

For the Christian Visitor.

SHALL WE UNITE?

BAPTIST EDUCATIONAL MOVEMENT. A meeting was convened in the Committee Room of the Brussels Street Baptist Church on Thanksgiving day, 14th inst., at 3 o'clock, p. m.

The object of the meeting was mutual deliberation and preliminary discussion relative to the proposed union of the Baptists and Free Christian Baptists of this Province in a reciprocal and advantageous educational movement, conducive to the best scholastic advancement of each. The following gentlemen were present:—

Representing the Baptist Education Society: Z. C. Gabel, Esq., President; Revs. T. Harley, W. S. McKenzie, I. E. Bill, G. W. M. Carey, C. L. Goodspeed, John W. Titus, Hon. A. McL. Seely, Henry Vaughan, John Harding, John Smith, J. W. Hart, Gilbert White, and Wm. Lewis, Esquires.

Representing the Free Christian Baptist Conference: Revs. Edward Weymann, B. Merritt, John Perry, George A. Hartley, J. T. Parsons, and Joseph Noble, E. C. Freeze and Wm. Peters, Esquires.

After reading of the Scriptures and prayer by Revs. Merritt and Hartley, on suggestion, the special committee of the Western Baptist Association and the Representatives of the Free Christian Baptist Conference retired, and upon return the following paper, prepared and read by Rev. W. S. McKenzie, was submitted, as emanating from the Baptist Education Society:

The New Brunswick Baptist Education Society to a Committee from the New Brunswick Free Christian Baptist Conference.

Dear Brethren,—At the last Anniversary of the New Brunswick Western Baptist Association, held in Gagetown, a special committee was appointed by that body to extend its fraternal greetings to the Free Christian Baptists of this Province at their next Annual Conference, to be held at Hampton, and to propose to them the question of a Union in the work of Education.

That committee, or a portion of them, met with the Conference at Hampton, and performed the service assigned it. The Conference welcomed the committee with entire cordiality, and after receiving the address presented on the occasion, proceeded, as we have learned, to appoint a committee to meet and deliberate with that from the Western Baptist Association on the question at issue. But it has been deemed advisable to bring the whole matter before the members of the Baptist Education Society of this Province, and to invite you to meet them, in conjunction with the Associational Committee, for the purpose of mutual deliberation. Such, in brief, are the circumstances which bring us together at this hour, and such the construction of the meeting now in session.

Accordingly, the propositions to be submitted for your consideration may be regarded as proceeding from the New Brunswick Baptist Education Society.

You, of course, will await any measures we may have to suggest relative to the subject in negotiation, as we are the party proposing the Union. It has been difficult, as you will easily imagine, for us to decide upon the details of the great question with which you, as a Committee from your Denomination, are called upon to deal. After such consultation among ourselves as it was practicable for us to obtain, it was agreed to submit our suggestions in the form of a few leading questions. We suppose that this will serve no other immediate purpose than to prepare the way for a mutual discussion, and such discussion, it is hoped, will bring both parties to a clearer understanding of what is necessary and feasible in the Union contemplated.

We respectfully submit the following questions:—

I. Is it desirable and practicable for the Baptists and Free Christian Baptists of this Province to be united in the work of Secular Education?

II. If so, shall we unite in sustaining, in this Province, an Academy, furnishing the instruction requisite to qualify young men for entering College, and for an extended curriculum in case any wish to enter advanced classes in College, or who may not design entering upon a College course at all?

III. Shall we agree to alter, enlarge and improve the Baptist Seminary at Fredericton, in order to meet the new requirements of a united movement; or shall we proceed to make arrangements for erecting new buildings, and for locating them in some other place?

IV. Shall we agree to procure such funds as may be required to establish an Academy that will meet the demands of our Educational Union, and each Denomination adopt for itself, and independently, such methods as each may deem most desirable for securing the pecuniary means requisite?

V. Shall we agree to amalgamate our two Educational Societies, the two parties in a joint or separate assembly to elect members of a Board of Directors according to the ratio of funds contributed by each Denomination?

VI. Would it not be desirable for us, in case the Union now under consideration is effected, to make such further effort as we can to unite the Baptists and Free Christian Baptists of New Brunswick, Nova Scotia and Prince Edward Island in the still higher enterprise of a Collegiate Education?

Such questions, we think, cover the whole ground occupied by the main provision of a Union; but they are open to such revision, or elimination, or addition, as may be mutually deemed necessary. They are put forth in their present shape rather as hints than as stipulations.

