

at HIS TABLE for His sake. Hence the affinity between those christians styled "Plymouth Brethren"—and indeed all other believers walking in the love of the gospel, with those who meet in fellowship with Mr. Muller as "Christians." Nevertheless, they are not identical, strictly so, they never were. There may indeed be much in common, as indeed there is through mercy with all true christians;—yet, there is a difference—or points of divergence also. Nevertheless, to follow out the identity in "Mason's" mind, he says, "It" (the party alluded to) "consists of persons who affect to be dissatisfied with all denominational arrangements. They say that there ought to be no denominations—no sects—no Presbyterians—no Methodists—no Baptists. Christians should be all brethren." It is quite interesting to see how this dear brother justifies what he seeks so tenaciously to condemn in others; for he states immediately following: "And so they would be undoubtedly if they all took the 'New Testament' for their sole guide; but the traditions of men have supplanted the word of God." This is indeed most true excellent "Mason"—you have now the authority of scripture entirely with you; but you fail to perceive how, necessarily so, you cut away the last remnant of mere denominationalism as a basis right in itself. And here let me say—there are many truly godly persons every where, whose keen sense of the drawings of the Holy Spirit within them, cause them to sigh over the desolations of Christ's Church; ingendered and kept alive by the spirit of mere partisanship in it. Take an example or two. The excellent pastor of Rowe St. Church Boston, Baron Stow, D.D., in his work on "Christian Brotherhood" says, "Have you my brother never perceived the injurious tendency, in this respect of the sectarian divisions among the professed followers of Christ?—Is not the spirit of sect enshrining in its influence—preventing like a tether, the ascent of the soul into that fulness of freedom for which it longs and sighs? And just in proportion as a soul has been emancipated from that spirit—allowing its affections to spread out over the whole multitude of the redeemed, has it not felt itself unbound, and facilitated in its soarings into a region where its atmosphere is purer, and its horizon wider." Again—"Who does not know that the more spiritual and heavenly-minded christians become, the more are they dispossessed of sectarian feelings, and the less easily are they confined within sectarian enclosures? * * * The sectarian spirit reduces the great mind—it would the mind of an angel—to narrow dimensions. * * * The spirit of sect is not the spirit of Christ." "The spirit of Christ is love to all who are Christ's, enabling them to pray"—"Grace be with all them that love our Lord Jesus Christ in sincerity?" Such is the evidence and much more, of one, standing high as a teacher, and of long and large experience in the Church of Christ.

But "Mason" asks an important question—and gives his own version as the answer—he says, "How do the Plymouth Brethren propose to remedy this?" We accept not his version—but refer him to his own well chosen stand point, "The New Testament." Is there a remedy in that Book?—and if so, is it well, or is it not well, that christians every where should be instructed more fully into truths which tend to unite not to sects or parties, but to Christ Jesus the HEAD of the ONE CHURCH OF GOD? Every truly enlightened and honest christian mind will from his inmost soul respond in the affirmative? "Mason" notwithstanding calling this "beguiling unstable souls"—"Scattering God's people, &c." And thus gainsaying what he has just before written and accepted as true—were the "New Testament" received in all its integrity.

I would like to propose a question for every christian mind: Would, or could the present state of things in the Church of Christ stand for one hour before the light and truth of New Testament teaching? This may appear a startling question to many who have never considered the subject—yet, what christian scholar could, with a conscience before God, attempt to justify the denominational distinctions of the day? Is it not our weakness?—Is it not our shame? And does not the enemy of all good glory in it?

Again, "Mason" says, "They abjure all form and order, and practically nullify the christian ministry." This is a grave charge if true! I do not know whether "Mason" is a Baptist, or of some other body? The original Mason of the scriptures was I judge a "Baptized Believer," and being an "old disciple," and a friend of the Apostles, would doubtless be well instructed in the doctrine of the "Christian Ministry" of apostolic times, viz. "And He gave some Apostles; and some Prophets; and some Evangelists; and some Pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ, Eph. v. 7—16, inclusive.

