

standing up in the pulpit and saying positively that our Saviour was never immersed. Surely a person must have been present on the occasion to be able to make such a positive statement, especially when there has been so much controversy on the subject. This of course could not have been, and therefore his hearers might well doubt all the rest.

Now, I was immersed by a Methodist minister and was received into the Methodist church. But why a certain denomination should practice one thing and cry out against it at the same time, I am at a loss to conceive. It may be because I am a little

SHORT SIGHTED.

Hants County, Nov., 1859.

For the Christian Messenger.

Bazaars.

MR. EDITOR,

I have long doubted the propriety of raising money for religious objects by Bazaars; but as many persons of the highest attainments in piety including even ministers of the gospel, give their influence in favour of them, it seems but reasonable to conclude that my scruples are unnecessary. If any of your correspondents will satisfactorily answer the following questions, I will engage most heartily with my brethren and sisters in getting up Bazaars, and will contribute as largely towards them as my means will allow.

Is it right to ask more for any article than its market value?

Is it right to encourage children and young persons in spending their money in the purchase of pastry, cake, confectionary &c.?

Is it right for wives and mothers to engage in anything which obliges them to neglect their families for two or three consecutive evenings?

Is it right to have recourse to lotteries and pretended post offices in order to procure money to sustain the house of God?

Is it right to pander to a vitiated taste even to obtain money from those who are deaf to the calls of religion and benevolence?

Again ought not children to be taught that as soon as they have any property at their disposal, religious and benevolent objects have a claim on them, which they cannot disregard and be guiltless?

Ought they not to be encouraged even to deny themselves innocent gratifications in order to contribute to such objects?

Ought not Christians to feel that they are but stewards of God's grace and that they are under the highest obligation to sustain the worship of his house?

Ought they not to act under the conviction that it is as much their duty to do so as to provide for their own families?

Would it be a violation of any precept of scripture to require every church member to pay, say monthly, or quarterly, a stated sum in order to meet the current expenses of that church?

Finally are persons spiritually benefitted by attending bazaars; and is not every man made better who from principle parts with his shilling, dollar, or pound?

A SUBSCRIBER.

ADDRESS:

To the Revd. William Hobbs, M. D.

DEAR BROTHER,

It being your intention to leave this your native land for a distant clime to preach the glorious gospel of the blessed God, we desire to express the deep interest we feel towards you as a man, a christian, and a minister.

Sixteen years have now elapsed since you were set apart as minister of Jesus Christ, and ordained over us as your first charge in the pastoral relation. Though you have since then passed through many scenes and occupied different fields of labour; yet we can never forget those many associations which have been identified with your ministry amongst us. You here saw the first seals to your ministry, who will be stars in your crown of rejoicing. We have marked with pleasure and christian satisfaction the career which you have laboriously pursued in winning souls to Christ. When hearing or reading of the successful results of your labours in different parts of Nova Scotia we have rejoiced in spirit that our confidence in you was not misplaced, and that the Great Head of the Church has honoured you as one of his chosen servants, called by the Holy Spirit to preach the gospel to dying sinners. No monumental marble or enduring brass is necessary to perpetuate the memory of your labours in your native land, for we feel assured that this will be retained throughout eternity by the immortal souls brought to Christ by

means of your ministrations. We would gladly have seen you still labouring amongst us here, but as it seems to you the call of duty to embark for New Zealand, we commend you to God and the word of His grace, and shall ever cherish the kindest feelings towards you as a friend, a christian brother and a minister of the Gospel of Jesus. A large field is before you, we pray that the fire of your youthful vigour may long continue to burn, and that wherever the Lord may lead there you will be enabled to declare the unsearchable riches of Christ.

We remain, dear brother,

Yours in the Bonds of the Gospel.

Signed on behalf of the First Hammonds Plains Baptist Church.

DAVID THOMPSON.

Hammonds Plains, Nov. 7th, 1859.

REPLY.

