

Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL AND GENERAL INTELLIGENCE.

"Not slothful in business: fervent in spirit."

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WHOLE SERIES.
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Poetry.

For the Christian Messenger.

The following lines were written upon the death of JOSEPH RALSTON, who entered the Institution at Horton at the commencement of the Summer Term, 1867, with the pleasing expectation of obtaining an education necessary to aid him in the Gospel ministry, but in six short weeks his corpse was borne home to meet his sorrowing friends.

How loudly such warnings say, "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

The Student's Funeral.

Mournfully,—so mournfully,
Let the bell toll sadly now,
For death hath placed his clasp
Upon the student's brow.

And feet move softly through the hall,
With a slow and steady tread,
As though fearful of disturbing
The slumbers of the dead.

And bright young faces sadder look,
The boyish laugh is still,
Quieter and more thoughtfully
Life moves upon the "hill."

Let the tear fall;—no mother's form
Bent o'er the dying bed;
No sister's hand could gently press,
That weary aching head.

How often in the midnight hour
Would th' ever'd fancy roam,
And in dreams would be with those he loved,
In the dear old walls of home.

What high resolves have perished here;
What longings for the strife!
What earnest preparation
For the work of future life!

For he had hoped to tell to men
The Saviour's wondrous love
With heart and hand to lead them to
That heavenly rest above.

Let the tear fall;—but not for him,
And not for him the prayer:—
He needs them not, for in his home
Eaters no thought of care.

No need of studying tedious years
Within that upper home;
For there amid its radiant light,
He knows as he is known.

Missions. Each Association received its share of the Fund for supernannuated Ministers, undertaking the management thereof in their respective districts. In each Association there was also a Domestic Missionary Board, for the appropriation of the monies received for that object. It was thought by many that it would be advantageous to consolidate these Boards into one, in Nova Scotia. The Boards of the Central and Eastern Associations concurred in this arrangement, and the Nova Scotia Baptist Home Missionary Society was formed in 1857, the Board being located at Halifax. The brethren of the Western Association, however, preferred independent action, and carried on domestic missionary operations separately, as they still do. As the spiritual destitution is greater in the East than in the West, they have sometimes appointed brethren to missions in that part of the province, and they have repeatedly aided the Home Missionary Society by donations from their funds. The amount raised for these purposes during this period is thus reported:

Year	Western Association	Central Association	Eastern Association
1851	£58 13 7	£34 10 10½	£51 14 4½
1852	90 9 0½	58 4 7½	No report
1853	107 12 7	44 10 3	93 16 11
1854	114 8 4	95 11 8½	98 6 7½
1855	109 13 8½	97 10 1	106 15 10
1856	109 9 5½	66 11 8	84 3 0½
1857	128 9 7	93 9 9	111 1 0
1858	98 18 0½	87 14 0½	71 14 7
1859	104 14 4	91 9 5	92 3 1
1860	106 12 0	134 16 3	£8 6 9
	£1029 0 8	£804 8 8	£808 2 2½

Great good has been unquestionably accomplished by these efforts. Feeble churches have been strengthened and waste places cultivated. But some modifications of the arrangements which have been usually made appear to me desirable. Very little permanent benefit results from occasional visits of a month or so to places which are left unsupplied nearly all the remainder of the year. Nor is the appointment to a mission of this kind an appropriate method of supplementing a pastor's scanty salary. It would be better, I think, if our Home Missionary Boards fix on some spots as centres of operation, and station missionaries there for a year at a time, changing them at the end of the year, if needful. A missionary so situated would devote his main attention to the place of his residence, in the hope of establishing a church there, or reviving the church already existing, and would extend his labours in the surrounding district as far as possible. When, by God's blessing, the work was accomplished, and the church brought into thorough working order, it would probably be self-supporting, or nearly so, and its pastor might take charge of the mission district, receiving, if necessary, help from the Society. The missionary might be transferred to another station, where the process would be repeated. It was in this way, as will be generally admitted, that Christianity was propagated in the earliest ages. Churches were planted in populous places, and from those centres the heavenly light and heat radiated in every direction.

