

Baptists totally ignore all members and proceedings of the Christian church, save those of the fragmentary portion to which they adhere?

I happen to know, too, that in connexion with most of the churches have named, efficient Sabbath Schools with creditable libraries attached; and who will believe that where Presbyterians and so numerous there is not an extensive supply of religious books in the community?

Your correspondent "XX," has done good service in exposing the spirit by which the Baptists are actuated. Here is a case in point, wherein they refuse to recognize other denominations as Christian—their religious services or their books. Nothing is the paper—nothing is religion—unless at the hand of our own ministers.

What intolerance or illiberality of Rome ever went beyond this? Yours, D. E. F. April 15th, 1853.

[We received some days ago a communication from another correspondent on the above subject, but suppressed it. As, however, considerable feeling is excited by the uncharitable representations of the correspondent of the Visitor of the religious condition of that part of New Brunswick to which he has referred, and as it appears his dark picture has no existence but in his own imagination, we have thought it right to insert the article of "D. E. F." We regret that any of our Baptist friends should give occasion for such animadversions as those contained in our correspondent's letter; at the same time, we deem it proper to remark that they injure themselves more than others by writing in a strain which justifies the inference that they consider the Gospel, its privilege, and its promises, to be confined within the limits of their own pale. Other Protestant denominations are labouring zealously, and with their Master's approbation, in the field of Christian enterprise.—Ed.]

Obituary Notices. MRS. ESTHER COX. Died September 15th, last, in her 40th year. Mrs. Esther Cox, endeared and regretted by all who knew her. She was the beloved daughter of Thomas and Margaret Coffin of Barrington, kind and affectionate to the guardians of her infancy, and the instructor of her mature years. When quite a child, serious impressions were awakened in her mind, but these were like the seed in the wilderness shaken with the wind, until she attained her fifteenth year, when she assumed a more fixed character. During that favoured year, she dates her spiritual birth. She was awakened to see her sinful and lost condition when our now respected chairman, Dr. Buxton, was the circuit preacher, during a revival of religion occasioned by seeing one of her companions seeking her soul's salvation. She was among others in an agony of mind crying for mercy, and after her minister had simplified the way of faith in the Lord Jesus, and had prayed for her. God calmed her troubled soul, and said, Peace, be still, thy sins be forgiven thee. This was a cause of joy to all present, and taking her parents by the hands, she declared "that great things God had done for her. She subsequently sustained a painful loss; but through the instrumentality of Mr. T. Crosswhite, who visited this place on a missionary occasion, she was restored to the joys of salvation.

She sat in her lot with the people called Methodists, and received her first ticket from Rev. Thomas Davies. Among them, the people of her choice, she lived and died, and was buried, while her now perfected spirit mingled with the saints of every name before the throne of God. At the age of 22 years she entered the matrimonial state with Mr. George Doane, and after a short but happy union of 22 months, she was called to pass through a severe and unexpected trial in the death of her beloved husband, who was lost at sea only four days after he had embarked.

Afterwards she was married to her now bereaved husband, Mr. James Cox, and after living "as heirs together of the grace of life" for over 13 years, he was bereft of his beloved wife. As she died of apoplexy, her death was sudden and unlooked for by all, but not by herself, as she had premonitions that her stay here was short, and her removal would be to a better land. Her death was heavy and heart-rending trial to her husband and parents, who were all away from home when she died; but resigned to the will of God, and comforted and sustained by His grace, they rejoiced in the hope of meeting her in Heaven. Her infant lived but a few days, when its cherub spirit joined its mother in Heaven; and its body was laid in her grave, an earnest and pledge we humbly trust of the future happiness of all the dear ones united in death. Though dead she yet speaketh. Speaketh as an affectionate daughter—a beloved wife—a faithful mother—a good neighbour—a sincere friend—as a humble follower of the Lamb, and a consistent and active member of the Church. She was a mother, a friend, a sister, and a woman of God, who followed the great and only perfect Pattern, in all those persons, domestic, social and religious virtues, which adorned her life.

