

Sketch of the History of the Baptist Church at Windsor, N. S.

Prepared by Rev. T. A. Hinds, D. D., and presented to the Central Association, June 2, 1888.

The history of a church is, in some respects, like all other history. It is only described, and the more outside even of that. The real history, the internal, can find no adequate chronicler, except the record is kept on high. The foundation is laid and much of the material prepared where the hammer blows not attract the notice of the reporter, and no human pen makes a minute of the proceedings.

The materials, however, for the organization of the first Baptist church in Windsor, N. S., were gathered together, Dec. 4th, 1819—sixty-two years ago next December. Rev. D. Nutter had been preaching the Gospel there with power, sometimes in the court house and sometimes in private dwellings, and he was instrumental in the formation of the church.

This zealous brother, contemporaneous with the Hastings, Manning, Ashley and Chipman, etc., came from England in the year 1816, travelled extensively in these provinces, and did a great work for the Lord. He was the first pastor of the Windsor church, which was organized in the year above-mentioned, with a membership of thirty-two. He, however, was a man rather for evangelic work than for a settled pastorate. He continued only three years, and much of that time was spent in revival work in other portions of the province. About twenty, however, were added to the membership and a house for worship was erected with seating capacity for 250 people. This of course was no small effort for the few who then constituted the church, especially when we remember the unpopularity of Baptist doctrine and practices in those days.

After Elder Nutter's removal there seems to have been no pastor for five or six years. The people then were not accustomed to regular preaching services every Sunday as they are now, and the want of a pastor would not be so deeply felt. Much of the preaching was in the style of earnest exhortation, and the members could exert one another, which they frequently did with great pathos and power.

In the year 1829, the Rev. Richard McLean, who the year previous had been ordained pastor of the Rawdon church, undertook also the pastorate at Windsor, thus dividing for a time his labors between the two fields. He was a man of eminent ability and zeal. His preaching was simple, direct and instructive, and he continued for 10 years to break the bread of life to the latter church, the former having been resigned some time before. This man's piety and preaching together gave a great impetus to Baptist principles in Hants Co.

In 1842, Rev. S. T. Rand, now Dr. Rand, well known all over this continent by his long continued labors for the Indians and his mastery of their language and knowledge of their habits, became the pastor of the Windsor church. His labors continued for three years, and 19 were added to their number.

Rev. John Miller was his successor—a very superior man and instructive preacher, solid and sound rather than emotional. His labor tended more, perhaps, to strengthen than to build up, but never that to arouse the impatient. During his two years of pastoral labor there were no additions.

In 1850, Rev. William Hall became the pastor—a man of considerable information and sometimes eloquent. His pastorate of nearly two years resulted in an increase of about 15 members.

Then followed, in 1854, the Rev. William Burton. His stay was very short, less than a year. A very powerful preacher, who he required time in order to work himself into the heart of his subject. For the first half hour he might be regarded as a little tedious. But for the next half hour, when his heart as well as his head got hold on his theme, he was listened to with great delight. A year was too short for the labors of such a man to produce much manifest fruit. There were no additions during this time.

Another short pastorate followed. Rev. James E. Balcom, a student of the college, who had been for some time previous giving over from Wolfville to supply the pulpit on returning and returning in the evening, took charge of the church in 1856. He remained as pastor only a year, and there were no additions.

We pause here for a moment. Just about midway between the date of organization, 1819, and the present date, 1888, 38 years in the history of a church have been passed over. We have had seven pastorate. Deducting from the 38 years the various blanks between the retirement of one and the settlement of the successor, we find that there were about 21 years of pastoral labor, giving an average of three years for each pastor. About 17 years of the 38 there was no pastor. The additions during this time have been 106, an average of nearly five per year, counting only the years when a pastor was laboring with them. There have been no deaths, removals or expulsions during this time, the whole membership at the close of 1856 would only have been 119.

These are the figures. And if they cannot lie, they are a fine and telling half the truth for what list of figures or chronicle of events can tell of the anxieties and struggles of these years? The earnest prayers, the little meetings, the consultations, the proposals, the inquiries, the correspondence, the securing temporary supplies, the raising of funds, the means of keeping the interest alive amid all the discouragements, these constitute the unwritten history of the Windsor Baptist church, as of all our churches in the early stages of their endeavors. And we ought to reverse the memory of the men who entered into these struggles, and bless God for the grace of endurance granted to them. The majority of them are resting from their labors and their works are following them.

The Art of Persuasion.

But the fact is—This one thing to know and another to practice. Adherence I conclude that the real God-faithful.

This is to emphatically the preacher's function and the Sunday-school teacher's function and the religious editor's function, and the function of every man and woman who wields the weapons of divine truth. Much worthy effort, both in preaching and teaching, is painfully barren of worthy results because the preacher and the teacher forget that their end in preaching and teaching is persuasion—not an increase of knowledge, not more truth poured into the minds of the hearers, but a change of the will, a determination on the part of listener and pupil to do the truth proclaimed and taught. "He that doeth the truth cometh to the light." The only condition for knowing more truth is the practice of the truth already known.

