

ed to be resting in mere external reformation. To find those, however, who professed during the times of my former visits, still persevering in the ways of godliness, afforded me much consolation.

Prior to my leaving to attend the Association, some time was spent in Parrsborough and adjacent places. While apparent want of success often gave me much disquietude, every indication of the usefulness of my endeavors naturally tended to animate me, and to stimulate to diligence to the Lord's work. An instance of this kind occurred during this tour, in which a woman remarked to me, she had reason to bless God that she ever heard me preach the gospel; for she believed it had been the means of her salvation. Many times had I thought while under trials relative to entering the ministry, that I would cheerfully devote my life to the work, and endure all the tribulations which might attend that course, if it would please the Lord to render me instrumental in the conversion and salvation of one precious and undying soul.

Desiring to fulfil the Saviour's injunction "As ye go, preach," I set out for Fredericton on the 2nd day of June; and so held meetings in many places on the way.

While passing through Sussex, Vale, I fell in company with a young man who seemed very conversable, and ready to impart information respecting the place and the people; but he interlarded his discourse with numerous oaths. After a little I asked him, if many of the people there were addicted to the use of profane language? He made no reply; but desisted from swearing while we rode together. This vice may not have been more prevalent there than in other places; but its prevalence in that region fell especially under my notice. While stopping to feed my horse, I began to converse with the mistress of the house respecting her spiritual welfare. She said that she was not so wicked as many of her neighbors, for she did not curse and swear about the cold mornings and evenings, as they did! Their crops had been greatly cut short the preceding year by frost; and it seemed that, instead of being humbled under the mighty hand of God, and seeking from Him exemption from the like calamity, they presumptuously blasphemed His name! Travelling a little farther, I saw a young man riding a refractory horse, and in imminent peril. A female—probably a relative—appeared to be praying earnestly for him, that God would mercifully preserve his life. Presently the man was thrown, but arose, and appeared not to be seriously injured. The woman then immediately poured forth a volley of shockingly profane imprecations upon the beast. What glaring inconsistency! what dreadful presumption!

ERRATA.—In C. M. Mar. 22, No. 13, par 3rd, for "adopted to disarm," read adapted. &c. par. 4th, for "become convinced," read became, &c.

For the Christian Messenger.

The Christian Ministry.

Dear Brother,—

The revival intelligence from Wolfville is very gratifying. The conversion to God of those precious youth, at our educational institution is of great moment; not only as respects their own present and eternal well-being, but as respect the well-being of mankind with whom they will through life have to do. The education they are receiving is fitting them for honorable and influential positions in society, and the sanctification to God of all their talents and acquirements, will necessarily be greatly advantageous to truth and piety. This is true whatever their future calling may be. We know that all our Professors can do is to educate. They can neither confer piety nor intellect. They can only develop the intellect God has given. A powerful intellect without piety is a monster; piety without an intellect is dwarfish. Our rising ministry deserves to be carefully guarded, as well as properly encouraged. There is no professional calling so easy of access, and none so liable to abuse. In our own as well as other denominations it is possible for persons to get into the ministry who are fit for nothing else, and whose chief recommendation is, that they have spent a certain amount of time at college. But few persons are willing to sustain a person solely on the ground of his ministerial profession. They claim that he occupy that position advantageously to society. That he be a workman that needeth not to be ashamed. And whether he come from the college, the shop, or the farm, if he possess piety and wisdom in any eminent degree, and is able to instruct in the things of the Kingdom, their approbation is secured, and they award him

their confidence and respect. This fact cannot be too well considered, nor too earnestly sustained.

The assurances that our Professors at Horton, labor to impress the importance of high-toned piety, as well as high-toned intelligence, renders the institution doubly precious to us; and them the more deserving of encouragement and support in their arduous labors for the good of the youth placed under their care. In those revival and soul-saving instances at Horton, is manifested the harmony of knowledge and piety. The influence of knowledge upon piety; and assurances we already have that knowledge in all its relations to piety is friendly, is sustained. Education without piety will never save the world. The condition of the world; the state or the best of human society, at the time Christ came, is an evidence of this. Moses' education would not have wrought without his piety what it effected with it. Elijah's faith and devotion are the prominent features in his life. Heaven's approbation rested strikingly upon them. The disciples' piety gave them access to the people. Their knowledge of their work too made its impression. Paul's faith no less than his knowledge secured him success in his ministry. And the favor of heaven attended both. The man who has the two combined is the man who can "do all things through Christ strengthening him." In the 11th of Hebrews the good report of the Elders is attributed to their faith. The chapter is a collection of evidences of the advantage of faith to mankind, and a catalogue of illustrations of the heavenly favor that always attend it. No chapter contains an equal amount of recommendation to any other qualification.

May all our young men be strong in faith; and overcome the wicked one. May they combine intelligence and piety; covet earnestly the best gifts, and learn the more excellent way; and the Kingdom of Christ be vastly extended and strengthened thereby.

Fraternally yours,

W. G. GOUCHER.

Hebron, Yarmouth, March 23rd, 1865.

