

then he pointed to himself as if he would say, "I was that poor sinner." He then turned his eyes as looking intently upon the One hanging upon the cross. He lifted toward the cross his right hand, and then brought it down upon his heart with an indescribable look of loving trust. It was as if he had said aloud, but how much more impressively, "He died for me!"

What a shout broke from the lips of that congregation as they saw before their eyes, in that wonderful vision, the dying Saviour and the despairing sinner brought together. How the peace that followed that union shone upon the dumb man's face. The prostrate sinner was raised up. A pure robe was placed upon him. His heart gushed with overflowing love, and he lifted his hands and eyes to heaven in adoring praise, while the people, overwhelmed by this unheard, but felt experience, shouted aloud for joy.—*N. Y. Christian Advocate.*

For the Christian Messenger.

Young Men's Christian Associations.—The Convention at Detroit.

Portland, June 19th, 1868.

Windsor to St. John.

My Dear Editor,—

Supplemented by two brethren delegated by the Y. M. C. Association, at 9 o'clock, A. M., last Wednesday morning, five members of the Halifax delegation left Windsor in the *Empress* for St. John, en route for Detroit.

The atmosphere dark and gloomy when we steamed off, improved but little by the dense clouds of fog, which continued to rise up out of the sea, like huge mountains, and roll up the river as we proceeded. We had little opportunity for enjoying the picturesque scenery on the beautiful shores of the Avon; and even the massive towering peaks of Blomidon, seen through the mists, presented no very formidable appearance. A short call at the "Snag," Parrsboro, a very convenient arrangement by the way to land and receive passengers, and the sight of the Isle of Haute, which was announced as the 'half way house' to St. John, were the only incidents outside the boat that seemed to excite any interest whatever.

The *Empress* on that day carried about one hundred passengers.—a miscellaneous group, some sleeping, some talking, some reading. A large proportion of the number were clergymen. The Methodists held a convention around the cabin stove, where grave theological questions seemed to be under discussion, preparatory probably to the larger assembly now being held at Fredericton; the Baptists were ruminating the very interesting subjects brought to their notice during the late session of the Central Association. In the intervals they all, however, mingled freely with their fellow passengers and enjoyed the pleasures of reading and conversation. We reached St. John at about half-past 5 P. M., after a quiet passage of a little over eight hours. I secured good accommodations at the "Waverly," but soon after my arrival had the good fortune to fall in with a friend with whom I took tea and was afterwards escorted through the principal streets of the city. It would be certainly unkind to make derogatory reflections, or to draw invidious comparisons, but one could not help noticing the absence of brick side-walks, pavements, good drainage, &c. These desiderata might be easily supplied did the City Fathers manifest a little more zeal and perseverance in the cause of general improvement.

The Y. M. C. Association which was established at St. John after the meeting of the Halifax Convention last Autumn, seems to be in a prosperous condition, and destined to do a good work. The rooms occupied are spacious and well suited to the purposes of the Association.

At 8 o'clock, A. M., on Thursday, we were on board the *New York* bound for this good city.

Yours, &c.,
E. D. K.

Christian Messenger.

HALIFAX, JULY 1, 1868.

Our Religious Anniversaries.

N. S. WESTERN BAPTIST ASSOCIATION.

In pursuing our course towards the extreme west of the Province where the Western Association was to be held, we proceeded from Central N. Scotia, on through the Annapolis Valley to the ancient capital. The Supreme Court was here in session, and the hotels and

public places were all surrounded by the various parties concerned in the causes which were being, or expected to be, tried. In looking over the railway operations on the lower level in many places, as we passed along the present road, we could but reflect on the sacrifice of landscape scenery, and the diminution of pleasant prospects that would arise from changing the ups and downs of the road to that of one dead level. As however utilitarianism dictates speed instead of variety of scenery, we must be content shortly to forego the pleasure of walking up the hills in consideration of the muscles of the sensible, faithful horse, and must be content to follow the less perfect but more enduring locomotive machinery, driven by fire and water, instead of muscular power derived from oats or hay.

Leaving Annapolis we proceed onward but as the fog becomes more and more dense, we find a comfortable asylum for the night at the hospitable residence of Deacon Purdy.—After an early breakfast we pass on through Clements, along the sides and over Moose and Bear Rivers, admiring the exquisite scenery of these parts. The weather has become clear and bright, and Goat Island with various vessels of different sizes appear on the placid surface of the broad Annapolis Basin. Passing the Digby Joggings we soon come fairly on to

DIGBY NECK.

The road as we advance beyond Sea Wall, becomes more and more hilly; occasionally are found fine cultivated spots with neat residences and some large farm houses having the appearance of much thrift and comfort.