Dear Beloved,—Your very flattering and unlooked-for Address is before me, breathing good-will and best wishes for my preservation and prosperity. I thank you, my dear brethren, for these expressions of kindness and Christian regard, hoping and praying that the best of heaven's blessings may rest upon the church and community of which you form a part. Rest assured, dear brethren, that nothing but a firm conviction of duty compels me to leave this my native province, to preach the glorious gospel far hence among the Gentiles. I entreat your prayers, that this enterprise may be for God's glory and the salvation of souls.

"What though the North wind's blast
May howl around thy cot,
What though beneath an eastern sun
Be cast my distant lot,
No lingering look, no parting sigh
Our future meeting knows;
There friendship beams from every eye,
And hope immortal glows,
The hope, when days and years are past,
We all shall meet in heaven at last."

Adieu, dear Brethren.

WM. HOBBS.

For the Christian Messenger.

Obituary Notices.

MRS. CATHERINE BANKS, AND HER DAUGHTERS PEGGY, HENRIETTA, AND ELIZA JANE; AND MARY DURLING.

Among the many that have been visited with affliction and death in this community during the past season, none have been called to drink more deeply of the cup of sorrow than our respected brother HENRY BANKS, of Clarence.

About the 10th of July his eldest daughter PEGGY M., in the 20th year of her age, was suddenly attacked with that very fatal disease, diphtheria, and on the 14th the angel of God's presence came and released her from all her sufferings. It was not my privilege to witness the closing scene of her suffering and yet happy and triumphant death, but those who were present bear their united testimony that a more triumphant and happy death they never witnessed. This was the beginning of sorrow with our dear brother.

On the 19th, only five days after, HENRIETTA, his third daughter, in a still more sudden manner, was smitten down by the same disease, and her sorrowing friends entertain a strong hope that she died in the Lord, in her 13th year.

On the 28th of the same month ELIZA JANE, his second daughter, in the 18th year of her age, was called to lie down in death. I was permitted to learn from her own lips that some months before her sickness she obtained a hope in Christ, which the floods of death could not overflow.

And yet his cup was not full. The heaviest and the bitterest still remained.

On the 17th of August, CATHERINE, the wife of his youth and the mother of his children,—four of whom lay side by side in the dark and lonely grave,—was, by the same disease, torn from his embrace, leaving behind her three little ones, the youngest at her breast. For upwards of twenty years she had been a member of the Baptist Church in Wilnot. That hope which had borne her up amidst the changing scenes of those fleeting years, was strong in death. The bitterest pang she seemed to feel was leaving behind her dear little ones.

Mrs. Banks was the second daughter of Mr. and Mrs. Jacob Durling, of Wilnot. She died in the 42nd year of her age. They also have been called to feel deeply the pervading hand of death in sweeping away their grand-children and then the mother, and on the 26th of August, MARY, their youngest daughter, in her 22nd year, was summoned to the spirit world by the same disease. Her sufferings were extreme. She expressed an entire resignation to the Divine Will, and strong hope in God.

We deeply sympathize with our afflicted friends, and say to all those dear departed ones,

Farewell, dear friends, a short farewell,
Until we meet again above.

MRS. ANNIE BALCOM.

Died at Paradise, August 23, ANNIE, consort of the late Henry Balcom, in the 84th year of her age.

She lived in the day of the great apostles of our land,—the Mannings, Hardings, and Dimocks,—and under their heart-searching and burning ministry, was led to see herself "without God, and without hope in the world," and in the 17th year of her age to apprehend the fullness and freeness of our glorious Christ.

From that time until her death she was the subject of many fears, lest she had believed in vain, or rather had not believed to the saving of her soul. Her last hours were more peaceful and happy than for many years previous.

They reared a large family, the most of whom they had the satisfaction to see them put on Christ, and their children to rise up and call the Saviour blessed. As a wife, a mother, or a neighbour, few surpassed her. We say to her ashes,

Rest here blessed saint,
Till from on high He call thee home.

—Communicated by Rev. N. Vidito.

MRS. FRANCES CAREY.

Died, in South Boston, Mass, leaving a bereaved husband and 3 children, on the 3rd day of September last, Frances, wife of Charles Carey, and second daughter of Isaac and Tamar Spinney, of Aylesford. Her father had gone to visit her and another daughter in Boston, and arrived after her death, but before her burial. This was attended by the Rev. Mr. Porter.

