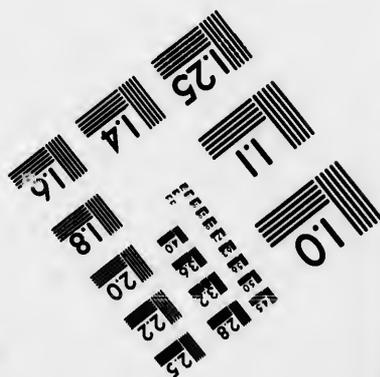
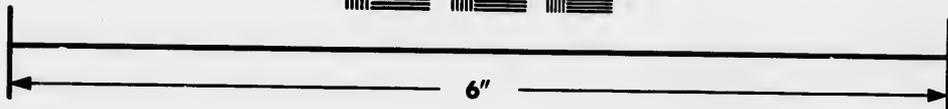
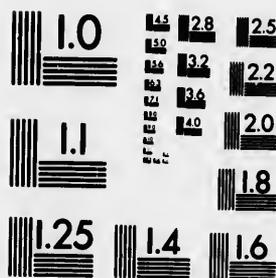


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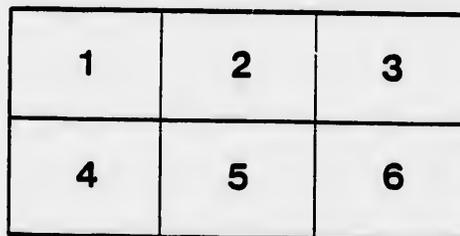
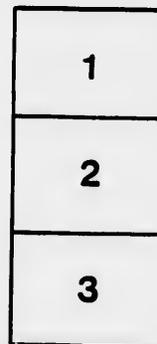
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1842.

1892.

THE,  
JUBILEE CELEBRATION  
OF THE  
\*NEW \* GERMANY\*  
BAPTIST \* CHURCH.

September 21st, 1892.

HISTORY OF THE BAPTIST CHURCHES IN  
LUNENBURG COUNTY, N. S.

EDITED BY REV. G. P. RAYMOND.

ARGUS PRINT, LUNENBURG.



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## JUBILEE SERVICES.

The following extract from one of the Lunenburg County papers, of Sept. 28th, 1892, indicates the character of the public services :

The first Jubilee of the Baptists of New Germany was held on Wednesday, Sept. 21st, 1892.

The day was fine, and there was a large gathering of representative Baptists from all parts of the county. At 9.30 a. m., the new Jubilee Bell, (which, by the way, is the largest in the county) rang out in jubilant tones, inviting all to the celebration of the fiftieth anniversary of the organization of the Baptists in that part of Lunenburg County. On entering the church we found from four to five hundred people comfortably seated in the body of the church, while on the platform were pastors of other Baptist churches in the county, together with a number of aged members and a large choir. Wreaths and choice bouquets adorned the pulpit, while on the left wall, as you entered, were the words—"Hitherto hath the Lord helped us." On the right—"My presence shall go with thee," and back of the pulpit, under a very handsome scroll the words

### OUR JUBILEE

1842

1892

The exercises were commenced by the choir singing "Wake the Song of Jubilee," followed by reading of the scripture by Pastor N. A. McNeill, of Chester; after which prayer was offered by Pastor E. N. Archibald, of Lunenburg town. The choir then sang the anthem "Who Shall Ascend?" Pastor McNeil then read a paper entitled

#### HISTORY OF THE BAPTISTS OF LUNENBURG COUNTY

which had been prepared by Pastor S. March, of Bridgewater, who was unavoidably absent.

This was followed by "Greetings from Sister Churches," represented by delegates from Chester, Tancock, Lunenburg, Mahone Bay and Springfield, Annapolis Co., after which the choir rendered the anthem "Great is the Lord." A special and pleasing feature connected with this part of the programme was a letter of greeting from the Revd. R. S. Morton, a former pastor of the church, and who has now been confined to his house in Aylesford, Kings Co., by sickness for the past twenty three years. In addition to

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his letter of greeting he also sent the following poem, written for the occasion, and which at this stage of the meeting was sung by the choir to the tune of Lennox.

“Just fifty years ago  
This church was organized;  
None then could see nor know  
What now is realized.  
’Twas then a dimly shining star;  
Lo! Now, its radiance streams afar!

Those noble Pioneers  
From us are past away,  
But one alone remains,  
To greet us here to-day,  
And soon, he too, with joy will rise  
And join the saints in Paradise.

But while those members who  
Composed this church at first,  
Were gathered one by one  
To their celestial rest,  
Others are brought to fill their place,  
Fresh trophies of Redeeming Grace.

According to this time  
It shall indeed be said,  
What wonders God hath wrought  
In raising up the dead!  
Souls absolutely dead in sin  
Have now the life of God within.

Each living child of God  
Within these walls to-day,  
Has been raised from the dead  
And taught to praise and pray:  
Our theme is now redeeming love,  
And shall be in our home above.

Not for our goodness Lord,  
Nor aught that we have done;  
But by Thy Sovereign Grace,  
Abounding through Thy Son;  
We are this day a ransomed host:  
Praise Father, Son, and Holy Ghost.

O Lord, accept the praise  
Which now we offer Thee;  
O be with us to-day.  
Let us Thy glory see,  
That we may all with sweet accord  
Adore our Gracious Sovereign Lord.

This is our Jubilee,  
And so we raise our voice  
In songs of praise to Thee,  
And in Thy name rejoice;  
But when in Heaven Thy face we see,  
We'll sing a sweeter Jubilee.

