

A few other names may be briefly recorded.

Morgan Edwards was born in Wales, received his education at the Baptist Seminary, Bristol, (now "Bristol College"), laboured several years in England and in Ireland, and after a short pastorate at Rye, Sussex, settled in America. He was eleven years pastor of the First Baptist Church, Philadelphia, and afterwards presided over other churches in different parts of the country. In the latter years of his life he read "lectures in divinity" in several places. He rendered valuable service to the Denomination by his efforts on behalf of Rhode Island College, by useful publications (among which his "Materials towards a history of the Baptists in Pennsylvania" may be particularly mentioned), and in other ways. He died in 1795, in the 73rd year of his age.

Oliver Hart was thirty years pastor of the church at Charleston, South Carolina, and fifteen years of the church at Hopewell, New Jersey. Silas Mercer, born of Church of England parents in 1745, became a Baptist in 1775; began to preach in the same year; laboured in North Carolina during the American war, and preached two thousand sermons in six years; and then settled at Kioka, Georgia, where he died in 1796, in the 52nd year of his age. He planted many churches in that state.—Joshua Morse, a native of South Kingston, R. I., was converted under the preaching of some New Light ministers, entered the ministry at the age of eighteen, and laboured diligently for the Lord, with much success, for fifty years, chiefly in the States of Connecticut and Massachusetts. He died in 1795.—These worthy men, and many others, whose histories have not been transmitted to posterity, but whose "record is on high," toiled and suffered for the good cause, and great numbers "turned to the Lord" under their ministry.

In addition to these there were three eminent ministers, whose talents, learning, and the important stations they occupied, enabled them to promote the interests of the denomination in a variety of respects, and who were held in universal esteem. I refer to Dr. Manning, Foster, and Stillman. Dr. Manning was the first President of Rhode Island College, and was every way fitted to sustain the dignity of that post with reputation;—he died July 29, 1791, aged fifty-three. Dr. Benjamin Foster graduated at Yale College, where he became a Baptist. He had been appointed to defend infant sprinkling, at a public discussion; but "to the great astonishment of the officers of the College" instead of doing so, he avowed himself a convert to believer's baptism, having seen reason to change his sentiments while prosecuting the necessary researches for the debate. He was a diligent and faithful minister of the gospel, and a powerful controversial writer. The last ten years of his life he presided over the First Baptist Church, New York, in which city he died of yellow fever, Aug. 26, 1791, in the 49th year of his age.—Dr. Samuel Stillman was forty-two years pastor of the First Church, Boston, and one of the most influential men of our denomination during that period. He died in 1807, in the 70th year of his age.

By "wonderful works" of grace God had been preparing the Baptists of the United States, in the latter half of the eighteenth Century, for still more striking manifestations, and for extensive missionary enterprise, at home and abroad.

Yours truly, MENNO.

From my Study, Dec. 20, 1858.

Christian Messenger.

HALIFAX, DECEMBER 29, 1858.

Farewell to the year 1858.

Time hastens on with resistless tread, and carries us forward year by year from our experience of the present to a realization of the unknown future. A few hours more, and he will have pushed off the year 1858 into the fathomless depths of a past eternity, to be thenceforward numbered among the things that were. Before our next issue the vast roll of the world's history will have received another great dividing line on its fair surface, and a new period will have commenced. This then, is the last opportunity we shall have of addressing a few words of farewell to the departing year, before it passes away beyond recall. We have the history of its fifty-two weeks before us. The joys and sorrows, the trials and deliverances, the hours improved and those mispent, the vows and perform-

ances, the sins and forgivenesses which they have witnessed, are all now recorded in the great book of God's remembrance. We cannot allow one to depart who has brought us so much of unmerited mercy and favour without feeling emotions of deep concern.

Events of stirring interest have transpired with almost every month. These fill another page in God's providential dealings with man, and indicate that at no very distant day mighty changes will take place amongst the nations of the world. Whilst tumult and revolt have been in many places compelled to hide their hideous faces, yet murmurs not loud, but deep, from various quarters, indicate that the present comparative calm may at any day be broken up by anarchy and commotion. During the year some progress has been made towards bringing the human family to acknowledge themselves as one great brotherhood. By enlightened diplomacy a vast field has been opened for the introduction of commerce and the arts of civilized life. India, China, Japan, Africa, with their teeming millions, were never so nearly within reach of the Anglo-Saxon race. Facilities are now presented such as never before appeared for carrying the good news of salvation to the millions of our fellow-sinners, who have been sitting in darkness and the shadow of death.

The great struggle between light and darkness, truth and error, religion and superstition, has been carried on with perhaps more of vigour during the past year than in any of its predecessors. Each succeeding year will doubtless witness a progressive increase of activity in the agents of these antagonist principles. We are not, however, left in doubt as to which shall ultimately triumph. The period predicted in Holy Writ when many shall run to and fro, and knowledge shall be increased, has doubtless arrived.

