

The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

NEW SERIES.
Vol. XXVI., No. 30.

Halifax, Nova Scotia, Wednesday, July 27, 1881.

WHOLE SERIES.
Vol. XLV., No. 30.

Poetry.

For the Christian Messenger.

Thoughts of the Past.

I think of the past as the memory,
Of a vision seen in sleep,
And it seems to me like the phantasy,
Of an ocean, low and deep;
In which lies buried my hopes and fears,
And the love and joy of my later years.

I know now why I stand calm and cold,
'Neath the radiant starlit skies;
And why my spirit, once haughty and proud,
Within me, in ruin lies,
And the solemn sound of the evening bell,
Falls dead on my heart as a funeral knell.

The light I loved, in the calm clear eyes,
Grew cold 'neath sins blighting breath;
No eye is near to guide my way,
And before me lies, in the coming years,
A life that is worse than death,
It stretches before me, all blank and bare,
And my heart grows sick in its dark despair.

Over life's waves I am drifting now,
The darkness round me is dense and black;
No eye is near to guide my way,
No hand held out to lead me back,
The sobbing waters around me weep,
And I am alone on the trackless deep.

I will send a message of penitence,
To that far off land so fair;
And though it may be on sorrowing words,
I know it can enter there,
And when it has passed through the golden gate,
My heart will not feel so desolate.

Sussex Vale.

ALICE SHARLAND ENNIS.

Associational Documents.

Co-operation in Christian Effort.

THE CIRCULAR LETTER FROM THE N. S. CENTRAL BAPTIST ASSOCIATION, TO THE CHURCHES OF WHICH IT IS COMPOSED.

Published in "Christian Messenger" by Special Request of the Association.

Dear Beloved Brethren,—

In this our Annual letter we wish to ask your prayerful attention to the subject of—

CO-OPERATION IN CHRISTIAN EFFORT.

The Christian Church is emphatically a co-operative society. Its objects and aims are intended to enlist the sympathies, engage the attention, and employ the activities of all its members; of the younger and less experienced, as well as of the older and more experienced; of those who possess small abilities and influence, as well as of those who have been blessed with larger capacities and enjoy wider spheres of usefulness. As in the commonwealth the humblest citizens no less than the most exalted, have a legitimate field for the exercise of their powers and talents, and fill a necessary, and therefore an important part, in contributing to the well-being of the community at large, so in the Church of Christ, the smallest and weakest of His disciples have duties and obligations not less imperative and binding than those who are called to act in more prominent and influential positions. This fact is too often entirely ignored or forgotten, and at best is but partially recognized or understood. Hence much toil, anxiety, and responsibility fall to the lot of the few, instead of being borne and relieved by the active endeavors of the many.

The wise man reminds us that "two is better than one, and a three-fold cord is not easily broken." This truth finds an illustration in the co-operation of individual christians with each other in carrying out the objects for which the christian church has been established. Under the former Dispensation the hands of Moses, though an eminent servant of the Lord, required to be strengthened by the support which Aaron and Hur could render him; and without which his fervent prayers would soon have lost their prevalence; and when these were combined, they would still have been valueless, if the whole body of the Israelites had not meanwhile, vigorously contended against their foes upon the battlefield. Do we not find here the secret of much of our apparent want of success? Christian ministers labor and pray, but those whose duty it is to stand by them and uphold their hands, fail, too frequently, to render the needed aid; or the rank and file of Christians cease to wage war against the common adversaries. Hence the value and importance of the principle of co-operation. It gives energy to individual Christian character, tends to strengthen the weak hands, and to confirm the feeble knees. Many a believer would falter without the support and sympathy which his fellow-christian can and should render. Many a harp would hang upon the willow, and long remain untuned to praise, if some believer whose heart was expanding with gratitude did not say, "Come magnify the Lord with me, and let us exalt His Name together."

This co-operation will be exhibited in the following particulars:
I. In the maintenance of the Public Worship of God. It would seem to be a superfluous task to attempt to shew the necessity for so doing. The very genius of Christianity requires it. Yet an inspired Apostle found it needful to admonish some in his day, "Forsake not the assembling of yourselves together, as the manner of some is." And, dear brethren, it is greatly to be feared, that quite a number of professed christians in our own day, who reside within the range of our several churches, need to have this admonition pressed upon their attention. Many habitually absent themselves from the house of God, and from the public and social means of grace, who would feel themselves aggrieved if they should be

charged with violation of duty and be disciplined for so doing. In many instances the hands of the Lord's people are greatly weakened, and the hearts of His ministers pained by the apathy and neglect evinced by those who might, with a little consideration and effort, swell the ranks of the worshippers "who go up to the house of the Lord," to pay their homage unto Him, and keep holy-day.

II. By frequently meeting together to offer united earnest prayer for the outpouring of the Holy Spirit and for the enlargement and prosperity of Zion.

