

who would be benefited are only those who reside within short distances of the Centennial, a very small minority compared with the entire working class.

Moreover, foreigners will come here to study us and our institutions as they are, and one of those institutions is certainly the sabbath as a day devoted to rest and religious duties.

Education of P. E. Island.

Things appear to be in a very bad way in P. E. Island. The Education Law is a good one, but it has been carried out in the most negligent and inefficient manner conceivable.

Individual responsibility is merged in that of the General Board. This Secretary does not seem to possess any special powers, and his duties practically appear to be simply mechanical.

The law seems "vague and uncertain." There are no regulations for the Government of public schools founded on the Act of 1868, and the old regulations have fallen into disuse.

From the evidence adduced on this division of the subject, it is clear that there is a lamentable falling off in the number of schools in operation and in the acquirements of the Teachers.

There are two principal causes alleged for the deficiency. The want of encouragement to Teachers to enter and remain in the profession.

The inferiority in the acquirements of Teachers may be accounted for, 1st, from the fact that the amount of remuneration is entirely insufficient.

In the French-Canadian Schools nearly all the books used are sectarian, and instruction in English is not compulsory.

The Committee recommend the appointment of a Superintendent of Education, vested with full power to carry out the law.

Sectarian books have been used and sectarian instruction has been given in very many of the Schools. The Christian Brothers have been licensed as public teachers, and, as we understand the matter, they conduct schools that are virtually separate.

CORRESPONDENCE.

For the Christian Messenger: The Baptists of Prince Edward Island.

No. 2.

FIRST MISSIONARIES FROM NOVA SCOTIA.

To Nova Scotia belongs the honor, under the Divine blessing, of planting and fostering the first churches of our Association on P. E. Island. In the year 1825 Rev. Charles Tupper, to whose name the honorary title of D. D. has since been added, paid the Island a short missionary visit.

In the order of Providence it fell to my lot to be the first Associated Baptist minister that visited P. E. Island. It may not be uninteresting to notice some of the circumstances which led to the making of that visit.

Elder Alexander Crawford, who was a Scotch Baptist preacher, educated at the institution established by the Messrs. Haldane, was residing at Tryon, P. E. Island, and had the charge of several churches of that order in different parts of the Island.

In compliance with this invitation, I obtained an appointment from the Domestic Missionary Board, and crossed from Cape Tormentine, N. B., to Cape Traverse, P. E. Island, on the 6th day of June, 1825.

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son out of his church, nor allow such a one to set the tunes in his meetings. He also maintained that every member who married out of the church must be excluded.

Toward the close of the week I went to Bedeque, where I was gladly received by the venerable Isaac Bradshaw and his wife.

On the whole the attendance during this short tour was highly encouraging. Some believers were evidently quickened and comforted, and some unconverted persons manifested concern about their spiritual welfare.

A number of excellent brethren and sisters, of whom some had been members of churches of our order before they went to the Island, seemed much revived and comforted.

This mission was followed by most important results. Interest in the new field was at once awakened among the Baptists of both Nova Scotia and New Brunswick.

A month or two later, on Oct. 18, Theodore S. Harding arrived at Charlottetown. There was no Baptist church there at that time, and the missionary contented himself with simply receiving a polite invitation to occupy the pulpit of another denomination at some subsequent date.

Returning to Tryon Mr. Harding spent a few days in preaching and visiting among the people, during which time seven persons became united with the church. Thence he set out for Charlottetown, spending a day or two on the way in preaching at West River.

young people went away from the house weeping." On the Sabbath following he "preached in the Scotch Baptist Meeting House at the Cross Roads," (Lot 48), and also in the Methodist Chapel in Charlottetown to a crowded congregation.

On the following Monday Mr. Harding addressed a congregation on St. Peter's Road, and on the Thursday of that week he returned to his pastoral charge in Nova Scotia.

Yarmouth May 22.

For the Christian Messenger. Plain Talk to the Baptists.

WHO MAKE THE MOST OF BAPTISM?

It is frequently said by our brethren of other persuasions, "Baptists make too much of baptism. It is their one favorite ordinance. They write of it, and talk of it, as if it were the be-all, and the end-all of religion."

We admit that there may be a grain of truth in the first way of putting it. By the sad abuse of this ordinance, by the total subversion of the New Testament Baptism, in putting babies in the place of believers, and in substituting a few drops of water for an immersion, thus destroying the meaning of baptism altogether, we have been compelled to cry aloud—to draw special attention to the error, made by our friends of the other denominations.

If therefore we have given emphasis to one doctrine, it is because we see the danger of accepting infant baptism. It is like a leak in a vessel. Following it, we might say, part and parcel of it are baptismal regeneration, and an unconverted membership.

But perhaps now it is time to change my method, and instead of defending the Baptists, allow them to make the charge. Other denominations make more of baptism than we do.

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every time a baby is sprinkled. I will make good my statement.

A child lay a dying, no clergyman was within reach. In this emergency the school master was called, and brought to baptize the dying babe.

Take another case. A clergyman was informed that one of the little ones of his flock had departed. The infant had not been baptized, therefore it could not be buried in consecrated ground!

One more instance. Our Pedobaptist brethren administer (in their peculiar mode) this ordinance to the dying.—What is this for, unless they attach greater efficacy to the rite than we do?

No, the Baptists are not chargeable with making too much of baptism. The cap fits the other bodies, and let them wear it, as long as they baptize infants and dying persons, as long as they cannot bury decently the unbaptized, they should for shame sake hold their peace.

Hayside, May, 1876.

For the Christian Messenger. From Rev. John Brown.

Mr. Editor,—

In the Wesleyan of the 20th inst., some one who signs himself 'Pedobaptist' attempts a reply to my letter that appeared in the Messenger of the 3rd inst., although he says he does not desire discussion.

I beg to say in reply and as briefly as possible:

First, I made no such mistake as P. asserts as to the character and intelligence of the people of Nova Scotia. My estimate was high before I came, and it has risen considerably since, and I give an honest opinion when I say that after two years residence among said people, I consider they will not come one whit behind any people I know both for character and intelligence, but I must add that my estimate of the intelligence of some writers on Infant sprinkling is very shaky, and many of the arguments used to establish that dogma have been the weakest I have ever seen or heard of, still I suppose they are as strong as the writers could find.

Second, P. does not like my dogmatism. That I cannot help, but I can assure him that baptize means to dip, only to dip, and nothing but to dip, and can never be made to mean anything else; that immersion is the only mode the Bible knows anything of; that of sprinkling it knows nothing, being a human invention, and will therefore come to an end some day with all other false doctrines; and I repeat, that when any one who might know better, says that Sprinkling is more excellent and Scriptural than immersion, it is a clear case of moral obliquity.

Third, P. argues that baptize cannot mean dipping because learned men have failed to establish general belief in that doctrine. Would not this argument tell equally against Sprinkling? And if P. will open his eyes he will see