United States Correspondence.

LETTER FROM REV. W. H. HUMPHREY.

Hastings, Minnesota, March 17th, 1865.

My Dear Brother,—

I am afraid my good friends in your city and province, suspect me of forgetting them and their affairs, as I do not often write. But I beg you to say to them all for me, that this is not the case. They must not think so. I shall never forget the many pleasant seasons I enjoyed among you. Those three years of professional labor and social mingling in your various circles, and that almost one year of trying illness and suspension of labor, when I was thrown upon the kind sympathies of an indulgent people, abounded with too many incidents and occasions of real interest to my own mind, to ever become obliterated, even amid the engrossing scenes and associations of another land and people. It was a painful providence that seemed to order my removal from a field, where, though perhaps my work was done, I yet had so many attachments and so many wishes still to labor. But in it all, I trust, the good hand of God was upon me and upon the people I loved leading us "by a way we knew not." If there is yet any mystery about it,

"God is his own interpreter, And he will make it plain,

I rejoice at the prosperity of my worthy successor. May Heaven's richest blessings descend on the dear brother and his beloved flock.

I left Halifax early in May, 1862, and after taking my family to my friends in Maine, I set out on the 1st day of January, for the "Great West." Calling on old friends and visiting points of interest, by the way I was nearly two weeks reaching Minnesota, the far-famed land of promise and hope to invalids. My family followed in October, as my health was improving the prospects were that I should remain. I had been appointed and was already discharging the duties of Superintendent of Public Schools in the city of Minneapolis, just across the Mississippi from St. Anthony, my first stopping place. This situation I ventured to accept, temporarily, at least, but resigned it in the spring, after my third term, to spend the summer with my family in the country, where we might enjoy the full benefits of the climate and rural recreation.

Our country home was three miles from St. Anthony town, whither I rode on Lord's day morning, during the season, and preached to the little Baptist Church one sermon on sabbath, as they had no pastor and were very grateful for

even that favor. Myself and wife helped them also in their Sabbath School, and in the afternoon we held a Sabbath School at our own house in the country, for the children of the few families around us. It was an interesting group of some 25 souls, most of whom, but for this, would have had little, probably, to distinguish the sabbath from the other days of the week. It is good, when providence and grace help us, to "sow beside all waters," and to bear ever in mind our obligations to God and a perishing world, even in our vacations and recreations.

In September, after a summer of agreeable relaxation and outdoor exercise, operating favorably on my health, I received an invitation to my present field of labor, which was accepted with much hesitation and trembling from physical as well as spiritual considerations; and in the following month I removed here with my family, where "having obtained help of God, I continue unto this day, witnessing both to small and great," concerning the things of "the glorious gospel of the blessed God."

Hastings is a young enterprising town, situated on the west bank of the Mississippi, 25 miles below St. Paul, the state capital. Nine or ten years ago it was a wilderness, traversed by Indians. It is now an incorporated town, well laid out and containing not far less than 3,000 inhabitants—is the county seat of Dakota Co., and the seat of Minnesota Central University—a Baptist State Institution, though at present but the germ of what its name imports. The institution has been sorely embarrassed, but measures have been recently taken by the denomination for its relief, and we hope it is at out to start anew on a career of progress and usefulness. The Baptist Church here has upwards of 100 members, and for this new country is a large church, more than 30 of whom I have had the pleasure to welcome since my pastorate commenced.

Minnesota as a state is but seven years old, and scarcely yet is it in its teens, as an inhabited territory save by Indians, trappers and traders. Its present population comprises probably, about 200,000. In our 101 Baptist Churches are 2,895 members and 109 ministers. Minnesota is not unfrequently called the "New England of the West," as a majority of the people are from the Eastern States and New York, and have brought with them, of course, the peculiarities, customs, institutions and improvements of those states, so that in many respects it is in advance, even now, of the other and older Western States. Another thing is remarkable. It is the large proportion of the people who are invalids or were driven here such, and becoming more or less restored have settled down and taken to their former pursuits, or some others, as I have done. This fact is seriously illustrated just now, to the surprise and grief of the "able-bodied," who under the President's last call, find themselves compelled to "shoulder arms" at the rate of about 1 to 4 of the enrollment, while in other states it is but 1 to 7, 1 to 9, &c. Multitudes of us who are enrolled, become easily exempt, on examination, for constitutional infirmities or tendencies; so bringing to pass the saying: "No ill wind but blows some good."

