

The Christian Visitor.

A FAMILY NEWS PAPER: DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE.

REV. I. E. BILL, "Glory to God in the highest, and on earth Peace, good will toward Men." EDITOR AND PROPRIETOR

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BAPTIST HISTORY OF THESE LOWER PROVINCES.

CHAPTER VII. County of Yarmouth.

In this Chapter, we commence the details of our history. It is proper here to state, that in doing so, it is not our purpose to trace the rise and progress of our denomination in the several Counties of these Provinces; and we begin with the County of Yarmouth, situated at the western extremity of Nova Scotia. The first settlement of Yarmouth was commenced in the year 1761 by fishermen from New England, who were attracted thither by the tempting facilities, which were presented for probably carrying on their usual vocation. The first year of their landing, twelve log houses were built, which were occupied by eighty-five persons during the succeeding winter. The Cacogueue Marsh, which yielded an abundant crop of hay, induced them to bring with them fifty-six cattle and two horses. That first winter of the settlers in their new location, was a season of privation and hardship, if not of actual famine. A vessel, by which they expected supplies, was wrecked in the autumn and they experienced much consequent suffering. Next year, forty-seven of these settlers, disheartened, returned to Massachusetts. The horses, too, were sent away, because, as there were no roads, they were entirely useless. The settlement, however, continued to grow, and probably at the present period its population is over 12,000. The town of Yarmouth itself is a flourishing sea-port of considerable commercial importance, belonging to which are 35,000 tons of shipping.

It is, however, of our denominational interests that we would now speak. In the County of Yarmouth, there are at present eleven close-communication Baptist Churches, consisting of upwards of 1,500 members. There are, perhaps, about four times that number, who belong to our congregations, and who, in sentiment, are Baptists; and there are now five ordained Ministers laboring successfully to promote the interests of these Churches. There are also several Churches of the Free Christian Baptists within the precincts of the County. Altogether, more than half of the population of Yarmouth are in favour of "believer's baptism," and are "immersionists," as we have been called by some Pseudo-Baptist writers.

Deacon Zachariah Chipman, who is now in his declining years, and who, for many years, has been an ornament to the denomination, has kept a record of its progress in Yarmouth, and has furnished us with much valuable information for our present work. In 1829, he prevailed upon the late venerable Harris Harding to give him a written outline of his ministry and labours in Yarmouth. We give it entire, notwithstanding its literary defects. It was not intended for the public eye, but merely to gratify the laudable curiosity of an esteemed Christian Brother. Besides, it is a written relic of one of the Fathers. We have been strongly tempted to strike out the relation of a remarkable dream, which it contains; and although we deprecate visionary impulses in matters of religion, we cannot prevail on ourselves to withhold or modify any part of this interesting document.

FATHER HARDING'S SKETCH.

"It seems good unto me, as it is also the request of some who fear the Lord, I will just give the outlines of the gracious dealings of God with his people, and of the sweet manifestations of divine grace abounding towards the inhabitants of Yarmouth. I and Mr. Moulton, a Baptist preacher, who was among the first emigrants from New England, who settled in this place, preached awhile among the people, and baptized Mrs. Burgess, but I cannot learn that his labours were so blessed as they were, subsequently at Horton. Afterwards Elder Frost, a Pseudo-Baptist preacher at Argyle, preached at this place, and a considerable revival took place under his improvements. Deacon Rogers and others were the happy subjects of this work.

In 1778, Henry Alline, that successful servant of Christ, visited this place, and I think ten or twelve professed faith in Jesus under his ministry; and some more, who have been brought to own and put on Christ in revivals since, dated their first awakening under his labours and those of dear Brother Handley Chipman, who travelled with him, and who has since visited this place several times, and been owned in the conversion of souls, and in feeding, strengthening, and building up of the disciples in their most holy faith.

