

Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL AND GENERAL INTELLIGENCE.

"Not slothful in business: fervent in spirit."

HALIFAX, NOVA SCOTIA, WEDNESDAY, MARCH 11, 1863.

NEW SERIES.
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WHOLE SERIES.
Vol. XXVII. No. 10.

Poetry.

Confido et conquiesco.

BY MISS PROCTER.

Fret not, poor soul; whilst doubts and fears,
Disturb thy breast,
The pitying angels who can see
How vain thy wild regret must be,
Say, "Trust and rest."

Plant not, nor scheme—but calmly wait;
His choice is best,
While blind and erring is thy sight,
His wisdom sees and judges right,
So, Trust and rest.

Strive not, nor struggle; thy poor might
Can never wrest
The meaneast thing to serve thy will;
All power is His alone: Be still,
And, Trust and rest.

Desire not; self-love is strong,
Within thy breast;
And yet He loves thee better still,
So let Him do His loving will,
And, Trust and rest.

What dost thou fear? His wisdom reigns,
Supreme confessed,
His power is infinite: His love
Thy deepest, fondest dreams above,
So, Trust and rest.

Nova Scotia Church History.

For the Christian Messenger.

The Baptists of Nova Scotia.

EIGHTH PERIOD.

FROM A. D. 1850 TO A. D. 1860.

LETTER LXV.

DEATH OF ISRAEL POTTER.—NOTICE OF SAMUEL McCULLY.—MEETINGS OF ASSOCIATION.—STATE OF THE DENOMINATION.—REMARKS.—NEW CHURCHES FORMED.—ORDINATION.—

My Young Friend,

The seventh period will be closed by an account of the deaths of two of our ministers.

On the 17th of August, 1847, ISRAEL POTTER departed this life. His name has been mentioned in previous letters, and some extracts have been given from his communications to the American Baptist Missionary Magazine, respecting the progress of the work of God in this province more than fifty years ago. Mr. Potter was at that time a preacher of the gospel, but he did not receive ordination till the year 1822, when he became pastor of the church at Clements, where he had already laboured many years, and where he continued to labour as long as strength remained. I am sorry that no account of his life has been preserved. Doubtless he took part in many efforts for the advancement of the Redeemer's cause, and witnessed many remarkable manifestations of divine grace and power. Beloved and honoured by the people of his charge, he was under no temptation to change his sphere of service. He gave them his "full strength," and he still instructed them when "the multitude of years taught wisdom." He was in the 85th year of his age when he died.

SAMUEL McCULLY had preached at Amherst nearly thirty years. Born of Presbyterian parents, he had received religious instruction in early life. The ministry of Joseph Crandal, then stationed at Sackville, was blessed to his awakening and conversion. Some time after, but the exact date is not known, he began to preach. It was not, however, till the year 1813 that he embraced Baptist sentiments, to which he was led in a course of independent inquiry, commenced with a view "to find decisive proof of infant baptism, and of sprinkling, as the mode." Dr. Watts's treatise on the subject was read, but he failed to find in it the "decisive proof" of which he was in search. He was at length convinced that believers' baptism is the only baptism recognised in the New Testament, and immediately acted according to his convictions. He was baptized by Mr. Crandal in the above-mentioned year.

His ministerial labours were not confined to Amherst, with which church he was connected, and where Mr. Tupper was associated

with him from the year 1827, but extended to a wide district in Cumberland County, and in Westmoreland County, N. B. His instructive, earnest, and faithful preaching was greatly blessed to many.

He united with his colleague, Mr. Tupper, in 1830, in the Temperance cause. He was much interested in our foreign missionary operations, rarely failing to include the heathen among the objects of his concern when pleading with God in prayer. The Bible Society was peculiarly dear to him. He was President of the Branch Society in Amherst, which was probably the first of the kind in this province.

Although not an educated man, in the technical sense of the word "educated," he gathered knowledge continually, by reading and observation, and knew how to make profitable use of it.

He was singularly gifted for the settlement of differences between individuals or churches, and his advice was frequently sought on such occasions, and generally given with success.

It pleased God to remove him from earth at short notice. On Lord's day the fifth of August, 1849, he preached his last sermon, from Psalm cxliv. 15. On the following Lord's day, after a week of much bodily suffering, borne with patience, and mingled with spiritual peace and comfort, he entered into the everlasting rest. He was in the 77th year of his age. His funeral sermon was preached by the Rev. W. G. Parker, from 1 Peter i. 3-5.

I am now brought to the eighth and last period of our history.

The division of the Association was happily carried into effect, and has proved eminently conducive to the promotion of the interests of the denomination. A statement of the places of meeting for the respective Associations during this period will show you have advantageous the new arrangement has been, by affording to our people in every part of the province the opportunity of assisting at the annual gatherings, and sharing the pleasures of christian fellowship. It may be premised that the Western Association includes the Counties of Annapolis, Digby, Yarmouth, Shelburne, and Queen's; the Central, the Counties of Kings, Hants, Lunenburg and Halifax: the Eastern, the Counties of Colchester, Cumberland, Guysborough, Pictou and Sydney, with the Islands of Cape Breton and Prince Edward.

