At first, all were disappointed. The three years immediately succeeding the foundation of the College were years of spiritual prosperity. During those years one hundred and ninety-nine persons were added to the church by baptism, and that number included members of both Institutions. So delightful a result encouraged and emboldened the friends of advanced education. The indifferent and the hostile confessed a defeat.

A period of dulness followed, which revived the hopes of the last-mentioned parties. Then came a movement like "the sound of a rushing mighty wind," bearing all before it. It began in prayer. Some christian females had observed with sorrow the decline of piety, and shuddered as they saw vice rearing its head and stalking unblushingly among the young. Victim after victim fell into the snare. "The ways of Zion mourned." It was time for the Lord to work; it was a time to "lay hold of His strength." So those christian women thought. They established a prayer-meeting among themselves. They individualised in their petitions, praying for certain persons by name, particularly for those cases which seemed desperate. The Lord heard and answered. A strange seriousness began to prevail. God's people were roused up. Brother talked with brother, and together they bowed before the throne in confession and supplication. The unconverted were sought out, reasoned with, exhorted, entreated to repent and believe. The preachers preached with new power and unction. Crowds gathered in the places of meeting, none caring to hide their feelings, or ashamed of manifesting them. God was there in his might and in his mercy. Strong rebels were subdued. Flinty hearts were softened. Those who attempted to mock were compelled to mourn. The laugh of the careless was exchanged for the tear of penitence. The proud and stubborn became "poor in spirit." One after another yielded, till at length when the church reported to the Association of 1848 an accession of one hundred and forty-four members, it was found that every student was ranked among the followers of Christ. Not one was left.

Many of those who were converted at that memorable time entered into the service of the Saviour as his heralds to their fellow-men. They are zealously engaged in various parts of these provinces, and in other portions of the world, proclaiming salvation by the blood of the cross, and promoting the interests of true godliness. Their labours have been largely blessed. By them the church at Horton indirectly cultivates an extensive missionary field.

The public labourers are not the only instruments of good. Every one can be a messenger of glad tidings. When young persons were converted to God at Horton they sent loving messages to their relations and friends. Letters written at such times glowed with gratitude and fervour. The intense ardour of their first love vented itself in burning words, which produced powerful effects in places far remote from the scene of action. An illustration of this statement has been recently placed on record. I quote from an obituary of Mrs. John Chaloner, in the *New Brunswick Baptist* of the 20th inst. Having alluded to the conversion of students at Acadia College, during the revival in the early part of 1848, the writer proceeds:—

"Some of them were from St. John and in the full ardour of their new-born love they addressed letters to their friends at home telling them what great things the Lord had done for them. These letters were read in the social meetings in Germain Street, and made deep impressions upon many hearts; our departed sister was thoroughly aroused to a consciousness of her need of Christ, and

through grace she was enabled to yield her heart to the claims of redeeming love. This to her was a blissful moment. Jesus and him crucified, became her theme, her trust, her joy. Having experienced the constraining power of his love she felt it to be her duty and privilege publicly to confess his name. Accordingly soon after her conversion she was baptized by Rev. S. Robinson, who was then pastor of the Germain Street Church. It was a blessed day of God's power; the season of refreshing had come from the presence of the Lord. Old christians were rejoicing, and young people were hastening to the fount of mercy."

This is not a solitary instance. There is reason to believe that many cases of a similar kind occurred, not only then, but at other times of blessing in the same quarter. There is a practical inference, the propriety and force of which will be generally admitted. It is, that the religious influence which may be exerted at Horton, in connection with our educational institutions, is so extensively felt, that the continued prosperity of the church in that place should be one of the objects of prayer throughout our denomination. Professors and teachers occupy, it is true, very responsible posts, and they may be the instruments of moulding the moral as well as the intellectual character of those whom they instruct; they should be prayed for continuously. But the effects of the public ministrations and the christian fellowship must also be taken into account. The church at Horton is "a city set on a hill," which "cannot be hid." We may apply to it the language of the Psalmist;—"Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and my companions' sakes I will now say, Peace be within thee."

I find that in this period upwards of three thousand pounds were collected and expended for domestic missionary service, and that the ministers engaged in that work accomplished about twenty-five years of labour. The extension of the denomination must undoubtedly be traced, in a great measure, to those efforts. We shall dwindle and decay if the domestic mission be inefficiently sustained. Fifty-seven churches were added to the Association, in the following order. The figures attached to the names indicate the number of members in each church at the time of its admission.

- 1839. Bay of Islands, 17. Indian Harbour, 14.
- 1840. Advocate Harbour, 14. Barrington, 8.
- 1841. Digby (formed Sept. 30, 1839), 7. Second Hammonds Plains, 38. Preston, 131. Wallace River, 22.
- 1842. Second Horton, 38. New Germany, 23. Hillsburgh, 33. Petite Passage, 25. Kempt, 50.
- 1843. Port-au-Piquet (formed Oct. 1, 1842), 58. Third Yarmouth (formed May 10), 29. Sable River, 45. Indian Harbour, West, (formed April 18), 32. Amherst Shore (formed April 5), 7. First Hammonds Plains (formed April 29), 39. Cavendish, P. E. I., 7.
- 1844. York and Elliott River, P. E. I., 117. Dartmouth (formed Nov. 1843), 18. Little Forks, 16. Second Falmouth, (formed Oct. 25, 1843), 20. Digby Joggins (formed July 29, 1843), 49. New Tusket, 37. St. Mary's Bay, 65.

