

those who went to hear him, as he got the ten cents from each.

A Miss Hardigne was producing quite an excitement here, as she spoke when in a supernatural state in public. The hall being full of anxious listeners, she enters, takes a seat, shrugs her shoulders, fixes her eyes directly above the audience, and assumes a smile, wishing her hearers to believe that she has entered a state of transmutation. Subject, "Day and Night."

This difficult question being the last was, "It is the opinion of some learned ministers that great religious commotions will take place in 1859." She answered, "that they could not know; that religious commotions were as likely to take place in 1859 as 1858, and stated that men may get wiser and know more so that they could see into futurity."

This woman is an old stage actress, which one could instantly detect if he had ever been in a theatre. It is said that her engagements to speak are three months ahead. When speaking she is about as much entranced as the paint on her face.

There are three classes that attend the meetings of the Spiritualists:—The weak minded, who think they can communicate with the dead; the ignorant, who think the time will come when they can; and, thirdly, the strangers, who go out of curiosity.

THEODORE PARKER.

The two former classes, mentioned above, are regular in their attendance at Mr. Parker's meetings.

Mr. Parker, though not exactly ranked with the Spiritualists but preaches to them, is a very clever man in his way, and can write a sublime article; but the reading of it hurts his oratory, and destroys his eloquence. When he speaks of great men such as Jesus, Washington, and Franklin, he classifies them as all about the same, making the former no better than the latter, or else he talks about getting white-washed with an orthodox brush.

TRURO, N. S.

My letter has extended farther than I expected, but before I close allow me to say a word about our native town.

Truro, considered by strangers one of the prettiest villages in the Province, is being built up very rapidly. The old Presbyterian Meeting-house, which stood on an elevated piece of ground, thickly covered with the birch, the poplar, and evergreens, underbrushed with the fern, the rose, and the violet, and near a pond literally covered with the delicate lily, rendering it one of the most beautiful scenes that nature can depict, and where generation after generation, who now lie buried within its gates, have listened to the preached word, has been supplanted by a more modern one, situated in the centre of the village.

It is a pleasure, after walking for weeks on streets and side-walks paved with stone and enduring the noise of carriage wheels, again to enjoy the quiet of a country life, where even the child can amuse itself, on its play-ground, without danger of being lost or run down by coaches.

I anticipated much pleasure on my return, but find it sadly marred from the fact, that since leaving home a dear friend and brother has been removed from our midst. If there was a man amongst us that was respected by all and loved by many, that man was David C. Wilson. Such is life!

Yours truly, R.

The congregation of the Moravian church at Bethlehem, Pa., is supposed to be one of the richest in the United States. It has over one million of dollars at interest.

For the Christian Messenger.

The Young Ladies' Institute at Clarence, Annapolis County.

Education in general, and female education in particular, are not so highly appreciated in our Province as their vast importance demands. But there is progress in the interest and efforts they both excite. Female education has begun to receive more attention than formerly, its necessity and its value are more clearly perceived, and widely acknowledged, and more anxiety is shown by parents and their daughters to secure for the latter the blessings of a superior and solid education.

It has also been felt a necessity that the expenses of such education should be put at as reasonably low a rate as possible, in order to meet the circumstances of the majority. Till within a few years no such institution existed among us, nor was any attempt made to render a superior education accessible to the poor man's daughters. Latterly, however, schools of this class have been opened in some parts of the country, as an experiment, and while in operation gave general satisfaction, and indeed were popular; but some have, notwithstanding, been allowed to die.

I had the pleasure of attending an examination of the classes in the Institute on the 16th inst., and, considering the school has been in operation only eleven weeks, the result was highly satisfactory, I believe, to all who were present. The following is a programme of the exercises:—

- Colburn's Arithmetic, Grammar and Parsing, Geography, Willis, Composition by Ellie Vidito, Arithmetic, Greenleaf's, Greene's Analysis, French, Ollendorf, Telemaque, Judson, Composition by Mary J. Cornwell, Physiology, Botany, Welby, Composition by Ellen Fitch, Music.

These exercises were gone through with a spirit, vivacity, correctness, and intelligence which showed that the pupils were not mere speaking-machines, into which so much dead matter was crammed and primed, for the occasion; it was evident that they thought out, perceived, and mastered what they had been over, thus showing diligence and zeal, the indispensable antecedents to true progress.

