

ancient versions afford mutual confirmation to the correctness of the statements contained in the holy Scriptures. If no instances of discrepancy were found in these, the allegation of infidelity, that the Bible is the fabrication of priestcraft, would be much more plausible than it is under the circumstances as they actually exist. Were there no disagreement discoverable in any case, either in manuscripts or versions, not even in the numerous dates and numbers—frequently kept by letters, of which some may be easily mistaken for others—such entire agreement could hardly be accounted for otherwise than by supposing, that a continuous miracle had invariably guided the pen of every copyist, and infallibly directed the judgment of every translator, through many generations. Skeptics would, with reason, deride such an idea, and allege, that those who had been engaged in transmitting and translating the Scriptures, had been combined in carrying out a preconcerted scheme.

That state of things which might be reasonably anticipated, where many persons act dishonestly and independently of each other, is found to exist at the present time. There is room for the useful exercise of talent, erudition, and research; and yet the great truths and important duties of the Christian religion are exhibited in the copies of the originals, and in the translations generally, with such fulness and plainness, that "the way-faring men, though fools, shall not err therein."

Yours in Gospel bonds,
C. TUPPER.

Aylesford, March 11th, 1857.

For the Christian Messenger.

Union Efforts and Revival.

DEAR BROTHER,

Union is productive of happy results. We have been enjoying some happy expressions of this character in my new and interesting field of labour. On the 12th March, notwithstanding the changing weather, nearly forty individuals met in a Donation Visit to the house of the writer and spent, I trust, a happy afternoon and evening. With the expectation that the meeting would not be held a large number did not attend, still the unfavourable weather was overcome, and the pastor's family and heart enjoyed a refreshing, scarcely equalled by any former meeting. There were just enough for a rich treat of christian kindness and spiritual edification. Some very useful articles came, some rich provisions were left, and cash contributed, amounting to £50, beside donations of firewood, from several friends, given prior to the meeting.

The evening was spent in singing, exhortations and prayer with evidently deepening feelings. On the following Saturday a protracted meeting commenced at Tusket Lakes. But little ministerial aid was enjoyed. Nevertheless we are thankful for short visits from Elders O. Chute, W. G. Goucher, and C. J. Oram. The blessing of God evidently attended the meetings. The united church rejoiced, sinners sought for mercy, and on Thursday, 19th, four put on Christ in baptism, and on Friday following five more obeyed the Lord in his own Ordinance, while many others are deeply convicted, and some are waiting for baptism. The brethren from Deerfield gave us most pleasing aid.

Our protracted meeting before arranged, has commenced in Chebogue, on the 21st, under very favourable circumstances. May the Lord revive his church graciously.

I send you the price of the Messenger and love it sincerely.

Yours affectionately,
JAMES V. TABOR.

Chebogue, March 22nd, 1857.

For the Christian Messenger.

Mission in Digby Co.—Revival in West Cornwallis.

At a meeting of the Western Domestic Missionary Board, held at Yarmouth, on the 9th Dec. last, it was agreed that I should spend 10 weeks at Port George and the shore from Chute's Cove to Digby. As soon as I received their request I commenced to labour at Port George, and continued to do so for six weeks, and was just about going down the shore to finish the mission when I received a pressing invitation from the Church at Long Point, West Cornwallis, to assist them in a protracted meeting, I resolved therefore to go and spend two Sabbaths with them. I did so, but they were not satisfied, and I felt it would be wrong to leave just at that time, so I consented to remain a little longer. I have now spent six Sabbaths with them and still they are not satisfied, and I feel that I must return and labour still longer

with them. They called Bro. D. Pineo, to labour in the gospel with them last fall, and God blessed his labour, the Church began to revive, some fearful backsliders were reclaimed, and about the 8th of February they commenced a protracted meeting, several ministering brethren came to aid in carrying it on; but best of all, God by his Spirit came also, and gave energy to the word preached, so that it became mighty to the pulling down of strong holds; nor has the good work ceased yet, forty-five willing converts have been buried in the likeness of the Saviour's death, since the revival began. It is expected that others will follow next Sabbath. The work is going on with increasing interest. I have witnessed many revivals of religion, but think the revival at Long Point exceeds any that I have ever witnessed. My prayer is that the gracious cloud, which has conveyed such reviving showers to that place, may spread and thicken, until an overwhelming shower of Divine Mercy shall fall upon every thirsty hill in Zion, so that the "desert may rejoice and blossom as the rose."