In 1790, it pleased God to send the writer, as I trust, in His name, to this dear people. I would not wish to be influenced by dreams or vain impulses; yet, I had a dream at this time, which much affected my mind. I was at Horton, where I had enjoyed sweet privileges with God's people, and where I had seen many brought to Christ, my blessed Master, as well as at Cornwallis, Annapolis and Falmouth. I dreamed that I was on board a small sail-boat with Deacon Cleveland, and a number of my other dear Christian friends at Horton. Methought I stood upon the gun-wale of the boat, having a spear in my hand, while the sun shone with peculiar brightness, and we were running before a pleasant breeze at a lively distance

from a delightful shore. The water seemed as clear as crystal, and I could see the white and shining fish at the bottom, while I was continually catching them with my spear. My friends, I thought, were sitting and speaking of Christ's love to a fallen world, while their cheeks were bathed with tears, and apparently filled with peace and joy. I thought the Deacon said, 'You catch every fish you strike.' I replied, 'I miss none.' Methought I fished until I had filled the boat with them; and then I had a delicious feast with my fellow disciples, after which I awoke in a joyful frame.

I visited Yarmouth soon after Deacon Rogers, at whose house I lodged, procured a place for me to preach in that part of the town, where there had been no reformation, and where the people were in much opposition. The first time I preached, an old lady, esteemed by her neighbours, was up as soon as I had ended, and said, 'What I have heard is the Gospel of Christ.' Many were affected who had so much fear of my personal exhortations after the sermon, that some escaped out of the windows. The work of God now began—poor sinners were awakened to a sense of their danger, and some were converted to the Lord Jesus, and filled with peace in believing. Opposition arose on every side; yet many who came to satisfy curiosity, and others to oppose the work of God, went away convinced of their sins. None were neutrals. He that was not with us, tried to scatter. The opposition party engaged two Congregational Ministers, who left their flocks, came and preached together at the meeting house, where I now preach, and which the Lord afterward gave me for the work of man shall praise him.

After many had professed faith in Christ, we sent for Brother Handley Chipman, to assist in gathering a Church; as, at that time, I was not set apart by the imposition of hands for office work. When he had come and seen the grace of God manifested among us, he was glad, for he was a good man. The church was gathered and formed on the plan of the rest of the New Light churches in the Province at that time, and consisted of Congregationalists and Baptists. This church was visited several times for a few years by brethren in the ministry as well as myself. Dear brother Joseph Dimock's labours were much blessed among this dear people, and his name will be respected as a spiritual father of some while they live. None of our brethren, indeed, laboured among this people without some seals to their ministry.

In 1797, I came and settled among them. They had built a small meeting house, which I preached in for a time. The opposite party immediately sent to the United States, and engaged two Congregational ministers, who staid but a year or two, and then left. God made such providential means in convincing gainsayers, and those who stood in opposition against his righteous cause, as often encouraged his people, and discouraged his enemies. Not only prejudices were removed, but sinners, from time to time, were converted to the Lord Jesus for a number of years, until by a majority of votes of the proprietors, we peaceably enjoyed the benefit of public ordinances in the then Congregational, but now Baptist meeting house.

About that time, one, who was of an influential character in worldly affairs, but a powerful adversary to Zion's interests, suddenly dropped dead by a paralytic shock. Another person, loose in morals, and of Unitarian principles, was smitten in conscience, light breaking into his understanding instead of his heart. The horrors of despair extorted confessions of enormous crimes, which he had been guilty of. He declared there was no religion that would save a soul but that professed by the New Lights, as he called us. As he was chief among the publicans, it struck many with surprise, and was loud preaching in the hands of the Holy Spirit to the unconverted; for he rode through the country for miles, with head uncovered, exclaiming—'proclaim it!—proclaim it! I have lost my soul.' Some one said to him—'you are insane—you are deprived of your reason.' He replied—'not so; my reason is not injured—try me. I can weigh and measure as well as you can. This a person, afflicted with insanity cannot do: the difference between you and me is not in the condition of our souls; but I see my danger, and you do not see yours. He wasted away in despair some months, without evidencing any signs of obtaining mercy, and died, a perfect skeleton, a warning to sinners.

