

was born in the village of Garth, Perthshire, Scotland, and came to this country with the family of which he was a member in 1818. Early in life, while yet a boy in his native land, his mind was impressed on the subject of religion. After years of deep concern, he at length found peace and joy in believing. He was brought up a Presbyterian, but joined the Baptist Church in the summer of 1831. From that time till his death, he continued steadfast in the faith. The law of the Lord was his delight, and to do His will, his chief joy. He was one of the few, who while diligent in business, are yet fervent in spirit, serving the Lord. His last illness was long and painful, but he rejoiced through all. He felt and said he was going home, and his heart was glad as the time of his departure drew nigh. He had no wish to remain, save that he might do something more for the spread of the Redeemer's Kingdom in the world. For this he prayed and laboured while he could, and now he has gone to the rest that remains for the people of God.

The Pilgrim on his staff did lean,
But those would say, who watched his mien,
"Another staff he hath, unseen;

He walks with Christ, as one he knows,
And not with hidden eyes, as those
Who journeyed sad, the day He rose."

As he went on, his pathway drew,
At length, to where thick shadows grew,
And loud floods beat, and storm-winds blew.

No danger did he apprehend
But entered, leaning on that Friend
Who loving, loved him to the end.

WILBERT DAVISON.

Died on June 8th, Wilbert Davison, aged 20 years, son of Deacon George Davison of Port-au-Pique. Our dear young brother made a profession of faith in Christ about three years ago, and continued a steadfast member until death. About two years ago he went to sea. In every storm he was enabled to trust in the Lord and was kept in perfect peace. In the society of his comrades, he always manifested a fear of God and a respect to his commands. This was the honourable testimony of his character, given by his captain. When bringing the vessel into Halifax, he caught a severe cold, which was the occasion of his taking typhus fever. When he arrived at home and once more greeted his dear relatives, he was taken down very sick, and though every medical aid was procured for him, he became always worse until he was released by death. He did not speak much, during his sickness. The few words, which he spoke, assured us of his firm hope in the Saviour, and of his expectation of entering the heavenly kingdom. We have no doubt that he was a believer in Christ. The words of Scripture from which we spoke at his funeral, are in Revelation 7th, chapter and 14th verse—"These are they who came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." In the mysterious procedure of Divine Providence, many afflictions are appointed to the people of God, his father also took the fever and was very sick for many weeks. Though he is now recovering he is in a very weak condition. Two of his sisters likewise took it. One has recovered. The other is very low and in a precarious state. Our dear Brother Davison has been called to endure a heavy trial in the loss of his son; and himself and two daughters being brought almost to death by this raging fever. May the Lord support and comfort them under all their afflictions; and may these events be sanctified for their spiritual and eternal welfare. Another young person took the fever, by waiting on the deceased. But he also is recovering. May the Lord sanctify all these trials to our church and to the community. He is now saying to us

"Be still and know that I am God."

—Communicated by Rev. James Reid.

WILLIAM JACKSON,

Died April 18th, at Upper Economy, aged 67 years. The deceased was a kind husband and parent, and a quiet and obliging neighbor. Though he never united with our church, he was an attentive hearer of the gospel, and we think a sincere believer in the Redeemer. When he spoke of his hope, he always said that he depended on Jesus Christ alone, for salvation. May the Lord comfort his widow and family. And may his sudden death be a warning to all the community to prepare to meet their God.—Id.

Mrs. WOODEN

Died at New Annan, April 27, 1865 aged 82 years.

Amid some trials, but compelled by a sense of duty, she followed her Saviour in the ordinance of baptism. A few years subsequent, she had the happiness of seeing her husband yielding a cheerful obedience also to his Lord's command. In this her prayer was answered,

and the day of his baptism, was to her a day of much spiritual joy. Our sister was an example of christian meekness.—The house of the Lord was to her a delight—His word was her stay and his people her loved companions.

During her illness which terminated her mortal life, her faith was strong, and her confidence unwavering, and her joy in prospect of being with her Lord overcame the dread of death. With heaven in view, she committed her spirit into the hands of Him, whom here she loved and trusted.—Communicated.

For the Christian Messenger.

Mission in P. E. Island.

DEAR EDITOR,

Having engaged brother J. W. Titus, of Acadia College, to fill my place in the Onslow Church, I left home on the 8th of June, to fulfil an appointment of twelve weeks mission in P. E. Island, and arrived at Charlottetown, after a pleasant travel by sea and land, the next day after I left home. Since my arrival, I have been laboring at Lot 49, Grand River, and St. Peter's. The congregations have been large and deeply attentive to the word preached. The few Baptists and their friends are making efforts to erect a Baptist Meeting-house at Dundas, which is a growing place and there is a prospect of a large increase to the cause.

A novel affair took place recently at St. Peter's. The Roman Catholics got up a Tea upon a large scale on the grounds of their Chapel and Mission-house, to further the objects of their church, aided largely by Presbyterians and other Protestants. There is an appearance of abundant crops in the Island this season.

