

Doubtless there are instances in which no actual wrong is designed at the first, but such freedom is used as may be thought by many to be quite harmless. By degrees, however, familiarity increases, and great liberties are indulged, and at length, under untoward circumstances, temptation prevails, and disastrous consequences ensue. Young persons of both sexes should therefore be aware of the frailty of human nature, and cautiously avoid all exposure to temptation, and guard vigilantly against every step that may verge in the direction of danger.

To those who duly consider the reproach which has frequently been brought upon the cause of Christ, the sore trouble endured by many Christian Churches, the disgrace and distress into which individuals and families have been plunged, the sin committed, and the numberless attendant calamities suffered, both in time and eternity, by means of this detestable vice, it must be apparent, that the most strenuous efforts ought to be employed, in all prudent ways, for its suppression and extinction. Parents should endeavor, by purity in their own conversation and conduct, and by kind and judicious admonitions to their children, with a watchful care over them in reference to the company with which they associate, the books which they read, &c., to preserve them from the numerous snares in which they are liable to be taken. Not only mothers, but matrons generally, may effect much good in this cause, by the faithful discharge of their duty in imparting to youthful females privately such prudent and minute counsels and cautions as can not be consistently communicated to them in any other way. Every reader of this communication is respectfully and earnestly requested to afford all the aid in his or her power, by the influence of example and admonition, for the prevention of the evil against which it is directed. How else can any one fulfil the apostolic injunction "to be ready to every good work?" The thoughtless and imprudent may jeer; but that the work now recommended is a good and needful one, no judicious person will question.

Yours in gospel bonds,
CHARLES TUPPER.

Aylesford, Oct. 28th, 1859.

P. E. Island Correspondence.

Quarterly Meetings—Rev. W. Hall—Westward Missionary Tour—Church-and-Statism—United Daily Prayer Meeting.

DEAR BROTHER,

A few weeks ago we held our second Quarterly Meeting. Our first was held last June at East Point; respecting which, however, no report was forwarded. This time we have met with the brethren at Three Rivers. Ministers present, Brethren Shaw, Hall, M'Leod, with your present correspondent. Preaching was commenced on Friday, Sept. 16th. Meetings were there continued until Wednesday, the 28th. During the latter part of the above time brethren Shaw and Hall were left alone. On Monday evening, the 19th, a missionary meeting was held; which proved an interesting and solemn occasion. Prayer meetings were also intermingled with preaching. The whole of these services were largely attended, and seemed to awaken great interest. Some began to inquire after the way of salvation. The future will unfold the results. These gatherings begin to establish themselves in the affections of our brethren here; and who can tell what good may spring out of them? The next is appointed to be held at Uicc, commencing on Friday, Dec. 16th. Brethren will please to observe this announcement. The time will soon be here; and no further notice will be given, as indeed none is needed.

I have mentioned above the name of brother W. Hall. He has been with us since the latter end of August. You have probably seen him on his way to Windsor, whither business now calls him. He is about to spend his winter with us. He will labour for the most part, though not exclusively, in and around Charlotte Town. With his aid I hope to fill up, in a measure, the vacancy recently made at North River, where I have begun to preach steadily. And yet we need more help on the Island. Lord of the harvest! send forth labourers!

I have just returned from a missionary tour westward, as far as St. Eleanors. Brother Ross has formally resigned his pastorate at Bedeque. Our brethren at Tryon, encouraged by a few recent baptisms, hold their way, and talk of building a new meeting-house; which they greatly need, as their old one is in a sorely rickety condition. Want of success in attempts to obtain stated ministerial help, both at Bedeque and Tryon, have put our brethren greatly out of heart. Yet they work on, praying and

hoping for better days. And surely, if one may judge from the attendance and attention which wait upon our occasional efforts, it may be hoped that the seed sown among us will not be finally lost. At Tryon, where the Rev. W. Wilson, whom brother Armstrong has not perhaps forgotten, has lately been lecturing on baptism, I felt it to be my duty to discourse upon the same theme. A considerable audience assembled; truth was set over against error; the people were urged to study the New Testament for themselves; and if they do so with minds purged from prejudice, you and I know what will follow.