Soon after, in 1806, it pleased God to pour out His Spirit upon my dear people in a most glorious manner. Six persons came forward at a conference meeting, and were received as candidates for baptism. A large concourse gathered—the Lord's blessing followed; and some who had never seen the ordinance administered in that manner before, were much affected, and were convinced that none but such as could give satisfactory evidence of having faith in Christ, were proper subjects of baptism. A few days after, at a lecture in a school-house, the power of the Holy Spirit fell upon the Assembly while I was speaking. I felt my own soul drawn out greatly for the salvation of poor sinners—numbers were pricked in their hearts, and cried—'what shall I do to be saved?' Our meetings were crowded with solemn and attentive hearers. Many, who had found the Messiah, were calling upon others to come and see one that had told them all the things that ever they did; and many believed for their

sayings, and were brought to say—it was a true report which he heard, but the half was not told us.

Opposition arose in many; and some were so concerned, not knowing to what length this work might grow, that they hired a young man, and sent for a clergyman, to come and help them, if haply they might prevail against this people; but the good man only sent them some tracts, which confirmed the work. Thus no weapon of opposition could prosper—they could prevail nothing—the wrath of man was made to praise the Lord. He would work, and who should let it. Although this blessed work spread through all parts of the Township, it prevailed most in the part where I lived. There was scarcely a house in our neighbourhood on which the spirit of peace did not rest. Some whole families, parents and children, rejoiced together in prospect of a glorious immortality. The church increased in numbers greatly, and light, we trust, increased in our understandings. We then adopted the Baptists' sentiments altogether; yet permitted those who gave satisfactory evidence of a saving faith, to occasional communion.

Dear brother Thomas Handley Chipman, by whose labours of love our bowels were greatly refreshed in the Lord, about this time, assisted us in organizing a church in the above order. He was truly, in the hand of God, a blessing to this people. Two or three years afterwards, a division took place among us, in consequence of some errors which had obtained, gave trouble, and produced disorder; and although some effects of this enthusiasm is seen to this day in a few characters; yet in the late glorious revival, our Church has emerged out of this darkness leaning on her Beloved. I and my dear people had been much against the particular communion practices among our brother Baptists in the Province; but were brought to see the expediency of it in the late reformation.

Brother Thomas Ansley has been the highly honoured instrument of great good in this blessed work of divine grace, and also in showing the forms and ordinances of God's House. There have been some brought to Christ in this revival; but the most of those, who have come forward to own God, had obtained a hope of redemption through Christ Jesus before. Gospel ministers who have visited us, have said frequently that they never saw so many, who have found mercy and obtained a lively hope in the blood of the Lamb as in this place in proportion to the inhabitants.

The Church under Father Harding's charge did not adopt the close communion practice till the 19th of December, 1827. Father Ansley was present, and a great revival was prevailing at the time. We copy the following from the Church record of that date: 'May the God of Israel, under whose banner we fight, and upon whose arm we have been made to trust, keep us in love, that we may stand fast in the faith once delivered to the saints. Praise and glorify the name of our God for this day of jubilee and gospel union with his churches.'

It appears that this change of practice had long been contemplated by Father Harding himself; but that some of his lay brethren were opposed to it. As early as March 2nd, 1827, we find the following expression of his views and feelings in reference to the matter, on the Church record: 'At the conference to-day, Elder Harris Harding stated to the Church, that he had enjoyed much consolation in the Gospel with his aged fellow-labourers in the Baptist connexion in days that were passed and gone; that he was now drawing near the close of his ministry, and felt himself to be alone, and he had a desire to meet with his brethren, and thought it would be for the mutual edification of the Church; to adopt the close communion plan, and be united with them at their next association.' This change of practice, in conformity with New Testament direction and usage, was immediately followed by a great manifestation of divine power and mercy; for no less than 186 were received by baptism into the bosom of the Church during the ensuing year.

* In 1827 and 1828,

College Agency.

LETTER FROM THE REV. A. D. THOMSON.

DEAR BROTHER, I started out this morning as usual to prosecute my agency, but the wind blew so hard, and the snow flew so high, and the frost stung so keen, that after making one or two calls, my horse appearing very much dissatisfied with his outdoor treatment in such weather, I considered it prudent to make a harbour, and bore away for my good Brother, Deacon Thomas Rand's, where I avail myself of the privilege of his comfortable fireside to drop you a line, for I perceive that my friends have a wish to hear from me occasionally, through your most useful organ of communication.

