

portance of Acadia College being sustained, considering its intimate connection with the best interests of the Churches, and the evangelization of the Provinces, he had come to the conclusion that it was his present duty to relinquish the pastorate of the Church, and engage in the work to which he had been invited. It was then

Resolved, That this meeting be now adjourned to Friday evening, and that Deacon Nutting be requested to prepare a resolution in reply to the communication of the Governors of the College, embodying the views expressed by the brethren, and submit the same to that adjourned meeting.

Friday, July 9th, 1858

At the adjourned meeting of the Church, after the Missionary Prayer Meeting, the following resolution was submitted and unanimously agreed to:—

Whereas, This Church having received a communication from the Governors of Acadia College, earnestly requesting them to surrender the services of their pastor, the Rev. David Freeman, to act as the General Agent of the College, and having conferred with Brother Freeman, and understood from him that he considers it the path of duty to relinquish his present engagements with the Church, and accept such Agency,

Resolved, That the Church, although under the circumstances, they feel that they have no alternative but to comply with the request of the Governors of the College, yet, in view of the esteem and regard they entertain for their pastor, and their just appreciation of his sound and faithful ministry, cannot terminate the connection between them, without this strong expression of regret for the loss of his services, and their earnest prayers for his future happiness and success.

It was also

Resolved, That Brother Beckwith, the Clerk of the Church, be requested to transmit a copy of this resolution to the Governors of Acadia College.

It was further

Resolved, That Brother Freeman, together with the Deacons and Dr. Parker, be a Committee to make enquiries and provide a suitable supply for the pulpit, with a view to the early settlement of a pastor of the Church.

For the Christian Messenger.

"The Venom of Irresponsible Lying."

MR. EDITOR,

The article from Dr. Cheever on "The Venom of Irresponsible Lying," in the issue of August 4th of this paper, is one of deep interest. To every carrier of Satan's mail—and such is every talebearer—I would say, for their own benefit especially, read it.

Scandal retailing is indeed an awful sin. It is stabbing the individual in the dark, giving no opportunity for self-defence, unless the slanderer, accidentally, oversteps the bounds of cautiousness, which he has designed to establish. It is unlike Christ, in every particular. When He found fault with individuals, it was to the face of the sinning ones. It is not Apostolic. When Paul repeated a rumour, on common report, he did it by writing to the individual or church, and gave his authorship of the rumour. There is a hateful egotism in slander-retailing. Their very words imply, Stand by, I am holier than the one the report concerns! If Nathan could address such self-lovers, he would say, Thou art the man! If Jesus, in humanity, stood before such, he would inspire such convictions, as when certain individuals, ready to execute the law, stood accusing a fallen female, Let him that is without sin cast the first stone!!!

I would not imply the neglect of discipline. Church discipline is a part of the good fight of faith. It is necessary for the church, but, unfortunately, many brave soldiers "of a thousand fights" become cowards as soon as discipline is named. Let the wicked man, whether high in society or low, whether ministerial or private, be disciplined. Gospel discipline never hurts a Christian; and while "the Church is the bride of Christ, he who is not jealous with a godly jealousy for her purity and honour has no regard for the honour of her Head. He who sees the discipline of the Church neglected, the solemn vows of her Covenant disregarded, the cause of Christ reproached, and His name blasphemed, by the conduct of unworthy members, yet takes no steps to reclaim them, nor to execute the discipline of the house of God, shows either a strange ignorance of his duty, or a total want of piety." But the retailer of slander defeats the purposes of church discipline. When a matter is widespread in a community, individuals will take sides, some for, others against the accused; and the fury of enemies will create friends for the slandered, and the matter, instead of being directed by the scriptural rule, must, to avoid division in the Church, be given up to mere expediency, and so the tongue of slander prevents gospel discipline.

There is no class of individuals more subject to slander than the laborious ministers of the gospel, and there is no denomination of Christians more singled-out for the attack than the

Baptist. Their distinctive principle of "the Bible, and the Bible only," and their unity of Baptism, makes them as a speckled bird among many; even the epithet of hide-bound Christians is by many deemed flattering when applied to Baptists, and if a slander was against one of them there are enough to say, Aha! Aha! so we would have it. Such would magnify the spots on the sun's disc to an unwarrantable dimension.