I hope the six weeks I spent at Port George were not spent altogether in vain, there was evidently some awakenings among the people, a weekly prayer meeting was established, and is becoming more and more interesting, some young persons have become serious.

I expect to fulfil the rest of my mission as soon as I can feel it to be my duty to leave Long Point. May the Lord direct my steps. There is a great cry for gospel ministers. One can but feel, truly "the harvest is great, and the labourers few." O may the christian church awake and call upon God for help, for without him we can do nothing.

I am, Dear Brethren,
Yours in the Gospel,
R. S. MORTON.

Victoria Road, Wilmot, March 25, '57.

For the Christian Messenger.

"Recantation and Dissolution of Partnership."

KNOW ALL MEN BY THESE PRESENTS:—

That I Willard G. Parker, Minister of the Gospel, of Nictaux, in the County of Annapolis, and Province of Nova Scotia, being in possession of my reason and acting freely without constraint or compulsion, in consequence of the highest medical advice, based upon Stethoscopic examination of my person, my own observation and conscience therewith agreeing, "do hereby bargain, promise, agree and solemnly pledge my honor as a man and a Christian, that I will neither make, buy, sell, smoke, chew, nor snuff, except by medical advice, any Tobacco in all time to come"; and I do moreover, hereby confess my belief, that the said article of Tobacco, hath produced very injurious effects upon my constitution, mental, moral, and physical; and further, "I do this day, remember and acknowledge my fault," in having advocated privately both by precept and example, as well as publicly at Associations, and Conventions of christian people, the use and harmlessness of the said Tobacco,—for the which, I do humbly beg the forgiveness of all my friends and brethren, and all whose feelings and interests I have thus injured; and finally, in the hope of keeping the above solemn promise of amendment, I do hereby declare that the co-partnership heretofore existing betwixt me, the aforesaid Willard G. Parker, of the County and Province aforesaid, of the one part, and the said TOBACCO of the other part, is forever DISSOLVED, and henceforth null and void, and that I will not be answerable for any debts which may be hereafter contracted by my said former friend, and that in the discharge of my duty to suffering humanity, I do now retract and recant my previously expressed opinions and misdeeds, all and singular, in the said premises.

In witness whereof, I have set my hand and seal, to this my last will and testament, this 30th day of March, A. D. 1857.

WILLARD G. PARKER, &c. &c. &c.

For the Christian Messenger.

Presentation Acknowledgment.

WOLFFVILLE, March 30th, 1857.

DEAR BROTHER,

The hints of your correspondent "Kappa" have been very tangibly followed up in one instance at least by several of the students of Acadia College—who very kindly requested me to step into Bro. Chase's book establishment and help myself to books to the amount of twenty-six dollars, and they would be answerable for the DAMAGE. I did not select the books named by "Kappa," many of which I have; but a complete set of the "Encyclopedia Ameri-

cana," and a copy of Andrew Fuller's works, both of which I had long coveted, were very willingly ordered.

Let me take this opportunity of expressing my gratitude to those young gentlemen who could not have made me a more acceptable present, and to other kind friends especially in New Minas and Canaan, who, during the past winter and autumn, have been so kind in replenishing my larder, my wood-pile, and my stable. *The remembrance of a kind act always lives.*

Yours very truly,
STEPHEN W. DE BLOIS.

For the Christian Messenger.

