

them about three thousand souls." Thus the apostles went on as Jesus had commanded them, preaching the gospel, and showing sinners the way to come to Christ by faith, repentance, and baptism. All who believed the gospel, and repented, were forthwith baptized into the name of the Father, and of the Son and of the Holy Spirit, and thus found that they could come to the death of Christ though he was in heaven. They then, and not before, could claim the promise of their Lord, "He that believeth and is baptized shall be saved," which filled them with joy and peace in the Holy Spirit. Thus the gospel spread among Jews and Gentiles. When the apostles in after years referred to the conversion of the early fruits of their ministry, they spoke of the way in which they were saved as follows: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."—Gal. iii. 26-27. "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."—(Col. ii. 11-12). "How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even we also should walk in newness of life." "But ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye become the servants of righteousness."—Rom. vi. 2-4, 17, 18. See also Eph. v. 26, and Heb. x. 22, &c. Thus may Christians assure anxious sinners that Jesus is waiting, with the love of eternity in his heart, to receive them in his own appointed way. Had he been pleased to appoint another action, and invite the penitent believer to obey him in it with the promise of salvation, we could have full confidence that he would make good his promise; but he has appointed this ordinance, and the obedient will not be disappointed. Of this we have the very best assurance. 1st. From the faithfulness of him who has promised. 2nd. From the inspired testimony of his apostles. 3rd. From the testimony both ancient and modern of all who have made the trial. 4th. From our own experience.

A man may cry against this as heresy, and speculate about the virtue of "baptismal water." And he could with equal justice cry out against the bitten Jews looking to the brazen serpent, had he been present, until he and they could ascertain the precise virtue of *serpentine brass*. Or had he been servant to the Syrian leper, he could have enhanced his rage against the prophet until made acquainted with the medicinal properties of *Jordanic water*. Nevertheless God has blessed his own institutions, and they shall be blessed.

I know how easy it is to ask, Will no one be saved but those who are baptized? and would answer: As God has constituted no man judge of those matters, it is our duty to believe what he has revealed, and leave secret things with himself.

But the concluding part of Mr. Davis's article is, perhaps, the most remarkable of the whole. Having signally failed to bring one scriptural argument against the pamphlet, he seems to feel that something smart must be done, by way of apology for his piece; and in order to this, he musters his energies for a declamatory effort. Deficient in courage to assert it, and intensely anxious to have it understood, he insinuates as plainly as he can, that we hold a "system which separates from the Gospel all that is heart-searching, and humbling, and spiritual, that substitutes the ritual for the vital and experimental—that gives us the empty husks of professions for the substantial verities of the Christian faith." He then ransacks his vocabulary for offensive epithets to pour upon the people he seeks to traduce.

Knowing that we hold no system but that of divine truth, we can afford to listen to these "great and swelling words," with no other feelings than those of the deepest commiseration for the man who can, at the expense, even of common civility, thus distinguish himself; and as these "hard speeches" have not, in reality, been uttered against me, I leave Mr. Davis in the hand of Him whose institutions are under consideration; hoping that he may take timely warning of his standing.

I would remark in the mean time, as he desires the progress of his brethren, all of them who realize his true position will see the need of unceasing supplication on his behalf, if God peradventure will give him repentance to the acknowledgment of the truth.

Fraternally yours,
D. CRAWFORD.
New Glasgow, P. E. I., Feb. 25th, 1859.

For the Christian Messenger.

Obituary Notices.

MRS. LYDIA PARK.

Our departed sister was the daughter of the late Isaac Dexter, Esq., of Liverpool, and the beloved wife of Mr. Matthew Park, who has been for many years a deacon of the Port Medway Baptist Church.

About thirty-five years ago there was a revival of religion in this place: several were baptized, Mrs. Park among the number, and organized by the Rev. D. Nutter into a Baptist Church, of which she remained a member until her death, which took place on the 2nd of February, in the 69th year of her age.

During her illness I visited her often, and had frequent conversations with her respecting her hope in Jesus. She always expressed strong

confidence in the finished work of Christ. Asking her at one time if Jesus was precious, she grasped my hand and sang—

"A guilty, weak, and helpless worm,
On Thy kind arm I fall:
Be Thou my strength and righteousness—
My Jesus and my all."

On the day on which she died, fully sensible that she was near home, she brightened up at the thought, exclaiming—

"A mortal paleness on my cheek,
And glory in my soul."