The problem of uniting the two great continents of the world by an instantaneous speaking medium, although temporarily silent, has nevertheless been successfully solved.

Former years may have shewn more results from scientific discovery, yet none probably have exhibited more of the practical application of truths already learned, so as to meet the wants and conveniences of mankind. If this has been the case in the scientific and physical world, much more has it in the moral and spiritual. The practical application of religious truth to the heart and life, and the necessity there is for all men to have it in possession has received a more general impulse from the Revivals of the present year than ever before. Individual sinners have been addressed, and the claims of religion upon them, enforced by others besides ordained ministers, more than at any previous period. The fact that religion is for men of business, and that all hours are suitable for religious exercises, was, perhaps, never acknowledged to such an extent as now. The outpouring of the Holy Spirit in the Revival of 1858 has made a deep impression upon our fellow-mortals, which we trust will be augmented year by year.

With reflections such as these we would take the present occasion of inviting our readers to unite in thanksgiving to God for the past, and trust in him for the future.

While we have no power of unfolding the course of future events, we hope to continue giving our patrons a faithful record of occurrences as they come to pass, in the various departments which belong to a religious Family Newspaper.

We might refer to the unworthy attempts which have been made by certain parties, from whom we might have expected better things, to misrepresent and malign us during the year, but as we believe those attempts have damaged themselves in the estimation of all intelligent men, far more than they have us, we can well afford to forgive them, and hope that their experience may teach them wisdom.

We pray that the Divine blessing may rest upon our readers, so that when the New Year is welcomed it may be surrounded by such good influences as shall make it to them all

A HAPPY NEW YEAR.

EXHIBITION OF THE INDUSTRY OF ALL NATIONS IN 1861.—The Sun of Dec. 24th contains some correspondence from Dr. Cramp on this subject. The "Society for the encouragement of Arts, Manufactures and Commerce," Adelphi, London, have sent through Dr. C., corresponding member of that Society, a Circular, desiring him to make known their intention of holding such exhibition in 1861, Dr. Cramp says:—

"It was regretted that Nova Scotia was inadequately represented at the Great Exhibition in 1851. There will now be ample time to prepare, and it may be hoped that in 1861 our Province will furnish such specimens of our produce, industry, and skill, as shall secure for us a very respectable position.

As this is a subject of general interest, I trust that the Editors of all our journals will transfer these documents to their columns, and advocate a spirited and united effort to place

Nova Scotia at the head of the Lower Provinces of British North America at the next Great Exhibition."

Acadia College, Dec. 18, 1858.

Our present space does not permit us to copy the documents entire. We may find room on some future occasion.

For the Christian Messenger.

Baptist History.

MESSRS. EDITORS,—

One more "Period" remains—"The Active Period." I find that in order to do justice to it I must have the opportunity of consulting books and documents, some of which are not yet in my possession. Probably some months will elapse before they can be obtained. Meanwhile I shall revise the "Letters" already published, and prepare them for the press in book form.

Here, then, my labours will close, as far as your columns are concerned.

But there are other historical researches, exclusively connected with our own Province, in which I have already made some progress. The results will be communicated to you in occasional papers.

Yours truly

From my Study, Dec. 24, 1858.

MENNO.

We give the last letter on this "Period" in our present issue rather than retain it for the alternate week as usual: this being the last number of volume 22.

THE fortnightly visits our readers have for some time past received from our correspondent MENNO have, we believe, not been without deep interest. The republication of this "Series of Letters" in a more connected and permanent form is anxiously looked forward to by many, not only in this province, but in Canada and the United States. The facts brought forth in them have shewn our readers that the Baptists have a history of which they need never be ashamed.

The progress which Baptist principles have made of late years among those belonging to other communions, as well as in the actual membership of Baptist churches indicates in the language of an eminent writer of the present day, that "there is a future for the Baptists."

The sentiment is also gaining ground that whilst many parties boast of their Protestantism and denounce the Roman Catholic Church for many of her practices which she professes to have received by Tradition, they are unable to sustain even the initiatory ordinance in their churches, as practised by themselves, but on the same foundation. They oppose Romanism for rejecting the Bible as its standard, and making "the church" the fountain of its authority, while they at the same time cannot consistently maintain, on any other ground, the first step in their church fellowship—the admission of unconscious infants as members of their own churches; but whom, nevertheless, strange to say, they exclude from their communion.

A recent convert (or, to use the term chosen by the violent Anti-Catholics, pervert,) to Romanism in Halifax, in conversation with a friend a few days ago, gave this as one of the difficulties he had experienced in the communion he had left. To a remark made on this subject, he replied that "Baptists are the only consistent Protestants."

Whilst the saying of Chillingworth that "the Bible, the Bible alone is the religion of Protestants," is altogether ignored by some assuming that name, and practically denied by many others, it can be sustained by none so successfully as by Baptists.