Religious truth unpractised is a curse and not a blessing. "That servant which knew his Lord's will and made not ready nor did according to it: his will, shall be beaten with many stripes; but he that knew not and did things worthy of stripes shall be beaten with few stripes." The object of oratory alone is not truth but persuasion. This dictum of Macaulay seems at first sight to be simply one of his wild extravagances; but looked at more closely it is found to be, like many of his by-words, tame truth; so often and common place possibly as to be taken out of sight. "It is as true for the sacred orator as for the secular that his object is not truth, but persuasion. It is as true for the Sunday-school teacher as for the statesman."

But some one says: "The great concern certainly emphasizes truth as an end. It makes prominent the teacher, the man who has a certain knowledge." Read it again: "Teaching them to observe all things whatsoever I command you." The object of the philosopher lecturer and instructor is to the hands of him who, knowing the tenor of the word, persuades men. Professor Austin Phelps defines a sermon as "an oral address to the popular mind upon a subject, and elaborately treated with a view to persuasion. The issues dependent upon the practice of religious truth are so momentous that no one should dare intermeddle therewith save with a view to persuasion."

What are the conditions in religious work? The first condition certainly is the abiding consciousness that the end of all religious work is persuasion. The man who preaches for the sake of saying something, however good, is an impostor or a hypocrite; that something may be, has plainly mistaken his calling. He might be an actor, who says things not for the purpose of getting men to act, but to amuse or instruct them. He might possibly find use for his talents on the stage, but he is not called to do the discussion of all moral and religious topics. He is radically out of place in the ministry. The preacher's mission is to persuade men to be reconciled to Christ and to live Christlike lives. The Saviour's teaching was not to be content with teaching the historical facts of the lesson, however important and interesting those facts may be, has mistaken his calling. By all means set him to teaching mathematics or geology or astronomy. Do not let him longer imperil his soul by teaching the history of the world, but let him teach the facts of the life of Christ, and the life moulded in action. The first thing that the art of persuasion demands is the definite aim to persuade.

To lead him to change his course, these things that religious knowledge is a desirable possession for the head, even if the will is not moved thereby to decision and the life moulded in action. The first thing that the art of persuasion demands is the definite aim to persuade. To lead him to change his course, these things that religious knowledge is a desirable possession for the head, even if the will is not moved thereby to decision and the life moulded in action. The first thing that the art of persuasion demands is the definite aim to persuade.

What part do the feelings play in the art of persuasion? No part directly. The end sought in preaching and in all religious teaching is to change the will, not to excite the feelings. It is to make them know the truth; it is simply or solely to make them do the truth. A writer in the Saturday Review says: "The assumption that a ready command of lachrymal secretions is a sign of virtue is very common among a large class of people. The judgment of demonstrative sensibility is one of the most silly, mischievous and superstitious of modern times." This is severely true if the excitement of the emotions be sought as an end in itself. When, however, the witness of the truth reflects that the feelings influence the judgment, and also the will, he may well ignore the shallow taunt of cold-hearted critics that through the tears or repentance or overflowing joy are but "lachrymal secretions, indicative of weakness. Great emotions naturally excite great emotions. Great emotions excited by great emotions naturally result in great movements of the will."

Belittling Prayer.

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The name of a great man after his death is often used to support things which he had no special connection with during his life. Thus we have seen claims that a man greatly beloved by the American people was restored or relieved of some ailment by prayer. The last in a series of prayers, the wife of an ex-Congressman representing that, when this man was sinking into a deathlike spell of weakness, the sacred contents of a bottle of the waters of Our Lady's Spring at Lourdes were poured upon his forehead, and he was restored to health. The court this man lived to finish the story of his life. It seems a pity that so many and such different tales should be told. A Christian Scientist pretends to have operated upon the great man unknown to himself, and he made considerable capital among the credulous by such statements; while a Faith Healer, with his bottle of oil, has claimed that if he could have reached the famous sufferer in time the disease would have been removed. In the progress of such a disease as that of the person here referred to, alternations of depression and restoration to apparent health and working power always take place. We do not intend to imply that prayer can have no effect either in mitigating pain, diminishing serious symptoms, or postponing death; but that the pouring of water, the special property of Roman Catholics, upon the head of a Protestant should have any influence beyond the refreshing effects of water applied to the head, has a tendency to bring all Scriptural and reasonable doctrines of prayer into question.

David Livingstone.

