

The Revivalist.

For the Wesleyan.

AYLESFORD REVIVAL OF RELIGION.

DEAR SIR,—To me it is a cause of some regret that some of your friends, in this neighbourhood, have not, as it was their duty, made it their business, to furnish you, for publication in the Wesleyan, some particulars of the late happy revival of religion in this part of our gracious Master's vineyard. As the writer of this was not residing in the immediate neighbourhood of the Chapel in the western part of Aylesford, and where the work seemed most powerful, he had supposed that the subject would have been attended to by others, and was thus resting the matter until he observed a hint from you in one of your late numbers. The labours of our dear Rev. friend, which are very extensive, particularly since the revival commenced, together with the hope that some of the friends would make it their business, has precluded him from attending to it; and thus the matter has passed over until the present time. Hoping that yourself and the public may consider that those circumstances will form a sufficient apology, I will endeavour, by divine assistance, to furnish you with some particulars on the subject.

It pleased our gracious Lord, in the course of his good providence, that the Rev. Peter Sleep was appointed to this Circuit. This faithful and laborious minister of Christ, commenced his labours among us shortly after the sitting of Conference. He continued his labours without any extraordinary manifestation of the blessing of his Divine Master accompanying them,—at least in this part of the Circuit, though in other parts his labours had been much blessed,—until, I think, about the middle of August. It happened that, about this time, while fulfilling an appointment in a private neighbourhood, his meeting was attended by one who had imbibed and professed the doctrines of Universalism—which has been appropriately termed, "that annodyne for the pangs of an awakened conscience"—but which could not avail for this individual, when he viewed his aggravated sins and follies; and he trembled for the awful consequences of having so wilfully offended a righteous God. He had been religiously instructed in youth by a pious mother; and had embraced those principles about eight years previously, during a limited stay in that land which is so fruitful in vice, and where a reckless disregard is so generally paid to the principles of genuine piety,—the United States; and he adhered to, and upheld them, with the most determined resolution, with what talent he was capable of exercising. But his conscience quaked before the Lord, under the ministration of his word, by his faithful servant; and he began to inquire in his heart, "what he should do to be saved." After labouring under deep conviction for a number of days, and continuing diligent in prayer to God, and searching his word, he found "that peace which passeth all understanding;" and he was enabled to say with the Psalmist,—“Come all ye that fear the Lord, and I will tell you what he hath done for my soul.” He is now diligently attending to the preaching of those doctrines which he before affected to despise, and would denounce as "perfect nonsense;" and is exhorting others to become partakers of the same blessings which he, through the divine blessing, has been made a partaker of. Shortly after this conversion, a young woman, who attended the preaching in the same place, became deeply concerned, and manifested a determination to lead a new life.

In the latter part of October, he (Mr. S.) appointed a protracted meeting, to take place in West Aylesford Chapel, and invited the Rev. R. Shepherd, of Portland, New Brunswick, to assist him; and the

two latter days he was assisted by the Rev. G. Johnson, from Bridgetown. The meeting commenced on Friday the 26th inst., and continued five days. It was well attended from the commencement, and the congregations generally, were very attentive; though during the first days there were no extraordinary symptoms of good. On Monday and Tuesday, however, the divine blessing began to be wonderfully manifested, and the Spirit of the Lord seemed to operate on the minds of the people in a powerful manner. The hearts of believers were filled with love to God, and many sinners were "pricked to their hearts," and began to inquire "what they should do to be saved." An invitation was given for those who were convinced of their need of salvation, and were desirous to have the prayers of the congregation, especially in their behalf, to go forward and kneel at the altar; and it was accepted by several, principally young persons. A more affecting scene has, perhaps, been seldom witnessed at a place of public worship. The sight of young persons separating themselves from the congregation, and in effect from their gay companions, and a trifling world, and going to the altar weeping penitents, acknowledging their determination to forsake their sins,—to lead a new life,—and to seek pardon at the hand of an offended God, caused tears of joy to flow freely from the eyes of the believer,—the stiff-necked and unbelievers to tremble and hang their heads; and all seemed to feel that "verily the Lord is in this place."

The protracted meeting closed on Tuesday, but meetings were kept up as often as possible, having preaching generally one evening in the week, and public meetings for prayer and exhortation once, and often twice, beside. The number of penitents gradually increased, and many of them began to find peace with God; and the good work has progressed in a pleasing manner. Class-meetings for one evening in the week were established in different neighbourhoods, to suit the convenience of the young converts, which have been the blessed means of materially strengthening them, and advancing their growth in piety. The meetings continue to be very well attended, and though the revival has rather ceased, yet the steadfast conduct of those who have professed, leaves no room to doubt the genuineness of the work; and the young converts seem to be "growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

I am happy to inform you that about sixty-five members, chiefly young persons, from the age of fourteen to twenty-five, have been added to the society which meets at this Chapel, (one of which, after a short but happy journey in the path of piety, has "gone to rest") and about one hundred and twenty, or upwards, altogether, throughout the Circuit.

A short time after the revival commenced, of which I have been speaking, a gracious work commenced in the eastern part of the Circuit; another, though not so extensive, at Nictaux Falls, and another just without the limits of this Circuit, in the neighbourhood of Mr. Henry Vroom, where, I am informed, about thirty have been added. Blessed revivals are now going on in different parts of the Bridgetown Circuit, and likewise in the Annapolis Circuit, of which you will probably get particulars ere long. When we reflect on these things, we may certainly exclaim with grateful feelings,—“What hath the Lord wrought!” Hoping that these particulars may prove acceptable,

I remain yours,

Very respectfully,

Aylesford, May 4th, 1839.

T. W. C.

For the Wesleyan.

PRAYER FOR REVIVALS.

HEARTFELT interest in the cause of God will ever be manifest by corresponding fervency in prayer for the

outpouring of the Spirit with its concomitant Sacred Scriptures, the reception of the promised to the church from the combined Testaments. "Prayer shall prosper that I make mention of him no rest till he lem a praise in "Bring ye all the may be meat in m with, saith the Lord the windows of h that there shall not lachi iii. 10. And on earth, as touch be done for them Matthew xviii. 19 the Lord and thi their united petit on the merits of C exercise of faith for the accomplis bly and confident mise which cannot and earth shall pass away." M duty of prayer for to a fulfilment of portant subject: legitimate affinity of the believer, good cause," nor tations from the esteemed: is it that the ordinal blessed Spirit, as are sometimes sli means appointed nary operations cured, are treat the thought! th eternity, in the Surely, then, suc salvation, or the the event of a r and ordinary m own souls, or t care, are acting sharing the trem celebrated write of their eternal to arrive, and That "prayer God designs to times been giv ple: yet, impor only be urged the enlargement equally import joined: other lightened mind munificence of the work of sal daily life vari accomplish the s one may be st ther; (and yet divine blessing the result of s abundant pros children of thi temporal immu perishable ben than the childr