Another suggestion may be offered. There is a considerable number of small churches on our shores, entirely unable to sustain pastors, and very imperfectly furnished with the means of grace. The ordination of the Lord's supper is but rarely administered, and the designs of church fellowship can hardly be said to be realised. As a consequence, personal piety is in many instances sadly wanting in depth and power. The few and scattered sheep greatly need a shepherd's care. I am disposed to think that the appointment of an evangelist or two might meet these cases. A minister might have a large circuit committed to his charge, and travel from church to church at stated intervals, so that the communion might be celebrated in each church every month or six weeks, and all of them be placed under good gospel training. It would be especially desirable in these circumstances, as indeed always, (for it is too much neglected) to foster native talent, and induce the brethren to keep up regular worship, by prayer and exhortation, when the evangelist was unable to meet them. This would naturally devolve, to a great extent, on the deacons, who, in apostolic times, were doubtless "helps," and did much more than "serve tables," as the

qualifications required for that office (see 1 Tim. 3. 8—13.) clearly show.

A very interesting addition was made to the home mission department. The state of the Acadian French in this Province had long engaged the sympathies of the brethren, many of whom were exceedingly desirous of making some attempt for their enlightenment and conversion to God. Brother Obed Chute, then pastor of the church at Wallace Bay, who had studied the French language, expressed his willingness to undertake this work, and the officers of the Western Association corresponded with him by direction of that body. The result was, that after spending a few weeks in surveying the proposed field of labour, in the Counties of Digby and Yarmouth, he proceeded to the Grande Ligne Mission, Canada East, where he remained five months, perfecting his knowledge of the French language, and gathering information respecting the methods adopted by the missionaries in connection with Madame Feller. He returned in August, 1852, and measures were immediately taken to establish a French Mission. Brother Chute laboured indefatigably for nearly six years. He travelled from place to place in the extensive district allotted to him, conversing with French families, distributing the Scriptures and religious tracts, exhorting and preaching as opportunity served, and in various ways diffusing religious knowledge and striving to arouse the minds of the people to independent thought and inquiry. God blessed his efforts. Several families renounced Romanism and some instances of conversion were reported. A mission house was erected at Tusket, Yarmouth Co., the cost of which was defrayed by special collections among the churches in every part of the province. But Mr. Chute's health failed, and his resignation was very reluctantly accepted. He was succeeded, in 1858, by brother Michael Normanday, who had been some time employed in the Grande Ligne Mission, and was recommended by Madame Feller and her colleagues. His services have proved highly acceptable. The people listen to him with much attention and respect, although "certain lewd fellows of the baser sort," sometimes show themselves on the devil's side, and signalise their zeal for their master in sundry modes of annoyance and opposition. The church at St. Mary's Bay has received into its membership the converts who have been baptized, and they will ultimately, it is hoped, prove the nucleus of the first French Baptist church in this province.

In carrying on this mission the example of the Grande Ligne missionaries has been followed. Evangelical truth has been declared, and its acceptance urged upon the hearers, not controversially, but with the affectionate earnestness which the gospel teaches and inspires. Controversy has not been shunned, when its necessity became apparent, but the missionary never begins with it. His aim is to preach Christ, the only and all-sufficient Saviour, and he strenuously exhorts the people to "search the Scriptures," that they may "try the spirits, whether they are of God." If any contradict and dispute, as they did in old times, they must be answered, in the "meekness of wisdom," yet as briefly as possible, that the work of evangelization may not be hindered. This mission deserves liberal support. The engagement of a second missionary is much to be desired, the district being far too large for one man's labours.

The state of the Gaelic speaking part of the population of Cape Breton was frequently brought before the Associations. Brother Hugh Ross was encouraged to labour among them. His efforts were successful. A meeting-house was built at Schooner Pond, and several persons were baptized.

Brother S. T. Rand had repeatedly invited the attention of the associated brethren to the Indians of the province. He learned their language and translated portions of the Scriptures for their use, which have been printed by the British and Foreign Bible Society. He sought them out in their wanderings, visited them in their wigwams, and conversed with them on the truths of the gospel, labouring to bring them to the knowledge of the Saviour; nor were his endeavours altogether without fruit. The Micmac Mission was regarded with much interest,

and would probably have received generous aid; but by the transference of brother Rand's missionary labours to the Micmac Missionary Society, composed of christians of various persuasions, the effort ceased to be denominational.