Dear Boys and Girls,—I want to speak to you for a few minutes about one of the noblest men who ever lived—a hero, a missionary, and a martyr. I hope you all know and love the name of David Livingstone. Now, if you will listen patiently, I will try to tell you something of his life. David's parents were poor, but upright and honest. His father, Neil Livingstone, was a Sunday school teacher, and much interested in Foreign Mission work. He also became a teetotaler, that he might the better help those who were tempted. David's parents were poor, but upright and honest. His father, Neil Livingstone, was a Sunday school teacher, and much interested in Foreign Mission work. He also became a teetotaler, that he might the better help those who were tempted.

When ten years of age David entered a cotton mill, not far from his home, on the river Clyde, above Glasgow. Here he remained until he was nineteen, when he heard from his father that he had been called to the ministry. He had no time for learning then. Not much, it is true, but learning David determined to have. With his first week's wages he purchased a Latin grammar, which he studied by himself for eight or ten days, after which he would pore over his lessons till midnight, unless his mother took away his books and obliged him to retire to bed. He attended Sunday-school, and the dying advice given him by his teacher, he never forgot. "Before an hour every day thing, or you will never rest temptation." Yet it was not until David was twenty years of age that the light of God's love shone in all its fulness into his heart, and from that time his whole heart's love went out in a deep, earnest desire to glorify God, and bless others, especially the heathen.

His thoughts turned to China, and with his love of independence, he would doubtless have endeavored to qualify himself, and go out at his own expense as a medical missionary to that vast country, had not circumstances led to his connection with the London Missionary Society. Undoubtedly David Livingstone possessed the grand and noble qualifications of a true missionary—devotedness, enthusiasm, tender love, and indomitable perseverance. His favorite motto, "Never give up," is characteristic of his whole life. Even when alone and in ill health, he never allowed himself to yield to despondency and despair. On the contrary, his cry was ever, "Forward! if God has accepted my service, then my life is charmed until my work is done."

After two years of preparation at a Training College at Chipping Ongar, Livingstone was appointed to that vast field of labor, South Africa, of which the centre was Kuruman, a station founded and maintained by the noble and self-denying laborer, Robert Moffat. At this station David remained for a short time, becoming acquainted with the habits and language of the people, and giving valuable assistance in many ways. But he was anxious to proceed northwards, which he did on foot, accompanied by natives who jeered at the idea of the youthful missionary attempting such a journey. "See," they said, "he is not strong, he will soon knock up!" But the white man overheard, and for four days made them march at the top of their speed, till they confessed themselves beaten. Livingstone made more than among the Bakwains, and the following year brought Mary Moffat to share his home. She proved, indeed, a true and faithful helpmeet. Here Livingstone labored at the forge and carpenter's bench, as gardener and as mason, in addition to his most speaking and preaching to the natives.

The chief, Sechele, listened attentively and so eager was he to learn that he mastered the alphabet in a single day. He and his family were baptized, the powerful chief being much disappointed that he could not at once persuade his followers to embrace the new religion. But in spite of the wide-spread distrust of the new teaching, the missionary lived among the natives in perfect safety. He won their confidence by showing how completely he trusted them, and in return they gave him their unbounded devotion. To this day the name of "Father David" is a magic safeguard to the traveler among the most savage tribes of Africa. While Livingstone sawed planks or made bricks, his patient wife manufactured candles and soap or ground corn.

As soon as Sechele was able to take the place of teacher and missionary to his tribe, Livingstone again proceeded northwards, and, accompanied by Mr. Moffat and children, succeeded in crossing the terrible Kalahari Desert (where they were in imminent danger of perishing from thirst) and reaching the territory of Sebituane, chief of the Makololo, a fine specimen of a generous and open-minded African. To the great grief of the missionary, shortly after his arrival the kind-hearted chief was seized with inflammation of the lungs, and died after a few days' illness.

His son, Sekeletu, was equally friendly, and equally proved an escort for Livingstone in his next great undertaking, to make or find a path by which the Makololo could travel with the West Coast, and so put a barrier in the way of the accursed slave trade, whose barbarities had stirred to its depths Livingstone's great and tender heart. It was a terrible six months' journey. Through dangers untold from fierce beast and ferocious men, prostrated again and again by deadly fevers, worn out by hunger, fatigue and disease, the missionary and his devoted followers at last reached St. Paul de Loanda, and for the first time the Makololo beheld the sea.

"We believed," said they, "that the accidents told us, that the world had no end, but at last we saw it, and I am finished, there is no more of me." Here Livingstone remained awhile, to recruit, and enjoy once more the luxury of an English bed; and while here a tempting offer was made him by Commodore B. of a free passage home in his ship, but not for one moment would he entertain the thought of deserting the twenty-seven Makololo whom he had engaged to convey back to their own country.

A Great Event

In one's life is the discovery of a remedy for some long-standing malady. The poison of secret sin is in your blood. You inherited it from your ancestors. Will you transmit it to your offspring? In the great majority of cases, both Consumption and Catarrh originate in Scrotum. It is supposed to be the primary source of many other derangements of the body. Begin at once to cleanse your blood with the standard alternative.

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