Sandy Cove is a most charming spot, a sort of depression of the mountainous range on the coast, with a narrow inlet from St. Mary's Bay, and, taking all the residences around its precipitous sides, it is quite a village, having three very neat churches, each of which has its resident minister. The Rev. J. C. Morse, by his self-denying devotion to the Baptist Church and people here and at other places on the Neck, has become a sort of spiritual father, having on every hand those to whom he has brought large blessings—moral, social and spiritual.

Carriages at the doors of many houses along the road, indicate that a large number of other persons, on a similar errand, are advancing towards the extremity of this portion of the province. Arriving at

PETITE PASSAGE.

we find a company of brethren already here waiting to be put across this stream of troubled water. The fog had settled down in one dense mass shutting out from view all beyond a few yards distant. An old house with its antiquated inmates is all that is presented to our view. Except at high water and low water the current is here so rapid, at out six miles an hour, that dangerous eddies are formed, and, but for the skillful management and the muscular arm of the oarsmen, boats would soon be carried through the Passage to the Bay on either side. The array of horses, and carriages are a serious obstacle, seeing that not more than three or four can be put across at the highest and lowest of each tide and then not without some danger, except the horses swim their passage. This is the mode generally adopted. It being about three quarters of a mile they find it no easy task, and their efforts of course excite the sympathy of their owners. Once embarked we are deeply interested by the boiling and foaming waters, and with the hundreds of fishes swimming all around and jumping up out of the agitated currents. Passing through the "raps" in safety, we soon discover land ahead and get on shore at Petite, London, or Tiverton, as this respectable village is variously called.

Freeport, the place of meeting, is at the other end of Long Island—12 miles further on. A little more than an hour behind one of the few horses kept on the island, brings us to our journey's end. Friends are all ready to afford accommodation and give a right hearty welcome to all the brethren as they present themselves. Whatever else is wanting at this western extremity of the Province we come to the conclusion that they have a good supply of fog of the very best description. From Friday until Sunday the islands were enveloped in this fog, at times somewhat resembling a wet blanket; but, on returning home we learned that other parts of the province had also been in about the same condition of cold, fog and rain; so that any first impressions of the place, received from this circumstance, must be very greatly modified, and the people there must not suppose they are so much worse off than those living in parts nearer the interior of the province. On Sunday a northerly wind came and carried the fog out to sea. By this we had revealed to us some of the beauties of Long Island. Across

THE GRAND PASSAGE.

is Brier Island, about two miles in length,

with the fine harbour of Westport and a number of large vessels at anchor.

This passage between the two islands, is somewhat broader than that between the mainland and Long Island, and consequently has less commotion in its waters or danger in crossing them.

BRIER ISLAND.

Westport is a small town of some note, having about 150 houses, built with much regularity on two or three streets facing the harbor. Fish, in the process of drying or in heaps, appear on every hand. This is the great staple which gives employment to the people of Freeport and Westport. The exports, we learn, are less now than they were a few years since. The former place appears to be rapidly advancing as a rival to the latter. The people of Long Island are Baptists, and those of Brier Island almost wholly so. An Episcopal Church was built there some years ago by the Rev. W. Bullock, then of Digby, but as that body gained no adherents the building was purchased by the Methodists and is now occupied by them. The Baptist church edifice is a large, handsome building in the most modern style, having the interior finished and the ceiling painted with much taste and beauty. The floor is handsomely carpeted and the interior of the windows supplied with venetian shutters, giving an appearance of comfort seldom seen even in city churches.

THE ASSOCIATION.

On Saturday morning at 10 o'clock the brethren in considerable numbers assembled in the spacious church at Freeport, Long Island, and proceeded to engage in devotional exercises under the direction of Rev. N. Vidito, the Moderator of the past year whilst the Clerks retired to the very convenient vestry adjoining to make out from the Letters a list of Delegates. Prayer and exhortation continued some time and a spirit of gratitude to Almighty God, and of fraternal affection for each other, flowed forth, giving a tone of genuine piety to the business for which the brethren had assembled.

The list being completed the officers were elected as follows:—

Rev. Isa. Wallace, Moderator.

Rev. D. O. Parker, Clerk.

Rev. W. H. Richan, Assistant Clerk.

Bro. B. R. Haines, Treasurer.

Bro. A. T. Baker, Assistant Treasurer.

After reading the Rules of Order the following Committees were appointed:—To examine Letters; Revs. W. Hall, J. F. Tocker and J. McKenne. To Read the Letters: Revs. W. H. Porter, J. E. Balcom, and J. H. Saunders.

Of Nomination and Arrangement: Revs. J. A. Moore, G. Armstrong, J. C. Morse, N. Vidito, Brethren H. E. Payson, S. Brown, S. Selden, Revs. G. D. Cox, and W. G. Parker.

The afternoon meeting was opened by prayer by Rev. S. T. Rand, and the Letters from the Churches were read.

