

The Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL, AND GENERAL INTELLIGENCE.

"NOT SLOTHFUL IN BUSINESS: FERVENT IN SPIRIT."

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HALIFAX, NOVA SCOTIA, WEDNESDAY, JULY 2, 1856.

WHOLE SERIES
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Poetry.

For the Christian Messenger.
SPRING.

Again returns the lovely Spring,
The flowers again we see,
How sweet the little warblers sing,
Perched on the forest tree.

How pleasant is the morning air,
How balmy is the breeze,
The little birds they sing so clear
Their great Creator's praise.

But oh, shall birds and beasts agree,
And earth, and air, and seas
Shall man more base and vile than they,
Neglect his Maker's praise.

O may we all in lifetime's spring,
Receive the precious seed,
Sown in our hearts, 'twill grow and bring
Fruit that will never fade.

'Tis God that grants us by his grace,
Seed time and harvest too
May we receive them as his gift
His praise is ever due.

Weymouth.

found willing to obtain the advantages thus afforded them. Preaching stations were opened in the vicinity of Douay, and colporters were engaged who traversed this section of the country, distributing tracts, books and Bibles.

The mission did not progress with much rapidity. In 1837 Mr. Willard found himself unable to continue his work. In 1839 Mr. Sheldon returned to America, leaving Mr. Willard to carry on the work alone. These interruptions were very unfavorable to the accomplishment of the end in view.

Besides such difficulties as these, the mission was opposed by the Roman Catholics. The religious liberty guaranteed by the last revolution was scarcely worth possessing. The decree relating to it had been so mutilated by restrictions as to prove that its authors had no very correct idea of soul-liberty.

Soon the worthlessness of this decree was seen and felt. The opening of a chapel in Genlis by a M. Hersigny was prohibited. The meetings of the various churches were interrupted by the police. The members who attended were fined and imprisoned.

The annoyances continued until in 1848 the revolution gave for a time peace to the churches. The mission thus far had been conducted under many disadvantages, still the success which had attended it was sufficient to encourage to further exertion. As by the revolution one great obstacle to missionary labor was removed, now additional efforts might hopefully be made. At this time there were about twelve churches with over 200 members.

Shortly after the revolution, Dr. Deane arrived in Paris. He had been a missionary to China, but having lost his health he was obliged to leave that country. He intended to settle in Paris, but subsequently removed to Lyons. In this large and important city he laboured with great success. Preaching stations were opened in towns and villages in the vicinity. Churches were constituted in St. Etienne, in Lyons, in Tours, and in Anse. In 1852 in this department of the mission 79 were baptized, and the whole number of church members amounted to 114.

In the mean time the mission in the north under the supervision of Mr. Willard, was in a flourishing condition. The number of converts exceeded 150. The pastors of the various churches were active and successful. The interest on the part of the people was increasing, and nothing was needed but a continuance of liberty to preach and liberty to worship.

But unfortunately this liberty was soon taken away. The Baptist mission felt the full force of the decree of 1852 which authorized the closing of all unlicensed chapels. Again Christians were fined and imprisoned, their chapels closed, and all missionary labor greatly interrupted. A deputa- tion waited on the Emperor to plead with him for religious liberty, but though graciously received by him no benefits followed from the interview.

In 1854 we find Mr. Willard labouring alone in Paris. The church at Douay had been disbanded, and the Theological School removed to the capital. Dr. Deane had left France, and in consequence the churches in the south suffered from lack of pastoral instruction and supervision. Notwithstanding the difficulties under which the churches now laboured there was an evident increase in spirituality. There were not so many baptisms, but the baptized were growing in knowledge and in grace. There were now upwards of three hundred members in connection with the mission.

At one time the thought was entertained of abandoning the mission. The difficulties

attending labor in France and the necessity of retrenchment on the part of the Missionary Board, seemed to make this step advisable. But it was decided to persevere.

For the Christian Messenger.

Minutes of the First Meeting of the Nova Scotia Baptist Association.

DEAR BROTHER,

It has been supposed that the Minutes of the first Meeting of the Nova Scotia Baptist Association were no longer in existence. I have the pleasure to inform you that they have been found among Father Manning's papers. Subjoined is an exact copy.

Minutes of the Association held at the Baptist Meeting house in Granville, June 23 and 24, 1800.

June 23, at 10 o'clock A. M. Brother Joseph Dimock by appointment preached the Introductory Sermon from Isaiah xlv. 17. "But Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded world without end."

2. Chose Brother Joseph Dimock, Moderator, and Edward Manning, Clerk,

3. Read the plan of the Association, prepared by Edward Manning by appointment, which was agreeable to that of the Danbury Association, in New England.

4. On account of a funeral in the neighbourhood, adjourned till 10 o'clock tomorrow morning. Sermon in the afternoon on the funeral occasion by Brother Edward Manning, from Psalm xxxiv. 17. "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles."

Tuesday morning, 10 o'clock. Met according to appointment. Brother Joseph Crandal preached from Zechariah xiii. 7. "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the Shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones." Read the plan of the Association, and it was agreed [to] by the following churches, by their ministers and messengers viz:

Brother Thos. H. Chipman, Minister, and brothers Timothy Rice and Abner Hall, Messengers, for the first Baptist Church in the County of Annapolis.

Brother Enoch Townner, Minister of the Baptist church in the Township of Digby.

Brother James Manning, Minister of the second Baptist church in the County of Annapolis.