— *Whitman Morton.*

## AFTERNOON SESSION.

In the afternoon the attendance was much larger than in the morning. The meeting began by the choir and audience singing Toplady's well-known hymn, "The year of Jubilee," followed by reading of scripture by Pastor S. Langille, of Springfield, and prayer by Pastor M. W. Brown, of Onslow, Colchester Co., a former pastor of this church. After the choir had sung "I was glad," there was a "Roll Call" which showed a membership of 360, and to which 178 responded "present," the oldest person responding being "Grandma Mader," aged 90 years. This was followed by singing "When strangers stand and hear me tell." The present pastor, G. P. Raymond, then read a short history of the church from the date of its organization, April 14th, 1842, till the present time. After music by the choir "When we pass over Jordan," Pastor Brown delivered an excellent address—subject, "Witnessing for God." This was followed by the most interesting event of the afternoon, namely, "Addresses from aged members." The first to speak was Whitman Morton, the first Baptist settler in New Germany and a charter member of the church. The next to speak were Deacons, David Lantz, John Mader, Edward Kaulbach and George Bars. Then followed Edward Drew, (baptized at the time of the organization of the church, 50 years ago), Mrs. David Lantz and Mrs. John Mader sen.—the latter widely known as "Grandma Mader." She was baptized 67 years ago at North West, and is now (90) ninety years old, and in possession of all her faculties, walks a mile to Conference Meeting at New Canada once a month, and has rarely missed one of these meetings in 67 years. In 1828 she, (in company with six other women, now all dead) walked from North West to Wolfville to attend the Association, and was present at the first inception of the Baptist Institution now so well known as Acadia University.

After singing "Crown Him," the service closed to meet again in

## EVENING SESSION.

This session opened with singing "All the world is praising Him," after which there was reading of Scripture and prayer by Pastor Raymond. Pastor S. Langille then

delivered an address, subject "Right of existence of a Baptist Church," which was forcible and well suited to the occasion. This was followed by music from the choir and a speech by Pastor McNeil, who also sang "My Ain Countrie" The editor of the *Argus*, upon invitation, offered a few congratulatory remarks, after which Pastor Brown gave the closing address and offered the closing prayer; and the Jubilee services ended while the audience joined in singing "In the sweet bye-and-bye."

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AN ARTICLE WRITTEN BY WHITMAN MORTON  
FOR THE JUBILEE SERVICES.

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On the twenty-second day of March fifty-six years ago might be seen a lonely traveller on horseback starting out from Forest Hill in Wilmot, and making his way down the mountains and across the plains of Nictaux and up the South Mountain, and on through New Albany, (singing as he rode along, the verses containing the words "The place where I used to pray," then in a moment the mind would rest on the moss-covered stone under the spreading branches of a fir tree where the prayer by times would be "Oh God give me wisdom to act my part!") and then across a barren covered with perpetual snow and eternal rock to the pleasant settlement called Springfield; then on through a dense forest and across the rocky bed of scattering streams that crossed the path, and on across the LaHave river into New Germany. Coming to a log cabin standing on high land he halted for the night: to find shelter for the horse went some distance to a log stable: returning to the cabin rested through the night with a family of kind friends. Next morning, in company with a friend, set out for a stroll through the forest in search of a farm. After travelling some miles came to the top of a hill and looking down into the valley below saw what appeared a large orchard planted on a beautiful meadow, then going down the hill and a few rods through the forest and meadow, came to a cleared field and a little further on to a small cottage. On entering found a man and his wife, and was soon talking about buying a farm. The man said "I will sell you mine." The bargain was soon made and the farm purchased and the traveller had made up his mind to settle there for life, and your traveller proved to be the first Baptist who settled in New Germany, and still lives to pen these lines:—

VERSES WRITTEN BY WHITMAN MORTON AND  
READ AT THE JUBILEE SERVICES.

FIFTY YEARS AGO.

In the history of Germany  
Some fifty years ago  
A little band joined heart and hand  
To frame a church below.

They met in private dwelling-house  
And there with prayer and song  
The little church was organized  
By Elder T. DeLong,

The deacons chosen on that day  
Were Dakin and Munroe,  
Who acted well the deacons' part,  
Full fifty years ago.

When seated round the sacred board—  
On record may be seen—  
There to partake the broken bread,  
The number was fourteen.

The little church began to grow—  
Its roots and branches spread;  
But very soon Deacon Munroe  
Was numbered with the dead.

But "forward" was the watch-word now  
Through trials most severe,  
And numbers joined the little band  
In each successive year.

Though fifty years have come and gone,  
And many heads laid low:  
The little band is stronger now  
Than fifty years ago.

May Heaven's blessing on it rest,  
Though many go and come;  
So may the band be stronger still  
In fifty years to come."

SURVIVOR.

LETTER OF GREETING FROM REV. R. S.  
MORTON.

DEARLY BELOVED BRETHREN IN CHRIST:—It is with mingled emotions of pleasure and sorrow I attempt to write a few lines for you on this important occasion. I think it was in the autumn of 1835, that I first visited New Germany. At that time all the settlement east and north of the place where your fine meeting-house now stands was unbroken forest, for many miles each way. From that

date to the present time I have observed, with much interest, the changes and improvements that have been made. The improvements in roads, agriculture, education etc., have all been interesting to me. But my chief interest has centred in the progress of Christianity, and especially in the progress of the Baptist church in that place.