Some time ago, dear brother, you were greatly exercised in regard to Church-and-Statism in our Island, and—oh! horror—Baptist Church-and-Statism. Deign to listen to a word of explanation. Very simple is this dreadful element as it exists among us. It is a mere matter of pew-rent, paid by government for the accommodation of such members of our Island Assembly as may be disposed to worship with us during the legislative session. It appears to be as harmless as it is simple. The money is given without any condition, except that of furnishing a certain accommodation in return for a certain payment. It involves no pledge, and leads to no subserviency. I think I am a tolerably keen anti-State-and-Churchman; and yet it never occurred to me that there was any thing questionable in this payment. Still no one among us would make much fight about it, and certainly none would stoop to any special pleading in defence of its continued receipt. And it, on mature reflection, the little subsidy should seem to lay us under obligations to Caesar to which we ought not to be subjected, we shall not, poor as we are, hesitate to resign it. [Under obligation or not, Church-and-Statism it is, nevertheless.—Ed.]

You have heard of our excellent harvests on the Island. Oats and potatoes especially have turned out admirably. We are only afraid lest we should not have a market for our large surplus. But when were farmers just spoiled! Perhaps also you have heard of something better; namely, the establishment of a Daily United Prayer Meeting in our city. It is conducted by our lay brethren; well conducted, and well attended. It is hailed among us as one of our best signs. Do we not seem, the church at large, I mean, to be approaching the period when our Lord's sublime and significant prayer shall be answered,—"That they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me?" Nor need we be concerned, as though truth were about to be compromised by a desire for unity. The contrary may rather be expected. The nearer Christians get to each other, the nearer must they get to their Lord. At length they will come to ask, "What is it after all that divides us? and why should our divisions be perpetuated?" They will then begin to look at controverted points in a new spirit, and with new purposes, until at length they cast the slough of error; they who began in love will end in truth; and the New Testament picture will be reproduced,—"One body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all." The Lord hasten it in his time! Not for the sake of party triumphs; but for the sake of that cause which rises above all party interests, and the success of which brings life to the world.

Your fellow labourer,
J. DAVIS.

Charlotte Town, Nov. 2, 1859.

For the Christian Messenger.

Ordination at Greenfield.

The Baptist Church at the above named place, being desirous of ordaining and setting apart Brother John McKinnon to the work of the Christian Ministry, invited a delegation from adjacent church to form a Council on the subject.

Delegates from the Churches at Liverpool, Milton, Port Medway, Brookfield, Middlefield, Chelsea, and Greenfield assembled. The Council was formed by appointing Elder E. F. Foshay, Moderator and A. F. Freeman, Clerk. The opening prayer was offered by the Moderator, after which the candidate related his Doctrinal views, and his call to the Ministry. These afforded every satisfaction to the Council who were unanimous in recommending the ordination of Brother McKinnon. They proceeded at once to the service, as follows:—

Ordination Sermon, by Elder Foshay; Questions, by Elder T. H. Higgins; Ordaining prayer, by Elder Foshay; Right-hand of fellowship and Charge to the Candidate, by Elder

Higgins; Charge to the Church, by Elder Foshay. Some time previous to the Ordination, the Church chose two of their number to act as Deacons, they were also set apart for that work. The closing prayer, by Brother McKinnon. Our Brother, since his connection with us, has been growing in the affections of the Congregation with which he labours, from Sabbath to Sabbath.

It would be well for all who believe they have been called to enter the ministry, to remember the injunction contained in the text made use of on the occasion,—"A good minister of Jesus Christ."

ALLAN T. FREEMAN, Clerk.
Greenfield, Q. C., October 20th, 1859.

For the Christian Messenger.

Obituary Notices.

