

FATALITIES.

The largest fire London has known for many years has just completely destroyed Messrs Broadwood & Son's (the world-famed piano-makers) workshops.

Choleraic disease is very prevalent, and some cases of cholera are reported; but Asiatic cholera has, through mercy, not yet visited us, although present in some parts of Europe.

INDIAN CELEBRITIES.

These are rather numerous just now. We have the ex-Queen of Oude, who in coming dropped a necklace worth thousands of pounds into the Red Sea, and so lost her present to Queen Victoria.

Then there are I believe 14 Rajahs, Scaharijahs, and other queerly titled gentry, all here for the purpose of urging their claims to compensation, or revenue, or jumbas, or something else, withheld or taken away, by somebody, that "somebody" in most cases meaning the Honourable East India Company.

And now Mr. Editor, upon all other matters your readers must please to wait till next letter from

YOUR OWN CORRESPONDENT.

For the Christian Messenger.

Nova Scotia Baptist Female Education Society.

The adjourned meeting for the formation of this Society was held at Berwick on Wednesday, Aug. 20. Rev. James Parker in the Chair.

The Secretary not being present, the Rev. A. S. Hunt was appointed Secretary pro tem.

After prayer by the Rev. Charles Tupper, the Minutes of the last Meeting were read. Explanatory observations were offered by Rev. W. Chipman.

The Constitution proposed at the last Meeting was re-considered and discussed, clause by clause, amended, and finally adopted in the following form:—

CONSTITUTION.

- 1. This Society shall be called "The Nova Scotia Baptist Female Education Society."
2. The object of this Society shall be the promotion of female education, by the establishment of an Institution in which a useful and comprehensive course of instruction shall be provided; the Institution to be conducted on the principles and plans now adopted at Mount Holyoke, Mass., as far as the same shall be considered applicable to this Province.
3. Every person contributing five pounds at one time, or ten shillings annually, shall be a member of the Society, and entitled to vote at its meetings.
4. The affairs of the Society shall be transacted by a Board of Managers, to be chosen from the members of the Society. The Board of Managers shall consist of twelve members; three of whom, in rotation, shall vacate seats every year, not to be eligible for re-election till after a year's vacancy, at least; provided nevertheless, that nine of the above number shall be members of Baptist Churches. Five of the whole number shall constitute a quorum. In case of the death or resignation of any member of the Board of Managers, another member shall be chosen in his place at the next Annual Meeting of the Society, who shall occupy the same position, as to time of service, as the member who has died or resigned; provided that the Society shall also have the power, at any Annual or General Meeting, to remove any member of the Board of Managers, for just causes assigned.
5. The Officers of the Society shall be a President, Vice-President, Treasurer and Secretary, to be chosen annually by the Society, from its members.
6. The Society shall hold its Annual Meeting at such time as shall be determined by the Board of Managers, unless otherwise ordered. At the said Annual Meeting the Board of Managers shall present their Report of the state of the Institution and of the Society's affairs generally, and Officers and Managers shall be chosen for the year ensuing.
7. Special General Meetings of the Society may be called by the President, on the requisition of any five members, by giving four weeks notice of such Meeting in some newspaper printed and published in this Province, the notice

specifying the object for which the Meeting shall be called.

8. This Constitution may be amended or altered by a two-thirds vote of the members present at any Annual Meeting; provided always, that the number present shall not be less than thirty.

After considerable discussion it was resolved, that the proposed Institution shall be established at Berwick.

It was further resolved, That a Committee be appointed to obtain subscribers to this Society; that as soon as one hundred members shall be obtained, a public meeting of such members shall be called, to be held in this place, in order to elect a Board of Managers, and decide on subsequent measures; and that the Committee consist of Rev. James Parker, Dr. Marsters, Mr. Edward Foster, Rev. J. Chase, Mr. Alfred Chipman, Rev. Willard G. Parker, Rev. N. Vidito, Rev. A. S. Hunt, and Rev. Charles Tupper.

JAMES PARKER, Chairman. A. S. HUNT, Secretary.

For the Christian Messenger.

Female Education.

