

The extravagance of the Porte is now beginning to tell on the Banks and Greek merchants. Considerable derangement of the English money market must be the consequence of the frequent failures amongst Greek merchants.

The South of Italy groans under a state of anarchy. The Italian government is doing its best to put down the reactionists. 3000 troops have been sent to Naples for this purpose, to conciliate the Neapolitans. The King will reside two months of the year at Naples.

The ex-King of Naples still lingers about Rome, having removed to the Villa Albano in the neighbourhood. The Romans are petitioning for the removal of the French troops.

Garibaldi has it appears made things comfortable at Turin. He is about to finish his spring campaign by completing a matrimonial treaty between his daughter and one of his own noble officers. He will then retire to his island home till events call him again into the world of strife.

Austria is doing her best to raise a practicable parliament and seems really inclined to promote a gradual, a very gradual introduction of Constitutional liberty. She has not much success. The people will not accept the particular amount and kind of liberty she offers. They demand the real thing, which is not yet forthcoming. Both Houses of the Council of the Empire opened on Wednesday May 1st, and the Emperor gave a gracious and rather conciliatory speech. But only about two-thirds of the representatives assembled.

Russia holds a tight rein over her Polish cities. The Poles are looking out for a chance of escape from their hated subservience to Russian tyranny. The harsh measures adopted to repress any expression of political feeling told much against the government. Russia may be on the path which leads to personal and political freedom, but evidently will not by force obtain a jot of liberty more than is the good pleasure of the Czar. And as far as the Poles are concerned no amount of conciliation will suffice to quench the patriotism of the people. Nothing but a revival of the Polish nation will content them. Count Zamoyski of Warsaw is now on his way to Paris and London. His object will of course be to enlist the sympathies of France and England on the part of the Poles. I fear he will have a lost journey as regards England, for Lord Palmerston is not over friendly towards that people.

HASTINGS.

Manchester, May 4th, 1861.

For the Christian Messenger.

**The accident at Jordan River.**

A Correspondent writes:—MR. EDITOR.—I have been requested by some of the friends of the unfortunate persons who were drowned in Jordan River, which occurrence was noticed in your issue of the 1st inst., to send the particulars of the sad catastrophe.

The three persons drowned on Sabbath day, the 21st of April, 1861, were Mr. Abraham Firth, son of Mr. Thomas Firth of Jordan River, aged 25 years, his wife Elizabeth, the third daughter of Uriah Williams of Green Harbour, aged 23 years, and William King, a native of Halifax, aged 15 years, left their home on the West side of Green Harbour to cross to the West side of Indian River. Mr. Firth was going on business and the others accompanied him for pleasure. Their friends remonstrated with them about going on the Sabbath, but to no purpose. They went, and the wind being strong the boat filled and she sunk. They were seen from the shore when the accident happened, but before they could be reached they all found a watery grave. None of the bodies have been recovered. It appears there were about nine in all who had planned to go in that boat on that day, but the wind being high when she left deterred the others from going. Had they gone, doubtless they would all have been drowned. Mr. and Mrs. Firth had been married but one month. May this sad tale be the means of causing all who read or hear of it, to remember the Sabbath day to keep it holy.

Presbyterian Witness please copy.

Ragged Islands, May 8th, 1861.

For the Christian Messenger.

**About Acadia College.**

No. 1.

MR. EDITOR,—

In directing the attention of the Baptist denomination, with sincere motives, to any matter of moment to them, I believe I am right in supposing, that your paper is a more effectual me-

dium for that purpose, than any other in this province. Otherwise the action of the Convention of that body is not an index of Baptist sentiment.

I wish to make a few remarks about Acadia College.

Late numbers of your paper exhibit a state of things I (and I am sure every other friend of Acadia) have anxiously looked for. I think there are signs that the Baptists are more generally waking up than ever before, and now does that zeal appear, without which it was unreasonable to suppose the Institution could ever be saved. And it is exceedingly refreshing to believe that apathy in this matter, may be numbered among the things that have been.

I have always been an ardent and I hope sincere friend of the College. My contributions were small because I was poor. By God's help, they shall be larger in future. I may say frankly that I might have interested myself more than I did; but now that I find a desire exists on the part of some of its enemies to prostitute our Schools to unworthy purposes, my ardor is renewed tenfold.

Things I am glad to believe look brighter. I will not despond.

If I judge correctly there are strong signs of convalescence. Acadia has been very low, and the recovery now depends entirely upon the true and patient zeal of its real friends.

What has been the matter with Acadia College? Simply and assuredly nothing more than this. Its friends after having rallied when the malignity of its enemies threatened to sink it into the earth, (as they often boasted they would, and yet I believe boast they will)—after having rallied as heroes, and after having almost saved it, they deemed it out of danger too soon. I firmly and solemnly believe, that the sympathies of a true whole-souled Baptist have never been withdrawn from Acadia College since it received the blessing of the Mannings and Dimocks and Hardings—I am sure not since Manning and Harding were vituperated and denounced for bestowing that blessing.