ANNA A. GRIFFIN

Was the 2nd daughter of Brother James Anderson of Gasperaux. Born in the year '41, Baptized by Elder W. Burton in the Spring of '58, and united with the Baptist Church at Hantsport. Married to Mr. Charles W. Griffin Nov. 2nd, '58, departed this life, after an illness of 6 days, Oct. 25th, leaving a husband, a daughter 5 weeks old and many relatives to mourn their loss, and was buried at Gasperaux beside a new-made graves of brothers, and sisters, when a funeral sermon was preached by Rev. E. Q. Read from Rev. xiv. 13. Our Sister was amiable in life, and deeply regretted in death, as a Christian she was faithful, her death was peaceful and triumphant "Yea, saith the Spirit she rests from her labour and her works do follow her."—Com.

ANTIONETTE MELVIN

Youngest daughter of John and Martha Melvin; died at Hammonds Plains on the 15th, of Sept., of putrid Sore throat, aged 9 years and six months. Many hearts have been made to bleed in consequence of the ravages the disease has made in their families, during the past year. Antionette was universally beloved, her deportment during devotional exercises, manifested a love for sacred things, not usually observed in children. She was attacked by sickness and in a few days she numbered with the dead.

The solemn event was improved by the Rev. T. H. Porter who delivered an appropriate discourse on the occasion.

We have found it necessary to abridge the MS. from which we take the above. The writer, Mr. Robert O. B. Johnson informs us that:—

The disease is still lurking around this vicinity. On the 10th inst., Howard infant son of Amos and Isabella Bezanon, aged 11 months died after great and protracted suffering. To the afflicted parents, we would affectionately say, "Put your trust in God. You have stronger ties to bind you to Heaven. Let your language be, not my will but thine be done." "You must go to him, but he shall not return to you."

Religious Intelligence.

For the Christian Messenger.

Mission to Pictou and Colchester Counties.

DEAR BROTHER,

I send for insertion in your pages, the following account of missionary labors.

I left home on the 25th of July; Spent the next Lord's day with the Baptist Church in Earl Town, in the County of Colchester. The Brethren received me gladly. The next Lord's day was spent with the brethren at Tatamagouche, and the third Lord's day at River John, in the County of Pictou. These places are embraced in a distance of about twenty-five miles. Two of them lying on the Bay shore; the other, Earl-town, is on the mountain, and affords ample labor for a missionary. The missionary Board at Halifax would do well to send a missionary at once to occupy the ground. The state of religion in some parts of this field is very interesting just now. I had the pleasure of baptizing five persons on a profession of their faith. The last day I labored in that region. I spent 13 weeks and 5 days, in the above named places and preached 54 times attended 9 other devotional services and I received the greatest kindness from all the people. May the Lord abundantly bless them. I baptized eight in all, and arrived at home on Friday the 28th, and found all well.

THOMAS C. DELONG.

NORTH SYDNEY, C. B.—The Rev. Hugh Ross writes to the Home Missionary Board, under date October 27th:—"I have spent three months in the service of the Board. A small part of what I desired has been accomplished, yet something has been done. Our meetings were well attended, I have baptized three at Salmon River. I baptized the last of "a household," eleven in number, father and mother, and 9 children; all at home in single life. A more pleasant sight I do not expect to witness than whilst administering the Lord's supper to this happy family, with ten others who are walking together in love.

Collected for the mission, on behalf of the Board, six pounds."

CANADA WEST.—The fourth quarterly meeting of the Missionary Board of Canada West was held in the Baptist Chapel, Brentford, Oct. 11th, 19th and 13th. The *Christian Messenger* reports, that the session was a pleasant and harmonious one. The position of the Canadian Baptists, it says, is seen to be most encouraging. "Blessing has attended the efforts of our missionaries, and many a new field is written already to the harvest." By common consent it was resolved to aim this year to increase the missionary fund to \$2500. The income during the past year was \$1641.91, leaving them a balance towards present liabilities of \$181.

The Revival in Great Britain.