On my first preaching tour, as a Lic. of the Baptist church at Nictaux in the summer of 1850, I preached several times at New Germany. In the summer of 1851 I again visited those dear people, preached a few times, and hearing of a settlement on the west side of the LaHave river, then called the Branch, (now New Canada) I made my way through the woods, following an old sled road, which finally led me into a field some distance south of William Wagner's house. He was at work in a saw-mill near the road, and was the first person I spoke with in that settlement. In reply to my enquiry, he at once said—"I don't think any person in this neighborhood will be willing to open their house for a Baptist minister to preach in, except it might be that person"—pointing to a house on the hill above the saw-mill. "Well," said I, "I will call and see them"—and, as I turned to go he added—"I would open mine if it was fit, but I can't get it ready to-night, but if you can preach any other time, I will prepare my house." I called at the house on the hill, found the family at supper; introduced myself and my business; was most cordially received. I said "If you can get some of your neighbours together, I will preach to them at 6 o'clock." They left their meal unfinished, and by the appointed time the house was filled with hearers, and I preached to them the first Baptist sermon ever delivered in that locality. Then made my way to Bridgewater, and returning, preached at the house of William Wagner the next afternoon.

On my return to New Germany, the Baptist church requested me to come and preach for them. I acceded to their request and located myself and family among them. At a request made by these dear brethren, and also by the little Baptist church at Dalhousie East, the Baptist church at Nictaux, called a council, and on the 13th day of Feb. 1852 ordained me an Evangelist.

I then returned and acted as pastor of the Baptist churches at New Germany, and Dalhousie East, for two years, spending one fourth of the time at Dalhousie. There was no road leading from New Germany to Dalhousie,

in those days, except, via Springfield. I think I am correct in saying, that previous to 1834, there was not one Baptist person settled at New Germany. About that time, three or four Baptists settled there. A few years later a small school house was built near the place where the Methodist meeting house now stands.

Soon new settlers, chiefly from Annapolis Co., began to locate around in the wilderness, and the school-house was too small for Sabbath gatherings. Then the Baptist people resolved to build a meeting-house which, (with the energy and zeal, for which the Baptists of New Germany have always been famous) was speedily erected near the Indian Brook, that being at that time about the centre of the settlement. When I first visited the Branch, 1851, there was but one Baptist Church member living in all that region and that was a sister belonging to the Baptist church at Northwest, Lunenburg Co. There was no school-house, no meeting-house, and very little piety apparent among the people. And now behold what God has wrought!

During the time that I labored with the churches at New Germany and Dalhousie East, I think the former about doubled its membership by baptism, and quite a number was also added to the latter church in the same way. Although I left those churches quite unceremoniously, and (as I well know) grieved many of those beloved brethren, I did so, not because I had ceased to love them; but because I believed it to be the will of God. I believe God has used me in bringing quite a number of precious souls out of the kingdom of darkness into the kingdom of Christ, in various places; many of whom have already triumphantly passed the dark river. And although I have found, and under God have made many friends in various places: I can truly say the people, and especially the Baptist church, at New Germany, to this day, occupy a very warm place in my heart. I can never forget the unfeigned benevolence they lavished upon me and mine. I rejoice in their prosperity, and I sympathize with them in all their trials. And now as I review the past I am led to the conclusion that, the Great Captain of our salvation has been ever at the helm, guiding his own ship, and ordering all its affairs thus far. And I fully believe He will bring His own all safe into the harbor of Glory by-and-bye. Now brethren, praise the Lord! "A little one shall become a thousand, and a small one a strong nation." The progress of the Baptist church in New

Germany is evidence of the truth of that prophecy.

Yes "Every word of God is sure;" and we may be confident that the Gospel of Christ, through the agency of the Holy Spirit, shall yet conquer all the powers of anti-christ. And the kingdom of Christ which has existed in the world "since the days of John the Baptist" shall stand forever and all the kingdoms of the world, (some happy day) shall be brought into subjection to Him "whose right it is to reign." For so run the promises.

Just here I wish to say: the same precious "Gospel of Christ," preached by the apostles, and which in by-gone days, I preached to others: that Gospel which has ever proved to be the power of God unto salvation, to every one that believeth; that same Gospel, I say, has been my support and consolation through all these long twenty-four years of sore affliction that has fallen to my lot. And now at the end of my pilgrimage, I can and do rejoice in the finished work of Christ. Fully believing that, while this poor body slumbers in the grave, this redeemed soul of mine will be present with the Lord: conscious of my eternal salvation, and joyfully expecting, and patiently waiting for the resurrection of my incorruptible body, in which I shall spend eternity praising Him who loved me when a vile sinner, and gave Himself for me, washed me in His precious blood, clothed me in His righteousness and thus prepared me for a place in His Father's house, where I shall see his face, and never, never sin,

"And from the rivers of His Grace  
Drink endless pleasures in "

Amen, Halleluiah !

"Therefore, brethren, stand fast, and hold the tradition which ye have been taught, whether by word, or by epistle." "Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work." May the Holy Spirit preside at your Jubilee meetings, and great and lasting benefit to all concerned be the result.

I am fraternally yours in hope of eternal life

R. S. MORTON.

## EARLY HISTORY OF THE BAPTISTS IN LUNENBURG COUNTY.

BY PASTOR S. MARCH.