MR. EDITOR,

I observed in your issue of the 28th ult., an article signed "Senior," referring to the Female Institution being transferred to Hantsport. I fully concur with the first writer, as regards locality, health, centrality, &c., but the latter signed the same, referring to parties who would furnish thousands if required, are not in my humble opinion to be found, therefore I believe it far better policy to come square up to the work for which we are aiming and say the inhabitants of that growing village will doubtless do their part with the rest of the friends of Female Education. I believe Hantsport to be gaining in prosperity as well as in importance. I have been sumptuously entertained by the warm hearted friends of that place and think when statements are made to go before the public they should be such as to compare favourably with the circumstances of the people; that when an effort is made the object will be fully realized. I should feel much gratified if the good and praise worthy Institution could be harmoniously removed from Berwick to the above locality, as it has a strictly temperate people, with many other advantages not enjoyed in the rural districts. The champion of the good cause of Temperance still lives at Hantsport, to see the fruit of his untiring labour, I refer to Capt. Holmes, with whom many of your readers are acquainted. I do not speak of the latter being temperate above that of Berwick, I am not aware but that it is strictly so, it is a glorious spot when you get there, but in my opinion much out of the way for an institution of this kind. The last writer in the Messenger observes that Berwick is no more inland than Hantsport. He is astray in that remark, if nothing else, the Steamers and Packets land at all times of the tide; and even at low water a vessel drawing fifteen feet water can come up the channel. I am informed thus by Capt. Lockhart, who has lately made the survey. It has a beach too, free from mud, that may be walked on by a lady with Prunella slippers without being soiled.

OBSERVER.

Hants County, N. S.

[The following extract has been overlooked a week or two but information from Prince Edward Island is always acceptable and will be read with interest.—ED.]

Extract of Letter from P. E. Island.

"I have spent two Sabbaths on P. E. Island. I preached one Sabbath for Brother Ross, at Bedeque. The church there are building a nice chapel. They expect to have it covered in and painted this season. Bedeque is a fine thriving place. As to intelligence and resources it may be called the garden of the Island. But the whole island itself is a garden. Its rich soil and beautiful groves make it one of the fairest gems in the crown that rules it. Last Sunday I preached at North River in the morning and at Charlottetown in the evening. At the former place there are more than 100 communicants and they seem willing to make the effort to support the gospel. Brother Burnett is pastor of the little church in town. This church seems to be growing in the truth. But the cause is very low throughout the island. In no part of our home missionary field are the sad effects of our unfaithfulness as a denomination more apparent. Wolves in sheep's clothing, and wolves without sheep's clothing have made sad havoc among the flocks. But when we remember the love, the purpose, and the power of the Great Shepherd in vindicating the cause of His chosen, we can after all see no real ground for discouragement."

Yours in Christ, D. FREEMAN.

Charlottetown, July 31.

For the Christian Messenger.

Reply to "A Wesleyan Hearer."

MESSRS EDITORS,

The Lawrencetown "Wesleyan and Hearer" has again made his appearance in the P. W. of July 31st.

His communication though designed as a reply to my article of May the 14th, in reality confirms the truth of the statements alleged by me as having been made by the Rev. Wm. Wilson in his lectures on baptism. This writer endeavours to evade, but does not deny one of the allegations made by me; nay, in most cases, labours to defend and sustain the words of his master, while in regard to others he maintains a profound silence. However his admissions help me more than his reasonings can aid his friend Mr. W. For the fact being admitted that Mr. W. said what I report him as saying, every candid mind can determine whether my criticisms are correct. If this writer and his brethren at Lawrencetown feel disquieted, they should remember that their indiscreet and fulsome laudation of Mr. W.'s lectures led to the exposure which has proved so damaging to them. The writer says a mis-application has been made of the whole matter of the lectures and the encomiums passed upon them. If Mr. W. has put his work together so clumsily, that without any straining or unfairness, portions of it can be turned against him, his opponent is not to blame.

He says I caricatured the oratorical logic of the lectures, and the public are thus indirectly told that they are no judges of the elegance and strength of their own language—language which chained the captivated auditor during three times three successive nights and elicited the spontaneous burst of general applause. "Is our friend really serious.—Does he mean to caricature? Did the public generally approve of Mr. W.'s lectures with all their "strength and elegance of language"? If the Lawrencetown Wesleyans adjudge his lectures so highly, let them not assume to be representatives of the public, and let them be assured there are Pedobaptists in this region who do not approve of the "strength and elegance" of Mr. W.'s lectures. These lectures are described as inimitable. It cannot be, however, for their excellence. "The pillory and codfish stories" were not, he says, in the lectures, but in the supernumerary addresses called by Mr. W.—"A rejoinder to certain strictures by Messrs. Armstrong and Vidito." This is very lame. Were not these addresses part and parcel of the lectures—were they not spoken of as such at the time? Were they not as sweet as the others—or did these Lawrencetown friends design to exclude them from a share in their encomiums? This writer says the pillory story was a hyperbolic allegory in which Mr. W. represented himself as having been pilloried for nine hours during the delivery of three of my lectures. This is very hyperbolic indeed. I am perfectly willing to let those who heard my discourses judge of the propriety of his simile.

"The codfish story" is described as a rhetorical episode adorning with beautiful aptitude a part of his address designed to relieve the tedium occasioned by its length. Notwithstanding the strength and elegance of these captivating lectures there was tedium if seems.

Those who can so misapply language as to call this "fish story" a beautiful adorning of an address on a religious subject need not be envious their perceptions of "what is apt and beautiful."