To some extent this is admitted to be requisite to the existence and growth of the church of Christ. And yet this duty is not as fully recognized as it should be. Are there not many members of churches in our towns and villages and rural districts, who speak disparagingly of meetings for prayer, remarking, "Oh! it's only a prayer-meeting?" and who upon the slightest pretext, of business or pleasure, absent themselves from all such gatherings? Is it not true that by far the majority of Church members do not make a practice of attending these services. Various excuses are framed by them in palliation of this neglect, most, if not all, of which are without any solid foundation. What if all the members of the church in any given locality, who were not prevented by affliction, or some un-orsean special event, should resolve to be present at the next meeting for prayer, and should go invoking the Divine blessing upon themselves and upon the service; what a change would be produced! a change so great that it would be regarded as a revival in itself; and how would the service, in consequence, assume a warmth and effectiveness altogether soul enlivening and surprising! And if this simple act of christian duty should continue to be repeated from week to week, would not the prayers become more and more earnest, and the exhortations more powerful, and the number of witnesses greatly multiply? "For, as iron sharpeneth iron, so doth the countenance of a man his friend." And what an influence would be thereby produced upon the world! "Where have all these been?" asks the worldlings as they disperse. "To a prayer-meeting," is the reply. "I will go next time," and "I will go also," will be the responses from not a few. And thus multitudes will be brought beneath the hallowed influence of a piety which glows in hearts beating with sacred ardour and whose every pulsation testifies that they have been breathing the atmosphere of heaven. The early disciples thus "gathered themselves together for prayer." The apostle Paul exhorts them to pray "one for another," and "for all men," "that the word of the Lord may run, have free course and be glorified." And this they should do not only "in secret," but also being "all, with one accord, in one place." Such meetings could not fail to be pleasing to God, gladdening to the hearts of christians, and forcefully impressive even to a gain-saying world.

III. By the use of admonitions and exhortations to stimulate faith, and incite to zealous activity in the cause of Christ. "Exhort one another," says the inspired Apostle, "and so much the more as ye see the day approaching." In this way private christians can on fitting occasions very greatly second and aid the work of the christian minister. In social meetings, and amid their daily occupations, they can do much to advance the work of Christ, and bring those who profess to love Him to a higher plane of spiritual life, and thus become "co-workers together with God." The time has not yet arrived when the christian church can afford to move on without these very excellent and apostolic methods of mutual helpfulness.

IV. By employing all the talents, and all the means in their possession, and under their control in promoting the work of God. Much latent talent lies unimproved in many of our churches, which should be turned to good account and bring a revenue of glory to the Master. Alas! many use their talents in every other cause but the cause of Christ. Tongues so eloquent on other themes, are tied when they are required to speak for Him. How little of that enthusiastic zeal and love is manifested in our day, which found expression in the words of the poet.

Had I ten thousand thousand tongues,
Not one should silent be;
Had I ten thousand thousand hearts,
I'd give them all to Thee.

There are abundant fields for usefulness open inviting the employment of every gift and talent with which each member of the church has been entrusted. Many of our Sabbath Schools are wasting and languishing for lack of instructors, ready and willing to lay themselves upon the altar of the Lord,—to impart the truths of the gospel to the young. The great importance of this work is not as fully realized or understood by our churches as it should be. How necessary to fix the blessed truths of religion in the youthful mind, before it becomes blighted and hardened by the corrupting influences of the world, Satan and Sin, and that too, in an interesting and attractive form, permeated with the spirit which it constantly breathes, and made palatable by the earnest, loving manner in which it is communicated. Certainly no employment can be more honorable and ennobling, both to the instructors and the instructed; and none will better repay the labor and pains which are expended, when it is undertaken with faith in God, and in full dependence upon His blessing. From this source the larger proportion of the recruits to our membership must be expected to come.

Tract Distribution also affords a field in which some may very profitably be employed, and has often proved a great blessing to those who have enjoyed its benefits. Here some of our younger brethren and sisters may find a sphere of labor, which may, under God, prove an un-speakable blessing both to themselves and others.

More especially should we co-operate in our efforts to spread the gospel among the destitute in our own, as well as in other lands. The heart that throbs not in earnest longings for the salvation of the perishing, knows little of the true spirit of Christ, and he who is unwilling to employ some portion of his means for the purpose of reaching out the helping hand to others, has not yet realized his own helplessness, nor the debt of obligation under which we are all laid for the wondrous love which Christ has displayed towards a fallen world. Still further, there is need of co-operation in the carrying forward of our Educational and Benevolent Institutions. These had their origin in the prayers, the sacrifices and the labors of our sainted fathers, for the elevation of the masses of our people, and for the education of our young men and women, the better to fit them to enter upon the work of the Lord in every department and vocation of life. Never was there a greater or more imperative obligation

