

realized. A new Class in Greek, numbering ten bright youths has just been formed. Quite a number have entered upon the study of Latin.

"A Daily prayer Meeting has been commenced by the Students of the College and Academy which I trust will prove a great blessing. There is a visible seriousness among some of the members of our department (the Academy) and one has avowed his attachment to the Saviour."

Comment from me is unnecessary. The institution enjoys the confidence of the people, and good care will be taken so that it may ever deserve this confidence. The influence exerted for the spiritual good of the pupils, which is shown in the close of this extract, indicates the claim of their school upon the continued patronage, sympathy, and prayers of all who desire the welfare of the rising generation.

Yours, &c.,

A WELL WISHER.

Wolfville, March 26th, 1860.

For the Christian Messenger.

An Admission.

MR. EDITOR,

I see by the last number of the *Presbyterian Witness* that the Editor in replying to you has acknowledged that baptism may be rightly administered by dipping—certainly a step in advance of his brethren who sometimes favor us with dissertations on the subject from the pulpit. Is this difference to be accounted for by his possessing any superiority in learning over his brethren, or by the difference in the parties who are to be the judges of what is read or spoken? No doubt the fear of a little wholesome criticism has wrought wonders. But the Editor is a little too late with his magnanimity, and with the sympathy expressed at the conclusion. Had he not made every attempt to throw ridicule on us at the onset, and applied insulting epithets, we might perhaps have believed him sincere. The Baptist brethren he is so anxious to have commune with Presbyterians, Methodists, &c., will feel that his love for them after all is only that of the Wolf for the Lamb.

But after all our friend dies very hard. He finds something in Bro. Eagles' communication upon which he requires information. I do not readily believe that he does not comprehend the meaning of the passage to which he refers. His object is either to reproach our good brother for what he supposes is an impropriety of phraseology, or he desires to display wonderful powers of criticism. Are either of these, proper motives for one who professes to be a teacher of the religion of Christ? But to inform him a little on the matter. I wish to say that our good brother Eagles has spent several years in preaching the gospel to those who, but for his self-denying labours would probably be spiritually destitute, or nearly so. If the Editor of the *Witness* were to make as good use of his time and opportunities as Mr. Eagles, he would be doing more service to his race than he now is, and would have less occasion to reproach himself in future.

Yours, &c.

Colchester, March 26th, 1860.

C.

For the Christian Messenger.

Prince Edward Island.

QUARTERLY MEETING—REMARKS ON BRO. HALL'S "JOTTINGS."—THE LATE DEACON JONES—NEXT QUARTERLY MEETING.

DEAR BROTHER,

Our Quarterly Meeting has just been held. We met with the Belfast church, on Friday, the 10th inst., and closed our services on the evening of the Lord's Day following. Ministers present, brethren Shaw, McLeod, Ross, with myself; who all preached, except brother McLeod. We had hoped to have continued the services somewhat longer. Some of us, however, had to travel about twenty miles on the ice which it was feared, from our unusually early spring weather would speedily become unsafe; and so hastened away sooner than we should have done under other circumstances. Our services were excellently attended, in spite of muddy, disagreeable roads. We know not what good was done. But we are assured that the gospel of Christ cannot be preached in vain; and there we leave the matter.

The above meeting was held with one of our little island churches. And why, let me ask, should these little churches of ours be despised? Brother Hall, in his "Jottings," seems to speak slightly of them. I will not trouble you with details; but he really makes us look less than we are. Of course we can present no dazzling array of numbers. But does our denominational value rest upon our numbers, or on our principles? If the former, the sooner we give up our stand on the Island, the better. But if the latter, why should brother Hall write as though he would make us look contemptible,

and discourage us from pressing towards that "future for the Baptists" on the Island on which he sometimes discourses so largely?

Another point in the "Jottings" of this brother. He gives it as his opinion, that our ministry on this Island needs an entire change. Well, it may be that some of us are not the best possible Baptist ministers for the Island. But the brother goes on to suggest that we want ministers here who will know nothing among men but Jesus Christ, and him crucified; and these too must be "working men." What do these suggestions mean? Are we not "working men" because we are not for ever on the move? Is it brotherly in Mr. Hall thus covertly to libel his brother?