The county of Lunenburg was originally settled by emigrants from some of the central principalities of Germany, and some from the low lands of Holland, besides a native population of French Acadians, and various stragglers from many countries, and discharged soldiers from the dominant races. The subjects of education and religion for a time received but little public attention and not until the close of the last century and the beginning of the present was any deep concern manifested in relation to these subjects. The sentiments and opinions of the people were generally such as they entertained in the several lands, whence they sprang; and some christian teachers were welcomed among them, more especially of the Lutheran, Episcopal, and Presbyterian orders. Until the introduction of "the New Lights," who were at first either congregationalists or open communion Baptists; often all these combined in supporting the services of a minister and constituted into a church. One such organization was established in the town of Chester in the year 1788.

The heterogenous elements of which these organizations were composed frequently led to grave and harassing disputes among the membership, more especially as to the subjects and mode of baptism, which some-times well-nigh brought them to dissolution; but as there were elements of vital godliness among them these disputes were overruled, and a better understanding was arrived at between the members as to the true order of things. In 1793 the Chester church called to the pastoral office, a young man, who in the providence of God was destined to become an important factor in the establishment and extension of the Baptist faith, not only in this county, but also in various portions of the provinces. This was the man now familiarly referred to by us as "Father Joseph Dimock." He was a son of Daniel Dimock formerly a congregational preacher of Connecticut, U. S., but who subsequently became an earnest and faithful preacher of gospel truth among the Baptists of Newport, N. S. Joseph also after a careful and prayerful study of the word of God adopted and proclaimed Baptist sentiments freely. But his views at first met with considerable opposition from those to whom he ministered. Some indeed were convinced, others demurred.

A similar state of religious affairs also developed themselves in Onslow, Horton, Cornwallis, Annapolis and Yarmouth, until an id various fluctnations and divisions, gradually greater light dawned in upon the minds of the Mannings, Hardings, Chipmans, Ainsleys, and others, and finally resulted in the adoption of strict communion as one of the planks of the Baptist faith. Then Joseph Dimock fell into line, and on the fourth of May, 1811, the church at Chester was reorganized after the present order with a membership of 32, and on the first of June following 9 more were added. From the church letter to the Association which met in Onslow, June 22nd 1811, we learn that "From the year 1788 until 1808 we enjoyed (they say) as much harmony and agreement as most, or any, of our connection, and were blessed with some pleasing seasons of gracious displays. In particular in the year 1793, in which year we called to the pastoral office our present pastor, (or elder,) and likewise had the addition of 19 souls to our number; and in the following year 18 more, and more or less every year since. In 1807 forty were added, mostly by baptism. In 1808 some dispute arose about what was termed Close Communion. A special church meeting was appointed; special aid was implored; with the result above indicated."

From this time until the death of Joseph Dimock on Monday, 29th June, 1846, at the residence of his son-in-law, George Starrat, at Bridgetown, N. S., in the 78th year of his age, this church took a leading part in all matters pertaining to the welfare of our denomination, and frequently suggested and planned new departures for the advancement of the kingdom of Christ in the world. The whole tabulated membership of the Baptist Association of New Brunswick and Nova Scotia was set down at that time as 1221.

About this time, or in the beginning of the following year the Lunenburg church at Northwest was organized "after the strict order," and in 1812 was admitted into the Association. These two churches may be fairly regarded as the parents of all the other churches in this county. From them the word of the Lord went forth into all the surrounding regions and the foundations were laid for the present measure of prosperity.

From "The Life of Harris Harding" by Rev. John Davis, A. M., I transcribe here the following letter written by Rev. Thomas Ainsley to his wife dated "LaHave Oct. 11th 1813," in which he says:—"This evening, after preaching, a man and his wife said they could not part with

me until I returned with them to Mulligash and baptized them. I feel this obvious duty to be a great cross, but when I think of the work of God, my heart is bound to the cross of the blessed Jesus. Every night since I have been in these parts, I have preached. The people appear amazingly solemn; but there is not so much crying for mercy among them as in other places. Last Saturday we had a conference meeting and I think it was a day to be had in everlasting remembrance. Eleven related their experience, ten of whom were baptized on the Sabbath. You cannot form an idea of the exercises of the day. After we had retired some distance from the shore, where we had been baptizing, we were called back again; for a woman was there and said she would not leave the water till she obeyed her Lord. She told her experience on the shore, and I immediately baptized her. When we returned Mr. Dimock preached. I preached in the afternoon and assisted to administer the Lord's Supper. I never saw such a meeting in my life. In every part of the meeting-house were poor sinners mourning like wounded men in the field of battle. A reformation has commenced in Mulligash, and the same blessed work has reached this place. I preach nowhere in these parts where there is not more or less crying for mercy."

This letter serves to show the power which accompanied the preaching of these Apostolic men and the condition of things in these communities at that early day.

In the year 1814 the Baptist Association was held at Chester. Thomas Ainsley preached the Introductory sermon. At this meeting a contribution was made "for the poor heathen" to be sent to the Treasurer of the Auxiliary Bible Society at Halifax, and forwarded by that society. Amount received £8. 13s. or \$34.60. This was the embryo of our Foreign Missionary movement in Nova Scotia. At the same meeting Revs. Joseph Crandall and Samuel Bancroft were commissioned to preach the gospel to the poor on the east shore of Chester, each to receive 5s. a day for three months; the Association pledging itself to see it paid. This was the beginning of our Home Missionary movement. The Foreign Missionary contribution was voted after listening to a powerful sermon from Rev. Edward J. Reis, an eloquent French preacher who labored for some time in the county of Yarmouth, and is reported to have preached earnestly and successfully in the LaHave, and in the neighborhood of Pleasantville about this period.