Yours truly,

B. SCOTT.

[We regret that the above has been overlooked the past two or three weeks.—Ed.C.M.]

For the Christian Messenger.

Newcastle, Miramichi, N. B.

Dear Brethren,—

The cause of God in this region is prospering. Our Public and fellowship meetings are very interesting. The congregations are increasing, the children of God are alive and active. The churches on the north west and little south west, are also, we believe, enjoying a refreshing season. Bro. Hickson is much encouraged, and (we believe) growing in favor with God and man. He had the privilege of baptizing more than sixty, since last fall, and a number added by letter, we have had only two cases of discipline up to the present time. Our Meeting-house and Mission-house, are very comfortable, God has done much for us. We feel as the believers of old, who said, "What shall we render to the Lord for all his benefits?" but we have nothing to render; and will only say, We take more even the cup of salvation, and call on the name of the Lord. No doubt you have heard of our loss in Bathurst, our House nearly finished was consumed, (we believe the work of the wicked one, yet we may be mistaken. The Lord knoweth.) One thing we do know, "All things shall work together for good to them that love God; to them that are the called according to his purpose." We hope the second house will be better than the first.

Bro. Hickson paid out of his private fund, six hundred dollars toward the building, yet he utters no complaint, but trusts in the living God, and is going forward. Pray for us brethren, we are yet a little one, but we shall become a thousand.

Bro. J. H. Harding observed at our social meeting last week, that twelve years ago he could only reckon one Baptist in Newcastle, and he alone for many years. Now we have a Church of the living God of 69 members. Blessed be the Lord God of Israel, Amen.

Yours in gospel bonds,

WM. GEMLEY.

Newcastle, Miramichi, Aug. 1st, 1865.

Christian Messenger.

HALIFAX, AUGUST 9, 1865.

In the course of another week, or two the representatives of the Baptist denomination in these provinces will meet at Berwick, for the purpose of holding the Annual Session of the Baptist Convention of N. S., N. B. and P. E. I. The important interests of the body will then demand serious attention. Education and Foreign Missions are the departments more particularly committed to this body. Measures will then be taken for carrying on these operations during the ensuing year, and we trust they will be devised

with a spirit of liberality characteristic of the dispensation under which we live. "Ye know the grace of our Lord Jesus Christ that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

Each year brings forth new features of these great questions, or the further developments of the work which was so well commenced in the past years of our history. Each of these subjects claims the earnest and faithful attention of the brethren. A spirit of christian zeal and self sacrifice should characterize the consultations, and shut out from them all sectional feeling or jealousy. It is unnecessary for us to say that a spirit of deep concern for the present and future welfare of Zion should prevail in the councils of the brethren. The action of the churches during the ensuing year depends in no small measure on the character of these gatherings. A realization of the value of our institutions and the absolute necessity for having them efficiently sustained, will, we trust prompt the Convention to adopt such measures as will commend them to the enlightened liberality of the churches and friends. Whilst they must be taken up in a business-like manner, they should be treated as business in relation to the church of Christ, at the present time and for all future ages of the world. Although the educational portion of the business may not, at first sight, appear so directly connected with the Divine Commission as that of Foreign Missions, yet when it is considered that the College is most intimately associated with the rising ministry for the churches, at home and abroad; it evidently becomes of equal if not greater importance, and they are both plainly integral parts of our christian work.

No period of our history ever presented more encouragement to labor in the cause of higher education than the present. Educated men are in demand, and must be had. They are being more highly appreciated than heretofore and if they are not found in one denomination they will be sought for in another. If one province or country cannot supply them another will. Notwithstanding that there have been such changes effected in public opinion with regard to education, yet we consider that the general estimate is still far too low and confined to a comparatively small portion of the population, rather than the common sentiment of the whole people. It is still the province of christians to promote educational improvement, as well as to disseminate correct religious knowledge. They must invite young men to the temple of science as well as to the sanctuary of Christian worship. Where one now receives a thorough course of educational training, there ought to be twenty or thirty. It is a rare thing for a man to be called to the christian ministry who does not need an additional amount of mental cultivation, to enable them to present the gospel message with acceptance. Were education more general, this would be less often the case.

A correspondent of the *Christian Visitor* of last week writing on educational matters in that province, gives a note of timely warning. "Whether his impressions are quite correct or not, we shall not determine. The editor having given the letter insertion, without note or comment, would lead one to fear that it has in it too much of truth to be contradicted. In noticing the want of interest in education he says:—

"Already is the hewing of wood and the drawing of water considered as the appropriate work of the Baptists of New Brunswick, while strangers reap the reward of their drudgery in productive mines and profitable enterprises."