Brother Theodore S. Harding, Minister of the Baptist Church in the Township of Horton.

Brother George Dimock, Messenger from the Church in Newport.

Brother Joseph Crandal, Minister of the Baptist Church in Sackville, New Brunswick.

Brother Harris Harding, Minister of the Church in Yarmouth.

Brother Edward Manning, Minister of the Church in Cornwallis.

Brother Joseph Dimock, Minister of the B—t. [Baptist] and C—l. [Congregational] Church in the Township of Chester.

Read letters from different churches, expressing their desire to be received into the Association, and communicating something of what God had been doing among them, which afforded our souls comfort.

Whereas the associated Ministers and Messengers judged that our Church articles were in some measure deficient respecting family prayer and the resurrection of the body, have voted that brothers T. H. Chipman and James Manning, with their deacons, should insert them both, according to the Scriptures.

As many aspersions are cast upon the churches of Christ and the ministers of the gospel, for erroneous principles, &c., the associated Ministers and Messengers judge it expedient that our church articles of faith and practice should be printed, and that the churches in connection should defray the expense of the printing said articles and plan of the Association.

Whereas Brother Enoch Townner is prosecuted for the solemnization of the bans of Matrimony, which affects the whole body; we agree to recommend to our churches to contribute towards the defraying the expenses of the said suit: and further agreed that Brother Chipman, brother Dimock and brother Edward Manning should accompany him to advise and assist in said business.

Read the Circular Letter, which brother Edward Manning was appointed to prepare, and agreed that a copy thereof should be sent to each church.

The following supplies are agreed to, viz: in Newport,—Mr. Enoch Townner, third Sabbath in July, Brother Edward Manning, third Sabbath in December, and Brother Dimock third Sabbath in September.

Brother Handley Chipman to write the Circular Letter for the next year, to be prepared and presented to the Association, to be presented for examination.

Voted, that this Association be called "The Nova-Scotia Baptist Association."

Voted, that our next annual meeting be held in the Baptist Meeting-house in the Township of Horton, on the 24th day of June, on the first Monday after the 20th of the month.

Voted, that Brother James Manning preach the Introductory Sermon; but in case of failure, brother Joseph Crandal.

Voted, that the clerk should write a certificate, and give to brother Edward Manning and brother Joseph Crandal, who are about to go to St. John's to assist a people there to come into the gospel order, and ordain their Minister, as they have requested those brethren to assist them—to signify the approbation of the Association of those brethren in their proceeding to assist those brethren in St. John's.

Enoch Townner's Certificate.

These are to certify all people—

That our well beloved brother Mr. Enoch Townner is sound in the faith, is possessed of ministerial gifts and qualifications, which God has called him to improve; has been legally called by the Baptist Church and Congregation in the Township of Digby, and was at their particular request set apart for the work of the ministry as their Pastor, by the imposition of hands, by the Rev. Thos. H. Chipman, Pastor of the First Baptist Church in the County of Annapolis, Rev. James Manning, Pastor of the Second Baptist Church in the said County, by the Rev. Harris Harding, Pastor of the Church in Yarmouth, the Rev. Joseph Dimock, Pastor of the Church in Chester, the Rev. Theodore S. Harding, of Horton, and the Rev. Edward Manning, of Cornwallis; and that he is, with the Church that he is Pastor of, in regular standing as a member of the Nova Scotia Baptist Association.

Signed by order and in behalf of the Nova Scotia Baptist Association, Granville, June the 24th, 1800.

JOSEPH DIMOCK, Moderator.
EDW'D. MANNING, Clerk.

A remark or two may be added.
1. The beginning was small. Only nine Churches were represented. The number of members is not given, but we know that ten years afterwards the Association consisted of fourteen Churches, with 924 mem-

Religions.

For the Christian Messenger

Baptist Missions in France.

In 1832 the American Baptist Missionary Convention took into consideration the condition of France. The revolution which had taken place a year previously, had exhibited the weakness of the Roman Catholic Church, and had also placed on the throne one who had been chosen by the people, and who had sworn to observe a liberal constitution.

It was known that there were in France some churches, whose views of Christian doctrines and ordinances were similar to those held by the American Baptists. A favourable opportunity seemed to have occurred of benefitting those churches, and through them of evangelizing the people of France.

The Rev. Jno. Chase, a Professor in Newton Theological Seminary, was appointed by the Missionary Board to visit the Baptist communities in France and to report as to their condition, and the propriety of sending to them a missionary.

In October 1832 he sailed for Havre, and shortly after his arrival in France visited the department du Nord. He found here several Baptist churches who still clung to their ancient doctrines, though their piety was at a very low ebb, and discipline almost unknown.

On the return of Prof. Chase to the United States, he presented a favorable report, and recommended the immediate establishment of a mission. A missionary was needed, not to begin a new work, but to aid churches already in existence, and to train young men for the gospel ministry. All the Baptist missions in Europe are regarded as aids to the people themselves. The Missionary to France was to instruct French Christians. Through them the gospel was to be proclaimed in France.

Mr. Isaac Willard was appointed to commence this important mission. He arrived in Paris in July 1834, and after labouring with some success was in November 1835, joined by the Rev. E. Willard and the Rev. D. N. Sheldon.

It was thought advisable at once to establish a Seminary for the purpose of training young men for the ministry. In 1836 Messrs. Willard and Willard proceeded to Douay, and soon a few young men were