- 1845. Port Piswick and Musquodoboit Harbours, 7. Lawrencetown, 14. Tryon, P. E. I., 36. Minudie, 13.
- 1846. Indian Harbour, East, 57. Burton Church, New Guysborough Road, 30. Mira Bay, C. B., 69. Upper Aylesford (formed March 11), 35. St. Mary's 24. Isaac's Harbour, 26. Coddle's Harbour, 15. New Harbour, 10.
- 1847. Beaver River, 54. Argyle, 29.
- 1848. North Sydney, C. B., 140. Upper Wilmot and Lower Aylesford, 111. North Halifax (formed Jan. 16), 33. Bridge-water, 18. River John, 29. West Sherbrooke, 21. Goose River, 27. Tatamagouche, 31.
- 1849. Little River and Leicester (formed April 9), 31. Lake George (formed Feb. 8), 45. River Philip (newly organized), 22. Second St. Mary's (Back Lands), 20. Merigomish, 21.

1850. Long Point, 30. Earl Town (formed Sept. 9, 1849), 46. Wallace Bay (formed Sept. 30, 1849), 48.

Sixteen brethren received ordination, viz: 1839. Jan. 27. JAMES WALKER. At River Philip. Sermon by S. McCully, from Acts xiii. 1-3.

1841. Dec. 4. D. W. C. DIMOCK. At Chester. Sermon by Joseph Dimock, from 2 Tim. ii. 1.

1842. March 31. J. C. MORSE. At Digby Neck. Sermon by Samuel Baneroff, from 1 Tim. iv. 16.

July 13. BENNET TAYLOR. At Wellington and Chelsea. Sermon by R. B. Dickie, from 1 Tim. iv. 16.

Aug. 18. HENRY EAGLES. At Kempt, Hants. Sermon by Joseph Dimock, from 1 Cor. vi. 19, 20.

1843. Jan. 20. WILLARD G. PARKER, At New Albany.

June 3. MALCOM ROSS. At York and Elliot River. Sermon by A. McDonald, from 2 Cor. iv. 5.

Dec. 17. JAMES STUBBERT. At Port Medway. Sermon by James Parker from 1 Tim. iv. 16.

1844. May 29. S. M. RANDALL. At Deerfield. Sermon by H. Harding from Acts xiii. 2.

Sept. 25. WILLIAM HOBBS. At Hammonds Plains. Sermon by Joseph Dimock, from Mat. xxiv. 45.

Nov. 10. ABRAHAM S. HUNT. At Dartmouth. Sermon by Dr. Belcher.

1848. March 14. PEREZ F. MURRAY. At Westport. Sermon by J. C. Morse, from 2 Cor. ii. 16.

Dec. 31. GEORGE ARMSTRONG. At Port Medway. Sermon by R. B. Dickie, from 2 Tim. iv. 5.

1849. Jan. 3. JAMES PARK. At New Albany. No Sermon—the day being stormy, and but few present.

Aug. 1. W. B. SUTHERLAND. At Chester. Sermon by John Miller, from Phil. i. 1.

1850. Feb. 7. ORED CHUTE. At Westchester. Sermon by W. G. Parker.

The subjoined table informs you where the Association was held during the period, and gives you the name of the Moderator, and of the preacher of the Introductory Sermon, with his text.

Year.	Place.	Moderator.	Preacher.	Text.
1839	Wilmot	T. S. Harding	J. Pryor	1 Cor. i. 23, 24.
1840	Liverpool	T. S. Harding	T. S. Harding	Col. i. 21, 22.
1841	Orlando	J. Pryor	W. Burton	Not recorded.
1842	Wilmot	J. Pryor	J. Chase	1 Cor. v. 12.
1843	Yarmouth	J. E. Hill	T. S. Harding	Isa. xlv. 17.
1844	Cornwallis	J. Pryor	W. Burton	Heb. xiii. 1.
1845	Amherst	J. Pryor	R. B. Dickie	1 Cor. x. 31.
1846	Bridgetown, C. Tupper	A. Stromach	Zech. iv. 6.	
1847	Yarmouth	J. Pryor	C. Randall	Isa. iii. 1.
1848	Liverpool	J. Pryor	N. Vallo	Luke xix. 13.
1849	Wolville	Dr. Pryor	C. Tupper	Ephes. iv. 15.
1850	Nictaux	Dr. Pryor	Dr. Crawley	Rom. v. 6, 8.

Brother William Chipman was Clerk of the Association during the whole time.

I will next state the writers and subjects of the Circular Letters.

1839. S. T. Rand. The study of the Bible.

1840. John Chase. Obstacles to the advancement of the denomination.

1841. Richard McLearn. The claims of Education.

1842. Joseph Dimock. Denominational interests and objects.

1843. Edward Manning. The necessity and nature of personal religion.

1844. R. W. Cunningham. The need of general reformation.

1845. S. T. Rand. The Christian Ministry.

1846. C. Randall. The importance of christian decision.

1847. R. B. Dickie. The necessity and manner of studying the holy scriptures.

1848. I. E. Bill. Subject not mentioned, but described as an Address from the Association to the Churches. Printed in the Christian Messenger—not in the Minutes.