At the request of her parents, and for the benefit of survivors, a funeral sermon was preached in the new Meeting House in Greenwood Square, Oct. 23rd, by the writer, from 1 Cor. xv. 22, 23. Numerous relatives and connexions, with a large assembly convened, evinced affectionate regard for the deceased.

Mrs. C. who had resided in Boston eight years, was held in high esteem by her neighbours and acquaintance there—manifested by the shedding of many tears at her burial—as well as in Aylesford, the place of her nativity. By those most intimately acquainted with her, strong hopes were entertained in reference to her piety and future welfare. May her unexpected removal be sanctified to the lasting spiritual good of many!—Communicated by the Rev. C. Tupper.

Religious Intelligence.

For the Christian Messenger.

Mission to Margaret's Bay. Revival.

DEAR BROTHER,

A glorious work of revival is in progress here. For the last fortnight, meetings have been held almost every evening, with highly gratifying results. The backslider's confession, the Sinner's cry for mercy, and the believer's shouts of rejoicing have both astonished and gladdened our hearts beyond measure. Yesterday the water-side was visited by a large number of people, when it was my unspeakable privilege to lead forward twenty one willing converts in the holy ordinance of Baptism, which number, with one baptized previously, and one restored, make an addition of twenty-three to the church. Here are others who, it is expected, will soon follow; and a deep solemnity seems to rest upon the minds of the community generally.

I send these few lines to let the friends of Zion know of the progress of the cause which is dear to all our hearts. I expect to remain here over the next Lord's day, after which I shall endeavour to furnish a full report of my Mission.

Yours faithfully,

L. J. SKINNER.

Margaret's Bay, Nov. 11th, 1859.

INTERESTING MEETING AT JAYNE'S HALL.—A most intensely interesting meeting to all present, and one not soon to be forgotten, was held, as we learn from a correspondent in Philadelphia, at Jayne's Hall, October 22nd, composed of thousands of Baptist Sabbath-school children, and such spectators as could gain admittance. Though the exercises were not to commence until 2 1/2 P. M., many came to the hall as early as 12 o'clock. Long before the appointed hour, every nook and corner was filled, and smiling children's faces were everywhere to be seen. The President, Rev. Warren Randolph, called the meeting to order, and gave out the opening hymn, "Happy Greeting to all." Three thousand children joined in the singing. After prayer, an address was made to the meeting by the Chairman, who has the happy faculty of interesting children, and on this occasion gained and held their attention. Col. J. C. Baxter was the next speaker. He alluded to his experience as a military man, and the pride he once felt in viewing a regiment under his command. This allusion afforded a fine opportunity, which he improved, to express his deeper interest in such a regiment of children as now appeared before him. He was followed by Rev. Thomas S. Malcom, of Philadelphia, and afterwards by Rev. J. Hyatt Smith, both of whom made interesting and entertaining addresses. The Sunday-school hymns, "Kind words," "Shining Shore," and "Homeward Bound," were sung at intervals by the children. It was an important day for our Baptist Sabbath-schools in the city of Brotherly Love.—N. Y. Examiner.

THE BAPTIST OF CALIFORNIA have organized, on an average, a church every three months since the first great tide of emigration reached these shores. They have built a large number of houses of worship, under embarrassments of which our Eastern churches know little. They have contributed, and are ready to contribute to support the gospel among them with an amazing liberality. No twelve hundred members, taken promiscuously from the churches of the East, could be found, who are bearing any-

thing like the burdens now sustained here. It costs the church with which I am connected, more than fifty dollars a year for every resident member to sustain the means of grace, and from all I have learned, a similar state of things exists in the small churches where they are able to secure the labors of a pastor. A little church, near this city, of some twenty members, have just been making provision for the year to come, and they have raised over thirteen hundred dollars.—Correspondent of N. Y. Examiner.

Rev. A. W. Loomis and wife, who went to California under appointment of the Presbyterian Board of Missions, have arrived in San Francisco, and commenced their labors among the Chinese in that city. Having both been missionaries in China, they are well fitted for the post which they are to occupy, and well understand the difficulties to be encountered.