This "Christian Ministry" Mr. Muller and all in association with him, believes, loves, and follows as guided by the "New Testament for their sole guide," can "Mason" object to this his own stand point? But it is painful to follow this dear brother especially in the remembrance that he may be, as the name he has assumed indicates an "old disciple." I would prefer sitting at such men's feet and learn of them of the "things pertaining to the kingdom." But "Mason" gathers confidence as he proceeds; for now it is no longer, "I believe"—but positively—"Mr. Muller's missionaries belong to this body," i. e. the "Plymouth Brethren." One of them, I am told is stationed in Cape Breton, and one in P. E. Island. We have already negatived this statement, and need not

again recur to it. We fully appreciate his motive however, and may say, that we trust we are doing a good work on Cape Breton; more, for his farther information, I would say, there are two missionaries on Cape Breton Island in perfect sympathy with that greatly honored servant of God Mr. Muller, though not his missionaries. We believe in the "New Testament" order of things: "One is your master even Christ and all ye are brethren." Mr. Muller is truly an elder brother, and "worthy of double honor for his works sake," which we gladly accord; but he would shrink from the appellation of his missionaries as being an infringement upon the prerogative of the master, and the teaching of "New Testament scriptures.

And now, what is Mr. Muller and his associates?—we answer, simply "Christians." We decline on the authority of scripture all sectional names, believing that the scriptures are sufficiently explicit for the guidance of ALL God's people. Hence we read, the disciples were called CHRISTIANS. Acts xi. 26, that is believers in and followers of Christ. They were also designated "Brethren" by the Master; e. g.—"Go to my brethren, and say unto them; I ascend unto my Father and your Father," &c. (John xx. 7) With this scriptural cognomen "Christians" or "Christian Brethren" we are content, believing it to be clear and definite, and sufficient for the entire family or Church of God to the end of time—and we rejoice to recognize every true believer as such, one in Christ Jesus, their Lord, and ours.

We fully endorse the last paragraph by "Mason," especially the last sentence, viz: that christians should be what they profess to be,—i. e., ONE IN A RISEN SAVIOUR, "and act accordingly."

I may just add, I have no desire for controversy, I avoid it as much as possible. I would far rather preach Christ, and see souls saved from sin and eternal death,—and having nothing to conceal, I desire to subscribe my own signature.

S. F. KENDALL.
Sydney, C. B., March 20th, 1866.

Religious Intelligence.

For the Christian Messenger.

Revival at Prince Albert Street, Wilmot.

Mr. Editor,—

In this section of the Church under my care the number of members was always comparatively small. Of these nearly all the leading brethren had been removed either to heaven, as we trust, or to other parts of the Lord's vineyard; so that there was neither a Sabbath School nor a prayer meeting kept up. This state of things necessarily gave me much disquietude, and made me earnestly desirous to have extra efforts put forth, in the hope that the blessing of the most High might attend them. The few remaining brethren generally seemed very doubtful as to the probability that any good would be effected. On Lord's day, Feb. 11th, however, I preached from Hab. iii. 2. "O Lord, revive thy work," &c. At the close of the service the holding of a series of meetings was proposed; and it was encouraging to see a large proportion of the congregation, including quite a number of non-professors, express a desire for it by arising.

Accordingly the meetings were commenced on Tuesday, Feb. 20th, and were held in the afternoons and evenings. One zealous brother, (E. Woodberry) whose attendance had been useful on former occasions, had thought he could not attend at this time; but while engaged in family prayer on the morning of the first day, he felt himself constrained to attend, and did so principally while the meetings were continued. Besides others my esteemed ministering Brethren A. Stronach and R. S. Morton also afforded valuable assistance.

Provisionally the sledding was broken up about the time that these special services were commenced; so that the men generally could not labor to advantage, and therefore could with less inconvenience devote the time to religious exercises. Though the attendance was small at first, yet it so increased that sometimes the house would not contain the congregations that assembled.

It pleased God, of His infinite goodness, to grant the quickening influences of the Divine Spirit, and some believers became animated, backsliders were reclaimed, and unregenerate persons became impressed with a sense of their dangerous condition. The services were conducted in a quiet and orderly manner, and marked seriousness prevailed. Many evinced a desire that special prayer should be afforded for them.

On Saturday, March 3rd, at our regular conference, two persons who had formerly been members of a Baptist Church, but had stood aloof, came forward and were received into fellowship; and three candidates for baptism were approved. There were baptized on the next day.

It was my privilege yesterday to lead forward 9 more in this solemn and significant ordinance. Since I gave you an account of the baptism of 19 at Tremont and Kingston, 2 more have gone forward there, making 21; and these with the 12 thus received at Prince Albert Street, make an addition of 33 since this work began.

