

unstop their mouths and loose their tongues, so that their whole time would be spent in what their hearts delight to be engaged in.

A. W. BARSS.

[To be continued.]

For the Christian Messenger.

Revival in Lower Aylesford and Upper Wilmot.

Messrs. Editors,

It is undoubtedly in the recollection of many of your readers, that a gracious work was wrought in this region about two years ago. At that time 85 persons were added to this church by baptism. Of these 1 have been excluded for immoral conduct; 2 have received letters of dismission, and joined sister churches in the places to which they have removed; and 3 have, as we trust, been called home to join with the Church triumphant. The remaining 79 are all in Christian fellowship. This is cause of thankfulness and encouragement.

Those, however, who are aware of the propensity of the human heart to depart from God, will not deem it strange that numbers of these, as also of the former members, greatly needed the reviving influence of the Holy Spirit, to enliven their devotions, and to arouse them to activity in the ways of piety. It was felt by many of the Lord's children, in different sections of the Church, that a revival was highly requisite for the reclaiming of backsliders, and the conversion of impenitent sinners. On consultation it was judged advisable to hold a series of meetings, in the hope that God would graciously bless the means to the advancement of His cause.

In accordance with this resolution, the meetings were commenced at the Bethel in Lower Aylesford, on Tuesday, the 25th day of March. On the 7th day of April they were removed to the Central section, in Upper Wilmot, and on the 14th to Stronach Mountain.

A number of ministering brethren kindly assisted us. Brethren N. Vidote and W. G. Parker made us a welcome visit, but could not remain; Brother J. Ring laboured with us several days, and Brother E. Stronach aided us a considerable length of time. Brother A. Stronach, whom the Pastor had been assisting in similar exercises at Upper Aylesford, and Brother R. S. Morton, who came very opportunely to our assistance, continued to labour, with slight unavoidable interruptions, in the different localities. It was evident that the Lord's sent servants were divinely assisted. They laboured faithfully in the cause of their beloved Redeemer, and for the everlasting good of their fellow-men. In the course of a month from the time when these exercises were commenced the Pastor of the Church attended forty-eight meetings, usually of long continuance, in each of which he took an active part. A number of the Church-members laboured with diligence and earnestness.

The people generally laid aside their worldly business, and attended public worship twice each day. It soon became manifest that God was mercifully succeeding the efforts put forth for the revival of His work. Steadfast Christians were quickened, and backsliders evinced deep contrition. The hearts of individuals between whom disaffection had unhappily existed, were melted into tenderness, and expressions of mutual forgiveness and reconciliation were freely exchanged. Some who had stood aloof from the Church were re-united with it. In houses where family worship had been neglected, it was commenced or resumed. Sinners became deeply sensible of their guilt, pollution and danger, and manifested earnest desires for salvation. One after another began to entertain hope in the Saviour, and to express a disposition to obey His commands, and to unite with His people. Some whose minds had been previously impressed, especially during the Revival in 1854, but who had not made a public profession of religion, were now strengthened in their reliance on the Redeemer, and excited to own His name, and walk in His ways.

On the 4th day of April Conference was held in the Bethel, and 8 persons gave satisfactory evidence of a work of grace wrought in them. On Lord's-day, the 6th, these were baptized; on the 20th in the same locality 10 more followed their Lord in baptism; on the 27th, in the central section, 5; and May 4th, on Stronach Mountain, 6. It thus appears that 29 have been added to the Church by baptism in the course of

29 days. Others will doubtless come forward shortly.

You are apprized that the work of God has been recently revived both to the westward and to the eastward of my field of labour. May it extend far and wide.

Yours in Gospel bonds,

C. TUPPER.

Aylesford, May 6th, '56.

For the Christian Messenger.

Letter from Prince Edward Island.

DEAR BROTHER,

Inclosed you will find £3 10s. Halifax currency, £1 of which was given by a young man who resolved when contracting for a job of work to give the Cause of Truth an average day's wages, which turned out to be the said sum. I mention this as worthy of being imitated by others whose health and success in business depend on the blessings of God. This sum divide equally between the French and Indian Missions.

