

Correspondence.

For the Christian Messenger.

Revival in Cape Breton.

DEAR BROTHER,

A few weeks since, you published a letter from Elder Richardson, respecting the revival at Cow Bay and Miré, and mentioning the baptism of 29 converts. Since then Elder McQuillan has baptized 23 in those places, (making 52 in all,) and a number more are expected to follow their Saviour in his appointed ordinance. Last Lord's-day, at Salmon River, six were buried in baptism by Bro. Ross, the Gaelic Missionary. About eleven years ago, Bro. Ross baptized old Mrs. Huntingdon (formerly of Cornwallis) at the same place, and now he has baptized two of her sons, a daughter-in-law, and grand-daughter, and five of her grand-children have lately been baptized at Miré. Others at Salmon River, and a few miles below, indulge a hope in Christ, and it is in contemplation to organize a Church there, as 16 believers live within a small compass. Fourteen have been added to the Sydney Church by baptism, and others are ready to go forward in the path of obedience. At North Sydney, it is expected a number will "put on Christ" next Lord's-day, by being planted in the likeness of his death.

Thus you see the gracious work is extending over a large tract of country, and we have reason to believe it will continue to extend, as it has but just commenced at Sydney, North Sydney and Boularderie Island. The brethren at North Sydney are expecting a Missionary, and meantime are anxious for Bro. Ross to labor among them, and I think, under present circumstances, he would be doing wrong to leave them until the brother who is coming can relieve him,—which brother I would recommend to hurry along, as there is now so much encouragement to labor in this part of the Lord's vineyard.

In some particulars, this revival differs from and surpasses many others.—It commenced, apparently, without the intervention of human agency, as your readers have been informed, with the conversion of an old man of 85, and throughout its whole progress, the agency of the Holy Spirit has been more than usually manifest. "Not by might, nor by power, but by my Spirit, saith the Lord." There have been no traces of "wildfire" or mere excitement in any of the localities to which it has extended. In every place it is the same—quiet, but powerful. The meetings are still and solemn,—no groaning, no shouting, no confusion: but as one after another speaks or prays, whether young converts or old Christians, there is a depth of feeling and a pathos in the low earnest tones which go to the heart, and all feel convinced that an unseen power is in their midst—that the speakers have an "unction from the Holy One." Another peculiarity is the large proportion of young men, between the ages of 15 and 30, among the converts.—I suppose they constitute three-fourths of the whole number. May we not hope that the great Head of the Church designs to supply in this way the great deficiency of pastors and evangelists which now exists. So far as I can learn, about 100 have been converted, and, as above stated, the work has but just commenced in several thickly-settled localities. Let believers in Nova Scotia pray for us that many hundreds may yet be brought to a knowledge of the truth as it is in Jesus, and that this revival may extend its blessed influences to every part of Cape Breton. No place needs it more.

Yours, &c., C. H. H.

Sydney, C. B., Feb. 17th, 1859.

For the Christian Messenger.

The cruel Baptist Churches.—Where are they?

DEAR EDITOR,

The Christian Messenger of the 19th ult. contains a letter from Brother D. Freeman, in which, in referring to little independent churches, he says: "Throughout the whole Baptist world, the multiplication of such churches is found by experience to be a great evil," and then compares them to "feeble, helpless infants cast out from the paternal roof," and says, "they perish through neglect, but if they are nursed till they pass their minority, they can brave the battle and the storm alone." He then states that "several churches have already cut off small portions of their body like children abandoned by her who ought to nourish them." "Such," says he, "ought to consider whether they should not again welcome the foundlings to their arms." Then the paragraph closes by

telling "those who contemplate such an act of infanticide that they should weigh the consequences."

Now, the above language contains some serious and grave charges against some Baptist churches somewhere, and coming as they do from a Baptist minister, deserve notice, and cannot but be taken advantage of by our enemies. Will Bro. Freeman explain the following enquiries, in order that the mist of darkness which hangs over the above may be dispersed? If any of our churches are guilty of such acts they ought certainly to be exposed, and shown the more excellent way of managing their affairs:—

1st.—Can there be any scriptural Church but an independent Church?

2nd.—If churches are to be multiplied, are they to be independent from the day of their organization, or are they to remain dependant for a time (how long?) upon the parent church for sustenance?

3rd.—At what age do churches pass their minority and become able "to brave the battle and the storm alone?"

4th.—Are there any Baptist churches in Nova Scotia which have been unmercifully thrust out as above? Where are they located?

5th.—Are there any Baptist churches who have refused to open their arms to receive any foundlings, which might have been cast out, when they have requested to be again taken to their embrace?