Besides the persons received, large numbers evidently have been seriously exercised, and some have obtained hope. More are expected to join us; and some will probably unite with our Methodist brethren. There is a good work among them in Lower Aylesford, in which we cordially unite. Of a gracious work at Greenwood Square I hope soon to be able to give you an account.

Yours in the gospel,
CHARLES TUPPER.
Prince Albert Street, March 2nd, 1866.

For the Christian Messenger.

Report of Mission in Tatamagouche.

Amherst Shore, Feb. 20th, 1866.

DEAR BROTHER,—

No doubt you and all the friends of Home Missions have expected to receive some report from me ere this. On the first of Sept. last, as appointed by the Mission Board, I visited Tatamagouche; spent some few days with them, and returned. I visited them again in Oct. Nov. and Dec. found the cause very low at first, but in Dec. some mercy drops fell upon us. Our meetings became more interesting: Many of the youth manifested deep seriousness. Two came at our last meeting in Dec. and offered themselves as candidates for baptism, and were received, to be immersed in Jan. I would gladly have remained a few days; but other appointments compelled me to leave. In Jan. the two candidates were baptized, rejoicing in God. Two others are also received, waiting for my return to follow the Saviour in his holy ordinance. In Feb. one brother who some years since professed faith in Jesus with the Wesleyan brethren, and was immersed upon profession of his christian faith, upon farther acquaintance with the word of God, and with Baptist churches in their faith and practice, came and asked admission into our fellowship, and accordingly received the hand of fellowship, and is now walking with us in love. May the Lord continue to bless and save the people!

So you will see, Dear brother, the Lord has added to the church three; and two more are waiting for baptism. There is a good ear for Baptist preaching in all the region where I have travelled. More labour is wanted. May the Lord send labourers!

I have spent in all this far forty-five days, preached thirty eight sermons, attended six conference meetings, attended four prayer and social meetings, made sixty one family visits, travelled in all up to Feb. 10th, 469 miles. I have tried to comply with the wishes of the Board to attend once per month as far as in my power; which has greatly increased my travelling. I have received in aid of the mission the sum of fifteen dollars and fifty two cents. There are some sixty dollars subscribed in aid.

I shall report again as soon as I have any thing good to write.

Yours in Christ,
THOMAS BLEAKNEY.

MANCHESTER AND GUYSBORO—It affords us pleasure to learn that the church at Guysboro and Manchester are enjoying a time of refreshing. A letter, dated March 26th, from one of the members, to a friend in Halifax, states:—

Our hearts have been made to rejoice the past two weeks, in beholding the power of God in our midst, restoring the wanderings of his people and constraining sinners to bow to his mild sceptre.

In all revivals I have seen, I never have witnessed so many impressed at one time, and so many asking prayer. It seems to be extending all over Manchester, where the meetings have been held, as yet only, many are attending from this side of the river too, and at the Cove. A deep feeling seems to pervade the minds of many. O! it is a day of God's power among us, the set time to favor Zion.

Yesterday the Meeting House at Manchester could not contain the people, many had to go away, could not even stand on the platform outside, the crowd was great.

Our dear Brother Murray is wonderfully sustained. He baptized eighteen at 3 past 9 a. m., preached poor old Mr. Whooter's funeral sermon, received the 18 candidates into the Church, administered the Lord's Supper, and then came to town, took dinner, and preached at 3 o'clock to a large audience, and with power too.

O! surely what has God wrought in our midst. O! what a change in two weeks, and yet I think the work is just begun, there seems to be so much interest all around. As yet Bro. Murray has had no help from any minister except one sermon from Bro. Eagles, when returning from Canso—we expect Bro. Steels up this week.

LOWER GRANVILLE, ANNOAPOLIS COUNTY.

Brother Wallace informs us that God has again visited the church and congregation in Lower Granville with a precious revival. Last Sabbath the 21th, he baptized 10 rejoicing converts, and a few days previously 3. These are all heads of families but two. One of them is a convert from the church of Rome. He hopes soon to baptize others, and earnestly requests an interest in the prayers of his brethren.

Provincial Parliament.

HOUSE OF ASSEMBLY.

MONDAY, March 26th.

A number of Petitions against Confederation, —for separation of the sale of liquors from groceries—and some on local matters, were presented.

Hon. Prov. Secretary laid on the table copies of correspondence relating to the Halifax Pools Aylum, and papers respecting crown lands in Queens County.

