

Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL, AND GENERAL INTELLIGENCE.

"Not slothful in business: fervent in spirit."

NEW SERIES.
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WHOLE SERIES.
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Poetry.

For the Christian Messenger.

Little Harris.

Dear little Hassie has gone to rest,
Where never a sin shall stain his breast,
No trouble disturb him, no fear annoy,
No cloud o'er-shadow his innocent joy,
He has gone home to heaven that land of love,
Of light, and gladness, and blessing above,
His head is pillowed on Jesus' breast;
Dear little Hassie is sweetly at rest.

He lived on earth but a little while,
But we shall always remember his smile;
But he was our brother, and is so still,
Sweet Hassie we called him, and always will.
We think we are glad he has gone away,
Where his life will be all one pleasant day;
Where an unkind word he will ne'er receive,
Nor speak one himself, our kind hearts to grieve.

If he were here he would often cry,
And he'd be sick, and suffer and die;
But now death is over, and all the while
His cherub face may wear a smile;
For he never will know, or do what is wrong,
And the loving angels will teach him their song,
Dear Brother, we wish we could be there too,
Oh, when shall we come and live with you?

Nova Scotia Church History.

For the Christian Messenger.

The Baptists of Nova Scotia.

PERIOD III.

FROM A. D. 1800 TO A. D. 1809.

LETTER XXI.

LIST OF DELEGATES AT THE ASSOCIATION, 1809.—EXTRACTS FROM THE CHURCH ARTICLES.—THE COVENANT.—THOMAS ANSLEY.—MEMOIR OF DANIEL DIMOCK.

MY YOUNG FRIEND,

The decision of the Communion question was almost the only business transacted at the Association in 1809. I will copy from the manuscript minutes, (in E. Manning's handwriting) the list of Churches represented, and of the delegates present, on that occasion, together with the number of members belonging to each church.

	No.
Argyle.—ENOCH TOWNER, Minister and Messenger.	123
Yarmouth.—HARRIS HARDING,	250
Digby.—D. Shuck and I. Saxton,	68
Lower Granville.—Elder J. MANNING, Deacon Delap and Israel Potter Messengers.	70
Annapolis and Upper Granville.—Elder CHIPMAN, Deacon Rice, D. Morton, and Deacon Randall,	146
Cornwallis.—Elder E. MANNING, Deacons M. Chipman and Walter Reed, Brother Peter Crandall, and Wm. Chipman,	65
Horton.—Elder T. S. HARDING, Deacons Benj. Kinsman and Peter Bishop, and Simon Fitch, Esq.,	276
Chester.—Elder J. DIMOCK, Jno. Bradshaw, N. Floyd, F. Hubly, Messengers,	122
Newport.—Deacon Dimock, James Stephens, William Smith, Messengers,	90
Wakefield.—	
Prince William.—J. Hammond, Messenger,	30
Kingsclear.—	
Waterbury.—Letter mislaid, but brother James Manning knew their standing, that they wish to continue in fellowship with the Association,	50
St. Martins.—	
Sackville.—Elder J. CRANDAL,	52
Peticodiac.—Branch of the Sackville Church,	40
Onslow.—NATHAN CLEVELAND, Pastor,	33
Amherst.—Elders THOMAS ANSLEY and JOSEPH CRANDAL,	15

Eighteen churches, eleven of which were in Nova Scotia. Total number of members, 1380. In Nova Scotia, 1248. How many of them were baptized members, cannot now be ascertained, but doubtless they constituted a large majority.

At the meeting of the Association in 1808 a committee was appointed to prepare for the press the "Church Articles," together with the plan of the Association, the Minutes, and the Circular Letter. The Committee consisted of John Burton, T. S. Harding, E. Manning, T. H. Chipman, and W. Delany. They performed the work, but the printing

and publishing were deferred. The manuscript is now before me. It is said that "the faith and order of this Association are expressed in a Confession put forth by upwards of one hundred Congregations (in Great Britain) in the year 1689, and adopted by the Association of Philadelphia in 1742." The articles, however are in a greatly abridged form. Our present "Declaration of faith" &c, comprises the substance of the document then prepared, but with some variations and omissions.

The articles are digested under the following heads:—

Articles of Faith:—Of God—Of the Trinity—Of the foreknowledge and purposes of God—Of Creation—of the creation of man—Of the fall of man—Of total depravity, and man's recovery by Jesus Christ—Of eternal election—Of incarnation—Of the work and sufferings of Christ—Of the office of the Holy Spirit—Of sanctification, the necessary consequence of justification—Of communion with God and with one another—Of the danger of partaking of gospel ordinances without saving faith.