Now, in defence of the Baptist churches, as far as I know, their practice in setting off new churches is as follows:—A number of the members present their united request to the Church to which they belong, expressing their desire to be organized into a Church by themselves, for reasons specified at the time. The Church, by a majority of votes, commonly decide to call a Council to consider the propriety of the request. The Council, composed of the leading men from neighbouring churches and of the Church who called them, assemble and deliberate, and recommend according to circumstances. If the recommendation is in favour of the organization, it is acted upon. A Church thus organized is not "thrust out" nor "cut off" in the unmerciful manner which Bro. F.'s language implies, but created by the unanimous consent of the parties composing such Church, and at least the consent of a majority of the Church to which they formerly belonged. Perhaps, however, Bro. F. can verify his statements, by pointing to places where the above course has been neglected and infanticide committed. Is it not the universal practice of Baptist churches, when a member or members become dissatisfied and ask for their dismission to join another Church of the same faith and order, to grant it provided there is nothing amiss in the party or parties making the request. And even if a whole feeble Church, on finding that they could not exist alone, should make a request to be again united to their parent Church or any other, Where is the Church that would refuse to receive it? But no Baptist Church on Baptist principles can receive either a member or a Church without their own voluntary request.

ENQUIRER AND DEFENDER. February 14th 1859.

For the Christian Messenger.

Letter from Rev. A. Martell.

DEAR BROTHER,

I often think of you in your tiresome efforts to instruct, edify and please your numerous readers; in many cases, no doubt, too fastidious. The Editor must often be put to his wits, to know what to select and what to reject.—What to write and what to refrain from writing. This must be particularly the case in these times of political rancor and party strife. I hope you will be able to hold on the even tenor of your way, and not give a party coloring to the C. M., by your extracts or editorials. While it is the undoubted right of every man to take a political position, I often think that it is scarcely expedient for ministers or editors of religious journals to be political partizans.

Politics are likely to take a very deep hold on the public mind in this county for the next six months. Politicians will have recourse to every circumstance and expedient calculated to give direction and effect to their own views and party. How very desirable to have politics so far modified as to prevent their interfering with Christian confidence and sympathy, domestic happiness and social enjoyment. I hope the time will come when party strife from whatever cause will pass off forever. May God preserve his people from strife and disunion through every succeeding political combat.

Religious matters with us are rather improving. Our meetings in Argyle especially are

interesting, and I hope the Lord is beginning a work there, whereby many souls shall be saved. Argyle is a large and growing community: both it and Tusket are improving rapidly in many respects.

Educational matters have greatly improved in the former place. They have two schools, taught on the Normal System, which give every satisfaction to their patrons. We want a good classical teacher in this village: for there are many young persons who are very desirous to have more education than is afforded at our ordinary common schools.

The French Mission is increasing in influence and importance. The Missionary, Bro. Normanday, is now on a visit to several of our churches, collecting funds to liquidate the debt on the Mission-house. He writes me from Digby, that he has obtained about £15 from the churches at Weymouth, Long Island, Briar Island, and Digby Neck, in addition to former liberal donations. He expects to reach Halifax before he returns. We ask a kind reception for our dear brother, and a hearty response to his claims.

I could write some interesting incidents connected with the Mission, but I shall allow them to pass for the present.

I beg to acknowledge the receipt of a very fine donation from the people of Tusket and a few friends from Yarmouth on Christmas-day. With a few additional items since received from Argyle, the donation amounted to over £25,—near £7 of which was in cash. I am constrained to say, it was the most noble and generous effort of the kind I ever witnessed or had the pleasure of receiving. I hope God will reward the dear people with all the extra blessings of those that give. I never had such substantial proofs of esteem and appreciation of my poor services before. I thank God for his many mercies towards me, and hope his goodness will lead me to new and godly repentance every day.

I was much pleased with Brother Davis's letter on Campbellism. You can form but a poor idea of its baneful influences, unless you are in immediate contact with it. Bro. Davis has full demonstration of its power to deceive everywhere around him. The Island has been overrun with neophytes declaiming on "baptismal justification." I hope Bro. D. will continue his pen in the exposure of these insidious notions.

I am pleased with the Christian Messenger, and hope you will be able to keep above the strife of tongues.

I am yours truly, A. MARTELL.

Tusket, Feb. 21st, 1859.

For the Christian Messenger.

Revival in Lower Aylesford and Upper Wilmot.

MESSRS. EDITORS—

It is known to many of your readers, that for some years there were two Baptist Churches in this region. In the autumn of the year 1848, by mutual agreement, these were dissolved, and a new Church was formed. In this the principal members of both the former bodies united at once; but, from various causes, considerable numbers remained separated.