devolving upon us as individuals, or as churches, than at present, to rally ourselves, and strain every nerve to place our Educational Institutions upon that vantage ground, which in view of our ancestry and heritage they ought to occupy. Relieved, as they now are from all connection with the State, we must aim to place them upon the very loftiest pinnacle of the Temple of Science, and pour our sympathies and prayers, yes, and our dollars and cents too, and that in no stinted measure into the undertaking. Let us in these departments, as well as in our Missionary zeal and liberality "attempt great things for God" and "expect great things from God." Let those whom God has blessed with wealth "make to themselves friends" of the same, by employing it largely in the service of their Divine Master, and let those whose means are small, at least cast in their "mite" into the treasury. The cents of the poor may be as fruitful in the Lord's service as the dollars of the rich. Thus there will not fail to be an abundance for carrying forward all our denominational work, and even widely to enlarge the circle of our operations. Let it not be objected that all this will require great sacrifices, and that in view of financial depression and losses experienced in many localities, there are too many heavy burdens laid upon us, and that we should retrench rather than enlarge our efforts. We reply that a christian church is not worthy of her name which is not always ready to sacrifice everything to the demands of truth, virtue, and religion; if she must retrench let her begin with worldly things. Less of show, more of substance, —less of self, more of Christ, less of the earthly more of the heavenly.

Finally, dear brethren, let us shew a united front in every good word and work; stand together in single file, and in solid phalanx; and let us move forward with the irresistible force of men and women, impelled by the love of Christ; whom zeal for God consumes. Before us, mountains will sink to plains;—difficulties and foes will vanish and melt away;—light and blessing will attend our every movement; "the beauty of the Lord our God will be upon us," and the work of our hands will He establish.

The following is the outline of the History of one of the churches prepared by request of the Association, and read before that body at its late session at Billtown:

History of the Newport Baptist Church.

The Newport Baptist Church was organized August 17th, 1799, with a membership of nine; viz.: Daniel Dimock, Senr., Wm. Smith, Thomas Baker, George Dimock, James Anthony, Daniel Dimock, Junr., Tryphosa Baker, Deborah Dimock, and Jane Anthony.

Ministers present at organization, were Rev. Edward Manning from Cornwallis, Rev. T. H. Harding from Horton, and Rev. Joseph Dimock from Chester.

From the date of organization until 1803 the church was without a pastor, but was frequently visited by Revs. E. Manning, T. H. Harding, and John Burton, whose labors were signally blessed by frequent accessions to the church.

Oct. 13th, 1803, Daniel Dimock one of the members, was set apart by ordination to officiate as their pastor. He died April 5th, 1805. Rev. Mr. Delaney was pastor from Nov. 1st, 1805 to Sept. 25, 1809. From this time until 1820 the church was without the labors of a stated pastor; but on August 6th of the above named year, George Dimock, a member of the church and a brother beloved, was ordained to that important trust. For 45 years this venerable servant of God was enabled to preach the gospel in his native place.

Nov. 4th, 1823 a church was organized at Rawdon with a membership of 22, all of whom were dismissed from the Newport Church. The Baptist Church at Kempt was organized January 30th, 1842 with a membership of 50. These also were dismissed from the Newport Church:—June 1st, 1851 Rev. Jeremiah Bancroft was called by the church to officiate as joint pastor with Rev. George Dimock, on account of the extensiveness of the field, and the physical weakness of the pastor.

In the year 1859 there was a division in the church which resulted in the formation of a new church, known and recognized by the Association under the name of the Newport West Church; whilst the old church took the name of Newport East.

The West Church enjoyed the labors of Revs. Geo. Dimock, George Weathers and A. Cohoon.

The East Church retained the services of Rev. J. Bancroft until June, 1872, at which time the two churches were re-united. Since that date the pastors have been Revs. D. G. McDonald; A. E. Ingram; P. S. McGregor; J. McLean and A. T. Dykeman, all of whose services have been owned and blessed by the Master in the strengthening of the church, and the salvation of souls.

A. T. DYKEMAN, Pastor.

The history of the First Cornwallis Church is to be presented next year with a notice of the Churches which have sprung therefrom.

The following Report presented to the Central Association may be read with profit by church members generally:

Benevolent Funds.

Your Committee are impressed with the necessity of urging upon the individual members of our churches the duty of more thorough systematic giving, to the various objects of christian benevolence; more especially those which are comprised in "our Convention Scheme."

These objects are entirely in harmony with, and either essential or subsidiary to, the grand principles which are the crowning glory of our holy religion. To withhold from contributing towards their maintenance is utterly to fail in fulfilling both our obligations to Christ, and also to our fellow men.

The extent to which we shall aid these objects should be limited only by the measure of our ability. Therefore, while we approve of the endeavor to obtain an amount from each Church equal to the sum of One dollar per member, in the aggregate, yet we cannot but