

doubts that it was the settlement of a Presbyterian minister among us, that has turned back the tide that was rolling towards the Baptist body.

It really appears to me, Mr. Editor, that this Presbyterian must have divested himself entirely of truthfulness, as an article for which he had no farther use.

But this writer thinks he is at liberty to say just anything he pleases. Since his pet minister has gone so far as to unchristianize the whole Baptist body, and place them low down upon the platform of Infidelity, as he did a few Sabbaths since:

Now I want "A Presbyterian" to tell us who these proselyting Baptists in Bridgewater are. We want to be acquainted with them.

Nor are they Anabaptists; for they never baptize again any who have received Christian Baptism. They do not recognize as Baptism the sprinkling, authorised by the Romish Church, and which all her offspring have adopted and maintain.

But farther he says, "Hence the outcry against Mr. Steele, and hence the vindictiveness of those who see that their hopes of gain are blasted." I was not aware of their being any outcry against Mr. Steele, before I saw this article.

"A Presbyterian" next in course deals with "One of the leading Baptists," and makes him say that the "Presbyterians are divided," and calls this a "pure fabrication."

Now he must either be a very dull scholar, or else have a rare faculty for misconstruing plain simple English. "One of the leading Baptists" never made any such statement: and had this Presbyterian common honesty, he never would have dared thus to construe it.

I am pleased to know that the Presbyterians are so united, and so warmly attached to their pastor. Although a member of no church, I am ever gratified to see religious bodies living in peace and harmony, and fulfilling the injunctions of Holy Writ.

But here again comes in one of those mean and dastardly insinuations. I will give it in the writer's own words,—"But it ill becomes the Baptists to speak of disaffection. Where shall we look for more disaffection, than among the Baptists themselves. I might quote instances, but I forbear."

Great forbearance, indeed, does he manifest, to thus make such mean assertions, that carry upon their face not even a shadow of truthfulness. Let him bring forward his instances. They will doubtless be found to be as nearly related to the truth as are the statements made in the rest of his precious introduction.

Now he comes upon the writer who signs himself "A well-wisher to practical Religion."

It seems that this "Presbyterian" did not intend to allow any one to escape his notice nor his ire. He calls him a Coward for writing "anonymously, what he dared not say over his own signature." Well! well! what strange inconsistencies we do sometimes stumble upon!

But farther he says, "This is in perfect keeping with the doings of the Baptists in this place."

He seems pretty well posted, in the doings of the Baptists. Perhaps he has obtained his information from a source like that from which his pastor gets his. Had he searched as eagerly for truth and candour, no doubt he would be a better man than his own letter makes him appear. Next he refers to the "Hopeful conversions that have been made in the Baptist Church," and adds, "It is not for me to judge."

Now he says, "Let any stranger come to the village of Bridgewater, composed as it is chiefly of Baptists, and judge of the tree by its fruits." Here his calculation is at fault. The fact is, so much of his time has been passed in laying out crooked work, and making crooked calculations, that he is totally incapacitated, even in a small matter like this, for making a correct one.

This "Presbyterian" concludes his wonderful epistle with a bravado truly astonishing—the more so, as he has written himself a coward. No doubt he considers it withering and overwhelming in the extreme. "Mr. Steele can well afford to smile at the insinuations thrown out by those who have not dared to put their names to what they have written in the Messenger.

This is indeed bold language. Mr. Steele ought more justly to blush with shame, if such a thing were possible, for having made it necessary for any one to take up this matter in defence of a defamed and injured body of people. His false, base, and groundless statements in the Record, in reference to the Baptists, is the source from whence all this trouble has arisen. And as a Christian man, and minister, he is doubly guilty: for from such we look for better things. The different denominations here were moving along peaceably and amicably, until he made this unchristian, unjustifiable, and uncalled-for attack upon the Baptists; and upon him rests the odium of having stirred up strife in a hitherto peaceful community.

It will be a long day, I presume, before "These anonymous writers in the Messenger unmask themselves" to "A Presbyterian." They will wait for a more honorable adversary with whom to measure weapons, one, at least, who possesses candour enough to deal manfully and truthfully with the subject in hand, and not in insinuations, which stab like the midnight assassin, and statements and charges, which only tend to stir up strife—which he himself does not believe, nor offers one particle of proof in favor of their authenticity.

When next we hear from "A Presbyterian" I sincerely hope it will be with some little regard for the truth. Until this be the case I shall, probably, remain silent.

Yours truly,
A WELL-WISHER TO PRACTICAL RELIGION.
Bridgewater, August 30th, 1858.

For the Christian Messenger.
Yarmouth.

DEAR BROTHER,
While the columns of the Messenger are enriched with the cream of its exchanges and foreign correspondence, I presume you are always ready to insert communications respecting local interests connected with the prosperity of Zion at home. Indeed, it appears to me that the organ of a denomination receives a heartier welcome among its numerous families when it teems with local tidings of interest.

Probably there is not a pastor in the Province who could not furnish an article per quarter, if not monthly, for the Christian Messenger, that would still further enhance its value, by causing us to feel better acquainted with beloved brethren and churches, whom we may never have the pleasure of greeting in the flesh. While accounts of revivals (if truthful) are hailed with much joy and thankfulness, sad, indeed, must be the state of that Church and people concerning whom the pastor cannot pen anything of interest. As brevity is necessary, I will ask the attention of your Christian readers to two or three subjects.

1. THE MONTHLY MISSIONARY CONCERT.

This most desirable gathering of praying men and women (Acts i. 14.) appears to be greatly neglected: hence the little interest felt in missions, and the paucity of funds to multiply and strengthen them. We have introduced them into the Second and Third churches of Yarmouth, and trust that our brethren of the other churches will do likewise. The fruit of said concerts is excellent. With us they are fully attended; and while we feel that united prayer to God for a dying world is heard, we know that the addresses thrill the hearts of those who love the souls of their fellow men. It is the way to convert our churches into the missionary spirit, and make them liberal.