In the summer of the year 1851, the present Pastor commenced his labors with this Church, which then contained 214 members. From this period there were frequent accessions by the reunion of such as had been members of one or other of the former churches. There was, however, very little increase by new conversions till the spring of the year 1854. At that time, through Divine goodness, an extensive revival of religion took place. Besides the return of numbers who had hitherto stood aloof, 85 were added by baptism. In 1856 also the Church was mercifully favored with a work of grace, in which 35 professed faith in Christ, and were baptized.

Since that time, till recently, there have been no large accessions. Considering the number of members—about 365—the extent of the field, (embracing six stations for stated preaching,) the youth of many of the members, the frailty of human nature, &c., the state of things has been as favorable as could be reasonably expected. It was, however, painful to witness the coldness and apathy of many, and the gross backsliding of individuals. The numbers were diminishing, in some instances by valued members being called home, in others by the dismissal of such as moved away, and, alas! in some by unavoidable exclusion. Among the unconverted, general carelessness was apparent.

Happily, however, there were those who felt deeply for the cause of God, and prayed earnestly for the revival of His work. On consultation it was resolved, to put forth extra efforts, in dependence on Divine aid, for the attainment of this exceedingly desirable object.

In accordance with this resolution a series of meetings was commenced at Prince Albert Street on the 22nd day of December last. At the commencement the weather was unpleasant, and the attendance small. The prospect appeared unpromising. But brother Stronach and I were determined, by the Divine assistance, to persevere in our endeavors. After a time brother Morton came to help us, as did also members of the church from other localities; and those who resided in that vicinity became active in the work. The congregations increased; and even in stormy weather the house was filled with attentive hearers. It became evident that the Holy Spirit was graciously moving on the minds of numbers of the people. Some evinced concern, and subsequently expressed hope. On the last day of the year 1858 several candidates for baptism were received. Others came forward on the 16th of January.

On the 10th the meetings were removed to Temperance Hall, Prince William Street. In this section of the Church, the number of the members was small, and the state of religion low. The day of commencement extremely cold and stormy. Only about eight men, besides brother Stronach and myself, attended in the morning. We concluded to hold a prayer-meeting; and we prevailed on every one that had professed religion to engage in prayer. This proved highly beneficial to several of them.

The attendance increased, and large numbers assembled both day and night. Believers became animated and engaged in the work, backsliders were reclaimed; some persons who had entertained trembling hopes were emboldened to speak for God, sinners became alarmed, and several persons came forward to profess faith in Christ.

On the 26th we went to the Union School House, in the Spinney neighborhood. Here, also, it pleased God to work powerfully. Some who had unhappily wandered far from the ways of piety, confessed their transgressions with indications of deep sorrow, and were joyfully received again into Christian fellowship. The unregenerate were manifestly impressed with a sense of eternal things; and individuals were led to declare what God had done for their souls.

On the 7th inst. our meetings were commenced in Evergreen Meeting House, Stronach Mountain. Though the state of religion had been low of late, and appearances at first were rather unfavorable. Through the Divine blessing, however, after a few days the scene was happily changed. The members of the church resident there came up to the work with general unanimity, others from different sections united in it, and the word of the Lord had free course. Notorious sinners arose, acknowledged the greatness of their guilt, and requested the prayers of the people of God on their behalf. Great backsliders returned with deep contrition; and young converts expressed a desire to be buried with Christ in baptism, and to walk in newness of life. The Lord is still working gloriously. "Let the whole earth be filled with His glory!"

In this gracious work several brothers in the Church have devoted much time usefully in different localities. Some brothers of other denominations have kindly attended, and taken an active part in the exercises. Bro. H. DeWolf has aided in several meetings. Bro. R. S. Morton has, as on former occasions, afforded much useful assistance; but Bro. Abraham Stronach has been my principal coadjutor. When either stated or occasional duties have called me away, he has constantly remained on the ground; and he has laboured with great faithfulness, zeal, and efficiency.

This revival has been manifestly attended with many happy effects. Among others it has been remarkably useful in the reclaiming of such as had wandered far and long from the paths of peace, and in the establishment of family prayer in many houses. Happily but little disaffection existed, and it has tended to remove this, and to increase union.

On the 6th inst. 8 were added to the Church by baptism, on the 13th 4, and on the 20th 8—together 20. A considerable number more are received, who will doubtless go forward soon. Some have been restored, some re-united, and others received by letter. Further intelligence may be expected (D.V.) ere long.

Yours, in gospel bonds, CHARLES TUPPER.

Upper Wilmot, Feb. 21, 1859.

CONVERSATION.—The most casual remark lives forever in its effects. There is not a word which has not a moral history. And hence it is that every "idle word" which men utter assumes a character so important, that an inquest will be held on it in the general judgment.—Harris.