THE GOSPEL IN AFRICA.—The Methodist paper of Liberia reports a "recent outpouring of the Holy Spirit, felt in all the churches of the community," and says that "the peculiar features of the work indicate that it is only the commencement of a great blessing which our heavenly Father designs for Africa." Twenty-three converts had been baptized in the Baptist church on a late Sabbath, fourteen received into the Methodist church, and seven into the Protestant Episcopal.

BAPTISTS WORKING FOR IRELAND.—The English Baptists are moving with energy, for the right improvement of the present great opportunities to carry forward the work of evangelization in Ireland. A circular addressed to the churches by the Baptist Irish Society says: "The recent religious awakening in Ireland has secured for the preaching of the gospel a measure of attention it has never had before among the Irish people. In many villages and towns, where, only a few short months since, scarcely any persons could be induced to listen, hundreds, and sometimes thousands, will now press to hear 'the word of the kingdom.' The Committee of the Baptist Irish Society have prayerfully considered this question, and have resolved on the temporary employment of additional evangelists. They have adopted the plan of temporary evangelistic effort, because it is an agency greatly needed to carry the gospel to districts outlying the towns where the Revival now obtains; because it does not involve the permanent charge of a settled ministry and because they believe such evangelistic labors to be in accordance with the divine plan of extending the kingdom of Christ. It is proposed to provide such agency, partly in Ireland itself, and partly from England and Scotland. It is believed that there are ministerial brethren in England and Scotland who would engage in such labors for a month each, with great advantage, not only to the Irish people, but also to their churches at home, returning, as they probably would, greatly animated in their work by what they had seen of the remarkable movement in Ireland. It is hoped, also, that a few suitable laborers might be obtained in Ireland itself."

RELIGIOUS SYSTEMS.—The Rev. C. Stowell narrates the following discourse by a Chinese tailor with reference to the relative merits of Confucius, Buddhism, and Christianity:—"A man had fallen into a deep, dark pit, and lay in its miry bottom groaning and utterly unable to move. Confucius, walking by, approached the edge of the pit and said, 'Poor fellow, I am sorry for you; why were you such a fool as to get in there? Let me give you a piece of advice; if you ever get out, don't get in again.' 'I can't get out,' groaned the man. A Buddhist priest next came by and said, 'Poor fellow, I am very much pained to see you there; I think if you could scramble up two-thirds of the way, or even half, I could reach you and lift you up the rest.' But the man in the pit was entirely helpless and unable to rise. Next the Saviour came by, and hearing his cries, went to the very brink of the pit, stretched down and laid hold of the poor man, brought him up, and said, 'Go and sin no more.'"

ROME.—Perplexity marks the councils of his Holiness. Ten thousand visitors called and left their cards at the Sarinian ambassador's before he left the city, and a popular demonstration would have marked his retirement, but for the interposition of the French general. The feeling of hostility to the priests is deepening throughout the Italian States. In France the hierarchy is mourning. Pastoral after pastoral issues from the press, depicting the sorrow of the Holy Father, and invoking the sympathies and prayers of his obedient children. "The temporal power of the Pope is in danger, and in every possible way the prelates are trying to avert the calamity." The reply of the Emperor to the prelate of Bordeaux is clear and distinct. Its ominous import is felt everywhere. The Spanish bishops are rushing to the aid of his Holiness in this crisis of pontifical authority. The Episcopate there has addressed a letter to the Pope, full of affection and protestations of the profoundest respect for the Holy See. "Naples, too, is mourning. Days have been set apart to invoke the aid of the Virgin and all the Saints on behalf of the Pontiff. Britain is still silent. Invitations, threats, even denunciations, have been employed to force an utterance, but in vain. 'Week after week,' says The Tablet, 'we have appealed to the Catholics of England and Ireland, to give expression to those feelings which, if they are Catholics in any thing but name, must possess them when they witness the wrongs and sufferings of the Holy Father.' 'The appeal of the (Irish) prelates,' says another, 'has been treated by the Irish M. P.'s with contempt—we use the words advisedly—and hence conjectures, expectations, and surmises are on the rack to see or discover the next move.'"