One of our Correspondents writes concerning the Australian Mission as follows:—

"Allow me to suggest to your "Australian Mission" Correspondents whether it would not be wise to suspend the discussion of that subject till we see the result of the movement in England. The Baptist Churches in Melbourne applied for help and advice, and offered £200 towards the expenses of a deputation. It was judged proper that the Baptist Missionary Society should undertake the enterprise. The Rev. W. Taylor of Birmingham, who has had his attention directed to Australia for some years past, has been appointed by the Society, and left England last month. He will visit the Churches, confer with the brethren, and assist in making such arrangements as may conduce to the welfare of the Baptist cause in Australia. I rejoice that the affair is in such good hands. Surely we need not interfere with the operations of our English brethren."

For the Christian Messenger.

Obituary Notices.

THOMAS DESBRISAY, ESQ.

It is with feelings of deep regret, I communicate to you, and through you, to my esteemed Brother in Christ, the Rev. Charles Tepper—that our venerable and beloved friend, Thomas Desbrisay, Esq., fell asleep in Jesus, on Friday the 6th ult., in the 74th year of his age.

Our respected Brother was the eldest son of the late Rev. Theophilus Desbrisay, many years minister of St. Paul's Church of this city. He will long be remembered for the unassuming and amiable disposition, which ever characterized his religious profession. It might with truthfulness be said he was the friend of all, without distinction of sect or creed—the house of affliction was his resort. And while he administered to temporal wants—the importance of the soul's salvation, was his first, his chief concern.

It is nearly three years since I was first introduced to my departed but beloved Brother. From the period of taking the pastoral charge of the Baptist Church in this town, up to the last moment of his existence our friendship was of an unbroken character.

For several months past I saw the tabernacle was giving way, and from the first of his declining to give out the Hymn before the Sermon—which had been his practice for several years—I remarked to a friend, we may take the warning—his seat will be vacant ere long.

On Sabbath, 1st inst.—his seat was vacant, and no Bro. Desbrisay to assist in the administration of the Lord's Supper. I perceived the Church felt the silent, but powerful admonition.

Wednesday morning on calling I found him very poorly and glad to see me. On Thursday I visited him; his excellent lady I found by his bed watching—and while we stood gazing upon those features, so soon to be changed by death; he awoke singing those words,

"And each to each, each other fly."

He said to his partner, "we shall meet again." Mrs. Desbrisay requested him to repeat the verse, but he had not power. On leaving he shook me by the hand, and said, "come again"—being perfectly collected. Mrs. D. informed me, that when the family went to dinner he sang those beautiful lines,

"E'en now to their eternal home,
Some happy spirits fly."

I attended the Missionary Meeting. Our highly esteemed friend, Capt. Orlebar, R. N., in the Chair. The several Ministers in connection with lay Brethren, made the meeting deeply interesting. I had hardly reached home before I received intelligence that our beloved friend and Bro. could not survive the night—I returned with Peter Desbrisay, Esq., to the "chamber, where the good man meets his fate." I asked Brother D. if he knew me, he said, "who are you?"—I told him, he replied, and said "yes, yes." I then asked him if all was right, Was all well? I said to him, no cloud? With calmness at broken intervals, he said—"all is right,"—"all is right,"—"no cloud".

The friends stood around, and after some time I took his hand—when to my surprise, and that of his family, he audibly said—"thank God, "all is right—all is well"—and almost immediately fell asleep. Thus closed the scene of our beloved Brother—it being 31 years last May since Brother Tepper baptized him in the presence of David Wilson, Esq., Mr. C. C. Davison and Mr. H. Tyson—which profession he has adorned, as a consistent Christian—setting aside imperfections common to human nature. It might indeed be said, "He was a vessel, fitted for the Master's use." I am not aware of the time of our Brother's conversion to God, but for a length of time he was an earnest and

zealous Christian in connection with the Methodist Body, to whom under God he owed his conversion.

His funeral took place on the following Sabbath. The Rev. Mr. McMurray (Wesleyan) gave out—"Hear what the voice from Heaven proclaims"—which was sung by those present. The Rev. Mr. D. Fitzgerald, Episcopalian, offered prayer; and immediately after the procession formed. The remains of our Brother were followed to his grave, by, it is supposed about a thousand persons, belonging to all denominations. On arriving at the grave I officiated and concluded the solemn ceremony, after which we sang two of Watt's stanzas:—

"Unveil thy bosom sacred tomb."