The remaining £2 10s. was contributed towards the Home Mission by brethren at Belfast, and was intended to be sent last summer by Br. Shaw to the Association, but through his meeting unexpectedly with a passage elsewhere the money was left and was laid by, in hope that some of the missionaries appointed to the Island might call our way, but Brother Hall did not find it convenient to come this way, for this we do not blame him; for I believe the general impression is that we are but few and speak the Gaelic only, which is partly true. Many of the elderly people will not be much benefited by English preaching, but the young people understand it well, and not a few speak it correctly. Baptists were not numerous here at any time, and of late greatly diminished and weakened, by removals, deaths, and what is still worse, by that sad, desolating discord, whose baneful influence has extended over a large portion of our fair Island.

When shall we be sufficiently humbled for thus wounding the cause of truth, and who amongst us can be fully exonerated? for even in contending for the truth we are liable to do it in a manner wholly inimical to its spirit.

In this quarter we are emphatically a feeble band, scattered over a wide surface, seldom, if at all, able to meet in one place, depending for the public means of grace on the labours of brethren who support their families by hard labour; a number of us, with hoary heads and feeble frames, tottering on the verge of eternity. We hope that our brethren who may be sent from Nova Scotia will not forget our case. A voice echoes from hill to dale through the Island for one or more to be sent to labour in conjunction with those of your body residing on the Island. I dare not assert that the Island will defray the expenses incurred by the Board in such an enterprise, if they lose in a pecuniary point of view, it is not the first time, still that was not lost labour. Let a trial be made, and if a starving people will deny what is reasonable and within their power for proffered provision, the whole Creation with a unanimous voice will assent to the just sentence—"let them starve." Wherever your Missionaries go may they resemble the clouds impregnated from the ocean, pouring refreshing and fructifying showers on the dry land. Amen.

S. McLEOD.

Vernon River, P. E. I., May 2. 1856.

Brother Burnett writes to the same effect as above. He says, May 3rd.—"If we had this summer men who would labour amongst us in a right spirit, I think much might be accomplished. I will leave nothing untried to secure the interests of the Messenger and also of the Denomination."

For the Christian Messenger.

Revival in Pleasant Valley, Cornwallis.

Rev. W. Chipman in a postscript to a letter on the 6th inst., gives the following pleasing intelligence:—

"I might just remark here that the Lord has been graciously pleased in great mercy to pour out His Holy Spirit upon us in Pleasant Valley. The Church is much revived and backsliders have returned to God and their brethren, some of whom especially have afforded us much consolation, and seventeen willing converts were immersed last Sabbath, upon a satisfactory profession of their faith in Christ, and received the right hand of fellowship into the Church

in the presence of a very numerous and solemn assembly. Our Meeting-house was crowded full to overflowing, and many had to leave for want of Room. Many more have already obtained hope in Christ, and others are under serious and deep exercises of mind in reference to their future well-being.

The work of the Lord, we trust, is gradually advancing, and we are humbly hoping for a more plentiful harvest of souls into the visible kingdom of Christ. The infinite goodness of God to us who are unworthy of the least of His mercies, calls for our grateful acknowledgements of His unbounded love and goodness to us.

A more full detail of the circumstances connected with this divine manifestation will shortly be afforded you for publication, as we trust to the praise and glory of God's rich grace.

[The notice referred to above has since been received, and will appear next week.—Ed.]

Remainder of Correspondence on sixth page.

Christian Messenger.

HALIFAX, MAY 14, 1856.

It was an opinion propounded by Dr. Mandeville, the celebrated Deistical philosopher, that the normal or natural state of humanity was a state of warfare, and that the state of Peace was wholly exceptional. With widely different views and feelings as to the origin of the fact, and the moral results springing from it, we are strongly inclined to admit that there is too much truth in the supposition. Alas! what a sad and heart-sickening history of crime, dissension and bloodshed has been that of our fallen race. Probably full four fifths of the period of English History since the conquest, has been passed in actual warfare. It is truly a distressing consideration that the perversity of our race should in the inscrutable wisdom of God, have been suffered so effectually to counteract the benign and peaceful tendencies of the gospel, that now in the nineteenth century, we see nations, who profess christianity, and have at their command, however little they may think fit to use or profit by them, the scriptures of truth, rushing into contests, the only real aim of which might seem to be, to harass and destroy each other. But christianity itself has thus far been so little understood or appreciated that it has in thousands of instances been but used as the watchword of war. We cannot but hope that such utter blindness to its true principles is being gradually dispelled. We think we have reason to believe that the speedy termination of the war, has been in no small degree owing to the more just understanding of the true duties and relationship of nations one to another, which is beginning to prevail, and that half a century since the commencement of such a contest would have been hurried on with much greater haste, and its end deferred to five times the space of time it has now continued; and altho' we cannot consistently hope ourselves to see the time when "wars shall cease" in the earth, we believe that the sacred truths of the gospel of Christ are gradually operating that great and salutary change on the minds of men, which shall perhaps much sooner than we may now expect, contribute to bring about that blessed period. The expectations of Peace Societies are no doubt in many cases very visionary, but their end is a noble one and its final accomplishment warranted in the predictions of the Divine Word.