"The erudite critic, he tells us, can decide if hyperbole and rhapsody are a part of rhetoric." So this beautiful codfish story is classed a rhapsody! Hyperbole has its use, but I would advise this writer to shun rhapsody. The erudite critic can decide whether bombast is a part of rhetoric. Either this writer or Mr. W. has committed a blunder in representing his last two lectures at Lawrencetown—"a rejoinder to certain strictures by the Rev. Messrs. Armstrong and Vidito." It is well known here that Mr. Vidito took no part in the discussion. This writer tries to justify the 42 meanings Mr. W. assigns to Baptizo from the charge of absurdity by referring to the 50 meanings which he says are given to "turn" and "go" in standard English dictionaries. My objection is not founded upon the mere number, but upon the nature of the meanings. Does "turn" ever stand for not turn?—can it also be used to designate 40 or 50 different acts? Does "go" ever mean stay, &c. Can any one word designate the extremes and a

variety of intermediate actions. I have said that the meanings assigned to Baptizo by Mr. W. indicate "absurd philology" (not "philosophy," see C. M. May 21st.) and I do not retract it. Can it be possible that the word which expresses immerse or bathe can also signify—cause—sprinkle—draw water—pour it out—drink much—thirst—put in—fill—doubt—wash—be near—purify—sink—wade—drown—swallow, &c. &c.?

If Mr. W. or his friend can find a word in any language under Heaven that assumes a domain so wide, indefinite and confused, the charge of absurdity will be withdrawn, and the praise of having made a discovery be conceded. Such a confusion universally introduced into language would make a second Babel.

This writer says "A Hearer" complains that Mr. W. allows but one of the forty-two meanings he imposed on Baptizo namely, sprinkle, as the only proper mode to denote baptism." I made no complaint; I merely state the fact.

And he undertakes to justify him by referring to Ezekiel xxxvi. 25 &c.—"Then will I sprinkle clean water upon you and ye shall be clean." He thinks John the Baptist first used "clean water" for baptizing or purifying, (which he says are one, and refers to John iii. 25-6) and therefore his baptism must have been performed by sprinkling. If assumption be demonstration, we have it here. God says—"I will sprinkle clean water upon the House of Israel," (v. 25, & 32,) this writer makes John the Baptist do it! The prophecy is—"I will sprinkle clean water &c." he tells us it was fulfilled when John administered a certain rite in the river Jordan—a rite described by the word baptizo, which in not one case can Mr. W. prove means to sprinkle. The amount of it is this, Raino or Zaurak means sprinkle, therefore Baptizo means sprinkle! He might as well conclude that sprinkle means immerse!

Dr. Adam Clarke, the Wesleyan commentator gives a very different exposition of the verse from the one adopted by this Wesleyan from one of another denomination. "Then will I sprinkle clean water, &c."—The Dr. explains it thus:—"The truly cleansing water; the influences of the Holy Spirit typified by water, whose property is to cleanse, whiten, purify, refresh, render healthy and fruitful."

What an absurdity in this "Wesleyan Hearer,"—he finds christian baptism in the prophecy in Ez. xxxvi. 25, and its fulfilment in John's baptism, and yet the baptism of John was not christian baptism!!

Baptism is not purification, though it is an emblem of purification.

Just see how it would read in the following passages:—Mark i. 9.—"And (Jesus) was purified of John in Jordan." Luke xii. 50.—"But I have a purification to be purified with, &c." This implies previous defilement in the Saviour. This implication ought to ensure the immediate rejection of purify as being the same as baptize. See also, Rom. vi. 4. He says this then was the original order and manner, corresponding prophetically in the old and practically in the New Testament;—1st, baptism, alias sprinkling; 2nd, conversion, or "a new heart"; 3rd, gift of the Holy Spirit. No order is gospel order, but that in which faith or repentance precedes baptism. Isaiah lii. 15. "So shall he sprinkle many nations." He tells us there are just six verses between this text and the place of the Scripture which the Eunuch was reading. You do not believe then what your minister said—that the Eunuch was reading those identical words when Philip met him. Why did you not take some notice of the charge I bring against Mr. W. of falsely representing a baptist minister as translating the above passage thus—"So shall he sparkle many nations"? You could not deny, and dare not defend the mis-representation.

Even allowing the backward reference from liii. 7, 8, to lii. 13, there is no evidence that the Eunuch read a word about sprinkling—"The words in Acts viii. 32-3 follow exactly says Dr. Bloomfield, the Septuagint"; the probability therefore is, he was reading that version, and in which the reading at lxii. 15 is,—"So shall many nations wonder at him."

This is all the evidence Mr. W. or his disciple brings to prove that sprinkling is baptism. It is surprising that the Jachin and Boaz of sprinkling in baptism are brought from the old Testament. These men will not allow John's baptism to be christian baptism, yet they find the rite set forth in those two prophecies, though they cannot be shown to relate to the subject!

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