We have not introduced the matter of united effort in the sphere of Theological and Ministerial Education, as that department can hardly come under any joint action that would give mutual satisfaction. But in both Academic and Collegiate training there is no reason for disagreement and conflict between our denominational peculiarities. Liberal culture, and not sectarianism, is, or ought to be, the universal aim of the Academy and a College.

Devoutly hoping that a project, so prophetic of the best results, may meet with your approval.

Yours very faithfully, Wm. Lewis, Secretary.

Resolved, That their Committee do not meet to-day as empowered representatives for the definite purpose of completing an Educational Union (such as proposed), but merely for the object of receiving the views and propositions of the Baptist Education Society, and for the relegation of such to their Conference.

This resolution was sustained and concurred in by the other Representatives present. Then the meeting resumed its preliminary aspect. Successing was much pleasant interchange of thought, and the expression of its truth, with confirmatory evidence, viz., that in an educated ministry there is vast power. Such result may be reached by the exaltation of our Educational Institutions to the highest and most eminent standard obtained.

The following Resolution was then moved by the Rev. Mr. Carey, and seconded by the Rev. Mr. McKenzie. That a copy of the questions now submitted to this meeting, be referred to the Committee from Free Christian Baptist Conference for their consideration and action.

This pleasant meeting and re-union then separated, the members of the Rev. Mr. W. Lewis, Secretary.

THE STARVATION POLICY.

Paris is surrounded with an invincible circle of Prussian soldiers and it is said the country has been completely devastated to the extent of a hundred miles around the doomed city. This is bombarding with a witness. Two millions of people cooped up inside the walls of Paris must be fed, or starved into surrender. How is the needed supply to be obtained? The leaders must be aware that capitulation on their part is only a question of time. The people of Paris are about in the same condition that Bazaine and his brave army were when shut up in Metz, virtually prisoners of war. There is no escape for them but by surrender. These prodigious organizations of new recruits announced in telegrams as coming to the relief of Paris, will melt away before the disciplined Prussians like snow before an April sun. King William has encompassed Paris with a wall constructed of the munitions of war. The wall, like the Israelitish cloud, is a pillar of darkness to the Parisians and a pillar of light to the Prussians. It means starvation for Paris and defence for the besieging forces.

The Montreal Witness speaking of the situation says:—

We shudder to think of it. If 85,000 souls perished at Metz from starvation and disease originating in hunger, then 850,000 may similarly perish in Paris. If ever there was a season when it behooved that prayer should be offered up to heaven to avert a threatened calamity, that time seems to have arrived. The magnitude of this danger is overwhelming; and not the less so, because it is in a measure self-sought. Pride, as much as patriotism, prompts Paris to pursue her suicidal course. She assumes courage from despair, and she would speak, not to survive her fall. It is difficult not to admire this resolution, but it is impossible to contemplate it and not condemn. Paris may find, too late, that she has trifled with her situation. Her very captors may find her too far gone to be succoured, or may not have the means to do it. Should the Prussians, sharing their supplies with the Parisians, practically say, "Thy necessity is greater than mine," yet, with a country swept of provisions, and itself enduring such a winter—how could food for two million mouths be supplied to them? Thousands would probably die whilst it was on its way to the capital, and tens of thousands fall a prey to pestilence, and death would reap such a harvest from hunger and disease as he has never done since the Irish famine.

This is no mere picture of the imagination. A few weeks may see all its dreadful outlines filled in with a dreadful reality. Unless a fit of sudden misanthropy should come over the devoted city, it is hard to see how it can be avoided. It is difficult to understand, of a certainty, the temper of the French people at this juncture. Prussia will not treat with the Government at Tours; France would not ratify a treaty formed with the Emperor; and yet the country delays the election of a Constituent Assembly, at a moment when each day is so fraught with the issues of life and death.

It seems in vain to strive to prognosticate the political outcome of all this; but, in the view of humanity, the prospect is indeed dark. Vanquished and victor may each suffer; and from Paris and the ravaged North of France may go forth, hand in hand, poverty and pestilence to stalk over half of Europe.

REV. J. HYATT SMITH'S "OPEN DOOR."