My labour has been principally upon what might be termed new territory, or that which had been but partially gleaned. In some of those places interest for our Institution has been increased, and sums obtained which has greatly cheered us in our work. Falmouth we have spoken of before. Gasparus has showed a readiness to come up to our help, hitherto unknown by my predecessors in the agency, and they anticipate increasing upon what they have done.

I arrived in this place, from Wolfville, on Friday, January 29th, seriously indisposed. I had preached unusually often, spoken frequently in reference to my work, from anxiety could not sleep sufficiently to restore and invigorate the physical and mental faculties. Added to this, the death in my family pressed very sorely upon me, and for a while I thought I should have to give up my labour; but attention to medical advice and treatment has wrought favourably, and I am better.

I found Brother Hunt confined to his house with severe cold, and although he is now better, he has not ventured to preach since I have been here. I have filled all his appointments thus far, since I came.

Last evening we had an educational meeting at Cinar in connection with the friends here. We had two worthies from Wolfville, the Rev. Dr. Cramp, who is always ready to every good word and work, in many cases a host in himself, and our beloved Brother DeBlois, whose amiable disposition, and unassuming devotedness to our educational affairs, is proved by his constant application and faithfulness to the post he occupies at the Board of Governors. He did his part manfully, growing warmer and warmer as he travelled over the history of "the child of Providence," and related a recent occurrence of devotion to the College, by a friend from Chester (name forgotten,) which stirred our affections as a deed worthy of the person by whom it was done. Brother Hunt also seemed to forget that he was feeble in health, waxed stronger as he went on pleading the claims of science in our own denomination, and naming individuals of his congregation whom he encouraged to take hold of the rope and save our institutions.

Other Brethren spoke encouragingly and made enquiries which were answered satisfactorily.

The result of our meeting showed that we had not laboured in vain, for valued Brethren came forward and pledged themselves to pay additional sums: Ward Eaton, Esq., pledged \$75, and prepaid interest, Brother Henry R. Eaton made up \$50, by adding \$15 to former sums. A good impression was made, and I expect to reap as soon as the weather will permit me to go abroad.

Yours, in the best of bonds,
ADAM D. THOMSON,
Cornwallis, Feb. 11th, 1858.

General Havelock.

At a meeting of the Western India Branch of the Evangelical Alliance of which General Havelock was Vice-President, he delivered the following characteristic address:

"LIEUT.-COLONEL HAVELOCK said, that when he rose to second the first resolution, it might probably excite some surprise that where so many ministers of the Gospel were present, one of his vocation should presume to take so leading a part in an influential religious movement. He was well aware that it was not from him, or from such as he was, that the members of this meeting would hear much that would enlighten them on the causes of their coming together. But there happened to be a reason, which might give a kind of propriety to his having on this occasion met the request of friends, and consented to say a few words. The meeting had heard that the object to be attempted was the cordial union of men of all religious denominations in the cause of so much vital religion as is common to them all. Now, it happened that though he (the lieutenant-colonel) had for about two years in this place, and in Bombay, been in the practice of communing, he was sure with much pleasure, and he would humbly hope not without profit, with the Presbyterians of the Free Church of Scotland, he yet belonged to another section of Christians, the Baptists, or, as they are sometimes called in scorn, the Anabaptists. He had heard that there was one other stray Baptist at the station of Satara; he knew not whether there were any more in the Bombay Presidency, so he stood there as it were as the representative, a very poor one he would acknowledge, of a denomination. As such, however, he gladly gave his suffrage in favour of the species of union which he was the aim of this evening to organise. He begged, nevertheless, that in making his declaration, or in alluding to the paucity of his sect in this part of India, he might not be misunderstood as being loosely connected with the principles of that denomination. On the contrary, he should die in the belief that Christ's Church on earth would never be established upon the basis on which it ought to stand, until the administration of the ordinance of baptism was reformed, until first principles were resorted to, and the admission of every member into a church should be on his own credible profession of effectual faith in the Redeemer, evidenced in his life and conversation. But whilst he should part with his Baptist principles only with his life, he declared his willingness cordially to fraternise with every Christian, who held by the Head, and was serving the Redeemer in sincerity and truth. And here he would protest against its being alleged, as adversaries would insinuate, that where men of various denominations met at this evening in a feeling of brotherhood, they could only do this, piling down to the smallest portion of the mass of his religion; on the contrary, he conceived that all brought with them their faith in all its strength and vitality. They felt, indeed, he thought, at the door of the place of assembly the husk and shell of their creed, but brought

into the midst of their brethren the precious kernel. They laid aside for a moment, at the threshold, the canons, and articles and formularies of their section of Christianity; but carried along with them up to the table, at which he was speaking, the very essence and quintessence of their religion.