Mr. Burpe's rapidly declining health forbade the hope of his re-engaging in the Foreign Missionary enterprise. His death will be noticed hereafter. Brother S. N. Bentley, then pastor of the church at Liverpool offered his services, and they would have been accepted, but the medical opinions obtained by the Board discouraged the appointment. Brother A. R. R. Crawley, who had graduated at Acadia College, and afterwards studied at Newton Theological Institution, having devoted himself to the missionary cause was recognised as the accepted missionary of the denomination for these provinces, and spent some time in travelling among the churches with a view to the excitement of zeal and the increase of funds. It was hoped that an arrangement might be made whereby he might labour in connection with the American Baptist missionaries in Burmah, yet still under the superintendence and control of the Foreign Missionary Board of the Convention. There were insurmountable difficulties in the way, besides which no brother offered himself as an associate with Mr. Crawley, who then resolved to go out under the auspices of the American Baptist Missionary Union. He left America in 1854, and has been ever since usefully occupied in the field assigned him. Being thus deprived of the privilege of direct engagement in the missionary work, the Board determined to render aid by contribution, at first to the funds of the American Baptist Missionary Union, and afterwards to brother Crawley, who was instructed to expend the money for the support of native preachers, labouring under his own direction. That purpose has been carried into effect. It is certainly the best thing that can be done under existing circumstances. I trust, however, that the time is not far distant when we shall have missionaries of our own in the foreign field. The denomination is fully able to support two missionaries, and would doubtless cheerfully supply the necessary funds.

I will now place before you a summary view of the pecuniary efforts of the denomination, in this period, as far as they were reported to the Associations.

Objects	Western			Central			Eastern		
	£	s.	d.	£	s.	d.	£	s.	d.
Home Mission	1029	0	8	804	8	8	808	2	2½
Foreign do.	470	17	3½	337	15	7	202	5	3
French do.	417	8	0	35	10	4	43	17	7½
Gaelic do.	94	5	2½	22	12	2	37	14	7½
Micmac do.	8	5	5½				4	8	6
Bible Cause	84	17	8½	3	18	4½	16	15	5½
M. Education	212	18	0½	184	0	8½	74	10	10½
Infirm Min'rs.	131	2	3	64	7	3	31	3	6
Totals	2448	14	7½	1452	13	1½	1218	18	0

In addition to the above the Nova Scotia Baptist Home Missionary Society received upwards of four hundred pounds, collected by its agents in different parts of the province. Large sums were also collected in the same way for the French, Gaelic, and Micmac missions. Our United States brethren did not fail to send to us, almost every year, active and persevering representatives of the American and Foreign Bible Society and the American Bible Union. Such men as Dr. Maclay seldom solicited in vain. Some hundreds of pounds were contributed to the Institutions, for which they pleaded. Besides all this, between thirty and forty meeting-houses were erected in the period we are now reviewing, some of them large and costly. I mention these things to show that the members of our denomination, though but few of them are wealthy, have rendered substantial help to the cause of God. Their labours in the educational department will be separately noticed.

Sabbath School instruction has always been regarded by our churches as an important part of their arrangements. Repeated efforts had been made to procure statistical returns, but without much success. At length, however, an organization was effected which promises to be of great service. A meeting was held at Windsor, immediately after the annual session of the Central Association, in 1860, when a "Provincial Sabbath School Convention" was formed, the object being "to promote the aims and in-

Nova Scotia Church History.

For the Christian Messenger.

The Baptists of Nova Scotia.

PERIOD VIII.

From A. D 1850 to A. D. 1860.

LETTER LXVII.

OMITTED ORDINATION.—ALTERATIONS IN THE CONSTITUTION OF THE CONVENTION.—DOMESTIC MISSIONS.—SUGGESTIONS—FRENCH MISSION.—GAELIC MISSION—MICMAC MISSION.—FOREIGN MISSION BOARD—ACCOUNT OF MONIES RAISED.—SABBATH SCHOOL CONVENTION.

My Young Friend,

I regret that there was an omission in my list of ordinations. The name of one brother was inadvertently overlooked. It is here supplied.

1855. June 6. ABRAHAM W. BARSS. At North West, Lunenburg. Sermon by Rev. H. Algell, from Matth. 28. 19. and Mark 16. 15.

The Constitution of the Convention was revised in 1851, and the following Article, relating to domestic missions, was added:—"That the Boards appointed annually by the respective Associations, for domestic missions, in each province, constitute a General Board of the Convention, to take charge of the objects of domestic missions under their direction, for purposes of advice and suggestion." This Article proved a dead letter from the beginning. The proposed "General Board" was not called into action, the scheme being found entirely impracticable. In 1857 the constitution of the Convention was again revised, when the Article on domestic missions was struck out, and other alterations made, limiting the practical objects of the Convention to Acadia College and Foreign