The remark in the latter clause of the above note that "there are other historical researches exclusively connected with our own Province," the results of which will be communicated to our columns, will be read with pleasure by a large number of our friends.

The important subject of Church History is of paramount importance. All history should recognize this greatest of all facts, that God has a people in the earth, and that the arrangements of his providence are all made to bring about His purposes with regard to them, and the ultimate triumph of the saving truths he has committed to their hands. This is the true philosophy of history, and any historian who does not perceive it, is wanting in the first qualification for his work.

On our last page we have given our usual INDEX of some of the principal articles which have appeared in our pages during the year. Independently of the news, there is more choice reading matter in one year's volume of the Christian Messenger, than could be obtained for a much larger sum of money than the price of subscription, expended in ordinary books. For a small sum the volume can be bound, and would be worth as much or even more in a few years' time than it is now. Our friends who are using endeavours to add new Subscribers to our list, will oblige us by calling the attention of our neighbours, to this feature of the paper; its convenient form for preservation.

We perceive that a new paper is to be started on Thursday, January 6th, on behalf of "the Church," we presume, the Episcopal Church, to be called the "Church Record." The advertisement says "the Committee appointed at a meeting of the clergy in October last, have made arrangements for the publication of a paper, &c." It is to be published at the office of Messrs. Bowes & Son.

Acadia College.

The Quarterly Examination of the classes took place, according to announcement, on the 20th and 21st. The Rev. S. W. deBlois, A. M., was the only member of the Visiting Committee present on the occasion.

On the evening of the 21st there was a Historical Exhibition in the Hall, when Orations were delivered in the following order:—

- NATIONALITY, Andrew P. Jones, Moncton, N. B.
THE CONSTITUTION OF SOCIETY, Edward Hickson, Bathurst, N. B.
SOURCES AND INFLUENCE OF PLEASURE, William H. Porter, Sackville, N. S.
OUR COUNTRY, TO-DAY, William Wickwire, Cornwallis.

Two other Students, Messrs. T. H. Rand, of Cornwallis, and W. Chase, of Wolfville, were to have spoken, but sickness prevented them.

The audience was large, and all appeared highly gratified. It was generally acknowledged that the speakers acquitted themselves well. The orations were good, and they were delivered in an effective manner.

The next Term, both in the College and the Theological Institute, will commence on Thursday, January 6, 1859.—Com

For the Christian Messenger.

Heavy Losses by Fire.

MESSRS. EDITORS,—

I regret to state that the splendid new house of Dr. George Outhit, Lower Aylesford, was consumed last evening, the 20th inst. Three carpenters were engaged in finishing a part of it; and while they were at Tea the building was found to be in flames. It is supposed that the fire was communicated from the stove to shavings on the floor. The Doctor was from home; and the conflagration proceeded with such rapidity that very little could be saved. It was a very large and costly house; and though unfinished, yet the materials for its completion were, as I am informed, principally in it. With these were consumed the best furniture, apparel, &c., &c., including many valuable and expensive articles. The whole loss is thought to be nearly a thousand pounds.

Dr. Outhit is a respectable and worthy man, held in general esteem. He and Mrs. Outhit, a lady from Philadelphia—had been for years diligently toiling, and exercising much economy and frugality, in the hope of obtaining a commodious habitation, and things comfortable around them; but this unexpected affliction has suddenly plunged them into deep adversity. I trust sympathy and benevolence will be evinced by the inhabitants of places adjacent; but so heavy a loss evidently calls for assistance from abroad. As it is requisite that Dr. Outhit should build again immediately, any materials for building, as well as aid otherwise, will be highly acceptable.

Yours in gospel bonds, CHARLES TUPPER.

Aylesford, Dec. 21, 1858.

[We shall be happy to receive and acknowledge any contributions on behalf of the above object.—ED. C. M.]

Latest Intelligence.

The Galway steamer Pacific left Galway on the 9th Inst., arrived at Newfoundland on the 22nd.

The troop ship Bombay had been dismantled in a storm and lost 12 of her crew.

The Atlantic Telegraph Company had petitioned the Government for a guaranty on new Capital to prosecute anew their enterprise. It was thought there was great probability of their obtaining the same. A few days would decide.

The Bank of England had reduced its rate of discount 1/4 per cent.

The Queen's proclamation was read throughout India, on November 1st. Its terms are liberal. It guarantees to protect religious freedom; confirms all existing treaties and right, and offers a general amnesty to all save murderers of British, provided submission is made before the 1st January.

The government of France has decided on allowing the appeal of Count de Montalembert to come before the Superior Court.

The Moniteur officially declares that the quietude as to the relation between France and Austria, caused by newspaper discussion, is by no means justified.

France has concluded a treaty with Japan similar to that between England and that country.

The speech of the Queen of Spain at the opening of the Cortez says everything compatible with the national dignity was being done to secure a pacific solution of the Mexican difficulty. An address in response to the speech was adopted unanimously.