In 1815 a suggestion in the letter of the Chester church to the Baptist Association led that body to vote "That a Baptist Catechism should be procured and recommended to the church to be used by the members in the education of their children." Is not this the precursor and presage of the Sabbath school movement, and indicates clearly the tender and the jealous care which the pastor and members of the Chester church then took in the education of the youth of their day in the Biblical truth?

In 1818 the Chester church suggested in their letter the division of the Association into two parts. This was effected in 1821 when one Association for N. B. and another for N. S. was formed. At the first session of the N. S. Association held at Horton in 1822, the entire membership of that body was 1401. On January 1st 1820 Rev. David Nutter, then of Windsor, visited Chester and preached with great power. Bro. Wm. Elder was called to the work of the ministry and ordained at that time. Rev. D. Nutter preached the sermon, Joseph Dimock asked the usual questions, Robert Davis offered the ordaining prayer, D. Nutter gave the charge, J. Dimock the right-hand of fellowship and Bro. Wm. Elder the concluding prayer.

The labours of Revs. Joseph Crandall and Samuel Bancroft along the "east shore of Chester" were seconded by those of Rev. George Richardson. He was born in Ireland in 1790 and subsequently emigrated to Nova Scotia and was ordained at Hammond's Plains in 1822. He labored much in the vicinity of St. Margaret's Bay, Ladian Harbour, and along the shore, as well as at Hammond's Plains, and left an influence for good which remains until this day.

During the years 1826-7 the Chester church was again visited by Rev. David Nutter, (a sketch of whose life will be found in Rev. I. E. Bill's "Fifty years with the Baptists,") and his labours were attended with wonderful power and success. He was an instructive and intelligent interpreter of Bible truth, and his appeals to the unconverted were made with telling effect. His direct aim was the bringing of men to Christ. Later on the writer well remembers his pungent and forceful presentation of Divine truth when he was acting pastor at Portland, St. John, N. B., and greatly was his ministry blessed to the salvation of men.

One of the earliest, if not the first Baptist preacher who visited the Lower LaHave and its settlements, was one David George, a colored man, who was pastor of a church

of colored brethren at Sheburne. This man was instrumental in the awakening and conversion of a large number of persons to whom he preached in private dwellings, and of whose church Harris Harding wrote, "David's church appears at times like a woman clothed with the sun," and on attending one of his meetings, he said, "My soul was upon Mount Zion and I saw whosoever worked righteousness was accepted by Him," and his biographer remarks, "He--George--was a man honored by God as a builder in his temple."

At the N. S. Association held in Horton in 1827 two brethren, then members of the Lunenburg church, beside the pastors of these churches were present and shewed by their presence the deep interest they had in all that pertained to the progress of the cause. One of these afterwards removed to New Canada, and the other to Lapland, and became members of the New Germany and Bridge-water churches respectively, where their descendants still live to aid and promote the same precious cause which was dear to them. These were John Mader and Valentine Smeltzer. It was at this session of the Association that the prospectus of the Baptist Education Society, and of the Literary and Theological Institution to be connected therewith was presented and discussed, and the preliminary steps taken by carrying the proposals contained therein into effect.

So deep and intense was the interest taken in educational matters by some of the sisters of the Baptist churches of this county, that in 1828, beside the delegates sent from Chester church to attend the Association, six sisters walked thro' the woods from Chester to Horton Road, now Wolfville, to be in attendance upon the sessions; the leader of whom was Elizabeth Roach, afterwards Mrs Edward Heckman, and nicknamed "Joshua" because she conducted her sisters on towards the promised land. The names of the other five were, Catherine Roach, a sister of the first named, Mrs. John Mader (then Annie Emimo,) Regina Lloyd (afterwards Mrs. Philip Andrews) Sophia Spidle (afterwards Mrs. Philip Corkum of New Cumberland) and her sister Elizabeth Spidle of North West. These sisters were all kindly entertained during their stay by the late Judge DeWolfe an Episcopalian.

In 1829 the Baptist church in Chester was favored by a gracious revival, and reported itself in a flourishing condition under the care of its now aged pastor, and that 26 had been baptized during the year.

In the year 1830 the Rev. Ezekiel Masters visited Chelsea and surrounding settlements, where he baptized about that date the late Dea. John Keddy and his wife, (the latter of whom is still living at an advanced age,) and others thus forming the nucleus of what afterwards became the Chelsea church.

In 1831 the Lunenburg church now known as the North West and Mahone Bay church, called to the pastorate Bro. Maynard Parker, a Licentiate of the Nictaux church, who had labored with them during the preceding winter, and the membership was considerably increased. Thus the Baptist cause steadily gained ground in the county.

In 1832 the N. S. Association met at Cornwallis, and was presided over by elder Joseph Dimock. The Chester church reported that the brethren continued to enjoy union and steadfastness. Bro. Anthony Dimock (son of the pastor) had been dismissed to Liverpool. Eleven other members had been dismissed to form a church at Sherbrooke, now called New Ross. The organization took place in November 1831 under the special supervision of Elders Joseph Dimock and Maynard Parker, and consisted of the eleven persons just referred to. The new church was admitted into the Association,

In 1834 the Chester church was visited with a most remarkable display of Divine power, and there were added to them by baptism 100 souls, and 12 others also were restored to membership. It was observed in their letter to the Association held at Amherst, that "none but those who have witnessed the like can conceive the holy meeting and glowing of soul so sweetly felt on this occasion." Two were licensed to preach the gospel. These were probably Bros. James Sherry and D. W. C. Dimock, now of Truro, N. S.