The Presbyterian Witness says "Dr. Wayland, the most celebrated Baptist on this side the Atlantic, has recently come out with the dogma, that the New Testament, exclusively of the old, is the only rule of faith."

We cannot see that the real words of Dr. Wayland, "I believe the New Testament to contain the only rule of faith and practice, for the disciples of Christ," justify the above statement and we think it would have been far more in accordance with truth and magnanimity to have allowed that distinguished writer to make his own statement, than to draw such conclusions from it as the above.

The Editor surely cannot be acquainted with the acknowledged sentiments of Dr.

W. and must have adopted his views from some such source as the N. Y. Observer or Puritan Recorder from which he quotes, or he would know that he, (Dr. W.) does not need argument from the Old Testament for Christian Baptism. Pedobaptists, however, may require some such aid to give plausibility to the practice of infant sprinkling. Because that part of the Divine volume does not give the constitution and ordinances of the Christian church and is not appealed to in support of them, is it fair, therefore, to charge one with undervaluing it or setting it aside? We did give our contemporary credit for more candour. We accept, for what it is worth, the compliment he attempts to pay the Baptists of this Province, when he says, so far as he knows them he believes "they cherish every chapter of the thirty-nine books of the Old Testament," and therefore does not apply his remarks to them.

"OBSERVER" will please bear in mind that we do not usually publish anonymous communications except the writer entrusts us with his proper name. Nor do we engage to return MSS. so sent. We hope to be able to give his article next week.

We have received the first of the series of letters promised by our correspondent "Menno," and shall give it in our next issue. He promises to continue them every other week. If we may judge of the whole from the first number they will be an instructive and highly interesting series, and will doubtless be anticipated and read with profit from week to week by not a few of our friends.

We have received a well-written communication from the Rev. James Stevens, on the interpolation in Mark xv. 3, mentioned by the Hon. J. McCully, in the C. Messenger of April 23. He thinks the principal error of the translator was in their not giving the passage in italics as other supplied words are given, and that as they were inserted merely to render the text more clearly understood, the denunciations pronounced against those who add to the Word of God cannot properly be applied to them.

The letter given in our last number on the subject will doubtless be satisfactory to our brother and our readers generally, without further discussion.

The last Steamer brought us a letter from Brother Arthur Crawley giving an account of his being attacked by robbers on the river Irrawaddy. We are obliged to defer its insertion till next week.

It affords us gratification to observe that our articles are frequently copied by our contemporaries in the neighbouring provinces and the United States, and would suggest that our brother Editors should not forget to acknowledge them as from the Nova Scotia Christian Messenger.

The first number of The Colonial Herald, a new tri-weekly newspaper, was issued on Monday last from No. 6, Cheapside. It professes "Independence in politics, and will aim at Rational Progress, the Political advancement of the people and justice to the Colonies." We trust the Editors, Mr. L. J. Evans and Son, may succeed in making it worthy of extensive patronage.

Brief Notices of Books

Received from E. G. Fuller.

HARPER for May. In addition to continuations of Perry's Expedition and Little Dorritt, gives The story of Kars and its usual variety of other reading.

DICKEN'S HOUSEHOLD WORDS has several good articles.

BLACKWOOD for March and April. The article in the March No., "Biography gone mad" is worth the price of both. It is a caustic critique on the Biographies of J. G. Bennett of the New York Herald, and Horace Greeley, by Parton the husband of Fanny Fern.

GODEY has its usual quantity of fashion plates, poetry and pictures besides nearly 100 pages of light reading, receipts on cookery and domestic economy.

SALAD FOR THE SOCIAL. DeWitt and Davenport. Is a volume of literary oddities, curious facts and scraps from old manners and customs.