

the actual moment of departure, the last and solemn article shall be the passing over of a river dry shod. "When thou passest through the waters, I will be with thee: and through the rivers, they shall not overflow thee: when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee, saith the Lord. They shall never perish."

There is a way of explaining away every thing, I suppose, but I really do not know how the opponents of the perseverance of God's saints will get over this text. They may do with it as they will, but I shall still believe what I find here, that I shall never perish if I am one of Christ's people. If I perish, then Christ will not have kept his promise; but I know he must abide faithful to his word. "He is not a man that he should lie, nor the son of man that he should repent." Every soul that resteth on the atoning sacrifice is safe, and safe forever; "they shall never perish."

For the Christian Messenger.

United States Correspondence.

MAINE, June 22, 1867.

Dear Messenger,—

It is with pleasure that I welcome the weekly visit of your valuable paper and read its contents, especially those items concerning the extension of the Redeemer's Kingdom. Do we not read "As cold water's to a thirsty soul, so is good news from a far country." Methinks some of your readers will be interested in a few items of news from this Eastern State. Last week accompanied by delegates from my church, I went to Brunswick to attend an ordination of a young man formerly a member of the writer's church. I was much pleased with the general appearance of the village—its streets are wide and its side walks well shaded with trees. Places of worship belonging to the Baptists, Congregationalists, Methodists, Universalists, and Roman Catholics are found in the Village, the township numbers about 6000 inhabitants. Bowdoin College founded by a Mr. Bowdoin is situated at one end of the Village. It is a plain brick building making no pretension to architectural ornament. The number of students when the Medical and Theological classes are in session number about 200. The spot was pointed out to me where the first Meeting house stood (Congregational) the Rev. Mr. Dunlap—an Englishman, its minister. It was burnt down and a larger and better one put up not a great distance from the spot. The Baptist Church now meeting in the Forest was formed in the year 1799—one named Elder Norton was one of the early pioneers. The celebrated Rev. Dr. Baldwin preached a sermon in the village one morning at 7 o'clock and 50 persons were converted and 70 more making 120 formed into a church. Their present Meeting house is pleasantly situated about 2 miles and half from the village where a daughter of the church now worships and has become strong. The last addition to the Forest Church took place 9 years ago, when Elder Hutcheson baptized 14 persons, since then they have had but occasional preaching in consequence of which the church grew cold and negligent, and often only 3 could be found to meet for prayer and conference—they could not raise ten dollars tax. Our young brother Atkins was impressed to go and visit them—he asked one of the members—a warm hearted brother, who had never been asleep since his conversion (of how few this could be said)—to go with them—they announced an appointment and attempted to form a school—but they waited half an hour, but not a child made its appearance—he tried again and they had 27 children to begin with (fourteen months ago) now they number nearly 50 children in a scattered population—Bro. A. visited from house to house took special notice of children won their affections and has been the means of bringing several young persons and parents to the Saviour.—Bro. A. felt constrained to give up his business, and sacrifice \$1200 a year for \$500 to \$600 to give himself to the ministry. He has gathered a good congregation. He related his experience, cell to the ministry and views of divine truth in a simple yet earnest manner. The ministerial brethren and others were pleased with his spirit, for he appears wholly devoted to the work. Do we not learn the importance of paying particular attention to the young? Could not some of your readers go out and gather in children and teach them Divine Truth? Having just returned from my visit to the Baptist State Convention held at Rockland, Maine, perhaps a few particulars would be suitable for your columns. Last Monday left home for Portland, on my way to Rockland. I was astonished at the great improvements already made in the City—wide streets laid out, large and well built stores and houses

being built. The First Baptist Church laid the corner stone of their place of worship Wednesday June 19th, it will cost above \$50,000 it is in a good position—fronting the public park. A large number of workmen are at work on the beautiful City buildings, and Post Office. The Visitor would see great activity in all directions. The moral condition of the city is seen to in enforcing the stringent law respecting the suppression of the liquor traffic; seizures of liquors take place very frequently. Early on Tuesday morning with a large number of ministerial brethren, and lay delegates (though it was raining) we embarked on a small steam boat—we had not been long out before the boat began to rock; and unmistakable signs of uneasiness were displayed by a large number of passengers—one could see by the pale countenances and the unsteady step, that something was wrong within—there was a sudden disappearance of passengers. Occasionally one could hear groaning &c., we reached the pleasantly situated town of Rockland, there being a dense fog—one could not see the place till he landed, and then there was no sympathy with beauty or anything else whilst the system was disordered. When we reached the vestry of 2nd Baptist Church, we found that the morning Session had been a pleasant one.—At 2 o'clock met again for business. Reports of Associations were read, but they were meagre. Great prosperity had been enjoyed by many Churches. Places of worship are being erected and also parsonages. Baptisms have been numerous. The sermon was preached by Rev. J. Rounds of Alna; text Colossians i. 28. He aptly presented the following points. 1. The subject of Paul's preaching—2. The Manner—3. The end of his preaching. In the evening we had a short sermon from Rev. J. D. Fulton of Boston, after which he delivered a telling address in behalf of the National Theological Institute for the Freedmen's—a collection was taken up for the object, amounting to \$121.