"And now he would, in conclusion, repeat to them a little story, which appeared to him so germane to the cause of their meeting, that he would run the risk of many of them having heard it before. The late pious, eloquent and intrepid, though somewhat eccentric, Rowland Hill had perceived something of a bitter sectarian spirit springing up amongst his people; and to correct it, one day suddenly began as follows, 'Last night,' said he, 'I had, or thought I had, an interview with the angel Gabriel. Well, said I to him, who have you in heaven now Gabriel—any of my people?' 'No,' replied he, 'none of your people.' 'Indeed! then doubtless you have many pious Churchmen and some few chosen Romanists?' 'No, there are no Churchmen, and no Romanists.' 'Why, then, surely you must have around the throne numerous Wesleyans, and Whitfieldites?' 'No, there are no Wesleyans, and no Whitfieldites.' 'What none? Who then? Any Presbyterians, any Friends, and Baptists, any Independents?' 'No,' replied the angel, 'we have none of all these—in heaven we have none but those who fear God and work righteousness!' Now this little fiction, said the speaker, which might seem to savour of profanity, but for the beautiful and religious truth which the moral inculcates, I confess appears to me to contain within itself the whole pith and matter of the Evangelical Alliance."

The Happy Man—A true Christian.

The happy man was born in the city of Regeneration, in the parish of Repentance unto Life. He was educated at the school of Obedience, and now lives in Perseverance. He works at the trade of Diligence, notwithstanding he has a large estate in the country of Christian Contentment, and many times does jobs of Self-denial. He wears the plain garment of Humility, although he has a better suit to put on when he goes to Court, called the robe of Christ's Righteousness. He often walks the valley of Self-abasement, and sometimes climbs the mountains of Spiritual mindedness. He breakfasts every morning on spiritual prayer, and sups every evening on the same. He has meat to eat that the world knows not of, and his drink is the sincere milk of the word. Thus happy he lives, and happy he dies. Happy is he who has gospel submission in his will, due order in his affections, sanctifying grace in his soul, the Redeemer's yoke on his neck, a vain world under his feet, and a crown of glory over his head. Happy is the life of such a one, to obtain which, pray fervently, believe firmly, wait patiently, live holy, die daily, watch your heart, guide your affections, redeem your time, love Christ, and for glory.—Friend's Review.

Revival Intelligence.

From the Watchman and Reflector.

NEW JERSEY.—THE REVIVAL IN NEWARK.

You desire some facts as to the precious work of grace in the First Baptist Church, this city. The special interest began about the middle of December; when a few were led to inquire for the way of salvation. This was not, however, until an unusual prayerfulness and activity on the part of the brethren, and great directness in the preaching of the word, had been manifest. From the time above mentioned until now, meetings have been held throughout each week, except Saturday evening. When the Lecture room became too strait for us, we went into the body of the house, which has been generally filled below, sometimes requiring extra seats. No assistance from abroad has been called in, and the pastor, Rev. H. C. Fish, instead of preaching during the week, has occupied some fifteen or twenty minutes in an exposition and appeal, and then called upon the brethren and converts to fill up the time. One hundred and thirty have been baptized; in three instances, about forty persons at one occasion. Last Sabbath the hand of fellowship was extended to about one hundred; a truly interesting sight, cheering and affecting to all beholders.

The work has been remarkably quiet, entirely free from all noise and confusion, and of wonderful power. The stoutest hearts have quailed before it, and moralists have suddenly seen themselves the chief of sinners. It has been mainly among adults, more of the converts being over 35, than under 20 years of age. Two thirds of them are from other congregations, or individuals attending no church. In many instances husbands and wives have come together into the baptismal waters. A very large proportion are men, and heads of families. The work still continues, as also the evening services. I may add, that the other churches here are being blessed, particularly the Fifth, which has received some fifty by baptism. The work is more or less extensive throughout the State.