A very large number of friends and acquaintances attended the funeral. The solemn occasion was improved by a sermon from the Pastor.—Communicated by Rev. R. R. Philp.

Port Medway, Feb. 21st, 1859.

MISS DENINA DUNN.

Died, at Locke's Island, January 29th. Miss Denina Dunn, aged 25 years, daughter of the late Mr. Edward Dunn, of this place.

Our young sister experienced religion seven years ago, but has only been connected with the Church about four years. Whilst she was always regarded as a consistent member of the Church, still she regretted on her death bed she had not lived nearer to her God. Death to her was a conquered foe. She expressed her "willingness to depart and be with Christ, which is far better."

The vacancy which death has thus been occasioned in our little community will long be felt.—Communicated by Mr. John McKinnon.

Locke's Island, Feb. 4th, 1859.

Religious Intelligence.

For the Christian Messenger.

Revival in Lower Aylesford and Upper Wilmot.

[Continued.]

MESSRS EDITORS,—

My former communication brought down the account of this gracious visitation to Monday, the 21st inst. The meetings were held during that week in the Commercial Hall, at Margaretville, and in the Evergreen Meeting House, Stronach Mountain. In the latter place there was a Conference meeting on Saturday. It was judged there were nearly 300 people present. In addition to those who had previously come forward, there were 12 received for baptism.

On Lord's day, the 26th, it was my delightful privilege to baptize twenty-three professed disciples of Jesus, and we trust truly regenerate persons, in the presence of a great concourse assembled on this interesting occasion. It was a highly gratifying circumstance, that among these, as fruits of this revival, were a son and a daughter of my esteemed fellow-laborer, Brother Abraham Stronach. The former, who resides in Cornwallis, providentially came to visit his relatives and friends in this region, was led to attend the meetings, became impressed in mind, obtained hope in Christ, and was now "buried with Him in baptism." A large proportion of the number had been recently brought to embrace the adorable Redeemer. On our return to the house, Brother Stronach delivered an appropriate discourse to a densely crowded and solemn assembly, from Acts xi. 23.—"Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord." I then presented the right hand of fellowship to those now baptized, with 7 others received by letter, &c., making together 30 received into the Church at this time. The scene was truly impressive and highly delightful. Well may it be said, "What hath God wrought!"

We are now commencing our meetings at Melvern Square. May copious showers of grace continue to descend, and multitudes, here and elsewhere, be drawn to the blessed Jesus, and saved in the day of His appearing!

Yours, in Gospel bonds,

CHARLES TUPPER.

Melvorn Square, Feb. 28th, 1859.

P. S.—I trust brethren in Upper Aylesford, Berwick, &c., will furnish you with accounts of the Lord's gracious work in those places.

Yarmouth County.

Mr. James A. Davidson writes from Bear River, N. S., 1st March, 1859:—

"Our meetings are crowded wherever proper notice has been given and the weather is favorable. Indeed, in some places we have crowded churches, in the most inclement weather. The great respect and attention shown me by the audiences shows that the people love the Truth even when spoken by one of the most unworthy and despised of men, and spoken in the love of God, and a yearning love for perishing and deluded souls."

He also writes again from Deerfield, March 2nd, 1859:—

"Mr. Editor and Dear Brother:—Since writing you from Bear River, I have had the pleasure of meeting Rev. James A. Stubbart, who kindly came down to Lake George to attend our meeting there last evening, and he informs me that in the recent revival of religion in this neighborhood, fifty-two persons have been baptized and received into the Church at Deerfield and Lake George. This is better news than any other that I can send you, for the conversion of one soul to God is of more importance than anything else that can engage our attention. And knowing, as we do, that if a soul is converted, the work is all effected by the Holy Spirit working with the Word of Life, through the instrumentality of

God's servants on the minds of the happy recipients of Divine Love and favor, let us give all praise to God that He still condescends to visit His people, and water His heritage, and let us pray that accounts of conversions may become more and more the good news in your valuable columns. It is impossible for a converted soul to keep the good news to himself, and every time he tells the good news, the glad tidings to his brother believers, he increases their joy in Christ Jesus, and thus the cup of human happiness becomes more and more full of that "joy which is unspeakable," as the redeemed and ransomed of the Lord are set at liberty and their mouths filled with the praises of Redeeming Love. When I hear converts giving all the praise to the Saviour, and declaring that He has done all the work I feel that there is something in them that is natural to no man; for the last thing a sinner is willing to give up is the idea that he is as helpless in himself to prepare himself and save himself, as a corpse is helpless and incapable of motion, speech, and life. Glory be to God, Brother, I find many glad and free witnesses to the truth as it is in Christ Jesus, in your noble Province, and may God in His infinite mercy increase their number, is the prayer of

Yours truly in Christ Jesus,
JAMES A. DAVIDSON.