I still receive many expressions of christian regard from the dear people of my charge in South Yarmouth, and rejoice in God for the strength given to many of the young converts who have been united to the church during my Pastorate. I have no greater joy than to see that my children walk in the truth.

In this church there are brethren of whom I can say—Beloved thou dost faithfully whatsoever thou doest. May the Lord requite their kindness, and may they in eternity where all actions will be judged, learn the blessedness of acting for God in this world. The fruit of righteousness is sown in peace of them that make peace.

Rev. T. C. Delong enjoyed an interesting baptism at Barrington on Lord's day 8th Aug., of two young men, one of whom, being a Pedobaptist I learn, became convinced of the Scriptural character of immersion by reading "Theodosia Earnest." Also on Lord's day 15th Aug. Rev. E. N. Harris baptized three "Adults," a father, the mother, and daughter, who were all Pedobaptists. The revival still continues in Hebron, and Elder Harris is greatly encouraged.

An interesting state of religious feeling is being enjoyed in Ohio Church, Yarmouth, under the labours of our esteemed young brother, Rev. Joseph H. Saunders. I wait to learn of accessions by baptism.

Yours in hope of immortality,
J. V. TABOR.

For the Christian Messenger.

Obituary Notice.

Died in Coverdale, N.B., July 22, 1858, Wm. Blakeney, in the 88th year of his age. He was born in South Carolina Dec. 12th, 1770, emigrated to this Province with his father, in company with other Carolina Loyalists the year before the close of the American Revolution. He was awakened to a serious concern for the salvation of his soul, under the preaching of the Rev. Mr. Earley, a Minister of the Wesleyan connection; he was baptized by the late Rev. Theodore Harding, when in company with the late Rev. Joseph Crandall, they were baptizing a number of willing converts, it being the first time that the ordinance of baptism had been administered in the Parish of Salisbury by immersion, he united with the first Baptist Church in Salisbury, when it was first organized and continued until his death a valuable and consistent member; he was chosen a Deacon many years ago, and discharged the duties of his office with perseverance and faithfulness. He was punctual in attending the means of grace. His last sickness was comparatively short; when first taken, the power of unbelief pressed heavily upon him, so that he was led to fear he had been deceived, but these despairing feelings soon passed away; the light of Jehovah's countenance again shone upon him, and as he then expressed himself, "he longed to be away, and be at rest." He was called to pass through deep waters of affliction; his beloved companion, and some of his children being for a number of years greatly afflicted. In his experience truly the words of the Psalmist have been verified,—"Many are the afflictions of the righteous, but the Lord delivereth him out of them all." Several of his children survive him; one, a beloved Brother in the Ministry, "whose praise is in all the churches," and others who are pious, and devoted members of the church. His funeral was numerously attended and the mournful occasion improved from the language of Paul to Timothy—2 Tim. iv. 6, 7, 8.—"I am now ready to be offered, &c." —Com. J. N.

Religious Intelligence.

United States.

THE DAILY MEETINGS.—Without the least tendency to exaggeration, it may be said that the spirit of prayer is as intense, and the presence of God as vividly felt, in the noon prayer-meetings in this city, at present, as at any previous time. Said one at a meeting the other day, "How thankful we ought to be, who are so situated that we can leave our business to come here at this hour!" "Yes," said another, "and how much more thankful that God has taught us to think we can do it." We suspect that, to be the main difference between the "situation" of those who come, and those who do not.

There are about fifty or sixty at once, in the John street meeting, during most of the hour, and from a hundred and fifty to two hundred at Fulton street. The latter room seats a hundred and fifty, and when this number is materially exceeded, a second meeting is organized.—N. Y. Examiner.

It is said the "Hon. and Rev. Baptist Noel, who was of course accustomed to the use of the organ in worship, from his youth up, in the English Establishment, now refuses to introduce one into his church, and his people have nothing but simple congregational singing.

