

before we arrived in port we ascertained that he was a mechanic.

Before we reached the wharf, the captain came forward, and with much feeling bade him farewell; declaring that he was resolved to live as he had done, no longer. His wife, he said, was a Christian, and he meant to go and live with her; and added, "I have had ministers as passengers in my vessel, Sabbath days and week days, but never before have I been reminded of the family altar, where my departed parents knelt." As we left the vessel, every countenance showed that our friend, by his decided, yet mild and Christian faithfulness, won the gratitude of many, and esteem of all.—*Can. Bap. Reg.*

Christian Messenger.

HALIFAX, JUNE 26, 1861.

To the Western Association.

JUNE, with its brilliant foliage, verdant fields, splendid display of fruit blossoms, its bursting buds and flowers, and general holiday costume, invites the dwellers in the city to leave, for a time, the poor products of man's labor—the town—and sally forth into what God has made—the country—to look abroad and admire the works of our beneficent Creator, so full of beauty and freshness.

The taste of rural life we had enjoyed in meeting with the brethren of the Central Association, at Wolfville, had prepared us to advance further for the purpose of joining our friends in the extreme western part of the Province for the purpose of co-operating with them in promoting works of benevolence and mercy.

We took the longer, but more expeditious route to Digby, via Windsor and St. John, N. B. The steamer *Emperor* has established for herself so fair a reputation, that western travel is almost monopolized by her. The tourist who has no objection to the fogs of the Bay of Fundy, would not hesitate in the choice between the two routes,—by land or water, especially as the latter combines a saving of time and money. The loveliness of the scenery along the Annapolis Valley, however, amply repays him who prefers going by land.

After enduring a few qualms, produced by the motion of the boat, and the troubled countenances of fellow-passengers as they, one by one, disappear from the saloon, we arrive at St. John about midnight. Early next morning, in the same boat, we start for Digby. A pleasant run of four hours brings us across the Bay, through the narrow passage of Digby Gut, with its precipitous banks and whirling eddies. The pretty village of Digby retains its calm, quiet appearance. No great show of progress is seen, and yet its people seem to be happy and contented. Here are some indications of a retired watering place. One may here enjoy the walks, drives, and sea-bathing, and be almost entirely secluded from the great world of business, care and fashion. Our American cousins might here find a perfect exemption from the confusion and turmoil of their own country, where they might speak out their sentiments,—either northern or southern,—without the slightest danger of molestation.

From Digby we proceed by stage through Weymouth and along the coast of St. Mary's Bay,—the district of Clare,—closely settled by French Acadians. In passing the numerous farm houses of these primitive people, one is struck with their great similarity and the absence of all attempt at progress and improvement. The uniform black handkerchief which covers the heads of the females, would lead one almost to suppose that he had entered another country, one quite free from the contamination of Anglo-Saxon fashion. Two or three large churches and the occasional passing of a Roman Catholic priest, shew that they retain their adherence to that system of religion. After a drive of about forty miles through this extended street of farms, we arrive at Potter's Victoria Hotel, where an ample supper awaits our arrival. With a pair of fresh horses we proceed on to Yarmouth, where we arrive about 2 hours after midnight, quite ready for a place of more quiet rest.

YARMOUTH.

The next morning under the guidance of the Angell of the Yarmouth Baptist Church, with a charming clear bright morning we got a fine view of the city and its suburbs. The Centenary Celebrations, just over, seemed to have left the people of our western capital in their happiest mood. The entire success which had attended their efforts and the absence of the common drawbacks to such occasions, was the subject of mutual congratulation. The taste displayed in the flower gardens, fronting many of

the handsome private residences showed an intelligent appreciation of these beauties of Nature.

A young people's Prayer-meeting at the Baptist Church in the evening, was attended by seventy or eighty persons, mostly from 15 to 25 years of age, and gave promise of religion maintaining its ascendancy in the community, and continuing to shed its blessings on the families connected with the congregation.

Preparations had been made for a considerable enlargement of the meeting-house, to be commenced forthwith. The marble monument of Father Harris Harding, was not the least interesting object in connection with this place.—He is gone to his reward, but like the immortal Wrenn, his work may be seen all around.

THE ASSOCIATION.

On Saturday Morning we return in company with a number of the brethren to Beaver River, the great centre of attraction. Here we meet friends from various parts of the Province, influenced by one common motive—being of one heart and one mind.—The exchange of greetings by many who had not met each other for a year or more, kindles up feelings of Christian love which can only be appreciated by those who have participated in such seasons. Those Baptists who have not attended an Associational meeting, have not yet realized the full enjoyment of Christian fellowship.