CORNWALLIS.—The Lord is visiting us with salvation.—Fifty-three have joined society at Berwick, and ten at Canning, where we are now holding special services, with encouraging prospects.—Of these, thirty-four were baptized in the Church at Berwick, and nine in the Canning Church, a good proportion of them are heads of families.—REV. JAS. TAYLOR, in *Provincial Wesleyan*.

NEW METHODIST CHAPEL AT HILLSBURGH.—The Rev. F. Smallwood gives quite a glowing account in the *Provincial Wesleyan* of the services, public breakfast, &c., at the opening of this new edifice. In his description of the building he says it "is 58x40 and the expense incurred in its erection about £1,250. Under the main building there is a large room with walls of granite, the interior of which is fitted up for Sunday School and week night services, and in the midst thereof there are two slightly and convenient furnaces by which is heated the church above. The exterior of the edifice is composite, and the interior a combination (pleasing to the eye) of the Gothic and Doric styles of architecture. There are several arrangements in connection with the Church which are new in this Province. The builders were the Messrs Dodge and Sons, of Granville, and the workmanship by competent judges is said to be of a superior order. All the pews in the lower part of the Church were cushioned and lined with a rose coloured moreen before the day of opening,—the capping is of black walnut and the painting to match, the pulpit is quite low but the persons in the front and side galleries have a full view of the minister, and the minister from his stand can see every person of his congregation. The pews with the exception of one or two in the back ranges of the galleries are all sold, and they realized an unprecedented sum for these parts of the country. It was frequently stated by ministers and others of large experience and extensive observation that the Wesleyan Church in Hillsborough is not, for convenience and beauty, surpassed by anything of the kind in these Provinces."

A JUBILEE SERVICE is to be held at Musquodoboit on the 23rd inst., on the occasion of the Rev. John Sprott having entered on the 50th year of his ministry. A Soirée will be held in the afternoon.

The Bishop intends holding an Ordination of Priests at St. Paul's on the second Sunday in Lent, 20th inst. We are sorry that there are no candidates for the Diaconate at this time, for we understand that his Lordship is in want of five clergymen to fill vacancies.—*Church Record*.

The Bishop has consented, in compliance with a request of the committee of the D. C. S., to read an account of his last Confirmation Tour, at the meeting in Temperance Hall, next Wednesday evening.—*Id.*

Missionary Tour in P. E. Island, by Rev. John Shaw.

Pursuant to an appointment of the Board, Feb. 3, 1858, I left home, and endeavoured to preach at Uigg, Belfast, Point Prim, West River, Dog River, Long Creek, and Grand River.

Feb. 1859.—I preached at Dog River, Long Creek, Bedouque and Charlotte Town. I preached and visited as often as I conveniently could. How much good has been done, or whether any good has been done, it is not for me to say. The final day will show it. In general, I preached to large and attentive audiences.

In regard to pecuniary aid, Uigg, Belfast, Dog River and Long Creek have been liberal in supporting my mission. Other places did a little.

A self-sustained Mission.

Yours in the best of bonds,

JOHN SHAW.

Three Rivers, P. E. I. March 1st, 1859.

New Brunswick.

The *Christian Visitor* announces in its last number "that the demands made upon the time and energies of the senior editor, for the faithful fulfilment of his pastoral duties, renders it indispensable that he should be relieved from all financial care and responsibility connected with its publication." "The financial supervision of the paper has been placed in the hands of Mr. Thomas McHenry." Also, that "the reading columns of the last page are placed in charge

of a lady whose educational and religious qualities admirably qualify her to enrich them."

BAPTISMS.—The ordinance of baptism was administered to two candidates by Rev. I. E. Bill, on the 6th inst. We are informed that Dr. Clay baptized eight persons at the same hour in Carleton, and that the good work is going on there with most satisfactory results.—*Id.*

The N. B. Church Witness does not agree with the Bishop of Nova Scotia respecting Mr. Maturin's change of sentiment, that 'he was not sufficiently imbued with sound church principles;' but on the contrary, believes that 'he had imbibed too many of those so-called church principles, like Mr. Newman, Wilberforce and others, and had never known the principles of our noble Reformers, and the doctrines of grace which they taught, and therefore never experienced that true rest which Christ bestows upon his disciples.'