Some time since you published an obituary of deacon Jones, late of Lot 49, copied from one of our Island papers. To that obituary I now beg to add one or two items.

The deacon was one of the links between the past and the present. For instance, he had heard John Newton preach. Now Newton died in 1807; and the deacon heard him more than half a century ago, in his extreme old age. His account of the venerable saint, with the footman of one of his friends sitting behind him in the pulpit, prompting his memory from his own notes, was in entire agreement with Mr. Cecil's statements, in his life of Newton. The "old African blasphemer," as he used to call himself, would publicly testify for Christ to the last, even when he could not do it without such aid as is described above; and it was interesting to obtain from an eye and ear-witness an account of one of his latest pulpit efforts in the cause of his Lord.

The *Christian Messenger* ought to hold the deacon's memory in peculiar honour. He had subscribed for the paper, I think, from its commencement. He had filed it as well. When Dr. Cramp lost his files of the paper by fire, the deacon replaced them. His surviving family still files the paper. Some day their stores too may turn to good account.

The deacon had no dying experience. I saw him for the last time in October last with the new number of the *Messenger* in his hand. He was then in his usual health. For two days before his last short illness he had seemed to be, for him, uncommonly well. Thursday morning, Nov. 24, he was found lying insensible on the floor of his bed-room. He gave no signs of recognition from the time at which he was thus stricken down until the following morning, when, about seven o'clock, he peacefully passed away.

His life attested the sincerity of his profession. He was an upright, honest, unswerving disciple of Jesus. He was one of those good men whose memory comes up, like that of a fine, calm, clear, genial summer sunset, bringing with it none but pleasant reflections. Oh! to follow him to that brighter world in which he now shines.

Our next Quarterly Meeting is appointed at Lot 49, commencing June 15. Perhaps it will not be necessary to repeat this notification.

Your fellow-labourer,
J. DAVIS.

Charlottetown, March 20th, 1860.

For the Christian Messenger.

Donation Visits.

TO REV. R. S. MORTON.

Will you please allow me through the *Christian Messenger*, to return my warmest thanks to my friends, who, on the 7th inst. made me a Donation Visit leaving £6 2s. 6d. in cash, and other articles worth £9 17s. 6d. in all, £16. My own house being quite small Deacon W. Phinney, to whom I wish also to tender my sincere thanks, kindly opened his commodious dwelling for our accommodation. Notwithstanding the bad roads, a large number were present and listened to speeches delivered by the Revs. W. G. Parker, P. F. Murray, George Armstrong, James Moore, and other brethren. After prayer, by Bro. Parker, the company dispersed, enjoying the blessedness of those who give. May God bless the donors.

I wish also to express my gratitude to my friends at Long Point, West Cornwallis, who on the 19th inst. met at the dwelling of our esteemed brother Joseph Ogilvie, (whose kindness I shall not soon forget). After partaking of the repast prepared by the Ladies, we were entertained with pithy speeches delivered by several gentlemen, and ladies also. It is unusual for Ladies to deliver addresses on such occasions. Were that the case, however, I think the best of the visit has been lost. After prayer by bro. H. DeWolfe, Licentiate, the company dispersed, leaving in the possession of the missionary the sum of ten pounds, half of which was in cash. Considering the circumstances of the people, and the muddy roads, I must say my friends did nobly. May the blessing of Him, who alone is able to bless, rest upon all.

Yours truly,

ROBERT S. MORTON

Victoria Road, Wilmot, March 22nd, 1860.

TO REV. JAMES REID.

On Tuesday, Feb. 7th, my beloved people paid me and my partner a friendly visit, and made us a donation of £9. The evening was spent in a very agreeable manner. The blessing of God rested upon us. Our hearts were made glad, and we received fresh courage to labour in the cause of our Divine Redeemer. On Wednesday, 22nd Feb., we received another kind visit from a number of the members of the Baptist church at Great Village and other christian friends, belonging to that place. They came a long distance and manifested their love in a substantial manner, and after spending the evening very pleasantly they gave me a present of £6. These meetings were both encouraging to me, and I doubt not both donations were an offering and a sacrifice, well-pleasing to God. That the Lord may give all needful blessings to these and to all my dear friends is my fervent prayer.