The Association was organized by the Rev. W. G. Parker, the former Moderator, calling for the choice of new Moderator. The letters from the Churches with the names of the Delegates, were handed in, after which the Rev. J. C. Morse was elected to preside, and the Revs. Henry Angell and A. W. Bars, to be the Secretaries. The state of the churches indicated by the letters may perhaps be more healthful in consequence of exclusions having been made in many of them, than if discipline had been neglected, but unless a corresponding increase follow, we think such loss a matter for serious consideration and enquiry. In most of the churches there had been additions but not to the same extent as in former years.

The meeting-house at Beaver River is a fine structure, capable of seating probably 6 or 700 people, finished in a style at once ornamental and substantial. The scroll ends are of the pews are mahogany. The pulpit is on a double platform having a marble table on the first elevation and the desk and sofa on the second. At the back is a deep Gothic recess painted in perspective, agreeing with the general style of the building. The ceiling as in three compartments, finished in oak, with carved ornamental rafters and supported by eight arches resting on pillars.

On Lord's Day the services were attended by very large congregations.

The Rev. Geo. Armstrong preached in the morning, from 2 Kings xiii, 14, 19; showing that the Christian life and the work of the Church is a warfare. Truth is the only weapon which is allowed in this conflict. Cooperation is needed; combination into churches is the result of this principle. A right direction must be given to the arrows, to make them effectual. Perseverance is demanded; success depends on it. Some lives are a failure accomplishing nothing in the world, and their religion fails them at last.

In the afternoon Rev. J. C. Morse preached from Rev. v, 2, on the character and objects of the Word of God. He shewed the difference between the popular views of faith and that which is saving. A view of the lofty peaks of God's grace is given in the book of revelation, but by an approach they become more and more glorious. The vilest may enter on the shining way and become participants in all the glories of the New Jerusalem.

In the evening the Rev. S. W. DeBlois preached on Revivals of religion, shewing in what they consisted and what duties devolved on the Church in connection with them.

Several other ministers preached in the neighbouring places of worship.

In consequence of the absence of the Rev. Dr. Tupper, occasioned by domestic affliction,—who was appointed to preach the Introductory Sermon,—and of his alternate, the Rev. N. Vidito, the Rev. T. Delong was requested to perform that service.

On Monday morning, consequently, Mr. D. preached, an able discourse from Isaiah lii, 1,—“Awake, awake, put on thy strength, O Zion,” &c. He commenced by describing some of the errors of men, arising from wrong thoughts of God and of his character. This he conceived to be the source of the unreasonable and unnatural war between heaven and earth. After describing the locality called Zion, he explained its figurative application to the Church of God. He shewed several forms of religion which were

not the true Zion. There are many modes of combining men designated churches, but only one which may be properly called the church.

The prophet supposes the church in a state of slumber and calls to her to awake and arise.

In answering the enquiry in what the strength of Zion consisted, it was shewn that it could be found neither in large numbers, scriptural organizations or correct doctrine, but in God himself. It is only what is derived from God that gives strength to the church. Dependence on God gives happiness. Sinners have no desire for holiness or heaven. Christians must awake if they would have men converted. God answers prayer and effort. The preacher thought if Christians generally could go out for one month as missionaries either in the Home, French or Foreign field, they would be greatly benefitted both by knowing the destitution and also by sympathizing more fully with those they send forth with the word of life.

He made a powerful appeal on behalf of education for ministers and demanded for those requiring it, means of support while preparing for the great work. The times demand men of strong minds and well cultivated powers. He called on the churches to awake and demand piety, learning and prudence in their ministers, and a spirit of devotion to Zion among themselves. Soon we shall be called to enter the Zion above where “the uncircumcized and unclean cannot enter.” This should induce us to awake and give supreme regard to her interests upon earth.

Sabbath Observance. The report on this subject called out a strong remonstrance from several ministers and brethren against improper and unnecessary worldly occupation of the Lord's Day.

Sabbath Schools. A larger measure of attention than usual had evidently been given to this subject. The statistics from the churches were more complete. It was remarked that Sabbath observance should not consist merely of prohibitions but of active occupation. The Sabbath School and Bible Class afforded the best opportunity for such observance.

Education. After the report on this subject had been read the Rev. S. W. DeBlois, Rev. J. Parker, Rev. Chas. Randall, and Rev. T. A. Higgins addressed the Association. It was stated that the late appeal to the churches on behalf of the Acadia College met a ready response and it had thus more than ever become the Institution of the people. Had it been closed it was remarked by one speaker that he would no longer wish to stay in Nova Scotia. But whilst such men as had come from the Yarmouth Co. churches were seeking education within its walls, God would not allow it to be embarrassed except so as to call out the resources of the friends of education in the churches.

Rev. D. O. Parker spoke of the Liverpool brethren and their liberality towards Acadia. He related the circumstances under which Madison University was established. Fourteen poor men met together, and prayed fourteen prayers, and contributed fourteen dollars. They subsequently lost thousands of dollars, from want of experience, but had been providentially sustained in their undertaking, and had since then sent out a large proportion of all the Baptist ministers in the United States and a host of Missionaries.