At the meeting of the N. S. Association held at Horton, (now Wolfville) in 1835 the Wellington Baptist church was admitted into that body. This is the same church as is now known as the Chelsea church.

The Rev. Maynard Parker was its pastor, and his efforts had been greatly strengthened by the labors of Rev. Ezekiel Masters who visited this region a few years previously. In 1836, on the 4th June, a council was called by the Chester church to ordain Bro. James Skerry to the work of an evangelist, and on the 23rd of that month the ordination was duly proceeded with. Also on the 4th December, 1841, Elder D. W. C. Dimock was set apart to the Gospel Ministry by ordination at Chester, his venerable father, Joseph Dimock, preaching the ordination sermon and offer.

ing prayer. Rev T. H. Porter, snr., gave the charge and Rev. A. V. Dimock the hand of fellowship. On the 2nd of July, 1842, the Chester church sent its pastor and delegates to Wellington for the purpose of assisting in the ordination of Bro. Bennet Taylor as pastor of that church. In this year 27 members were added by baptism. These ministering brethren extended their labors near and far, visiting, as they had opportunity, the new settlements as they gradually increased in population. The names of the Rev. Robert Davis, who labored much at North West and vicinity, and Bro James Tupper (recently deceased at the advanced age of ninety-two years,) who when a young man visited and preached with success in the houses of friends on the banks of the LaHave river, must not be left out in this sketch of pioneer work. The result of these efforts was, the organization in 1837 of the original Bridgewater church, by Rev. Maynard Parker and Rev. Jas. Parker. The members of this church were few in number, and lived far away from each other, hence, for obvious reasons it did not long survive. It was, however, received into the Association held in Chester in 1838, and two other new churches with it. The Rev. Maynard Parker was its pastor. At this session of the Association the Foreign Missionary Society was formed. And it will further be remembered as the period when the Rev. Jas. Munroe, the honored and beloved pastor of the Onslow church, sickened and died, and his remains laid away in the cemetery at Chester, to await the resurrection of the just. A modern slab, overgrown with moss, marks the spot where his ashes lie.

[It has afforded the writer a melancholy but devout interest in visiting the grave of this revered servant of Christ, it having been his pleasure to be, after Revs. D. W. C. Dimock, and John Shaw, one of his successors in the Onslow church, where his name is still fragrant with hallowed memories.]

In 1842, April 8th, the Baptist church at New Germany was organized. There were at first but twelve members, but they consisted of sterling material—men and women of deep piety, strong faith, and fervent zeal for God. Among them were the Mortons, Barsses, the Langills, the Durlands and the Lantz, and others who from time to time were added to them. They enjoyed the labors of earnest and zealous pastors, Nathaniel Viditoe, Thomas DeLong, W. H. Coldwell, Robert Morton, Bennet Taylor, W. E. Hall, and M. W. Brown, and last the Bro. who now so successfully

labors among them. Bro. Whitman Morton, now of Aylesford, was chosen deacon, and in the same year the church was received into the Association convened at Wilmot. It has steadily increased in membership, and spread itself abroad on the right and on the left until its branches run over the wall, and it will no doubt be necessary ere long to turn down some of them for enclosure elsewhere. It is without doubt the most flourishing, as it is the largest, church in the county.

It will be proper to note here that the first session of the Baptist Convention was held at St. John, N. B., from the 19th to 21st September, 1846.

In 1848, on the 8th of May, the Baptist church in Bridgewater was re-organized with fourteen members, (only two of whom survive,) and in the same year it was received into the Association held at Liverpool, N. S. Services in Bridgewater were conducted for several years in the "Old School House," a building used for school purposes long after the writer took charge of this field. It stood on lands now in possession of R. Dawson & Sons, and nearly opposite their store, on the hillside. The house of worship now occupied by the church was originally designed as a "Union House," to be used by the Episcopalians, Presbyterians, and Lutherans, but was never by them completed. It stood so long in an unfinished condition that the cattle often took shelter in the basement, and it was designated by some the "Lord's Barn;" it was at length sold, and much to the surprise of the original claimants, was purchased by the Baptists, then indeed a feeble band, but with energy and pluck they finished and opened the building for worship in 1854. Quite a number of ministers have occupied the pastoral office here, and done good work. Rev'ds. James Stubbert, Walter G. Goucher, James V. Tabor, I. J. Skinner, S. March, (for 19 years and a half), Rev'ds John Williams, A. J. Cogswell, I. Roberts, S. H. Cain, C. R. B. Dodge, and C. W. Corey. From among those who had been instructed in the Sabbath School here, may be named: Rev'ds J. W. Manning, and Isaac Wheelock, now of the U. S., and the members of the church have gone out to many and distant portions of the earth where they have exerted or are exerting a healthful religious influence.

When in 1850 it was resolved to divide the N. S. Association into three, and the Western, Central and Eastern Associations were formed, the churches of this county were placed in the Central Association.