We hardly like to send such a statement abroad without contradiction. It is unnecessary for us to say that it would be untrue if said of Nova Scotia; but, we do say, that such a state of things is the natural result of a want of attention to educational matters and a disinclination to sustain educational institutions. A more serious effect still of defective education, is described by the same writer, in the following paragraph: He says:—

"There is another feature of the neglect to educate that assumes a vast importance. I refer to the necessity of education for our rising ministry. That there is a class of young men in the ministry who have never had collegiate advantages, who nevertheless are well informed and holding useful and important positions as pastors, whose useful labors are justly appreciated by their flocks, and their brethren generally, cannot be doubted; but are there not others, who, for the want of information, except that which every renewed soul has, cannot get, or if gotten cannot hold, a church, or congregation past a few months, for the reason that they have not sufficient knowledge, to lead a church onward in the path heavenward? Answer not hastily, but take a calm survey of the denomination, and as your thoughts rest on many of your ministerial brethren, ask why are they without pastors? Is it not that they are in many instances not qualified to fill the pastoral office? Must this state of things be perpetuated?

Shall our young men thirsting for knowledge not be able to obtain it? Shall others carelessly despise and therefore neglect to avail themselves of the means of obtaining it, while their inaptness for the christian ministry, especially for the pastorate, leave them for the work of dividing and subdividing the churches, already too limited for the labors and support of an efficient ministry? Let then the denomination rally around the cause of education, and build it up to meet the demands of the day."

This, be it remembered, is not said by an enemy of the Baptists, but, we presume, by one who well knows how to appreciate education for himself and for his brethren generally. Let us then be willing to look at the true state of things and act as wise men.

Our eye has just fallen on a few remarks by the editor of the *Colonial Presbyterian*, the organ of the Presbyterians in New Brunswick, made on receiving a copy of our Minutes of Convention and Report of Acadia College, last year. They will show that we need not speak so disparagingly of ourselves and brethren, as we are sometimes found doing. The writer is, we believe, a liberal minded, intelligent man. He said:

"The perusal of these documents has impressed us with a very high idea of the value of the organization of our Baptist brethren. It appears to us that in Executive power they are far ahead of the Presbyterian Synods. In fact, our Synods show little or no executive capacity. Synodical meetings are too frequently a farce; the Moderator of Synod is an officer without power; committees are, for the most part, mere shams; their members, far separated from each other, seldom meet, and when they do, little is accomplished. Then our ministers, being men of 'like passions' with others, are not free from small jealousies, and it has happened that the general good has been sacrificed to personal selfishness."

Without desiring to draw any invidious comparisons, or to maintain what has been drawn for us, between "our Baptist brethren" and "the Presbyterian Synods," or to suppose that the editor did his brethren full justice, we think it well to remember what we have to do to sustain such a character. Baptists ought of course to be the best people in the world, and their institutions to be inferior to none, and we believe generally, in proportion to their means, they are at least equal to any.

Rev. W. H. Porter appends the following paragraph to some notices of deaths sent for insertion in our columns:

Since writing the above I have been called upon, to attend the funeral of a Mr. Morgan of Brooklyn, Wilmot, aged some 60 years. He died yesterday. Last evening I was saddened by intelligence of the sudden death of the venerable and esteemed Colonel Shaffner, known to so many of your readers. He also died yesterday.

HARVARD UNIVERSITY.

A correspondent of the *National Baptist* makes the following statements respecting this famed institution of learning:

"Harvard College will always possess an interest for Baptists; for Henry Dunster, a Baptist, and by the testimony of his contemporaries, 'A very learned man,' was its first president, and Hollis, the founder of the Professorships in Divinity and Mathematics which bear his name, was also a Baptist. The former, for his rejection of infant baptism, was required to resign his office."

After describing some features of its late "commencement"—anniversary, and giving some reflections on the want of evangelical christianity there, he says:

"Thus the substance and the forms of Christianity were quietly disposed of. Such is Liberal Christianity, the religion which one of the speakers said was to introduce a new and higher civilization. The old systems of a so-called Christianity had proved failures."

All this must be prophetic: for what has Unitarianism yet accomplished? Where are its trophies? What heathen country has it rescued from barbarism and idolatry? Why should it vaunt itself as the world's only hope? Its sole attempt at missionary work has certainly given no occasion for boasting. A few years ago, with some little flourish of trumpets, a native Hindoo, Gangooly, educated in this country, was sent back to India as a missionary. He was to proceed upon a different ground from missionaries before him; for they had assailed the native religion as false, while he was to conciliate the heathen by grafting Christianity upon their sacred books; they had chiefly preached the gospel to the poor, while he was to direct his first and main efforts to the leading minds, the educated classes; they had inculcated doctrines, he was to teach a Christian morality. If, when this higher type of missionary was publicly set apart, in Boston, Dr. Gannett declared that the occasion was so strange, he hardly knew what to say to the person thus thrown upon their hands, we think he will be no less puzzled to characterize the present position of that missionary—chief of police in Calcutta! What a descent! Think of Dr. Judson or Mr. Boardman propagating the gospel in such a capacity. Is Mr. Gangooly still a missionary, or has he abandoned his task as hopeless? Alas, while