What we saw of Miss Wentworth and her pupils impressed us very favorably in regard to her ability and zeal as a teacher, and gave promise of thoroughness, solidity, and completeness in the different departments under her care. In addition to which, she, in connection with Mr. and Mrs. Fitch, exerts a healthy, moral, and religious influence in the school and out of it. This is of the utmost importance to parents, and most of all to the young ladies themselves. Miss Wentworth has succeeded in winning the confidence and love of her pupils, and indeed the respect and esteem of all who have the pleasure of her acquaintance.

present and seemed pleased with the exercises. Such schools promise and no doubt will produce much good. May they be greatly multiplied and flourish in our Province.

Your's truly, GEORGE ARMSTRONG.

Bridgetown, July 17th, 1858.

P. S.—The number of pupils in attendance has been twenty-five.

For the Christian Messenger.

Baptist Church at Charlottetown, P. E. I.

DEAR BROTHER,

I learn from Brother Scott, of Onslow, now on a visit to old friends on the Island, that a letter, addressed by the Charlottetown Church to the recent meeting of the Eastern Nova Scotia Baptist Association, did not reach its destination. Of course its statistics will appear in the forthcoming Minutes. Permit me, however, to give to brethren, through you, some idea of its general contents.

The Charlottetown Church did not see their way clear to send any one to meet their brethren this year in Association. This they greatly regretted; considering especially their obligations to their brethren. They trust that a similar omission will not occur hereafter.

They referred to their long continued and pastoral destitution—to the aid they had received from brethren charged with missionary labour upon the Island—to the fact that, through the winter, without ministerial aid, they had been enabled to maintain their meetings, and hold together; until now, at length, their present pastor had been led to settle among them. They hoped, that their pastor would be able to arrange for some labour with churches in their immediate neighbourhood; and expected to part with him for two months in the course of the year, to be devoted by him to missionary labour in the remotest parts of the Island. They further expressed an anxiety, that some brother might be appointed by the Home Missionary Board, to labour for a few months on the Island during the present summer, and intimated their readiness to cooperate with any missionary who might thus be sent among them.

Much is not to be said at present in regard to the position and prospects of the cause in Charlottetown. A congregation is beginning once more to gather. The social and private meetings on the whole look well. We expect ere long to baptize a few candidates. The brethren, after long trial, look up again with hope. And so, let our associated brethren pray for us, while we pray for them. Who can tell what good may come from such fraternal intercession?

Thus much as to the contents of our missing associational letter. I add, as an item of general religious intelligence, that the Rev. Petros Constantinides, recently ordained as a Missionary by the N. S. Free Church, (Presbyterian,) has been among us. Constantinople is to be the seat of his Mission. He appears to be deeply imbued with the truth and spirit of the gospel—is endowed with good native ability, well disciplined by education—and is just in the vigour of his days. He enters upon a new service in the missionary field; little or nothing having been attempted hitherto on behalf of the twelve million adherents of the Greek Church in Turkey. He is one of those native agents on whom, as the friends of Foreign Missions are coming to feel more deeply than ever, our main reliance must be placed next to God, for bringing the world under the power of the gospel. The Lord prosper him!

Your fellow-labourer,

J. DAVIS. Charlottetown, P. E. I., July 17th, '58.

For the Christian Messenger.

Obituary Notices.

MR. AND MRS. JAMES MOSHER, OF WINDSOR.

Mrs. Mosher, the daughter of Thomas and Lydia Smith, was born at Newport, April 1, 1788. The subject of grace in early life, she deferred however being baptized for some years, partly out of respect to her parents, whom, though Presbyterians, she regarded as Christians, and partly on account of opposition from some of her nearest (Pedobaptist) relatives. But her attachment to the Saviour was strong enough to lead her to obey his commands, even though at the sacrifice of earthly friendships. She was baptized by the Rev. George Dimock, and united with the Baptist Church of Newport on the 27th Dec., 1825. On the 19th Feb., 1843, she was dismissed by letter to join the Church at Chester, where she remained till 1854, when she removed with her husband to Windsor, and from this time was connected with the Windsor Church till she died, May 22, 1858.

As wife, and mother, and Christian, she was highly esteemed by all who knew her. Many excellent graces found a home in her heart, and a beautiful expression in her life. Her death was improved by the writer, from Job vii. 16.—"I would not live away."