In the evening I endeavoured to improve the event to a respectable and numerous audience, from Matt. xiii. 43. "Then shall the righteous shine forth in the Kingdom of their Father."

I trust you will pardon me for such a lengthy epistle but the account of the death of one so universally beloved, will be read with interest by many on this Island.

Yours truly,
C. I. BURNETT.

MARGARET JANE CAHOON.

To Margaret Jane C. death was a welcome visitor, and although clothed in terrors she met the destroyer with a smile, and could say "my Redeemer liveth."

The writer first became acquainted with her in the Autumn of 1853. She at that time became a scholar in his class at the Sabbath school in this place. Like many others she then appeared to be careless respecting her soul's salvation, yet her particular attention to the word of truth gave evidence that God's Holy Spirit was striving upon her mind. Although naturally of a cheerful disposition she appeared serious and thoughtful when the great truths of religion were pressed upon her attention. The love of Christ for sinners also appeared to be a favorite theme on which she delighted to dwell. Many a time did her eye melt at the story of the suffering of Christ. Her place in the Sunday school was seldom vacant. The study of her Bible and other good books was her delight, often on a Sabbath morning she would recite 60 or 80 verses.

In the Spring of 1855 she showed more interest about the salvation of her soul. After contending some time with the enemy on a Sabbath morning, in the S. School, her mind became liberated; she thanked God for his goodness toward her, and warned her young companions of the danger of living in sin, and the necessity of a change of heart. From this time up to her death she was a good member of society. Oftentimes was heard in public speaking of the goodness and dealings of God to her, and recommending the Saviour to her young companions.

Her disease was not long before it assumed a form which too plainly indicated that her recovery was hopeless. By good medical aid she partially recovered. In May the Rev. Edward Sullivan immersed her, and she united with the Free Baptists of this place, but was still the subject of disease. A few months before her death it was evident that her departure was near at hand. She oftentimes had been told the probability of her disease terminating fatally, and urged upon her the necessity of examining well her ground of acceptance with God. At first the thought of death was distressing to her mind. She clung to life with all the eagerness of the young heart. For the grave has no charms for the young to attract human affections to it, till the grace of Christ disarms death of its sting and divests the grave of its terrors. But it was only for a little time, the cloud was dissipated, the fear of death passed away, and the object of dread. Her disease became a topic of discourse, and, to use her own words, she humbly longed to be introduced into her Heavenly Father's house.

She began gradually to sink, and it was delightful to witness that while her outward man was perishing her inward man was renewed day by day. From this period onward to her death her growth in grace and christian experience were very evident. On Friday evening before her death she expressed a longing desire, if it was God's will, soon to enter into her rest. Being asked if there was any thing she would like to live for, and why she desired so much to be gone, when her friends were so kind,—she calmly replied that she did not want to live any longer, and regretted that she had not been more actively engaged in doing her Master's works when in health. She thanked God that she had been a Sabbath scholar. "You know I am not going to get better, and the sooner I die the sooner I shall be in glory." Two or three evenings before her death she seemed to be in a very happy state of mind, and was heard to say, "O what a beautiful home, and what glorious company I shall soon join."

On Wednesday morning, 4th of February, it was evident that her end was fast approaching. Her mind however was peaceful and unclouded, being asked how she felt and if Christ was precious. Her answer was "O yes, I am happy." Before she died, she desired those who stood around her bed to leave the room, as she preferred being alone. Her last moments were spent in prayer to God. About 2 o'clock in the afternoon, almost without a struggle, she fell asleep in Jesus, and her happy spirit joined that white-robed throng before the throne.

"Blessed are the dead who die in the Lord."

Deceased was the only daughter of Benjamin and Rasha Cahoon, she was in the 18th year of her age.

A discourse was delivered on the occasion by the Rev. Mr. Sullivan, to a large congregation. Prayer by the Rev. Mr. Skinner. She was conveyed to the silent tomb on Sunday, 8th inst.