Missionary Meeting, Home, French and Foreign. The Home Missionary Report shewed that 111 weeks labor had been performed, 491 sermons preached, and 134 other meetings held; 532 visits paid, and 16 persons baptized, £113 had been received in aid by the missionaries £122 besides expended.

The French Mission Report shewed that over 30 persons are considered to be enquiring for the truth. Two had been baptized on a profession of faith in Christ during the year. 103 sermons had been preached and 202 family visits made, a Sabbath School established in a School house, built by the French people at St. Mary's Bay, and now used by Mr. Normandy as a place for worship, and for a Day School.

The Foreign Missionary Report referred to the employment of the six Native Preachers in Burmah by funds sent from the Baptist Churches of these Provinces. Speeches were made on the several missions, by various brethren, till a late hour on Monday night.

Tuesday morning was taken up in the discussing the propriety of any portion of Home Mission Funds being applied to aid the French Mission, and in other matters connected with this appropriation. It was considered that the French is essentially a department of Home Missionary labor, and therefore that no objection could be fairly made against such appropriations. This was questioned by some two or three, but eventually decided in the affirmative, by resolutions which will appear in the Minutes.

We defer our acknowledgments of the very flattering terms in which the *Christian Messenger* was reported on and spoken to.

Temperance and the Bible Cause, were each the subjects of good speeches.

The warm reception given to the Delegates by the brethren and friends at Beaver River, was the subject of a resolution of thanks. Those who partook of the bountiful hospitality of these generous-hearted people will not soon forget how they gave up themselves and their houses, to afford comfortable entertainment to many whom they had never before seen, but being appointed by the Churches “were together and had all things common.”

Being kindly invited by the Rev. Obed Parker, to a seat in his carriage, we proceeded towards Digby, forming a cavalcade of near twenty waggons. A journey of three days brought us to the metropolis, thankful for mercies afforded, and entertaining a higher estimate than ever of the locality and brethren comprised in the Western Association.

The Eastern New Brunswick Baptist Association will be held at St. Martin's, commencing on Thursday the 11th of July ensuing. We should be glad if our engagements would permit us to meet our brethren on that interesting and important occasion, and reciprocate the kind fraternal feelings expressed by our N. B. brethren at Wolfville, a few days since. In case of our absence we shall be glad if any of our friends in attendance will give us an early account of the proceedings. May our brethren there have wisdom given to guide them through all their difficulties, and enable them to honor the great principles committed to their charge.

The Wesleyan Methodist Conference is now holding its Annual Session at St. John, N. B. The *Prov. Wesleyan* of last week gives the names of seventy-nine ministers who were expected to attend, and the names of those who would entertain them in that city.

The Episcopal Bishop has been making a tour in the western part of the Province. On Sunday, the 9th, he administered the rite of Confirmation to 24 candidates at Yarmouth, and on the following Sunday he ordained the Rev. H. P. Almon, at Digby.

The Bazaar at Dartmouth will be held to-morrow. Should the weather be favorable we doubt not many will go and encourage the friends there in their efforts to free their place of worship from incumbrance.

The *Church Record* of last week in an article on Kings College at Windsor, makes some reference to its present position as compared with other places of learning and closes by the following:—

“We think the College at Fredericton never ought to have been built,—its promoters have been disappointed in all their expectations, and Churchmen must have mourned over its lamentable defects.—The institution at St. John's, Newfoundland, although manfully struggling against difficulties, is manifestly inadequate to its great purpose, of furnishing a supply of godly and well-learned ministers to the Church; and it might serve to correct the error of the one, and to remedy the inefficiency of the other, by combining the three in one, each with its inactive Hall or College, and consolidating all their interests, means and measures in a Colonial University. We think that such a plan would meet the cordial approval and co-operation of all right-minded lovers of learning, and do much to promote the unity of the Church and the fellowship of her saints.”

RELIGIOUS EDUCATION IN MAINE, WATERVILLE COLLEGE.—A few days before the adjournment of the Maine Legislature they passed an Act appropriating two half townships of land to Waterville College.

The Zion's Advocate says in reference to this act:—

“This we deem but an act of simple justice. Other institutions of various kinds have received the patronage of the State, while this has been overlooked.

This appropriation has been made on condition that the friends of the college pay into its treasury twenty thousand dollars, which will undoubtedly be done.

In the brightening prospects of this cherished Institution. It has had many embarrassments to encounter in years past, and we trust there awaits it in future, a career of increasing prosperity and usefulness. Its Alumni are multiplying and enlarging the sphere of their influence and we hope that while its old friends and patrons shall remain firm in their attachments to the college, new friends will be raised up to look after its interests and seek its prosperity. Its Faculty are able and tried men, and have the confidence of our churches and the community; the college has done, and is doing a noble work in the cause of education, and let us endeavor nobly and worthily to sustain it.”