HORRIBLE MASSACRE OF A MISSIONARY FAMILY.—The Rev. Mr. Killbuck, a Methodist Missionary who has been preaching for the Indians of Oregon since 1838, was murdered with his family not long since, under singular and appalling circumstances. The small pox having broken out among the savages, while the missionary's family were not attacked, the former thought that the pestilence had been introduced by the whites with the intention of exterminating the red race. Acting upon this horrible suspicion, their next step was revenge. A bold chief was selected for the deed, who stole into the chamber of the sleeping family, and buried his tomahawk in the brain of the missionary and that of his wife, and then other Indians rushed in, and helpless children, male and female employees, are butchered, the house razed to the ground, fences destroyed, and every vestige of a once happy home disappeared. The facts of the case have been laid before the Senate, in a communication from the War Department.—*Newark Advertiser*.

AN AWFUL INCONGRUITY.—An announcement in the Russian Gazette will probably strike many persons as an illustration of the awful folly which persons claiming to be civilised can accept without a single feeling of surprise. We are informed that a few days ago there took place the usual military ceremony in commemoration of the baptism of our Redeemer in the River Jordan: a military ceremony! The clash of a hundred thousand bayonets, the firing of parks of cannon, the gallop and thunder of brigades of cavalry in commemoration of such an event! To dilate on such a theme might lead us beyond our province; but the statement will be enough for thoughtful readers.—*Illustrated News*.

THE REV. C. H. SPURGEON.—We understand that Mr. Spurgeon has made arrangements to visit the United States, as previously announced, and that he proposes to leave England on the 6th of April next. We feel sure that the faithful, both in the New World and the Old, will unite in imploring the Divine blessing to rest upon his labours in the amplest abundance, that in very deed he may go in "the fulness of the blessing of the gospel of Christ."—*British Ensign*.

THE REV. C. H. SPURGEON'S NEW TABERNACLE.—The building committee have received some hundreds of designs from different architects in answer to an advertisement offering three prizes of 500, 300, and 200, for those most approved. Rae's Depository, opposite the Elephant and Castle, is the place chosen to exhibit them to the public. Some of the designs are really beautiful, and although the estimate is kept within the prescribed limit (16,000), it is evident that to complete the building of several of them would cost at least 25,000.

THE REV. C. G. FINNEY.—This eminent Revivalist is successfully prosecuting his evangelistic labours in the town of St. Ives, Huntingdonshire. It was deemed advisable to make the effort, as far as possible, of a perfectly unsectarian character, and thus to secure the co-operation of all earnest Christian people. To realise this unanimity the leading ministers and Christian people in the town were consulted. Three of the largest chapels in the town were at once offered to be occupied in rotation on Sundays, and a large room was engaged for the week night services.

CHURCH-RATES.—The Rev. Thomas Pulsford, an aged Baptist minister in England, has been summoned before the magistrates at Teignmouth for the non-payment of Church-rates. He says: "I have frequently been threatened before in various places, but it has been reserved for my old age to have the honour of the threat being carried into execution. As an old minister of Christ, who during the last fifty years has probably preached as many sermons as any one in England, I have never paid Church-rates, and never mean to pay one, because I think the levying a Church-rate on those who never attend Church is an unreasonable, unrighteous, and persecuting act."

THE EFFECTS OF THE "MORTARA" CASE.—The *Globe's* Paris correspondent writes:—"People who are likely to know something of the personal feelings of the Emperor do not hesitate to say (and the marked allusion to 'canon law,' as inapplicable to modern society, bears out the case) that the treatment of the Mortara family of Bologna by Rome was the last feather that broke the back of the present system in the Papal States, supported, as all its abuses are, by Austria. The Imperial mind could stand it no longer; and if French troops are to be mere policemen at Rome, aiding and abetting these monstrous doings, the disgrace and infamy become intolerable. The boy Mortara 'has done it all.'"

The efforts of the Church of Rome to secure a Concordat with the little court of Baden have failed. The Grand Duke will not sign it without the consent of the Chamber, and his Holiness is not willing to submit his claim to that ordeal.