Why should the College go down then? We have had unusually hard times, and a good many have been deprived of the privilege of supporting it. I ask you what kind of Christian, what kind of friend to Education or the College, what kind of man even, must he be who would wish to see the College go down. Alas! I am told there is such a being. If he cannot or will not support it, let him blush that he harbors a desire for its downfall, let him never express it. I never will withdraw myself from it, because I cannot have matters exactly as I wish.

I have always been glad to see, that the most outspoken and independent courses have been manifested by the different friends of the College, and that through your paper the most varied schemes have been proposed. To this, to the efforts of Brother Freeman, and now to the proposal of Brother Bars, and those who cooperate with him, through God, I humbly trust that the prayers and tears offered by Christian men and women, may not be altogether in vain.

I don't know whether your sentiments agree with mine; but I claim a hearing. And I propose, with your permission, to make further remarks in behalf of the Schools at Horton.

A BUNYAN BAPTIST.

For the Christian Messenger.

**About Acadia College.**

No. 2.

MR. EDITOR,—

Liberty of speech and action is the boast of Baptists. Bound together by common religious sentiments, united in the utmost harmony, they may profess very varied political beliefs, and they do now, as they have always done, and always will do. That they shall ever, bring these beliefs to mar their harmony as a religious body, will be evidence to me, that partizanship has swallowed up their religious principles.

The Baptists have always been friends of useful Reform. Especially has this been the case in Nova Scotia. Before the site was selected for Horton Academy it was so. The building up of Horton Academy is evidence of it. The patriarchs of the Denomination went heart-and-hand for the education of youth. They were very patient. When Denominational Colleges began to flourish on this continent, and beyond the sea, and it had become evident, that the life and soul of the body, was a sound Collegiate education; they said, 'Let us have a College,' and the echo was heard throughout the land, 'Let us build a College!' And many a poor father's heart bounded with joy, in humble hamlet, when the truth flashed on his mind, that now

the opportunity had come, to develop the genius which sparkled in the eye of his dear boy,—when he began to feel that the means had reached Nova Scotia, to break down distinctions and open up the way to eminence for the poorest, and that Baptist principles were triumphant in Acadia.

That, appears to me, to have been a laudable kind of ambition, that built Acadia College. Pity there were not more such.

With this spirit of Reform transfused through every section of the Denomination, warm with determination to build a College, and place their sons in the van of progressive enterprise, with the sons of other denominations, is it any wonder that the Baptists opposed the men who raised a war-flag against them? Does any one wonder that their sympathies were not with those, who swore they would pull down denominational colleges, and build a godless college in Halifax—ignoring religion and refusing to have its ministers as teachers, and thus shut out the hope of a sound and cheap education to the poor man's son?

To their glory and honor be it spoken the Baptists forgot political distinctions, when their religious rights were assailed, and saved Acadia College.

To a man of them, the friends of Reform in Education stood by the College in the hour of peril; for they were standing by those time-honored principles which had come down from their forefathers—backed by the legacy inviolate of eighteen hundred years,—the principles of Jesus Christ. Yes, they all rallied, and stood firm, and the College was saved,—to grow, if God will, for hundreds of years, into a renowned seat of learning, until our children's children, standing in our places, shall quote the history of its struggles with pride.

And in all this struggle their aim was single and their course unwavering.

So manful was their conduct in all this, and so consistent have they been ever since, that now, although at one time the college question assumed a political aspect, when the leaders of the party which was opposed to it declared that it should be blotted from off the face of the land, its friends are most moderate men in politics, and the nick-names petty spleen endeavoured to fasten on the College, are repudiated by men of all shades of opinion, and by Professors, Teachers, Governors and Officers. However strenuously selfish men, for selfish purposes, may strive to kindle the feuds and bickerings of party in order that they may realize the old hope of sinking Acadia into the earth, I, for one, hope that course will revive the old zeal in its favor so as to place it on firmer foundations than ever before.

If the wish is father to the thought, in any breast, that half the Denomination stands aloof from Acadia College, there is not evidence to warrant it; at least so I think. And while the principles of our forefathers remain, no Baptist will stand aloof on account of petty jealousy, because he cannot make every one believe as he does. Baptist principles must not be subsidized.

A BUNYAN BAPTIST.

For the Christian Messenger.

**Ministerial Education.**

MESSRS EDITORS,—

At the last quarterly meeting of the Ministerial Education Board it was

"Voted—That the Secretary be requested to embody the Bye-Laws of this Board in an Address to the churches, in behalf of Ministerial Education and the objects of the Board, through the Christian Messenger."