Articles of Practice:—Of a Church—Of the sacraments—Of Baptism—Of the Lord's supper—Of admission of members—Of care in the church respecting receiving members—Of the authority of the visible church—Of trial of church officers—Of the work of a gospel minister—Of improvement of gifts in the church—Of secret and family prayer—Of the propriety of Councils—Of contributing towards the support of the gospel, &c.—Of the Lord's day—Of marriage—Of settling of difficulties—Of the Scriptures—Of the day of judgement—Of the resurrection of the body.

The last three belong to the "Articles of faith," and should have been placed in that list.

The Articles whose titles are marked in *Italics* are either not contained in our present "Declaration," or there is some variety of statement. It will be proper to transcribe them.

"Of the danger of partaking of gospel ordinances without saving faith:—That although many unbelievers may creep into the visible church, yet we believe that none but true believers have a right to the sacraments; and whosoever presume to either administer or partake of them without saving faith, are in danger of sealing their own damnation, Mat. xii. xiii. 22. 11: 1 Cor. xi. 27—29."

"Of the Lord's Supper:—That the Lord's supper was instituted by Jesus Christ only for his children, to commemorate his death and sufferings, which he bore for their sins. And in order to our right communing together in that ordinance it is necessary that we have a good scriptural evidence and soul-satisfying knowledge of one another's union to Jesus Christ. Luke xxii. 19: 1 Cor. x. 16 11. 27, 28." Nothing is said here about baptism, as a pre-requisite to the Lord's supper. The question was not decided till the following year. Our "Declaration" is sufficiently explicit.

"Of admission of members:—For the admission of members we hold it requisite that a public relation be given of a work of grace in their hearts; but if for want of fortitude of mind they are not capable, that delegates be chosen for a private conference with them, and make report to the church; and if satisfaction be given, to be received into all the privileges of the church. Psalm lvi. 16. Rom. xiv. 1. Psalm xxii. 22—31."

"Of secret and family prayer:—We believe prayer is the indispensable duty and privilege of all believers, especially all church members that are heads of families; that they ought to be very particular in attending to closet and family prayer. Josh. xxiv. 15. Dan. vi. 10. Col. iii. 2, 3. 1 Thess. v. 17, 18."

"Of the propriety of Councils:—We believe that in administration of church discipline, in matters of difficulty, it may be profitable to call for advice from sister churches; which ought to be taken, if warranted by the word and Spirit of God. Acts xv. 4. 1 Cor. v. 4. 2 Cor. ii. 6, 7."

"Of the Lord's day:—We believe God, as Sovereign, hath appointed one day in seven for a Sabbath, to be kept holy unto himself, excepting in works of necessity and mercy; which we believe, by example, to be the first

day of the week, from the resurrection of Christ; and to be kept to the end of the world as a christian sabbath. Gen. ii. 2. Exod. xx. 11. John xx. 1. 1 Cor. xvi. 2. Rev. i. 10, Acts xx. 7."

"Of marriage:—We believe that marriage is an ordinance appointed by God, that male and female should become mutual help-meets unto each other; and that the man ought not to have but one wife, and the woman but one husband, living at the same time. Gen. ii. 24. Mark x. 8."

"Of settling of difficulties:—Although it may be lawful and right to sue a person that does wickedly and wrongfully withhold from his neighbour that which is his just due, yet we believe that brethren that have covenanted together, to walk in all the commands and ordinances of the Lord blameless, ought not to go to law one with another, but that all their differences ought to be decided by the brethren, 1 Cor. vi. 1—5."

The "Church Covenant" varies considerably from that now in use. It will be better to give it *in extenso*.

"We do now, in the presence of the great, eternal, omniscient God, who knows the secrets of all hearts, and in the presence of angels and men, acknowledge ourselves to be under the most solemn covenant with the Lord, to be for him, and no other; and we do now renew our covenant with him.

"1. We take the one only living and true God to be our God—one God in three persons, the Father, Son, and Holy Ghost.

"2. We take the scriptures of the Old and New Testaments to be the revealed mind and will of God; and promise by the Holy Spirit to make them the rule of our lives; acknowledging ourselves by nature children of wrath even as others, and our hope of mercy with God is only through the righteousness of Jesus Christ, apprehended by faith.

"3. We call heaven and earth to witness that without the least reservation we give up ourselves, soul and body, all that we have and are, to this one God, through Jesus Christ—to be entirely at his disposal, both ourselves, our names, and estates, as God shall see most for his own glory;—that we will do faithfully, by the help of divine grace, whatever our consciences, influenced by the Word and Spirit of God, direct to be duty, though it be in every respect contrary to nature, both as to duties to God and man.