Mrs. Mosher's death was soon followed by that of her husband, who survived her only eleven days.

Mr. James, son of John and Sarah Mosher, was born at Newport, July 22, 1789. His Christian mother died when he was quite young. At the age of 14 or 15, he was sent to Windsor, to serve an apprenticeship in the tanning business, with John and Anthony Godfrey. When about 19 years of age, he was converted and baptized, and united with the Baptist Church of Falmouth. He remained in this connection till 1810, when he removed to Newport, and married. His subsequent removal to Chester and thence to Windsor has been noticed above. In the last named place he remained till his death, June 6th, 1858.

Mr. Mosher rendered important aid in helping forward the moral and religious enterprises of his day. As a zealous friend and advocate of temperance, his name is used with honorable mention throughout the Province. He was among the first to organize a Temperance Society in Newport.

During the last years of his life he was engaged, to some extent, as a Colporteur in our own Province, in which method of doing good he seemed to take peculiar pleasure.

The Church has sustained an irreparable loss in his removal. Of a truth it may be said, "He died at his post." The trust and composure which he displayed in his dying hour were truly remarkable. He left the world on Sabbath evening. The light of the setting sun which strayed into his room at that holy hour melted into the purer, brighter splendors of an endless Sabbath above. His death was improved by a sermon preached from John v. 28, 29.

Of him and his companion it may be said, "They were lovely and pleasant in their lives, and in their death they were not divided." They have left nine children, besides many relatives and friends to mourn their loss. May God bless this visitation to the good of those who remain, that the surviving may follow them as they followed Christ.—Communicated by Rev. D. M. Welton.

Being in expectation of the above Obituary Notice from the pastor of the Windsor Church, we deferred giving anything beyond the brief announcement of the death of our esteemed friend. Much might be said respecting the labours and worth of our departed brother in the church, in the distribution of Bibles and religious books, and in the Temperance cause. Those who knew him best could most fully appreciate his character as may be seen from the following pleasing testimony:—

To the Family, Relatives, and Friends of the late James Mosher, Esq.

RESPECTED FRIENDS,—

"At a regular meeting of Chester Division, No. 32, Sons of Temperance, the following resolutions were unanimously agreed to:—

"That Whereas a short time since, our Heavenly Father has been pleased to remove from us by death, our much esteemed Brother, James Mosher, first Charter Member, and first W. P. of Chester Division, No. 32, S. of T., we desire to place on record our appreciation of the high moral worth, the unswerving integrity, and faithfulness of our deceased brother.

"Therefore Resolved, That his memory shall be ever dear to us, and that we sincerely sympathise with his afflicted family and friends, in this sorrowful bereavement.

"Also Resolved, That whilst we record this tribute to departed worth, we would bow submissively to the dispensation by which our Brother has been removed from us, acknowledge our dependence upon Providence for all things, and be admonished to renewed and continued labour whilst the day with us may last.

"Resolved, That a copy of these resolutions be sent to the relatives of our departed Brother.

"Signed, on behalf of Chester Division, in the paternal bonds of Love, Purity, and Fidelity,

H. B. MITCHELL, W. P.

JOHN L. CORKUM, R. S.

"June 19th, 1858."

IS CATHOLIC BAPTISM VALID?—A colony of Portuguese Protestants settled some time ago in Illinois, who in their infancy, it seems, had been baptized in the Papal Church. They are now Presbyterians, but the Old School Presbytery demur at accepting their baptism, and think the ordinance ought to be repeated by a Presbyterian minister. But these Portuguese brethren claim that their Popish baptism is sufficient. The matter is under advisement in the Presbytery. Have the Presbyterians forgotten that Calvin, their great founder, received his baptism in the Papal Church? If that can be accepted, why require these modern converts from Popery to be re-baptized?

Archbishop Hughes wishes to erect an immense cathedral in New York, and has addressed a circular to one hundred of the wealthiest Romanists in that city, asking for a contribution of \$1000 from each, wherewith to commence the work. The building is to be 322 feet long, 97 wide, and 100 feet high upon the inside.

On the first Sabbath of this month, forty persons joined Henry Ward Beecher's Church in Brooklyn. In celebration of the event the pulpit was arrayed, as usual, in the fairest and sweetest flowers of the season, which on this occasion were chiefly white lilies. A large congregation was present, and the services were solemn and impressive.