Mr. Smith's anticipated attack on the Baptist practice of RESTRICTED COMMUNION made its appearance from the press some time since, but we have not yet seen the work. We have read several newspaper notices of the production, and judging from these the position of our denomination on the question at issue is not likely to suffer a very severe shock from anything put forth by the erratic and eccentric Mr. Smith. His "Light," it would seem, is not very brilliant, and his "Liberty" is anything but what it purports to be. The Editor of the National Baptist is not very likely to be converted and brought in through that "Open Door." "The book," says the astute Editor at Philadelphia, "makes very little reference to the New Testament for either principles or proofs—instead of the 'Open Door,' the better title would be 'The Door Demolished.' But the best, soberest, soundest thing we have yet seen in print on Mr. Smith's book is in the editorial columns of The Canadian Baptist. It is as follows:—

The arguments which are woven into the story are not new. When we read them earnestly, we are reminded of the words of the old Scotch Baptist father's table, and many good times since then we have heard the same appeals to the feelings which Mr. Smith uses, somewhat awkwardly at times, and in other portions of his work with considerable dexterity. The great mission of Baptists is not, after all, to vex and controvert one another, but testify by word and act in favor of that divinely honored ordinance—baptism. We have no quarrel with Evangelical, Fede-Baptists about the way they administer the ordinance. We only wish that they would adhere to the New Testament model as closely in regard to baptism, but they do not. They have adopted Rome's error and sprinkle infants in direct conflict with New Testament precept and example. We cannot deem this to be a trifling matter that may be glossed over with honied words, but as individuals and as churches will continue to set the right way before the feet of Baptists, not with the desire of condemning, but of winning them over to the true baptism. The foe against which the war should be waged is not communion, but a spurious baptism that is set up in the place of the genuine, and that, by many good men. Had not Mr. Smith better plant his batteries against it rather than wage war with Baptists? Once get the Baptist right, and the communion would adjust itself. The clog that interferes with the universal unity of evangelical Christians on the subject of the positive ordinances of the church of Christ, has not been placed by Baptists, nor do they hold themselves responsible for its continuance. They long for its removal. They hail with joy the indications which are given of the progress of the truth, which they cannot feel at liberty to sanction what is in their view unscriptural, in order that they may receive applause on the score of their liberality. While we rejoice in knowing that Christ is an open door that no man can shut against the sinner, we would also honor him by rejecting the commandments and ordinances of men which come in conflict with his.

Now that has in it the ring of the true metal. But any one acquainted with Rev. J. Hyatt Smith would not expect anything from his pen to be burdened with argument. His convictions, we think, are honest, and his attempt to break down what he considers an obstruction to union among Christians, is made with the best of feeling, but in the worst possible style—if we may rely on what others say of his book. We hope to see the bantling some day, and shall, when in hand, give it a careful and candid perusal. Then, it may be, we shall have somewhat to say from direct knowledge. Our valued friend and class-mate, Bro. Sawtelle, editor of The Spare Hour, will, no doubt, hail the publication of "The Open Door" with unqualified delight. If not with any great hope of its aiding a cause very dear to his heart.

WENTWORTH.

Last Lord's day evening, at the Leinster Street Baptist Church, the Pastor, Rev. W. S. McKenzie, delivered a Sermon to Young Men, founded on the following text: 1 Cor. xvi. 13. "Quit you like men, be strong," also Ephesians iii. 16, "Strengthened with all might by his Spirit in the inner man;" and Ephesians vi. 10, "Be strong in the Lord and in the power of his might."

The theme of the discourse, as derived from the text, was THE STRENGTH THAT KNOWS AND REVERENCES. The discourse was conducted under two leading divisions. I. What is the nature of that strength? II. What is the source of that strength? III. How is it to be obtained? IV. How is it to be used? The discourse was well received, and the following resolutions were adopted:—

Resolved, That we will strive to be strong in the Lord and in the power of his might, and to be diligent in the use of the means of grace, and to be faithful in the discharge of our duty to God and to man.

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FROM OUR AUSTRALIA CORRESPONDENT.

DIAMOND CREEK, Victoria, Aug 12, 1870.

CONTINUOUS RAINS. The old saying, "it never rains but it pours," has been literally verified in Australia during the last few months. Scarcely a cessation in the downpour of rain since the first of May. Water, a plethora of water—rivers have overflowed their banks, whole districts are submerged, substantial bridges are swept away, roads impassable, communication in many instances cut off, property destroyed, and, worst of all, valuable lives have fallen victims to the devastating element. However, the weather is just now breaking, and it is to be hoped we have known the worst for this year at all events. There has also been a...