In the year 1853 the Wellington Baptist church lost its visibility, and its members were subsequently merged in the Greenfield and Chelsea churches respectively. The Chelsea church was therefore reorganized under its present name in that year. It has had a checkered career, often supplied with preaching by the Home Mission Board. Sometimes it has had a pastor conjointly with the church at Greenfield, and sometimes a separate pastor, who has labored at Bridgewater, or elsewhere. The writer endeavored to supply them for several years with one sermon a month. Quite a number of the people have become obedient to the faith. Rev'ds. Jas. Stubbert, H. Achille, John McKenne, Obed Parker, I. J. Skinner, and others have ministered to them. The Baptist church on the Island of Tancook was constituted in 1855; but its foundation was laid in the labors of Rev. Joseph Dimock. As early as the spring of 1846 a work of grace was wrought there under his preaching. On the 6th April of that year, Mr. Dimock wrote to Rev. Harris Harding, at Yarmouth, "I have been over (to the Island of Tancook) this winter; and now this day some of our brethren have come for me. One great opposer has lately been converted, and the work of grace is going on in a school." This year (1846) this venerated man of God finished his course shortly after the Association at Bridgetown, and entered into rest. He was in the 78th year of his age. The church at Tancook has enjoyed the labors of quite a number of devout and earnest missionaries and pastors, among whom may be mentioned Rev'ds. N. Baker, David Shaw, I. J. Skinner, Dr. Welton, and many younger brethren, who have been instrumental in great good among the people. More recently Rev. Asaph Whitman has labored in this field with encouraging results; and still later Brother *Gallison* of Yarmouth, has done good and effective service there.

The LaHave (now Dayspring) Baptist church is an offshoot from the North West, or Lunenburg Baptist church, and was organized on 15th of November 1853. It was the outcome of some disturbing elements which arose out of the irregular course pursued by Rev. Robert Davis, who for some years labored in that field. When matters had quieted down and the pastorate of the Lunenburg church was settled in the charge of Rev. Maynard Parker, the LaHave church was formed under the pastoral care of Rev. Bennet Taylor, who continued to cherish it during his life. On his dying bed he solemnly committed its interests

to the hands of the present pastor (S. March). Deacon John Lantz, recently deceased, (in his 83rd year), has been its strongest pillar. He also filled the office of Clerk for many years. The church was never large or very flourishing, and has endured a great struggle for existence from the first, but from time to time some have been added to its numbers by Baptism, while it is constantly being decimated by removals and deaths. Bro. Kennedy, (Lic.) labored for a time among them, during Bro. Taylor's illness, with encouraging success. Rev. S. March has been pastor since 1879, till now.

The New Cornwall Baptist church was organized 20th June, 1856, with 24 members, and has had various fluctuations and trial through its entire history, while some sunny seasons of revival have relieved its dark and cloudy ones. It has been supplied by pastors of North West, Lunenburg church, and occasionally from New Germany.

The Pleasantville Baptist church was a branch of the Bridgewater church, and was for many years supplied by its pastors with the preached word. The church was organized in 1875. Rev. Frederick Crawley was ordained as its first pastor. The greater proportion of its members are the result of the labors of its present pastor, who commenced his work there over 30 years ago, and has spent 25 years of ministerial service among them. [The church was organized during his five years absence from the field, when at Onslow and Canning]. A few of the members were originally from North West, Lunenburg church, and one of the Deacons was baptized by Rev. Maynard Parker 60 years ago. The brethren are not rich, but they are generally a united and spiritually minded people, and there have been some remarkable displays of divine grace among them.

The Lunenburg town Baptist church was organized in 1885, and is the result of the efforts and prayers of a few faithful brethren and sisters, who stood by each other and their principles, and aided by the Home Mission Board and the faithful men who have acted as Pastors, have arrived at a model position as a band of earnest and devoted Christians in the midst of almost unparalleled opposition. The Rev. S. H. Cain, J. W. Brown, J. S. Brown, and the present beloved pastor, E. N. Archibald, have each been approved of God in their work among them, so that at the present time the church is flourishing, and their neat and commodious place of worship is freed from debt, and they are seeking to widen the

circle of their religious influence in every direction. Honorable mention should be made of Bro. Obadiah Parker, who was formerly a Deacon and Licentiate of the Bridgewater church, who labored to maintain Baptist principles in the town and its vicinity, by holding prayer meetings and Sabbath Schools at different points within the country. He was a good exhorter and powerful in prayer. His son George is now an esteemed and useful deacon of the church.

## A SHORT HISTORY OF THE NEW GERMANY BAPTIST CHURCH.

1842--1892.

Whitman Morton was the first Baptist person to settle in New Germany, and he, in company with Henry DeLong, a Methodist class-leader, started the first prayer-meeting ever held in the settlement. At about the same time, and in connection with their prayer-meeting, these men started the first Sunday School. Soon other Baptist members moved into the settlement and joined in the religious work. These Baptist people first engaged the services of Rev. Maynard Parker, at that time pastor at North West. He did not visit the settlement regularly, but came once or twice a year.

Saturday, April 14th, 1842, was the beginning of days for the New Germany Baptist church. On that day the church was organized in the house owned by Mr. George Hawkworth, and still standing on the top of the Hawkworth hill:

The services of organization were conducted by Rev. Thos. DeLong, assisted by Bennet Taylor who at that time was unordained.

Fourteen persons, members of different Baptist churches were united in church capacity, and became there and then the New Germany Baptist church. This new church appointed at that meeting two deacons and a clerk,—John Dakin, Nelson Marshall, Deacons; Whitman Morton, Clerk; and also held their first conference at which three persons told of their conversion and were received for baptism. Their names were:—Michael Feindel, Whitfield Milberry, Susan Munroe. These three were baptized the following day in the Indian Brook by Rev. Thos. DeLong. The first prayer meeting held by the new church was at six o'clock on Sabbath morning, April 15th, 1842.