The adjourned debate on the Pictou Railway was then resumed by the Hon. Atty. General.

TUESDAY, March 27.

Petitions for alteration in the Liquor License were presented by Hon. Mr. McFarlane and Dr. Hamilton. Also several in favor of Assessment for Education.

Mr. S. Campbell then spoke on the Pictou Railway question.

Hon. Mr. Shankon also spoke, contending that the Government had made the best possible bargain as to cost, and so as to avoid delay and had abundant checks on the contractor.

Hon. Mr. McFarlane contended that whenever the Government could save the people's money, they had a right to do so, and then appeal to the Legislature, which can override all law.

Mr. McKay spoke in condemnation of the route chosen, and considered the course pursued a dangerous precedent.

WEDNESDAY, March 28th.

House met at 11 in the morning. Several bills were advanced a stage.

The Budget.—Hon. Atty General laid on the table the estimates of the probable revenue and expenditure for 1866. This document places the assets on the 30th September last, at \$498,139, and the liabilities at the same date, \$450,838—leaving a balance net assets of \$47,300. The revenue of the current year is estimated as follows:

Customs and Excise Duties.....	\$1,200,000
Light Duty.....	38,000
Casual Revenue.....	70,000
Crown Lands.....	45,000
Gold Fields.....	20,000
Hospital for Insane.....	20,000
Post Office Revenue.....	30,000
Railway Revenue.....	200,000
Canada, New Brunswick and P. E. Island	4,500
Great Britain for Sable Island.....	2,000
Board of Revenue.....	2,000
	\$1,631,500

Making, together with the assets above stated, a total revenue of \$1,678,800, which they expect to have at command. The appropriations for the year are as follows:

Civil List.....	\$57,500
Agriculture (including \$8000 for a Stock Farm).....	14,000
Board of Statistics.....	4,000
Criminal Prosecutions.....	1,600
Coroners' Inquests.....	1,400
Crown Land Department.....	18,500
Department of Mines.....	17,595
Distressed Seamen.....	200
Debt—Interest Savings Bank and Railway bonds.....	328,540
Education, Common Schools & Colleges.....	133,995
Indians.....	1,200
Immigration.....	5,800
Judiciary Expenses.....	1,400
Legislative Expenses.....	46,420
Militia.....	88,000
Miscellaneous including \$40,000 for protection of the Fisheries.....	46,631
Navigation Securities, including \$26,000 to be sub-divided.....	80,000
Public Works, including \$40,000 construction of Hospital for Insane.....	160,320
Post Communication.....	65,000
Public Printing.....	8,000
Poor's Asylum.....	12,100
Rations to Troops.....	100
Revenue Expenses.....	70,575
Relief.....	5,000
Roads and Bridges.....	16,000
Special Grant for do. to be sub-divided.....	114,228
Road Compensation.....	200
Revenue Drawbacks.....	16,000
Railway Expenses.....	160,000
Steamboats, Packets, and Ferries, including \$5000 for boat between Pictou and Quebec, and \$5000 between Halifax and Yarmouth.....	22,170
Total.....	\$1,639,174

The Attorney General also laid on the table the revenue law for the year, embodying some important changes in the tariff. Articles which were admitted free under the Reciprocity Treaty from the United States, are now chargeable with duty:—

Bacon, per 100 lb.,	\$2 00
Beef, per bbl.,	1 00
Bread, Navy or Pilot, per 100 lb.,	0 20
Butter, per 100 lb.,	1 75
Cheese, per 100 lb.,	1 00
Flour, (Wheat) per bbl.,	0 25
Ham, per 100 lb.,	2 00
Lard, per 100 lb.,	1 75
Onions, per 100 lb.,	0 50
Pork, per bbl.,	1 00

Geneva and Whiskey—the duty is increased from 70 to 90 cents per gallon.

Rock or coal oil—is reduced from 10 to 7 cents per gallon.

Rum—is increased from 40 to 75 cents per gallon; Brandy, from 90 cents to \$1.20, and spirits or strong waters, not otherwise enumerated from 60 to 90 cents.

Tobacco—manufactured, increased from 5 to 10 cents per lb; unmanufactured 5 cents per lb. Wines—Hock, Constantia, Moselle, Champagne, &c., increased from \$2.50 to \$300 per doz. All other wines in bottle increased from \$1.50 to \$2.00 per dozen; Port, Sherry, Madeira, and all other Wines, except French Wines