Wednesday morning the Freedmen's National Theological Institute was presented and Bro. Fulton gave us another spirited address—Rev. Dr. Murdoch of the Missionary Union gave us an excellent address on Foreign Missions. Rev. J. Dow, Congregationalist presented the fraternal greetings of that body. Sermon by Rev. O. H. Carlton delivered the Missionary sermon on 1 Timothy 4-8; Afternoon. The subject of Home Missions was ably discussed—fresh plans proposed to meet some of the crying necessities of the large state of Maine. Above 32,000 square miles in extent. In the evening the Ministerial Education Society held their meeting. After report &c., an earnest sermon in behalf of the same society was preached by Rev. G. W. Matthews, on Romans i. 16.

Thursday morning, after other reports were read and disposed of Rev. Dr. Randolph of Boston preached a sermon on Haggai ii. 7, "And the desire of all nations shall come." Rockland is well situated on the shore, it forms a kind of semicircle—its chief business is agriculture, Lime burning, and shipping. There is a great want of finish about the place though there are some excellent buildings. Number of inhabitants, nine hundred—Places of worship 8, including 2 Baptist places of worship. The first settlers of the place were Presbyterians from the North of Ireland. In the year 1784 great sensation was produced by the arrival of the Rev. Isaac Case a young Baptist minister from Harpswell where he had been laboring the preceding year; and there Nov. 4th performed the first baptism by immersion east of Gorham. In January following he went eastward where he met 2 messengers from Thomastown on their way to invite him to come to the place, and arriving at Thomastown (now divided into Rockland, South Thomastown, and Thomaston) he found that a small number of persons had observed that very day as a season of fasting and prayer that God would pour out his Spirit upon the people. Of the whole number assembled only one was openly a professed Christian. This was the wife of Oliver Robbins who is said to have been the only pious Baptist in those parts. The day after his arrival Mr. Case preached to a small assembly and three persons were awakened by this first Baptist sermon in the town. On the Monday following he preached at what is now Blackingtons Corner. This was a day long to be remembered by those present. From this time the work spread rapidly into all parts of the town and before the end of April 54 had been baptized A church was constituted in Oliver Robbins' barn the same year—it contained about 50 members—now the churches number in that region about ten. O that every Baptist was faithful to his principles how they would spread!

A MINISTER.

If parents were really faithful to their children, there would be fewer unconverted adults.—Baxter.

Christian Messenger.

HALIFAX, JULY 3, 1867.

Dominion of Canada.

Monday last the first day of July, according to Her Majesty's proclamation, inaugurated the New Dominion extending over the greater portion of British America.

The day was a most brilliant one, with a cloudless sky—the sun's rays gave forth a glow of cheerfulness to all Nature; in full harmony with the joyous expressions of a very large portion of our citizens, who were resolved to make the inauguration the occasion of a demonstration of no ordinary character.

The church and fire bells were rung and guns fired at early morning. About 9 o'clock a large company assembled on the Grand Parade. On a raised platform in the centre, were a number of leading and official gentlemen. The proceedings were commenced by the High Sheriff reading the Proclamation. He then introduced Rev. Dr. Richey to give the oration of the day.

The Rev. gentleman disclaimed any official or representation capacity, but said he accepted the invitation to appear in his present position simply in his individual character, as a loyal subject of the British Crown, and as one heartily approving of the act which combines these hitherto isolated portions of the empire. He then addressed the vast assemblage, 1st, as citizens of Halifax, 2nd, as subjects of the new Dominion, which had that day been brought into existence in so auspicious and peaceful a manner. He warmly congratulated his fellow-subjects on the circumstance of there being no compromise of civil or religious liberty, but that every one had all his rights as a man and a Christian, preserved without any diminution. No such page of history was ever before written at the commencement of a new nationality, such as this was destined ultimately to become, without the shedding of blood.

He knew there were many with no less loyal hearts who differed with himself as to the mode by which this union had been effected, and would cherish the hope that they would ultimately rejoice no less than others in the increased advantages which he was fully persuaded would flow from this combination of provinces into one Dominion.

The Oration was a highly appropriate and eloquent one, conceived in a dignified, manly spirit and expressed with much fervor, in purest classical language. Repeated expressions of approval were given in the course of its delivery. It will doubtless be published in full, and we doubt not will command generally, the approval of all parties and denominations.

Three cheers were given for the Queen, and three for the New Dominion. The procession was then formed in which were carriages with various mechanical operations, being carried on, such as masons, carpenters, tobacco factory, bread and biscuit baking, iron works and boiler making. Other carriages contained the machinery used in various mechanical operations. Two or three bands of music were in the line of procession. A portion of the Catholic Temperance Society also appeared in their regalia. A large number of the citizens and merchants followed. After the members of government and official personages, the President of the Legislative Council brought up the rear.