J. V. Jost. Barrington, April 11, 1853. MRS. SARAH HARRISON, OF MACCAN MOUNTAIN. Mrs. SARAH HARRISON was the daughter of Christopher and Mary Hodgson. She was born in Yorkshire, England, June 29, 1800, and died at Maccan Mountain, March 20, 1853. A sorrowing husband, affectionate children, and a numerous circle of friends and relatives mourn their loss. Mrs. Harrison was early the subject of religious impressions and when about 12 years of age was deeply convinced of her sin by nature; and God in prayer, and the Jesus was present to heal her wounded soul, and she ever after felt an aversion to the follies and vanities of this world.

In 1829, she, with her parents, emigrated to Maccan, and in the year following, was united in marriage to George Harrison. In 1829, she with her family removed to Maccan Mountain, where she spent the remaining part of her life. My dear mother took a lively interest in the cause of the Redeemer and rejoiced in its prosperity. She delighted to read religious biographies, but always preferred the Sacred Scriptures to any other book. She was an affectionate parent, a loving wife, and a sincere Christian.

for never did the world stand in greater need of the converting and sanctifying grace of God, than at the present time. Whilst other departments of the Church universal, are projecting and executing schemes of a selfish, worldly, and unchristian character, the Wesleyan Methodists are engaged in the most noble and heroic enterprise of the age, to subvert the Kingdom of Satan, and to establish the Kingdom of God on earth. We are, therefore, in the most anxious desire to see the works of the Lord,—"the years of the right hand of the Most High."

A New Thing Under the Sun! We understand that the Wesleyans are baptizing their converts at Fredericton. Mr. Churchill says, in his letter, as appears April 14th, in the Provincial Wesleyan, "On last Sabbath, April 3d, I baptized three adults." At the conclusion of his letter, he adds: "A spirit of increasing desire for Biblical knowledge is spreading. This is indeed good news, for when men and women obtain 'Biblical knowledge,' we shall expect to find 'doctrines and commandments meet' fall before the truth, like the idol Dagon fell to the earth before the ark of the Lord."—Christian Visitor.

Wesleyans baptizing their converts? Can any person tell us what new thing the sharp-edged editors of the Visitor have discovered in the practice of Wesleyans? The "desire for Biblical knowledge" is a very properly spoken of by Brother Churchill, in connection with the prosperous state of the "Sabbath-School" in Fredericton; but the eyes of our Baptist contemporary, could see it only in connection with water, a medium, which doubtless came into play to assume rather a crooked, distorted appearance. As for the "doctrines and commandments of men" falling before the truth, we need only say, that the application given in the phrase, by the Visitor, is capable of being understood on no other ground, than that in their own estimation, the said editors and their confederates are "the men, and wisdom will die with them."

The Rev. Mr. Cooney. A correspondent of the Celtic Advertiser, under date of March 29th, gives the following account of the Rev. Mr. Cooney's efforts in lecturing:—"Our Lecture in this part of the city has been rather well sustained during the season. The institution commenced its operations under favourable circumstances. The Rev. Mr. Cooney, of Saint Stephen, delivered a very original and eloquent lecture, on the advantages resulting from a due and proper cultivation of the mind. The Rev. Gentleman did ample justice to his subject. The arrangement was clear and easily comprehended, the language rich and copious, and the illustrations highly poetical. A few evenings ago I had the pleasure to hear this gentleman lecturing again, in the Hall of the St. Stephen Academy. This spacious room was completely filled with a highly respectable and attentive audience, who listened with great interest, to a glowing and animated discourse, and progress of christianity. I trust that Mr. Cooney, will be able, before long, to favour us with a lecture, on history, or on some department of science. I have heard several of our most intelligent citizens say, that they would be delighted to have him lecture on the present state and future prospect of Ireland."

Charlotte-Town, P. E. I. The Third Anniversary Meeting of the Charlotte-Town Wesleyan Missionary Society, was held in the Wesleyan Chapel, on the evening of the 28th March, 1853. The Rev. Dr. Evans in the Chair. After the opening services an ably written Report was read by the Secretary, Mr. James Morris.