In one of our New York exchanges we find the following brief but comprehensive view of the state of things in the mother country:—

"The tidings from Wales and Scotland are still of the most cheering character. In Glasgow the work is advancing with great power. Daily prayer meetings are held in several churches, and thousands are crowding to the services. Professor Finney is exciting attention in Edinburgh, and multitudes in the modern Athens are awakening to the claims of their souls. In Newcastle, in the north of England, there is a great awakening. Daily services are held in more than one chapel, and many are reported as converted to Christ. It is one pleasing sign of coming blessedness to this country, that people are expecting, talking about it, and beginning to pray for it. United prayer meetings are getting common. In most of the large towns in England they are held. Bradford has just begun one, Halifax another and Bury St. Emonds and others are adopting the same course. It is a union of all Christendom. Many Episcopal ministers stand aloof—with some it is not so. God is graciously preparing his church for some signal manifestations of his favor."

We have some other interesting matters connected with the revival which we must reserve for our next number.

REPORT SECESSIONS FROM THE CHURCH OF ENGLAND.—We are enabled to make an announcement to-day which will create a deep and general sensation in the religious world. It is that of an impending large secession of clergymen from the Church of England. Most of our readers will, however, be gratified to learn, that the forthcoming secession will be of a very different kind from that which we have so often had to record during the last few years, namely, a secession from the Church of England to the Church of Rome. The direction which those clergymen who are about to leave the Establishment will take will be quite different. It will be towards the formation of a new Church of England, to be called the Free Church of England. From sixty to seventy clergymen of the Establishment, all of them distinguished for their evangelical views; and a number of them popular preachers, met some days ago in London from all parts of the country, for the purpose of concerting such measures as may give the greatest effect to the intended secession. They all leave the Establishment on purely conscientious grounds—some of them because of their objections to the principle of a religious establishment; others because of the prevalence of Popery, under the guise of Puseyism, in the Church, with the connivance of the bishops; and the rest because of both reasons combined. The movement is to take a practical shape by some of its promoters holding a meeting at the Manor House, Hackney, at which the Lord Mayor is to preside, with a view to the immediate erection of a free Church of England in that district, for a young and devoted Evangelical clergyman, who has just quitted the Establishment on conscientious grounds.—*Morning Advertiser.*

POPERY IN THE CHURCH OF ENGLAND.—The *Union* newspaper, which represents, with great zeal and ability, one of the sections of the English Church, advocates "Prayers for the Dead;" and in a late number we find a "Hymn in Memory of S. Outhbert," appraising him that "deep night hath sunk o'er England's Church," and praying him to "wrestle with God in mighty prayer" and "gain a blessing for our land."

THE REVIVALS AND THE LIQUOR TRAFFIC.—At the Crumlin Licensing Sessions, held this week, no fewer than ten publicans declined to seek renewals, for the express reason that their trade had become so much reduced, on account of the Revival movement, that they could no longer follow it profitably. Six others applied for and obtained renewals, solely in order to obtain time to dispose of their remaining stock, with a view to giving up what they have reason to regard as, in that district at least, the ruined trade of a publican.—*Banner of Ulster.*

FREE CHURCH OF SCOTLAND.—THE CARDROSS CASE.—The Rev. Mr. M'Millan, formerly Minister of Cardross, having been first suspended and then deposed by the General Assembly, has appealed for redress to the civil courts. According to the forms of the Scotch Courts, his case first went before a single Judge; and Lord Benholme, who tried it, refused to grant the relief prayed for, on the ground that the courts of law could not enter within the domain of a Dissenting and therefore purely voluntary community, to whose jurisdiction the appellant had submitted himself of his own free will, and where no temporal rights were involved of such a nature as the court could enforce. Nothing daunted by this decision, however, Mr. M'Millan has appealed from this sentence of the single Judge to the full court; and it is not unlikely that, if baffled there, he will carry it by appeal to the House of Lords. If he should succeed in Scotland, it is quite certain that that appeal will be made by the authorities of the Free Church. The Judges of