After the procession had passed through the principal streets, they returned to the Parade. Short speeches were made by the Hon. Dr. Tupper and John Tobin, Esq., M. P. P., Hearty Cheers were given for the Queen, for His Excellency Sir W. F. Williams, for the Dominion, &c. &c., and the large gathering dispersed to their homes.

A Review of the troops in the garrison and the marines of the *Royal Alfred*, and games, were the order of the afternoon on the Common.

In the evening the Province Building, the Asylum for the Insane, the Halifax Hotel, Moir's bakery, Archbishop Conolly's, and several other residences were brilliantly illuminated. A torchlight procession composed principally of the firemen and their engines and carriages marched through the city, bonfires were lighted around the harbor, and a splendid display of fireworks from the parade, from the Union Protection Company's tower, and from several other parts of the city were being sent up into the heavens during the evening.

There was an ample supply of bunting flying across the streets and from numerous flagstaves of public buildings and private residences.

Business in the city was suspended generally, except in a very few cases.

We noticed that the window of the Dry Goods store of Patrick Power, Esq., were

dressed in articles of mourning. The column rules of the *Chronicle* and the *Recorder* of Monday were turned so as to show an appearance of mourning. The former contained the following announcement, which we copy, not for the purpose of endorsing the sentiment, but to show the feelings of some of the Anti-Unionist party.

"DIED.—Last night at twelve o'clock, the free and enlightened Province of Nova Scotia. Deceased was the offspring of old English stock, and promised to prove an honour and support to her parents in their declining years. Her death was occasioned by unnatural treatment received at the hands of some of her ungrateful sons, who, taking advantage of the position she had afforded them betrayed her to the enemy. Funeral will take place from the Grand Parade this day Monday, at 9 o'clock. Friends are requested not to attend, as her enemies with becoming scorn, intend to insult the occasion with rejoicing."

Thus the ship of state is launched and has commenced her voyage. The sea is not entirely smooth. She will doubtless have some storms to weather. We trust there may be skilful mariners found on board equal to all emergencies, and able to manage her in the calm and in the storm; when favoring gales of plenty and commercial prosperity waft us along in our career, and also when the dark and cloudy day appears. Our hope is in the allwise Disposer of events, and our prayer that God will make us a people for his praise, and that all these changes may be for the Glory of God, and the extension of the Redeemer's Kingdom.

Our readers who are not connected with the Western Association will probably feel that a large portion of our present issue is occupied with matters connected with that annual gathering, and yet they could hardly have more profitable reading matter placed before them. We believe it will do them good.—Until we get the railroad extended to Annapolis many of the more eastern people must be content to hold fellowship with the western by means of these winged messengers. When that iron track is finished they can without so much effort go and see for themselves.

The following communication from a valued brother contains some excellent suggestions which we do not feel at liberty to reserve for a later issue, as many of the remarks would then be out of date:—

Western Association, Hillsburgh.

June 18th, 1867.

DEAR BROTHER,—

You will receive from a practiced hand a full account of the proceedings at the Western Association at Hillsburgh. I would only say that the meetings were interesting, some of them deeply so. The devotional element seemed to operate with more power than in some Association meetings which we have had of late years. This is what is needed much in all our public gatherings;—we must have it, or our Associations will dwindle down to mere secular business meetings, with a very weak infusion of religion. It is a very great mistake to suppose we are getting on well in public religious life, because our public business is carried through in good season and in proper form. We want at our public annual gatherings, Christ and the great truths of the Gospel brought out with power and urged upon the attention of all, as upon the most solemn occasions in our individual Churches. From the movement made at this Association much more time and attention will, it is hoped, be given to make our meetings, as far as consistent with the transaction of the necessary business, seasons of spiritual improvement, refreshing, and power. There is no just reason why they should not become such.

Let there be more faith, prayer, brotherly love, more consecration to Christ and the interests of His kingdom, and the Spirit would be poured out upon the multitude, and the work of the Lord would be carried on with great power among us. It is sad to see religion declining. The contributions from the Churches for benevolent purposes are in some cases miserably small. Those who have done best could easily have done more for Christ and the souls of men, if the proper amount of self-denial and economy for the Lord's sake had been used.

It was very cheering to see the outflowings of Christian benevolence and zeal, on the part of not a few at the Association, in the noble endeavor made to free the French Mission premises from debt. Nearly \$800 were pledged for the purpose in a very short time. The Pastors led off in this Christian work, and were followed by not a few faithful brethren and sisters. Wealth or penury is never better disposed of than when given to Christ and His suffering cause committed to us, to be both a burden and a blessing—the richest known upon earth. We have this treasure in earthen vessels; let us prize it, and praise God for His goodness. The preaching was of a sound and spiritual character.