I am yours, sincerely,
JAMES REID.

TO REV. N. VIDITO.

Mr. Editor.—Allow me through your highly esteemed paper to acknowledge the great kindness of my people, with a goodly number from Brethren Armstrong's and Parker's congregations, not forgetting a number of my Methodist friends who added to the interest of the occasion. This Donation Visit came off on Wednesday, the 29th of Feb. Thanks, many thanks to the Ladies who so admirably provided and for three long hours sent the steaming tea and coffee round the room with all the necessary appendages, until about 300 had been pleased and profited by their lady-like doings.

Deacon S. Jackson is now called to the chair, and the arrangements ably carried out, first, by the presentation of a well filled purse by Brother H. E. Fitch, containing \$100 in cash and other important articles amounting in value to about \$40, making together about \$140. These were accompanied by an appropriate speech to which a feeble but heartfelt reply was given. This was followed by addresses from the Revs. W. G. Parker, Nictaux; I. Pickles, Methodist Missionary; G. Armstrong, Bridgewater; D. Freeman, Agent; and Deacon I. Longley. These were all listened to with marked attention, and I doubt not with much profit. I must add to this another act of great kindness. Upwards of twenty of my neighbours a few days previous with their teams, put thirty seven loads of wood in my yard. Words are but imperfect representations of the feelings of my heart. May the God of donations abundantly repay through the riches of his grace.

N. VIDITO.

Paradise, March 3rd, 1860.

Religious Intelligence.

HALIFAX.—Two persons were baptized by the Rev. Mr. Humphrey on Lord's Day, the 25th ult., at the Granville Street Church.

DARTMOUTH.—The Rev. Mr. Humphrey baptized three persons on Lord's Day afternoon, in the presence of an immense concourse. The greatest order and decorum prevailed.

MARGARETS BAY.—The Rev. J. C. Hurd writing from Chester, March 31st., says:—*Mr. Editor*,—A good work is in progress at Black Point, Margarets Bay, under the labours of bro. P. R. Foster.

At the request of the brethren there, I visited them last Tuesday; preached once, held one conference meeting, and baptized ten the following day.

Bro. Foster has left for a time; but expects to return next month; meantime, I will spend a few days with them next week.

Truly yours,

J. C. HURD.

WOLFVILLE.—Seven persons made a public profession of faith in the Lord Jesus Christ, on Lord's Day last, by being baptized in his name. Large Congregations attended during the day. The evening meetings are to be continued during the week.

CORNWALLIS.—We learn from a private source that the Rev. Mr. Hunt, baptized twelve persons on Lord's Day, the 25th ult., one of whom was a grand-daughter of Father Manning. We have been hoping to hear something from Mr. Hunt direct concerning the progress of the work of revival in his neighbourhood but suppose his being so much engaged has prevented him writing.

New Brunswick.

St. JOHN.—Baptism Extraordinary.—We find the following interesting account of the baptism of a member of a pedobaptist church in the *Christian Visitor*.

On Thursday evening last the Germain St. Chapel was densely crowded to witness the baptism of a young lady, who was about uniting with the Union Street Congregational Church of this city. Before doing so she felt that it was her duty to be immersed and applied to the pastor of Germain St. to administer the sacred

rite. The young lady having been sprinkled in infancy, her own pastor could not consistently with his views of the ordinance baptize her, but as we regard infant sprinkling a totally different thing from believer's baptism as taught in the New Testament, the fact of her having been thus sprinkled was of course no valid reason to our mind why she should not, as a believer in Christ, be baptized. The services on the occasion were unusually impressive. An interesting discourse was delivered by Rev. S. Robinson on the evidences and privileges of christian sonship. He was followed by a most pleasing and profitable address by Hon. W. B. Kinnear on the duty and importance of immediate submission to the claims of the gospel. The administrator then offered prayer for the candidate, and addressed the assembled multitude on the law of christian baptism as given in the inspired directory. Members of the different denomination in the city were present, all of whom listened with deep solemnity and with evident interest, to the explanations given from God's holy word regarding the subjects and mode of christian baptism. At the conclusion of the address the administrator and the candidate "both went down into the water, and he baptized her, and having come up out of the water she went on her way rejoicing.—*Visitor*