1st. Resolution.— Moved by Mr. Frederick Strong, seconded by Mr. Richard Faught, supported by Mr. Bertram Mellen, that the Report just read be adopted; and that this meeting contemplates, with devout gratitude to Almighty God, the great blessings which, through the instrumentality of the Society, have been conferred upon many portions of the human race.

2nd. Resolution.— Moved by Rev. James Narraway, seconded by Mr. Richard Johnson, supported by Mr. James R. Watt.— That the state of ignorance, immorality, misery and danger, in which immense multitudes of our fellow creatures are still involved, and from which the glorious Gospel of the blessed God, alone can deliver them, calls loudly for more earnest effort by the Christian church to extend universally the word of truth, and the ameliorating and elevating influences and appliances which ever accompany its faithful enunciation.

3rd. Resolution.— Moved by Mr. Isaac Smith, seconded by Mr. Wm. Boyle, supported by Mr. Henry Smith.— That the formidable obstacles which present themselves to the universal diffusion and complete triumph of the Gospel, upon all the friends of Christian Missions the necessity of firm reliance upon those divine succours and sanctions promised in the Scriptures, and of fervent prayer for the more abundant effusion of the Holy Spirit upon the church and upon the world.

4th. Resolution.— Moved by Mr. Joseph Hazelwood, seconded by Mr. James Morris.— That the thanks of this meeting be given to the Officers-bearers and Collectors of this Year's Branch Missionary Society for their efficient services during the past year;—and that the following persons be appointed to conduct its affairs during the year ensuing:— Ralph Brecken, Esq. Messrs. James Moore, James Morris, William Dawson, Henry Smith, Richard Johnson, George R. Beer, Junr. Wm. Brown, Richard Faught, Jr., Frederick Strong, and Isaac Smith, Jr. Secretary and Treasurer, James Morris. Collectors, Misses Mary Davies and Boyer, Messrs. James R. Watt, George R. Beer, Jr., Henry Smith, and Bertram Moore.

Religious Items. THE REFORMATION IN ITALY.—A correspondent of the London Record, writing from Geneva, says, that the religious movement in Italy is purely evangelical. The vital doctrines of the primary institution by grace, of the eternal divinity of Jesus Christ, of his own sacrifice for sin, and of his one everlasting priesthood, are felt in their full force, as much as in the days of St. Paul. They use no liturgy, because they find no prescribed form in the word of God; but they do not quarrel with those who use it. They communicate with the church of the Waldenses, of which many of their members. We give, says he, the right hand of fellowship to all other Christian churches, which acknowledge the absolute divinity of the Lord Jesus Christ, and the complete inspiration of the Bible, but although your interesting periodical, particularly the account of the glorious work in the city of Fredericton, and notice of the not less glorious work in St. John's. A short time since I received a brief account of the Lord's doings from one of the leaders, which gladdened my heart; especially as stating the fact that eighty or ninety have been converted in the St. John South Circuit, while a large number have found that instantaneous blessing known as Apostolic times, and also among us, as perfect love. It is comforting to hear that our fellow travellers to Mount Zion are pressing "toward the mark for the prize of the high calling," and boldly marching up to possess the goodly land. The Church needs greatly to become more intensely active for holiness. O the sweetness, and compass of that promise—"Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Since our last brief mention of the work at Salmon River, I have attended to the pleasing and important duty of gathering into Christ's fold the precious souls "begotten through the Gospel," and I am thankful to be able to say, that twenty-eight have become united to us for the first time, while several who had in an evil hour departed from the Lord have been restored; making altogether an increase of thirty-one or thirty-two. At the last of the series of meetings, three adults were baptized, in the presence of a thronged and deeply solemn congregation. It is pleasing and encouraging to God's people and ministers, to see those who have been led to Christ through their instrumentality, come cheerfully forward, and thus openly avow the Lord to be their God; by receiving the confirming seal of the covenant of grace, where this has not been attained to, though thoughtful christian parents are actual sinners, has banished the soul from God. It saves from the annoyance of those who are eager to proselyte, and leaves a salutary impression on the minds and hearts of observers. I am happy to say, that several have expressed their wish to come forward at my next appointments in Shepley and at Salmon River.