Year	Western	Central	Eastern
1851	Liverpool	Canard	Onslow
1852	Milton	Hantsport	Pugwash
1853	Westport	Halifax, N. Church	U. Stewiacke
1854	Clements	Newport	Maccosn
1855	Clarence	Billtown	Guyborough
1856	Caledonia	Chester	Amherst
1857	Hebron	Hantsport	Onslow
1858	Bridgetown	Berwick	Portaupique
1859	Aylesford	Halifax, Gran. St.	Pugwash
1860	Hillsburgh	Windsor	River Hebert

The state of the denomination during this period is indicated as follows:—

Year	Baptised.	Restored.	Excluded.	Died.
1851	845	44	96	101
1852	368	23	99	102
1853	237	34	52	101
1854	742	47	63	109
1855	876	59	65	117
1856	682	117	73	141
1857	874	61	112	140
1858	924	69	100	116
1859	1539	71	92	133
1860	995	54	178	178
	8082	579	930	1238

The number of members in 1850 was 10205. The number in 1860 was 14389, so that the increase, deducting removals, exclusions, and deaths, was 4184, being 41 per cent.

You will observe that this is only one-half the rate of increase recorded in the preceding period, which was 82 per cent; you will also observe the remarkable difference in the numbers of reported conversions, ranging from 237 in 1853 to 1539 in 1859. One is ready to ask, how is this difference to be accounted for? Why should there be so few additions in 1853, and so many in 1859? It is easy to say—so God willed it—He withheld his blessing in 1853, and bestowed it plentifully six years afterwards. But is this a satisfactory, sound, or safe reply? Why was the blessing withheld in 1853—and why are there so few years like the pros-

perous one noted above? Surely, if the churches "walked in the fear of the Lord and in the comfort of the Holy Ghost" they would be "multiplied," as they were in ancient times, for "the Lord's hand is not shortened that it cannot save, neither is his ear heavy that it cannot hear." We must take the blame to ourselves. We should be far more useful, as individuals and as churches, if we were as holy and as active as our profession requires. The influence of personal godliness, combined with prayer and effort, cannot but be powerful. Would that all the members of our churches were "epistles of Christ!" Would that they were all alive to their obligations, and disposed to take their parts in the great enterprise against sin and folly! Would that the subjects of divine grace, generally, regarded themselves as responsible to the Saviour for the due use of their powers and opportunities, and that every christian recognised the duty of labouring to bring others to God! We shall not work any great deliverance in the earth till we take this view of our heavenly calling. We are not to wait for men's coming to the Saviour, not to satisfy ourselves with praying for them. Individual effort is to be made on their behalf, and in that effort every godly person may share. How the Lord has blessed such endeavours the records of the church and the biographies of good men abundantly declare. One example may suffice. Mr. Harlan Page, a memoir of whom was published some years ago by the American Tract Society, was wonderfully active in this department of christian labour. He held himself bound to seek the salvation of all persons within his reach, and for that purpose was indefatigable in the use of appropriate means. He conversed with some; he wrote letters to others; he sent or gave suitable tracts; and he continually offered "effectual fervent prayer." The result was, that though he died at the comparatively early age of forty-three, he could say, as he lay on his death-bed—"I know that it is all of God's grace, and nothing that I have done; but I think I have had evidence that more than one hundred souls have been converted to God through my own direct and personal instrumentality." After his death a contribution was raised for the assistance of his widow and family. "As the subject was mentioned to a pious mechanic, he said, with the tear standing in his eye, 'I want to give something. Here are ten dollars. But for Mr. Page I should have probably sunk into a miserable eternity.'" He was asked to relate the circumstances, and thus replied:—"On New Year's day, 1827 or 8, which was Monday, I reflected that I had never attended a monthly concert of prayer in this city, and determined that for once I would go. I went early, found only the sexton in the room, and sat down. Soon after there came in a plain man, who spoke very pleasantly to the sexton, and then coming and sitting by my side, after a kind salutation, said, 'I hope you love the Saviour.' The question instantly filled my eyes with tears. I had been preached to at ARM'S LENGTH all my days in New Hampshire, but this was the first time in my life that ever a christian thus kindly and directly put such a question to my heart. We conversed considerably together, in the course of which, at his request, I gave him my name and residence. The next day he came into my shop, and brought me the tract, 'Way to be saved,' which he thought I should like to read. He called again and again. I became interested in him, and the next Sabbath joined his Sabbath-school—was brought, as I hope, to Christ—and soon united with the church." Many instances of a similar kind are given in the "Memoir." Ought not such facts to encourage and stimulate the servants of God?