DEATH OF REV. JOSEPH C. SKINNER.—It is our painful duty to announce the departure of this much beloved servant of God to the spirit world. He died on the 23rd inst., at his residence Cambridge, Q. C., aged sixty years. Our departed Bro. was a native of Nova Scotia, but removed to this Province some thirty-seven years ago. He was originally a member of the 1st Cornwallis Church and was baptized by the late Rev. Edward Manning. Soon after he came to New Brunswick he engaged in the work of the christian ministry, and was duly ordained to this important office. His preaching talents were not of the popular type, but he was most highly esteemed by all who knew him for his unwavering attachment to the truth, and his truly godly walk and conversation.—*ib.*

REVIVAL IN JERSEY.—There is a general religious movement in the English island of Jersey. A daily prayer meeting is held and is attended by seven or eight hundred people. All the evangelical churches share in the awakening.

An anti-slavery society in the canton of Vaud, Switzerland, has sent \$409 to a Swiss clergyman at Highland, Ill., toward the purchase of a colored Methodist minister at St. Louis, Mo., who wishes to go as a missionary to Liberia, Africa.

Rev. Mr. Gerdol, Catholic pastor at Gonaives, Hayti, has been driven from his parish for refusing to celebrate "memorial services for the much honored John Brown, including mass for the repose of the martyr's soul."

A letter from Constantinople states that more than 9,000 Bibles have been sold to the Turks of that city, during the last few years. "The Bible is now sold in the streets side by side with the Koran. The Turks says that not less than 10,000 of their nation in that city alone are seriously reading the Christian Scriptures. Many in other parts of the Empire are thus engaged.

The Legislature of Texas has passed a bill granting five leagues of land to all institutions of learning worth \$70,000, for the purpose of endowing professorships. Also, four leagues to each county for common schools.

AFFAIRS AT ST. GEORGE'S-IN-THE-EAST have taken a rather singular turn. One of the parishioners, a Mr. ROSIER, is appearing personally before the Ecclesiastical Court, and defending himself before all the gentlemen learned in that sort of law, on a charge of brawling. On the other hand, some of the parishioners having taken their seats among the choristers, and having been forcibly ejected by the rector and his subordinates, one of them even having been lamed by his violence, they have taken out summonses against him for assault!

PRIZE ESSAYS ON REVIVALS OF RELIGION.—Two Manchester gentlemen have offered 100 guineas for the best, and fifty guineas for the second-best Essay on Revivals of Religion. The following gentlemen have consented to be come adjudicators, viz., the Rev. R. Burgess, D. D., Prebendary of St. Paul's; the Rev. Charles Stovel, Baptist minister, London; the Rev. F. A. West, Wesleyan minister, London; the Rev. W. Chalmers, M. A., minister of the Free Church of Scotland, London; the Rev. George Smith, Esq., LL. D., F. A. S., Camborne, Cornwall.

BAPTISM OF AN INDEPENDENT MINISTER.—The Rev. A. C. Gray, whose change of sentiment concerning the ordinance of Baptism was intimated in a late number of *The Freeman* was baptized at Coventry, on Wednesday, 22nd inst., by the Rev. R. P. Macmaster. A very large audience listened with great interest to the rev. gentleman's statement of reasons, and witnessed the administering of the solemn ordinance. Communications will find Mr. Gray, if addressed to the of Mr. Macmaster, Coventry.

At Aintab, in Turkey, there is a Sabbath school which numbers nine hundred members, and on some Sabbaths has an attendance of over a thousand. There are three departments; children and youths able to read the Bible, numbering about 450; adults who cannot read, about 150; little children who cannot read, and are taught as in infant classes in this country, 418, and would have been more if there had been room for them. Their singing attracts hundreds of people who never before heard a Protestant sermon, some of them Mohammedans and their children.