O may all who have flocked, and are now flocking to the hallowed standard of our God, press forward to the throne of God with joy!—What ecstasy is awakened in the Christian Minister's breast by the hope of welcoming, and of being welcomed by, those whom Christ has enabled to be a broken from guilty nation's sleep, and lead to Him! But I must restrain myself to mention other things respecting our Circuit matters.

Though late, I must speak of our Missionary Meetings, which were held by the assistance of our willing and able brother, the Rev. J. G. Haxsiger. Storms and bad roads caused the three meetings held to be thinly attended, and prevented the holding of two others; nevertheless an increased missionary interest resulting from the meetings, is seen in the delightful fact, that we have had twenty new subscribers to the Mission fund on this Circuit this year, while we had probably have not one less of the old ones, except such as have moved away.

At present we have a movement on foot to buy a Mission House and lot, and certainly the spirit of the Lord is upon us, for our beloved people, in almost all places, since they not only subscribe liberally, but give their notes for the amount on interest! May the liberal soul be as a well watered garden! R. A. C.

REMINISCENCES OF WASHINGTON. We felt, you kind reader, in the city of monuments, and now glancing once more behind us, we catch the outline of the slender shaft reared to the memory of Washington, and as it fades against the evening sky we bid Baltimore a fond adieu, and the national metropolis, which Dr. Olipad says is a capital place, punning aside. Every body was in fine spirits, for all were going to make a President, and the concentrated dignity of a whole sovereignty swelled in each breast as we patriotically discussed the merits of the elect. Dear reader, were you ever in an omnibus wanted to hold twelve, which contained twenty; or on a canal boat where the philosophical principle of no two things existing in the same place at the same time was proved utterly null and void? If so, you can drop a tear of sympathy for our fate. People were everywhere—sleeping in rail cars, rooming on the benches against lamp posts, or like the harvest of gold, gathered into barns. The dignitaries appointed to some of the highest offices of state, slept in closets five by nine, and the President himself slept almost crowded out! In vain gleamed the broad lights of the National; prolegomies bright through the windows of Gadsby's; and we caught a departing view of Williams, as he landed and seated on his whole stock of worldly goods, and in very defiance of the elements, had done penance making a President. Quite satisfied that it was over and with a gratified complacency at our patriotism we walked away, murmuring "we never shall see like again."

Squeezed between a successful combatant for office, an apple woman and an omnibus, let us bid you farewell dear reader, and should we make a safe escape you will hear again from Buffalo, April 5, 1853. MOLLY BAWX.

Tuscany. A correspondent of the Commercial Advertiser, in a letter dated Leghorn, March 8, 1853, says:—"As the Grand Duke of Tuscany has recently become notorious throughout the civilized world, on account of the practical illustration it is giving of the principle of liberty according to the Roman Catholic idea, I take pleasure to give you a few facts which I have learned on good authority, during a visit of several days to this city and Florence. I heard it asserted with confidence in Paris that the Grand Duke was once a Frequent. On the force of this assertion, it was intimated that his disposition to persecute should be attributed to the fervor of his religious views, and for many long years a very strict and exemplary one. It is indeed asserted in Florence, the place of his residence, that (doubtless on account of his superior intelligence) he has manifested some special munificence towards a number of his subjects by more direct than through regular channels. The Duke's father, and grandfather, notwithstanding their Austrian origin, were princes of enlightened and liberal views. They sought to improve the condition of Tuscany by liberalizing the laws, and by giving the institutions of education, and with eventually good results. Since the present reaction in favour of absolutism, the actual Grand Duke, it is said, has had a vision, in which he has been informed that both his predecessors are suffering the pains of hell (having gone even beyond purgatory) on account of their endeavours to throw off clerical domination, and to introduce laws and reforms conformable to the spirit of the age. The account continues in Florence even goes so far as to state that these persons were allowed to appear to the Grand Duke, and to explain to him the reasons why he should also to do his utmost to imitate them, as far as possible. Certain it is that since the period alluded to, he has been endeavouring to undo the works of his predecessors by an undisguised attempt to abolish the law-making code of laws, against which even his own Ministry revolted. The death penalty is now revived for offences against the religion of the state; while the Grand Duke has been endeavouring to suppress the rights of the press, and to introduce laws and reforms conformable to the spirit of the age. The account continues in Florence even goes so far as to state that these persons were allowed to appear to the Grand Duke, and to explain to him the reasons why he should also to do his utmost to imitate them, as far as possible. Certain it is that since the period alluded to, he has been endeavouring to undo the works of his predecessors by an undisguised attempt to abolish the law-making code of laws, against which even his own Ministry revolted.