LETTER FROM MR. SPURGEON.—The American publishers of Mr. Spurgeon's books have recently received a letter from him, in which he says: "Accept my thanks for the good news which you have sent me, but I really cannot be so vain as to imagine that my sermons could have more than an infinitesimal influence upon your revival. O how I bow beneath the weight of my Master's goodness, and the very fact that even

in your most distant settlements, I am preaching, is more than I can realize.

"We have, ever since my ministry began, received the influence of the Holy Spirit very largely, and it seems to me, that in the midst of my congregation we have unconsciously enjoyed, for four years, the very mercies which we have wondered at in you. In June I received forty-eight into fellowship, all of whom I have baptized, and this is our regular mode of proceeding. In my chapel I have more members than seats, and were it not for the Music Hall, I should have little hope of converting sinners, for there are none to be converted, if all who profess to be Christ's are really so."

GERMANY.

LETTER FROM MR. ONCKEN.

THE CHURCH AT HAMBURG.—PERSECUTIONS.—Hamburg, April 24, 1858.—On the monthly occasions for baptism in Hamburg, candidates are never wanting. Our public services, especially since my return from England in September last, have been numerously attended, while our preaching stations (forty in number) are the scene of an increasing inquiry after truth. Besides our usual services, extraordinary meetings are frequently held for the emigrants passing through Hamburg. They are visited and supplied with Scriptures by our two city Bible colporteurs, and by them brought to our chapel.

We continue to enjoy liberty, and have the prospect of soon being in possession of a concession from the Senate. Alas that the position of our brethren in other parts is so far different! With hearts full of zeal, but beset with difficulties on every hand, our missionaries and colporteurs in Hanover and Hesse are prosecuting their labors. Especially in the former country, the continued political reaction has brought with it stringent measures against us also. Imprisonments, expulsion from the land, are of recent date, and fines of twenty-five thalers are to be imposed on those of our missionaries who preach beyond their own place of residence. Orthodox Christianity, it is true, is apparently in the ascendant in Germany; but how do the things I have referred to agree with the spirit of true Christianity? Surely the principles of toleration ought to be proclaimed in Germany from the house tops.

Notwithstanding the annoyance to which they are subjected, our brethren are continuing to labor as before, and declare their readiness to suffer all things for the sake of Christ.

The members of the church last year distributed 74,800 tracts, and sold 3,650 Bibles.

The following may serve as an indication of the instrumentality employed throughout the German Mission for the diffusion of God's truth. About one hundred brethren have devoted their entire time to missionary labor. This embraces, besides other occasions for usefulness apart from the churches, 584 preaching stations; 162 Sabbath-school teachers have been engaged in instilling divine truth into the minds of the young. We have sold in connection with the missions, 61,007 copies of the Holy Scriptures in various languages. In this work we have been supported by the American and Foreign Bible Society, the American Bible Union and the Edinburgh Bible Society. The tract circulation reached 1,026,926 copies, including 8,235 denominational works; 5,400 bound loan-books and tracts, and 36,000 copies of the Missionsblatt. The clear increase of the churches of the Union, (exclusive of the Swedish churches, which form a separate Union,) has been 584, or about 17 per cent. Two new churches have been formed, at Konigsberg and Damgarten. Four new chapels are in course of erection, and one old house has been purchased and fitted up for public worship.

*From the Missionsblatt for June, we translate the following letter from Mr. Oncken, which communicates the gratifying intelligence that the expected concession has been received.

Hamburg, May 29, 1858.—We stop the press to announce to our readers far and near the joyful intelligence that the church in Hamburg has received at last the long promised acknowledgment by the State. The certificate is already in our hands. All the marriages solemnized in our church since 1848, and all the births registered in our records are in consequence legally recognized,—by which a great burden is taken off from the hearts of many of our brethren.

Our generous magistrates have, in fact, given us more than we expected. Our venerable senate has the honor of being the first government in Germany to acknowledge the Baptists, and to put them on an equality with other confessions. Besides, our rulers have had opportunity to observe us for a quarter of a century as a community and as citizens; and after the most careful examination they have expressly acknowledged that the Baptists are among their most quiet and faithful subjects.