The new churches formed were received into the respective Associations in the subjoined order:—
1851.—2nd Liverpool; Upper Stewiacke.
1852.—Upper Londonderry.
1853.—Chelsea; Ohio; South Yarmouth; West Yarmouth.
1854.—La Have.
1855.—Tanook; Maitland.
1856.—New Cornwall; Westchester; Schooner Pond; Londonderry; Jordan Bay.

1857.—Waterville; 3rd. Horton; Glenville; Kempt; Middlefield; Pubnico; Sable River.
1858.—Jordan River; Truro.
1859.—Tusket Lakes; River Philip.
1860.—Crow Harbour; Coddle's Harbour.

The ordinations in these ten years were somewhat numerous.

- 1850.
Nov. 14. JOHN ROWE. Maccan. Sermon by Rev. J. Francis, from 2 Tim. 4. 2.
- 1851.
Jan. 4. EDWIN CLAY. Pugwash. Sermon by Rev. D. W. C. Dimock, from 2 Tim. 2. 1.
- Jan. 8. NELSON BAKER. River John. Sermon by Rev. W. Hobbs, from 2 Tim. 2. 25. 26.
- July 24. J. V. TABOR. Lower Stewiacke. Sermon by Rev. J. J. Woolsey, from 1 Thess. 2. 4.
- Sept. 18. S. THOMPSON. Westbrook. Sermon by Rev. J. E. Cogswell, from 1 Tim. 4. 6.
- Nov. 23. S. N. BENTLEY. Liverpool. Sermon by Rev. G. Armstrong, A. M. from 2 Tim. 2. 15.
- 1852.
Jan. 13. R. S. MORTON. Nictuax.
Sept. 26. W. H. CALDWELL. Lower Granville. Sermon by Rev. A. Cogswell, from 1 Tim. 6. 6.
- 1853.
Feb. 13. HENRY ANGELL. Milton. Sermon by Rev. James Parker, from 1 Pet. 5. 2.
- March 13. P. A. SHELLS. Hantsport. Sermon by Rev. J. Stevens, from 2 Tim. 2. 3.
- May 11. W. G. GOUCHER. Yarmouth Ponds. Sermon by Rev. J. Davis, from 2 Cor. 1. 5, 6.
- May 17. JAMES SPENCER. Chester. Sermon by Rev. E. A. Crawley, D. D.
- Aug. 10. J. C. HURD. St. Margaret's Bay. Sermon by Rev. J. Miller, from Acts 20. 28.
- Aug. 17. ARTHUR R. R. CRAWLEY, A. M. Wolfville. Sermon by Rev. E. A. Crawley, D. D., from Acts 9. 15.
- 1854.
Feb. 26. S. W. DEBLOIS, A. M. Chester. Sermon by Rev. A. S. Hunt, A. M., from 2 Tim. 4. 2.
- March 26. J. E. BALCOM. Long Island. Sermon by Rev. R. W. Cunningham, from Matth. 25. 21.
- Sept. 13. DAVID MCKEEN. Maccan.
- Oct. 2. E. B. DEMILL, A. M. Amherst. Sermon by Rev. E. A. Crawley, D. D., from Acts 6. 5.
- Nov. 1. H. ACHILLES. Parker's Cove. Sermon by Rev. W. G. Parker, from 1 Tim. 4. 6.
- 1855.
March 21. DAVID LAWSON. Lower Stewiacke.
- Aug. 1. DAVID FREEMAN, A. B. Granville Street, Halifax. Sermon by Rev. J. M. Cramp, D. D., from Acts 6. 4.
- Sept. 19. J. J. SKINNER, A. B. Port Medway. Sermon by Rev. J. M. Cramp, D. D., from Ephes. 4. 11.
- 1856.
March 6. HENRY CHARLTON. Wallace.
- May 14. THOMAS W. CRAWLEY, A. M. Chester. Sermon by Rev. W. Burton, from Phil. 2. 1.
- June 3. ROBERT WALKER. Lower Aylesford. Sermon by Rev. W. G. Parker, from 1 Tim. 4. 6.
- Oct. 12. R. R. PHILIP, A. B. Margaroo. Sermon by Rev. Hugh Ross.
- 1857.
June 24. THOMAS KEILLOR. Advocate Harbour. Sermon by Rev. G. F. Miles.
- Aug. 5. JAMES A. MOORE. Port George. Sermon by Rev. C. Tupper, D. D., from 1 Tim. 4. 16.
- Aug. 30. THOS. A. HIGGINS, A. M. Liverpool. Sermon by Rev. James Parker, from Isa. 52. 7.
- Sept. 2. D. M. WILTON, A. B. Windson. Sermon by Rev. J. M. Cramp, D. D., from 1 Thess. 5. 12, 13, and 1 Pet. 4. 10.
- Sept. 17. R. D. PORTER, A. B. Dartmouth. Sermon by Rev. D. Freeman, A. B. from Mark 16. 15, 16.