General Intelligence. Later from Europe. ENGLAND.—Both Houses of Parliament resumed their sittings on Monday, 4th. Sir Lucy de Evans gave notice of a call for the correspondence between the British Government, Spain and France and the United States, concerning the alleged Cuba annexation project. In the House of Lords, Lord Campbell called the attention of the members to the address recently presented by the London merchants to the Emperor of France, which he characterized as an interference with the prerogatives of the crown and a violation of the law of nations. He wished to know if it had been sanctioned by the Queen's government. The Earl of Clarendon dissented from Lord Campbell's views, and the Earl of Ellenborough supported them. A schooner of 140 tons was run down at the night of the 29th, by the steamer Minerva, of the Isle of Wight, and all on board were lost. The iron steamship Duke of Sutherland, trading between London and Aberdeen, was wrecked on the afternoon of the 1st, in the River Dee, and went to pieces; 15 or 20 persons were drowned. A shock of an earthquake was felt at Perth.

THE REFORMATION IN ITALY.—A correspondent of the London Record, writing from Geneva, says, that the religious movement in Italy is purely evangelical. The vital doctrines of the primary institution by grace, of the eternal divinity of Jesus Christ, of his own sacrifice for sin, and of his one everlasting priesthood, are felt in their full force, as much as in the days of St. Paul. They use no liturgy, because they find no prescribed form in the word of God; but they do not quarrel with those who use it. They communicate with the church of the Waldenses, of which many of their members. We give, says he, the right hand of fellowship to all other Christian churches, which acknowledge the absolute divinity of the Lord Jesus Christ, and the complete inspiration of the Bible, but although your interesting periodical, particularly the account of the glorious work in the city of Fredericton, and notice of the not less glorious work in St. John's. A short time since I received a brief account of the Lord's doings from one of the leaders, which gladdened my heart; especially as stating the fact that eighty or ninety have been converted in the St. John South Circuit, while a large number have found that instantaneous blessing known as Apostolic times, and also among us, as perfect love. It is comforting to hear that our fellow travellers to Mount Zion are pressing "toward the mark for the prize of the high calling," and boldly marching up to possess the goodly land. The Church needs greatly to become more intensely active for holiness. O the sweetness, and compass of that promise—"Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Since our last brief mention of the work at Salmon River, I have attended to the pleasing and important duty of gathering into Christ's fold the precious souls "begotten through the Gospel," and I am thankful to be able to say, that twenty-eight have become united to us for the first time, while several who had in an evil hour departed from the Lord have been restored; making altogether an increase of thirty-one or thirty-two. At the last of the series of meetings, three adults were baptized, in the presence of a thronged and deeply solemn congregation. It is pleasing and encouraging to God's people and ministers, to see those who have been led to Christ through their instrumentality, come cheerfully forward, and thus openly avow the Lord to be their God; by receiving the confirming seal of the covenant of grace, where this has not been attained to, though thoughtful christian parents are actual sinners, has banished the soul from God. It saves from the annoyance of those who are eager to proselyte, and leaves a salutary impression on the minds and hearts of observers. I am happy to say, that several have expressed their wish to come forward at my next appointments in Shepley and at Salmon River.