May the noble example of our government be soon imitated in all Protestant Germany, that our brethren may be free from oppression, and the reproach of religious persecution may be removed from our land.

FERNANDO-PO AND THE NEW SPANISH "ARMADA."

Fernando Po lies off the mouths of the Niger, and on its eastern side is not more than thirty miles from the mainland of the African continent. From the general unhealthiness of the river mouths on the coast, and the very convenient position occupied by the island, it has, for the last twenty-five years, been the resort of the English cruisers, where water, yams, and live stock could most readily be obtained.

These considerations induced the English Government to establish a colony on the northern coast of the island. Motives of humanity also rendered the idea of a settlement attractive. The Bight of Biafra, in which Fernando Po is situated, as a floating isle of Paradise, was a few years ago the great mart of the slave trade on the coast of Guinea.

In 1827 the British Government formed a settlement in Fernando Po, and called it Clarence. The form of purchase of the land was gone through with two native chiefs, the work of clearing and building was commenced, and a number of liberated Africans were landed to form the early colonists. For six years the colony enjoyed a precarious existence. The British Government then sold its buildings and its landed rights to an English mercantile firm, which in 1837, a bankruptcy ensuing, was merged into the West African Company. In 1842, the houses and the chief part of the settlement became the property of the Baptist Missionary Society, and Clarence was made the centre of its missionary operations in Western Africa. The purchase was not, however, finally completed till 1843.

All this while the Spanish Government had been indifferent to the treaty rights, by which, in 1778, it had obtained from the monarch of Portugal the sovereignty of the island. The right of transference was gained by Portugal, from the discovery of the island, in 1471, by a Portuguese navigator. On the formation of the colony in 1827, the British Government seems not to have been aware of the claims of Spain.

But Rome has a watchful eye for heresy. The arrival of Baptist missionaries was a signal to revive these old obsolete rights. Spain, stimulated by the Jesuit fraternity, claimed its own, and in the year 1843, sought to impose fetters on the zeal of the admirable men who formed the pioneers in the work of evangelization. The missionaries of Rome soon tired of their work, longed for the plains, the rich pastures, and fat flocks of Andalusia, and begged of Dr. PRINCE, our medical missionary, certificates of health, to justify to their superiors their speedy return to the comfortable snuggeries of the monasteries of their native land.

The descent of the priests was, however, a source of great perplexity and trial to the missionaries. The orders of the Spanish authorities were peremptory, that within a year the missionaries should depart. But they held on, and finally succeeded in obtaining from the commandant, Don J. J. de Lerena, the decree, that "personal liberty, property, and religion, should be secure to every inhabitant, so long as he continued to obey the laws of the colony." One English missionary was to be allowed constantly to reside in the town.

A second expedition was sent by the Spanish Government at the end of the year 1845. Two priests and a few soldiers were left behind; but the soldiers soon died, and the priests after a few months returned to Spain.

On the 14th May, 1856, a body of Spanish missionaries, under the superintendence of Signor Lanz, landed on the island, only to discover that not a single Spaniard dwelt in the entire breadth and length of Fernando Po. The commandant of this expedition possessed inferior powers to Don Lerena. His attention was called by Mr. Saker to the decree which secured to the inhabitants freedom of religious worship, and being unable to recall or set aside the law, he and the priests, to the great joy of the missionaries and their flock, soon set sail for Spain, but not without many ominous threats of a speedy return.

The threat is at length fulfilled. A new Spanish "Armada" has made its descent on the peaceable Christian colony of Clarence, and its inhabitants are exposed to persecution or exile.

The entire population is instructed by the missionaries, and looks to them for all secular and divine knowledge.

It was on the evening of Saturday, May 22, that the Spanish war steamer, Balboa, came to anchor in Clarence Cove. His duties are primarily the dispersion of the mission, and the suppression of the slave trade. Doubtless, the first of his duties will be more rigorously pursued than the latter, as subsequent events seem to prove.