Rev. Thos. DeLong and Bennet Taylor remained with the church a short time and held meetings, and on April 17th 1842 three more were baptized, viz:—William Chesley, Henry Chesley, Edward Drew, the last named being

present at the Jubilee Services. After these meetings were stopped, Rev. Thos. DeLong went away from New Germany. for he was at that time a travelling missionary; and Bennet Taylor went to Chelsea, where he was ordained and became pastor of both the Chelsea and New Germany churches.

The same year that the church was organized the members began to build a house of worship, which was erected in the autumn of 1842 at the old burying ground near the Indian Brook. The church worshipped in that house in its rough state, (it was never finished) till the year 1860, when the present house of worship was built.

From 1842 till 1852, Rev. Bennet Taylor served the church as pastor and the records show that eight persons were baptized during the nine years from 1843 to 1852. In 1851 Adam Durland was appointed clerk. In 1852 Rev. R. S. Morton became pastor of the church remaining 2 years and during the first year baptized 20 persons. In the month of July 1852 William Wagner and his wife came over from New Canada and were baptized into the fellowship of this church by Pastor Morton.

In 1854 Gabriel Spidle and Edward Kaulback came from Foster's Settlement and were baptized by Rev. Bennet Taylor who was not acting as pastor of the church, but was living on a farm—since known as the "Taylor Place"—and frequently preached and baptized. From 1854 till 1859 the church had no regular pastor: but during part of this time Mr. Biglow (Lic.) held meetings and twenty-three persons were baptized in 1857.

In 1859 Rev. William Caldwell became the pastor and baptized sixteen persons during that year. The following year this house of worship was put up, Pastor Caldwell himself being the master builder.

Under date of July 8, 1861 the old church book has the following record:—

"Rev. William H Caldwell, who had been pastor of our church for about two years, has to-day left the church below to join the church above. Dearly beloved in life he is lamented in death. "For he was a good man, and full of the Holy Ghost and of faith, and much people was added unto the Lord."

He was the first person to be buried in the new cemetery beside the church which he had so recently framed with his own hands and in which he had just commenced to preach the Word of Life. In 1822 Rev. Thos.

DeLong was engaged as pastor, and remained with the church till the spring of 1864, baptizing, during this time, eight persons.

On Sept. 23, 1864 Rev. William E. Hall was ordained in this house as pastor of the church—the first Baptist minister ever ordained in New Germany. Rev. Nathaniel Vidito preached the ordination sermon. The membership of the church at that time was one hundred and eleven.

Pastor Hall remained with the church till the autumn of 1873, and during these nine years he baptized 69 persons. The house of worship at New Canada was built during his pastorate.

The church was without a pastor for a number of years after Pastor Hall left, during which time they enjoyed the labors of Bros. Enock Sweet, Wm. Newcomb and L. M. Weeks.

The year 1876 is worthy of notice because of the great revival under Bro. Sweet when forty-six persons were baptized by Rev. John Williams of Mahone Bay, most of whom are present to-day.

On April 29th, 1879 the church decided to engage Rev. M. W. Brown as pastor, and he began his labors here in June of that year. The membership at that time was 226, and Pastor Brown baptized, during his pastorate of nine years, 167 persons.

The house of worship at Foster's Settlement was built in the year 1887.

In Oct. of 1888 Rev. W. P. Anderson was engaged as pastor and remained one year, baptizing four persons.

During the spring of 1890, while the church was without a pastor, twelve persons were baptized at New Canada by Rev. S. Langille, then pastor of the Springfield church.

On the 22nd day of July 1890, the present pastor was ordained over the church, and up to the present date (Sept. 21, 1892) he has baptized forty persons, mostly members of the Sunday Schools.

#### A RECAST.

No. of charter members	14
Total No. added by letter	114
Total No. baptized	470
Total no. of those who have been members	604

Of the total 604, 360 are yet members of the church; many have joined other churches on earth and many have joined the church above.

During the 50 years only one member was licensed by the church to preach the Gospel. That one was brother Hibbert Langille, who was afterward ordained in the United States, where he preached for several years.

COMPARISON.

1842	1892
20 members.....	360 members.
No money for benevolence....	\$333.48 for benevolence.
One Union Sunday school....	4 Baptist S.S., 250 scholars.
2 Deacons.....	7 Deacons.
1 unfinished house of worship..	3 finished ones.
No organization within the....	3 W. M. Aid Societies.
church.....	3 Mission Bands.
No church bell.....	A bell weighing 626 lbs. and costing \$144.00.

In order to purchase the Jubilee Bell the infant class of the New Germany S. S. gave \$17.17 which they earned by raising vegetables, and poultry, and by trading in general merchandise.

NAMES OF CLASS THUS HELPING.

Ethel Langille, Aubrey Langille, Bell Hawksworth, Maggie Demone, Kenneth Veinot, Adoniram Lantz, Mildred Langille, Addie Webber, Harry DeLong, Raymond Barss, Wilfred Dunn, Flora Lantz, Sarah Demone, Lettie Jodrey, Maude Spille, Ormie DeLong, Lowell DeLong, Eva Lohnes, Rachie DeLong, Annie Spille, Teacher of the class, Mrs. Laura E. Drew.

THE UNWRITTEN HISTORY!

1. The never-ending influence of those 604 members for good or ill
2. The souls saved from heathenism and its eternal consequences through the indirect agency of the money

given by this church during these years to foreign missions.

3. Our share in the grand work that Acadia University is doing and will do.

4. The help this church has been in the last few years to the work of converting the Roman Catholics of Quebec, and of planting Baptist churches in the Canadian North West.

Of these things only the Great Head of the church knows the history.

FINIS.

missions.  
iversity

years  
Quebec,  
North

knows