The Bye-Laws were adopted Oct. 11, 1860—and are as follows:

ARTICLE 1.—The Board shall meet Quarterly, on the first Thursday of September, December, March and June—also at such other times, as duly called by the Chairman or Secretary and one of the members—three being necessary in all cases to constitute a quorum.

ARTICLE 2.—The Secretary shall record the minutes of each meeting; and shall at the June Meeting present an Annual report.

ARTICLE 3.—The Treasurer shall take charge and keep account of all funds, making no disbursements nor investments of the same, but as ordered by the Board.

ARTICLE 4.—Applicants for patronage shall present to the Board, from the officers of the church to which they belong, certificates of good Christian character and standing, and that, in the judgment of the church they are called of God to preach the Gospel—Also testimonials from their pastor and at least one other pastor resident in the same County, as to their correct views of religious truth, call to the ministry and need of pecuniary assistance in preparing for the same—Also, a declaration of their own that they will comply with the rules of the Board.

ARTICLE 5.—It shall be required of beneficiaries that they study at our own Institutions at Horton, making no deviations from the regular Courses of the same, without the concurrence of the Board. They shall also, at the conclusion of each term, furnish returns to the Board, of Studies pursued—of testimonials from their instructors as to proficiency and deportment—and of their present purpose as to ultimately entering the ministry—all of which to be received before appropriations are allowed.

ARTICLE 6.—In cases when, for lack of funds, it may be necessary to restrict the number of beneficiaries, or to deny applicants, preference shall be given, other things being equal, to those in the College.

ARTICLE 7.—The sum, at present, allowed by the Board to beneficiaries shall not exceed Forty Dollars per annum.

Such are the Bye-Laws—and they ought perhaps to suffice for the "Address" also. They speak for themselves—state fully their objects and commend their worthy cause to the Christian sense and conscience of all.

As the time is so near at hand when the Annual report (Article 2) is to be rendered, and made public probably, and the facts now required for an Address, will be presented then, our brethren of the Churches need only to be reminded at present, that they are about to make up their Annual benevolent contributions for the Associations, and it is most earnestly and confidently hoped, that they will by no means forget the cause of Ministerial Education. Already the Board has accepted as beneficiaries nine worthy devoted young men, and authorized them on behalf of the Churches, to look to us for that indispensable pecuniary aid, which they can expect from no other quarter. *Shall they have it, brethren?* This question you must answer, before we can. We look to you in behalf of those who are looking to us. We trust all this looking will not be in vain.

W. H. HUMPHREY,

Sec. Min. Ed. Board.

Halifax, May 20th, 1861.

**Religious Intelligence.**

**New Brunswick.**

The Rev. Levi H. Marshall writes to the Visitor that he has been recalled to the Pastorate at Hopewell and has decided to remain with that church.

ORDINATION.—Rev. I. Wallace writes to the St. John papers an account of the ordination of the Rev. Mr. Washburn to the pastorate of Loch Lomond on the 9th inst.

HAMPTON FERRY.—We rejoice to hear that the spirit of revival has descended upon the little church at Hampton Ferry, under the Pastoral care of Rev. A. B. McDonald. Sabbath before last he was permitted, in the presence of a very large and attentive congregation, to baptize five happy converts. After the baptism the assemblage to hear preaching was larger than the chapel could accommodate. The good work progresses.

LOCH LOMOND.—Brother Washburn the newly ordained pastor at Loch Lomond, baptized three persons on Sabbath last. Several persons were up from the City. We are informed that the services through the day were deeply interesting.

ST. JOHN.—Rev. S. Robinson baptized two Sabbath before last; Rev. Mr. Cady three; and Rev. I. Wallace two in Carleton and one at South Bay. The latter baptized one last Sabbath.

SHEDIAC.—A letter just received from Rev. W. Coleman, informs us that the cause is progressing in Shediac. He is engaged in administering the rite of baptism to believers nearly every Sabbath. During the last three months, 12 have been added to the church by baptism, and 5 by letter.—N. B. B. & Visitor.

**Canada.**

The Canadian Baptist gives an account of the ordination of the Rev. P. Clerchew M. A. over the Baptist Church at Paris.

CRAHAME.—Last Sabbath, the Second Church, of which I am pastor, was again permitted to witness the baptism of 9 more willing converts to the faith in Christ, making now in all, 18 by baptism and one by letter, which have united with us at our last two covenant meetings, which are held on the third Saturday in each month. Yesterday was the most interesting baptism of any I ever attended. The water was very clear and pure, with a fine gravel bottom. The spectators numbered between 200 and 300; but what is more, the Holy Spirit was there; and not only the candidates but the church were made to rejoice aloud, yea even those who seemed at first to look upon the ordinance with abhorrence, were seen before the close of its administration to weep. The best of order was observed by all present. In this glorious display of God's sovereign goodness He has called all ages, from the little boy of eleven summers to the fathers and mothers of riper years and grey hairs. Quite a number are young men and women, and more are expected soon to follow.—Jb.