FLOOD OF ROYAL COMMISSIONS

of late. Commissions on Charitable Institutions, Penal Establishments, Civil Service, Public Health, &c., &c. A most convenient, though not always the satisfactory or successful mode of evading responsibility, which our modern system of politics usually consigns to Government shoulders. What the results of these investigations may be, it would be idle to speculate; however, there is small probability of much greater good arising from them than from many others of the stamp which have preceded them—a few days' food for the new-mongers, and then to the waste basket. Three years since, a Royal Commission was appointed to consider and report upon the best means of arresting the progress of intemperance in the land. The gentlemen appointed were well qualified for the task; a great amount of time was occupied; a very large mass of evidence was taken; and the report, as might have been predicted, was most damaging to the liquor interest and commendatory of the public policy pursued in reference thereto; but as yet, no Government has been found able, or willing, to cope with the difficulty, or to endeavor to give effect to the recommendations of the Commission. During the last session of Parliament an attempt was made by private members to effect a reform in the present disgraceful liquor laws; and this, too, with the promised support of the Government. The effort, however, proved abortive, owing chiefly to the opposition of two of the leading professed teetotalers (sic) and the combined influence of the brewers and publicans—delightful companionship. You must know the rumseller in Australia is a man of some mark. He occupies a most important and dignified position among Victorian swells. His interest is studiously consulted in all matters affecting the public morality; he condescends to honor vice-regal dinner parties with his genial presence; he hob-a-nobs with M. P.'s in the vicinity of Parliament houses, while his bedizened and bespangled wife and daughters, with their liveried flunkies, roll through the streets in their three hundred guinea carriage and spanking bays. He is, perhaps, a highly respectable member, may be office-bearer, of some highly respectable Christian church. From the Magisterial chair he deals out the pains and penalties of a violated law, in nineteen cases out of twenty, to the unfortunate victims of his own cursed policy. He is elected for successive years by the unanimous votes of councillors to the Mayoralty of important cities, and, taken altogether, the rumseller in Victoria is the most powerful and influential man in the colony. He is elected for successive years by the unanimous votes of councillors to the Mayoralty of important cities, and, taken altogether, the rumseller in Victoria is the most powerful and influential man in the colony.

Being in New York the past week, I attended the Anniversary of the American Bible Union, and was very much pleased and interested; so much so, I have taken the liberty of writing you a few lines, giving you a short sketch of exercises.

The anniversary was held in the Mariners' Church, corner of Henry and Oliver streets, New York city, on the 26th and 27th of October—a fine large church, and, on those two days, filled with friends anxious to hear of the progress made the past year in the revision of the Scripture. There were three services each day: at 10 o'clock, a. m., and 2½ and 7½ o'clock, p. m. As the meetings progressed, each exercise seemed to be more and more interesting, as the plans, aims, and grand and noble objects of the Bible Union were fully and thoroughly laid before us. The President of the Bible Union, Dr. Thos. Armitage, made the opening address. Giving a brief history of the Bible Union, and the work of revision, he spoke of it as a labor of great magnitude—one needing time to faithfully perform; of the influence exerted by the revised Scriptures so far as they had been finished and published, and spoke cheerfully of the indications of greater advances in the future; of the continued steadfastness of old friends, and steady acquisition of new ones, looking forward to the time when all, with one heart and voice, would welcome the new version as a faithful revision of the Word of God. The annual report was then read and adopted. It gave a cheering and encouraging account of the labors of the past year; the work done by the Bible Union, not only in revising the Scriptures, but also in circulating them; it made mention more particularly of the providential openings for the circulation of the Scriptures in South America, Mexico, Spain and Italy. In speaking of the Spanish translation, it says this portion of our work has been universally accepted, and commended by Spanish scholars as a faithful translation in the Spanish tongue, and must, in time, supersede all others. In speaking of the revision by authority of the Convocation of Canterbury, pointed to that as one of the evidences of the powerful influence exerted by the publications of the Bible Union upon the hearts and minds of our brethren across the ocean; they having set themselves to the work, seeking to give the Word of God to the people, faithfully translated from the original, and looking forward to the time when the two Societies, though they might not become one, yet, being actuated by the same noble impulses, having the same object, would yet walk together, mutually helping and assisting each other in this great work.

The financial part of the report had a ring of solidity in it—over fifty thousand dollars the past year for expenses and donations.

There were Pastors and Delegates present from all sections of the country. Among the speakers I noticed Rev. G. F. Pentecost, of Brooklyn, Rev. Dr. Cathcart, of Philadelphia, Rev. F. Evans, of the Central, Rev. P. L. Davies, of the Bureau, Rev. C. Q. Foote, of 28th Street, New York, Rev. Dr. Everts, of Chicago, Rev. J. W. Wilmarth, of New Jersey, and Rev. John Mastyn and Rev. S. G. Woodrow, of England.