During this meeting a telegram informed the Clerk, the Rev. D. O. Parker, of the death of his father Abel Parker, Esq., of Berwick. Expressions of sympathy were given on the retirement of Rev. D. O. Parker for the purpose of returning, and the Rev. Robert D. Porter was elected to fill the office.

Two new churches were received into fellowship: Mills Village, Lunenburg County, and 2nd Sable River, Shelburne County.

On Saturday evening the Sons of Temperance in the village had expressed a wish for a Temperance meeting; arrangements were consequently made for such meeting. After an opening speech by the Moderator, the Rev. N. Vidito gave an extended address taking up the question in a variety of its different phases, and pronouncing a severe condemnation of tobacco using.

Rev. W. G. Parker thought that violent denunciation often failed to effect the object sought, and believed that earnest and kind labor would generally be found most efficacious.

On Lord's Day, at Freeport, the Revs. Dr. Tupper, G. Armstrong, and W. G. Parker preached; and at Westport, Revs. N. Vidito, Isaiah Wallace, and James E. Balcom; services were held at Petite by Rev. J. C. Morse and other brethren.

On Monday morning the Rev. N. Vidito preached the Introductory Sermon from Galatians vi. 14, "God forbid that I should glory save in the cross of our Lord Jesus Christ."

The discourse was full of strong evangelical truth expressed with much eloquence and force.

The Circular Letter was read by the writer appointed, Rev. W. H. Porter, and ordered to be printed with the Minutes, and a request made that it be also published in the *Christian Messenger*.

EDUCATION.

On Monday afternoon Education was made the order of the day. The report was read expressing much interest in the operations of Acadia College, the Collegiate Academy, and the Ladies' Seminary.

Rev. W. Hall illustrated in various ways, the adage "knowledge is power," and advised those around to give their sons the opportunity of acquiring what was now so essential. He enforced upon the younger ministers to lay a solid foundation for their future life of labor—reminding them that they must be prepared to stand on the shoulders of their predecessors. As the work of the ministry demands all the best energies of man's nature—he is called of God—nothing is too great or too good to be employed in this service.

Rev. J. C. Morse addressed the Association in a speech of thrilling interest; giving in his strong, measured, terse, pithy sentences, the result of close thinking and sound conclusions on the subject of education. He had lived long enough to know that in the whole human race, there existed no such thing as a person with a finished education. He had been on the road a short distance, and had enjoyed some of the delights of knowledge, enough to make him feel very humble, and had gathered a few flowers from some late authors. He had often experienced the pleasure of carrying his thoughts back into the contemplation of the pre-Adamic periods, when God was preparing this world to become the habitation of man, and for the Son of man to appear and make an atonement for men. He loved his work and had no sympathy with men who could remove themselves from a people upon small pretences. He felt, how blessed it is to love a church and people. He did not think that any college training could make mind or manufacture brain, it could but apply the polishing process. If the precious stones does not exist all the polishing that could be done would not make the rough crust into one. Education is but the drawing out or developing of what previously existed, but in a latent state.

Rev. Alfred Chipman expressed the opinion that the present was a most important crisis in the history of the College. He showed that the equipments of the College and Academy were of such a character as should call forth thankfulness, and a determination to sustain them in the highest state of efficiency. The relation of education to agriculture, law, medicine, and to Common Schools, as well as to the Christian ministry demanded for it careful consideration.

Bro. C. F. Myers being called upon spoke with much appropriateness on the value of education, especially to the christian minister.

Rev. Isa. Wallace referred to his recent visit to Acadia College and the host of reminiscences it had called up. He described the leading features of the late Anniversary, the Faculty, the Graduating Class, and the revival of religion that had been experienced amongst the students, and was glad to be able to say that one of the recent converts had decided to go forth to preach the gospel.

Home Missions were then brought forth by reading the Report of the D. M. Board.

Rev. W. H. Porter pleaded the necessities that existed for more of this work and showed that more attention should be given to those living around us who are destitute of gospel privileges.

Rev. W. H. Richan gave the results of his own experience in the field he occupied and the surrounding district.

Rev. J. C. Morse thought that we should cherish more of the spirit of the old martyrs as preachers of the gospel. He was glad to know that our young men were of a stamp so well suited to their work. He regarded the Neck as having large claims upon the body. We should at least do as the sailors say, "Haul in and belay"—seek to hold our own. In many places where the people are all holding Baptist sentiments they should be looked after. He regarded Baptists as a great necessity in the world. They are the representatives of soul liberty, and what would the world be without Baptists. He had learned to look at this matter in the face of death and judgment. During fifty-two days of sickness he had received some theology which he could not get even from the Bible, he had felt how much he had loved the church and had discovered something of the love his people had for him.

Rev. T. H. Porter, Jun., showed the present condition, commercially and spiritually, of the island of Cape Breton, and thought it presented great calls for evangelical labor. Churches exist there that are at present unable from the severe pressure of the times to sustain their pastors. He believed that labor bestowed there would be most beneficial, and