In the matter of War, as you are aware, we in this part of the country, are between two fires—war South and war North of us—rebels and Indians combining to frighten us! But we still live, and have our senses—eat well and sleep well—invalids and exempts especially, and trust we shall continue to do so. There was a time, however, I must confess, when it looked very much as if I and others were frightened. It was in the Autumn of 1862 (a few months after my arrival) at the period of the fiercest ravages of the Indian tribes around us. In apprehension of their attacks the towns were nightly patrolled and guarded. I was in the country, three miles from St. Anthony, one night when a messenger arrived in haste from the town, about midnight, and aroused the neighborhood, informing us that the Indians were seen before dark, by several parties, just back of that settlement—that it was thought best we should all leave and come at once to the city, as it was probable we should be attacked before morning if we remained. You and your readers can best fancy the sequel. Think of a solitary two horse-wagon, (the only one there in the neighborhood) packed with old women, young women and children and surrounded by about an equal number of men, boys and dogs, all performing our slow, silent, midnight march to the city without moon or stars, quite drenched with excessive dew—and you have the principal outlines of the sorrowful picture. But, thank Heaven, that—days of "Indian scares," we trust, are over with us. Our savage Sioux and Chippewas are new pretty well subdued, and our more

savage slave-tyrants with their bloody systems of whip and war soon will be. Till then we desire no peace—have not from the beginning. The great heart of the nation cannot pray for it. Give us peace with the just, inalienable rights of all, of every rank and color, North, South, East and West, and with a proper submission to the lawfully constituted authorities of the land, there rest, sword! Be closed, horrid gates of war! Peace and good will to all!

Pardon, dear brother, this long, particular recital of personal experience and adventures since I left you. You and others may retaliate if you like. Nothing would please me more. I have only done as I would be done by and hope I have "provoked" not a few of you to do likewise, either through the Messenger, with your permission, or by direct communication to me privately. Either will do. One I will be very grateful for, for I love to "hear of your affairs," minutely, as individuals, families, churches, communities. Your excellent paper from week to week keeps me informed generally of passing events. Making me sorry with you for the loss of your good and loved ones and glad for your prosperity. The death of Dr. Hume, Judge Stewart and good old bro. Dorey of the Granville Street Church and others must be sadly felt in their spheres! May their places be as honorably filled by others! I have been much interested also in your Confederation Scheme, Dalhousie College discussions, Free School System movement, Bro. Rand's Micmac Mission address, and his great faith in God, Dr. Cramp's occasional "Reviews," "Rejoinders," &c. Ditto, Dr. Tupper's, with his Autobiography, Bro. Beckwith's H. M. B. Record, Business Advertisements &c., &c. What a world of reminiscences they all call up! Success to the Christian Messenger—the dear old Baptist Flag of the Province! Health and happiness to every house where it waves!

Fraternally yours as ever,
W. H. HUMPHREY.

For the Christian Messenger.

DONATION VISITS.

DEAR BROTHER,

As you give a place in the Christian Messenger, for reports of Donation Visits, I will say that we have been favored with several pleasing interviews with the people among whom we labor.

On the evening of December 26th, 1864, we were invited to meet a highly interested assemblage beneath the hospitable roof of Abraham Ellis, Esq., of Scots Bay. Though the evening was stormy, there was a full representation of the friends in the Bay. At the close of the evening, cheered by agreeable conversation, and sweet music, the company presented us through Bro. Ellis, a purse and valuable articles. The whole amounted to \$27.12½, of which \$12.50 was in cash.

Another donation occurred at our house on the evening of Feb. 1st. We were honored with a large attendance of the members and congregation connected with the fifth church, a goodly number of members of other churches, of ministers of the gospel, and of members of the fourth estate. The occasion was enlivened by appropriate speeches from Revs. A. S. Hunt, J. G. Hennigar, and Keane, also by able and humorous addresses from the editors of the Free Press of Bridgetown and the Citizen of Halifax. A most tangible speech was made by James V. Rand, Esq., who expressed to us the cordial feelings of those assembled, and presented a valuable purse. The amount received was \$164.10, of which \$107 was in cash. Total in both \$191.52½.

Praying that the donors may be rewarded a thousand fold,

I am yours in the gospel,

D. FREEMAN.

Canning, March 20th, 1865.

Feb. 9th My friends at Black Rock met at the house of Dea. Thomas White for the purpose of making me and my family a donation. The sum of \$30.50 were received from the happy little company of donors,—\$21.40 of which were in cash. Rev. D. Pineo and others gave interesting addresses. Many thanks to my friends in which Mrs. Saunders join for the additional expression of their good will.

Feb. 28th a large congregation met at the Parsonage in Berwick, and gave us \$80.75—\$54.00 of which were in cash. Rev. S. T. Rand and Rev. Mr. Davis (resident Methodist minister) were present and interested the audience with addresses. We heartily thank the donors for this timely free-will offering.

We are continually receiving expressions of the same kind in a more private way. The day after the Donation at B. R. we received \$4.00 from Chas. Eaton Esq., and Mrs. Eaton.

The friends have also commenced to "endow our children, C. V. Rawding, Esq., gave our eldest child a lamb which "is to be let for increase" by which in fifteen years there will be eight sheep.

E. M. SAUNDERS.

DEAR BROTHER,

I wish to acknowledge through the Christian Messenger the receipt of a donation from my Church and congregation, amounting to about fifty dollars in cash and valuable articles. May God bless the donors.

L. B. GATES.

Mahone Bay, March 24, 1865.