"4. And we do also, by the assistance of divine grace, unite to give up ourselves to one another in covenant; promising, by the help of the grace of God, to act towards one another as brethren in Christ, watching over one another in the love of God; even to watch against foolish talking and jesting, which is not convenient, and every thing that does not become the followers of the holy Lamb of God; and to seek the good of each other and the church universal, for the glory of God; and to hold communion one with another in the worship of God according to Christ's visible kingdom, so far as the providence of God admits of the same; and submitting ourselves to the discipline of this church, as part of Christ's mystical body, according as we shall be guided by the word and Spirit of God; and by the help of divine grace still to be looking for a greater light from God, which is contained in the Scriptures; believing that there are greater mysteries to be unfolded, and further light to shine in the church, beyond what they have ever yet attained to; looking and watching for the glorious day when the Lord Jesus Christ will take to himself his great power, and reign from sea to sea, and from the rivers to the end of the earth. And this Covenant we make with the free and full consent of our souls, believing that through rich, free, and boundless grace it is owned of God, and ratified in heaven before the throne of God and the Lamb. Amen, even so come, Lord Jesus. Amen and Amen. Nehemiah ix. 38: x. 39. Deut. xxix. 9—12. 2 Chron. xv. 12."

"The "Circular Letter" referred to in the appointment of the Committee is not contained in Mr. Manning's manuscript.

Thomas Ansley's name first appears in Baptist records in this Province at the time of the Association of 1809. He and Joseph Crandal represented the newly formed Church at Amherst. He was born in New York, and his family belonged to the Episcopalian Denomination. After his conversion he embraced Baptist sentiments, and was baptized by T. S. Harding during a visit to New Brunswick in 1802. His labours in Nova Scotia will come under review in future letters.

Daniel Dimock died in this period. The following account of him was written by his son, afterwards the venerable Joseph Dimock of Chester.

"My father, Daniel Dimock, was born in Mansfield, Connecticut, September 24th 1736. He was put to school while young, and had what was then called a common English education. He studied for a short time, Anatomy, Physic, &c. He came to Nova Scotia in 1757, and married Deborah Bailey, of Newport.

He was favoured with christian parents, and was the subject of serious exercises when quite young. For the pardon of his sins he often prayed, but loved them too well to part with them. The preaching of the word, the counsel of parents, and alarming providences would sometimes fill his mind with transient sorrow, which would lead him to religious duties with great earnestness; but these would soon wear off. In a time of general excitement at Mansfield, a number of his companions around him, were sadly lamenting their lost state, when all at once the enquiry came into his mind, 'What are those young people crying about—what distresses them?' They are concerned about their souls.' 'Am not I,' thought he, 'as great a sinner as they, and as much in need of crying for mercy.' His distress became great, but soon subsided. After many resolves, made and broken, at length it pleased God to arrest his mind more seriously. All his pleas that he had not been guilty of gross sins would not satisfy his conscience, nor ease his troubled mind. He now set out, with great diligence, to keep the law. But finding that it must be a *heart* work—that he must love and serve God with the *whole heart*—he gave it up in despair. The law appeared like a fiery two-edged sword, which cut him off at every turn. After many struggles on this ground, at length he thought, 'perhaps I am not elected, and then I cannot be saved!' About this time he heard a sermon, which convinced him of the unreasonableness of his complaints on this head. 'The day is coming,' said the preacher, 'when you will be tried by your own election, and not by God's.' His distress increased, until one evening while alone in the field, those words, 'Look unto me, all ye ends of the earth, and be ye saved,' occurred to his mind. He saw that nothing but the blood of the Lord Jesus Christ could relieve him from such an overwhelming burden of sin. His heart was immediately drawn out in love and praise to God for his goodness. From this time he gradually obtained hope and peace in believing. The Scriptures now became his favourite book. A careful perusal of them led him to change his views of baptism; he was convinced that he had not been baptized, and resolved to submit to that ordinance. He was baptized by a Mr. Sutton, after he came to Nova Scotia.

About the time Mr. Henry Alline began to preach, the few professors in Falmouth and Newport, formed a church on what is called 'the open-communion plan,' in which he was ordained a baptist Elder. He assisted in upholding a prayer-meeting several years, and then began occasionally to preach, which he continued to do at Newport, under all discouragements, making occasional excursions through Falmouth, Horton and Annapolis, until a Baptist Church was formed at Newport. His judgment was valued highly; and he was consulted far and near, in all cases of difficulty, which occurred in those infant churches.

His family instruction was by a stated rule, Saturday, or Lord's-day evening, was always devoted to the business of teaching his children. He would never send them to an immoral schoolmaster. He taught them the Lord's prayer, hymns, and other religious pieces; constantly assuring them that all the instruction received, would only increase their condemnation, unless their hearts were changed. When some were reprobating the teaching of children to repeat those solemn lessons, as forming a dangerous resting place for the unconcerned; he would reply, that every person had a false resting place until they rested on Christ. He said that that principle carried

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