VERMONT.

The Messenger says a remarkable work of grace has been experienced in the Baptist Society in Jericho, under the labors of Rev. N. P. Foster, pastor of the Baptist church. On Sunday, the 24th inst., he baptized eighteen persons, all adults, including thirteen heads of families, and one household baptism.

The church in Webster, Mass., is enjoying a revival, 17 have been baptized. The churches at South and East Dedham are blessed with the Spirit's influence and accessions to their numbers. A work of great power has been going on for some weeks in the Baptist congregation at Pawtucket, R. I., of which Rev. J. Banvard is pastor. Upwards of 70 persons have expressed a hope in the Saviour.

A note from Rev. O. T. Walker, of the Second Baptist Church, New London, dated Feb 15, says: "The revival in progress in this city continues with unabated interest. Yesterday (Sabbath) I baptized four more, making about fifty that I have led in the footsteps of Christ since the work commenced. Elder Swan has baptized about ninety; the pastor of the 1st church, about 25; others stand ready to go forward in connexion with my church, and conversions occur daily."

The first Baptist church in Bloomfield, N. J., is enjoying a good work of grace. A hundred or more have been hopefully converted, of whom forty are heads of families.

The Times gives a long report of revivals in Illinois. The church at Blue Grass has lately received 29; Lamoille, 59; Springfield, 57; Delavan, Wis., 70; Ottumwa, Ia., 25; and other churches are mentioned in which revivals are in progress.

Rev. Dr. Wayland declines the unanimous call to the pastorate of the First Baptist church Providence, recently tendered him.

HOUSE OF ASSEMBLY.

[From our Fredericton Correspondent.]

Legislative Intelligence.

SATURDAY, Feb. 20.

Mr. McCLELLAN'S Bill relating to Intestate Estates read a third time, and passed on division.

Mr. END moved resolution of address for information concerning actions in Court of Common Pleas, including returns.

Mr. CHANDLER'S Bill requiring the registry of Bills of Sale and Mortgages on Personal Property, next taken up.

Hon. mover explained the necessity for, and provision of this Bill, which requires the registry of all transfer of personal property over a fixed sum in the same way as real estate.

Mr. Lewis, Solicitor General, Williston, and others suggested the propriety of reporting progress, in order to have the Bill printed as it was one of an important nature. The Chairman reported accordingly, and 100 copies ordered to be printed.

Mr. McCLELLAN introduced a Bill in accordance with a petition; also, presented by him, a Bill to prevent the use of poison in the destruction of foxes and other animals.

On motion, the petitions against the return of Messrs. End and Scovell were dismissed, as the term had expired for petitioners to enter their recognizances.

A discussion arose about publication of debates in the French language.

Hannington supported the measure; Mr. C. Perley opposed it, but would wait the report of Committee.

Mr. McPHELIN asked if the Government intended to introduce any measures this Session.

Postmaster-General replied they would be prepared to introduce several measures, at an early day.

Solicitor General applied for leave of absence for a few days. Leave granted.

By a Message from the Legislative Council it was announced that a Committee had been appointed by that body to unite with the committee appointed by this House to prepare an address to Her Majesty, congratulating her on the marriage of the Princess Royal.

The committee was appointed and shortly after, the Address was presented by the Hon. Attorney General. Read and passed.

Some discussion arose on a point of order, objections being taken to Mr. Hannington's speaking out of his own seat.

Mr. Hannington explained that he knew no rule binding him to speak only at his own seat.

Mr. Mitchell, McPhelim, and others said it had been the practice of the House and had worked well, and should be continued.

Mr. Gilmor said that the hon. member had probably moved on account of his proximity with his hon. colleague, (Mr. Chandler) with whom he had that day come in conflict, and which terminated rather unfortunately for the hon. member for Westmorland, and he probably changed his place to give a chance for such shots to have a longer range. (Laughter.)

Mr. Hannington repudiated any such motive, and said the practice was new to him, but in future he would not transgress.

Mr. Gilmor introduced a Bill providing for labourers to have a lien on vessels in the recovery of wages.