2. SUNDAY SCHOOL EXHIBITIONS.

One or two exhibitions, properly conducted, in the course of the year interest all classes of the community. They can be connected with refreshments or not, with an excursion or without it, as the patrons and friends may judge proper. We issued some seventy or eighty pieces, including several dialogues, to those children and youth who took an interest in committing them to memory. We spent several evenings in hearing them recite and in special instruction. Those unaccustomed to this method of improving and interesting the rising generation would be surprised at the success attending such efforts. Our exhibitions came off with crowded houses, good order, respectable collections, and, so far as I can learn, entire satisfaction. If this should meet the eye of any pastor or superintendent, whose Sabbath School is thinly attended or barren of interest, get up a good S. S. Exhibition. It would infuse life into the school and all its friends.

3. SICKNESS AND DEATH.

There has been, for the last month, much more of sickness and death in this town and vicinity than usual. I have been called to bury, among others, the following persons, viz.: Sep. 12th, James Moses' son, aged 5 years; Sep. 14th, Joshua Hersey's son, aged 6 years; Sep. 16th, Benjamin Redding, aged 72 years; Sep. 22nd, Rev. A. Martell's son, aged 11 months; and on the 23rd inst. Mrs. Deborah Rodgers, aged 81 years, Sister R., with her husband, Benjamin Rodgers, (now 82 years old, and sick) were baptized by Father Harris Harding, 32 years ago, and have been very consistent and useful members of the Church of Christ. She died much lamented, and was followed to the house of God, and thence to the grave by a large number of relatives and friends. Sermons being required at all funerals in this locality, adds much to the labours of the ministry.

It may be well to state, that by the very urgent solicitation of Baptists in Tusket Village mainly, Rev. A. Martell has recently removed his family to that place, and has entered upon his pastoral labours. He and his companion have been called to part with a lovely child. "May the Great Head of the Church sanctify to them this dispensation of his Providence. While there, I received the following lines, written by a promising young sister of his church. E. N. H.

TO MR. AND MRS. MARTELL.
O weep not for thy little one,
'Tis a bright angel now,
All robed in pure and spotless white
With glory round its brow.
Its little body writhes no more
In agonizing pain,
You'll never hear, so pitiful,
That suffering moan again.
O dry your tears, nor think it hard
That you are thus bereft,
For could that babe so happy be
In this cold world it left?
Then rather bless the Father's love
That did so soon remove,
And placed the fragile flow'r where
'Twould bloom 'mid smiles of love.
Sweet tired one, to Jesus go,
He'll keep thee till the day
When he will call the mourning ones
To come from earth away.
M.
Sept. 20th.

[In reply to our brother's remark in the above, we would reply that we are glad at all times to receive intelligence of passing events from correspondents and friends generally in every part of the country. Information of the furtherance of the Gospel of Christ and accounts of the progress of Zion come to us and our readers with peculiar interest.—Ed. C. M.]

Missionary Intelligence.

[From the Baptist Irish Chronicle.]
RATHMINES, DUBLIN.

The Secretary of the Society spent the month of August in visiting several of the stations in Ireland. He supplied two Lord's days at Rathmines. The congregations are very encouraging, the hall being nearly filled in the morning, and still more so in the evening. Every prospect is presented of a still larger congregation being gathered when a suitable chapel has been erected. This cause promises to be, by the divine blessing, one of the most successful efforts the Society has ever made.

CORK.

The following communication from Mr. McClelland relates an incident marked by great interest. The serious and earnest inquiry after truth, and the fidelity with which conviction has been carried into practice, are well deserving of thankful acknowledgement.
"On last Lord's day I had an unusually interesting service, as it was one of the happiest days I have had since my coming here, I am sure you will be pleased to hear something of the occasion. Some time ago I was visited by a man named Splaine, who wished to converse with me on the subject of baptism. After repeated visits, and when I became thoroughly convinced of his desire to follow the example of Jesus Christ in that ordinance, I proposed him for membership at our last church meeting, when it was resolved that he should be baptized and received. The next day I wrote him to that effect, appointed a day for his baptism. On Saturday last he arrived here with his son, both having travelled thirty-five Irish miles to obey the Master's command. I was pleased, delighted, to see the son who had come all that distance to witness his father's baptism; and still more delighted to see the old man so intent on following the Saviour. Forcibly reminded of Jesus Christ himself coming from Nazareth of Galilee to be baptized of John in Jordan, next day I preached from Mark i. 9. The congregation was good, the people were attentive—apparently much interested—and all present seemed deeply to feel the great solemnity of the occasion; and although baptisms are so infrequent in this part of the country that one might expect some of the people to evince a good deal of curiosity, yet such was the solemn feeling produced, such the decorum observed, that I must indeed say I have never witnessed anything to surpass it, either in this country or in England. Amongst those present on the occasion I saw Episcopalians, Presbyterians, Methodists, and Romanists; and since Sabbath I have been much pleased to hear such expressions as these from our own members:—"We never had such an occasion before." "The Lord was with us," &c. Strangers, I was told, made such remarks as these:—"He was right in all that he said." "He had the Scriptures on his side." "I shall go and hear him again," &c. But whoever might say that I was "right," the son of our brother felt it, and at once resolved to act upon his convictions; for, before leaving the place, he came into the vestry and requested me to propose him at the next church meeting, as he had resolved to follow the example of his father, and the commandment of his own and his father's God. And now do you not think I had something to feel pleased about? Here was a man