The evening of the first day, the Psalms, as revised by Dr. Cuyler, under the supervision of the Bible Union, were offered to the public. Many copies were sold, and I have been informed there is a steady, growing demand for the book. I think it is a work of great beauty and rare merit. I would like to see it in the hands of all of God's people. There is a beauty, grandeur and sublimity in those grand old anthems, as rendered in the new version, not seen or felt in the old version. The Hon. Charles Thurber, of Brooklyn, composed and read a poem in honor of the work of revision. It did honor to the warm and noble heart which indited it, and was listened to with breathless attention. The anniversary was a complete and decided success. All present expressed themselves as pleased and gratified.

Yours truly, L. November 6th, 1870.

OPENING OF MEETING HOUSE.

The new Baptist Chapel on Princes Brook will be opened for Divine Worship on the third Sabbath in the month—the 20th of November. Ministering Brethren are respectfully invited, and other Brethren and friends are cordially invited also. Fall not, Brethren, to some Sign, Albert County.

metal, will guard our coast from foreign invaders should such a necessity arise. The cost of this ship is £150,000.

STREAM COMMUNICATION.

Speaking of nautical matters brings to my recollection that three gentlemen have just made their appearance here as agents for securing co-operation in establishing steam communication between San Francisco and the Australian ports across the Pacific. These companies propose placing powerful steamers on the line, capable of making the passage from port to port in thirty days. The pioneer steamers have already made the passage from New Zealand to St. Francisco with most encouraging results. Whether these Colonies are willing to offer a sufficient subsidy for carrying the European mails per this route is a matter just now under consideration. I do not think Victoria will be prevailed on to join in the scheme at present, as it is the intention of the Government to establish a powerful line of steamers, via the Cape of Good Hope, as soon as possible. However, as the United States Government has offered a very large subsidy to an American company, there is very little doubt but that in a few months regular and first-class steam communication will be established between the two countries—Australia and America.

A SUMPTUOUS DISPLAY.

Melbourne is unusually gay just now—a grand carnival being held in honor of the event of opening the new Town Hall—a fine building of blue stone: it would be a credit to any city in the world. To the noble munificence of the worthy Mayor—Mr. Anus—the citizens are indebted for the sumptuous display which is now taking place. The opening ceremony on Tuesday by the Governor—Viscount Canterbury—was a brilliant affair, while last night was celebrated a fancy dress ball, at which about three thousand guests appeared in almost as many different styles of dress—ancient and modern, of all ranks and nearly every age. The reporters say it was a great success. If there is any danger of the honors of Mayoralty turning the worthy Mayor's brain, that danger will probably disappear when he is reminded this morning, in a very gentle way, that he has got to pay the piper to the tune of some four or five thousand pounds.

IN RELIGIOUS MATTERS

there is nothing new to communicate. State aid has at last received his death blow, although, as he's rather tenacious of life, he's got five years in which to set his house in order. A new importation, calling themselves Spiritists, have just made their appearance amongst us; but, judging of their success hitherto, their prospect of acclimatizing is not very promising.

The Rev. Wm. Martin, Baptist minister, lately arrived from England, is fast making a name for himself in Australia. E. M. BILL.

NEW YORK CORRESPONDENCE.

Being in New York the past week, I attended the Anniversary of the American Bible Union, and was very much pleased and interested; so much so, I have taken the liberty of writing you a few lines, giving you a short sketch of exercises.

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For the Christian Visitor.

HORSE SHEDS. "The merciful man is merciful to his beast." "For ye are not the assembly of yourselves together as the manner of some is."

Some say away from meeting because they do not wish to go, and some because they are not willing to take their horses out in the storm or cold. The remedy for this last evil is, to build horse sheds near the meeting house.

Directions.—Let as many as want sheds in any quantity, agree together to erect the requisite number by doing the work themselves, or having it done as they see fit. If ten stalls are wanted, erect a shed 100 feet long, twenty or twenty-two feet wide, with posts seven or eight feet high. Board up on the north side and each end. No doors and no floors are needed. The expense to each owner need not be over six or eight dollars. And where the people will take hold and do the work themselves, the monied expense would be very small. Such sheds around a meeting house will add much to the comfort of the horses, increase the congregations and collection, and help forward revivals of religion. How many of our churches will attend to this matter immediately?

E. C. CADY.

TEMPERANCE IN VICTORIA COUNTY.

DEAR VISITOR.—The cause of Temperance is prosperous in the County of Victoria. We have some ten Lodges of British Templars in a healthy condition with a membership of something like five hundred. We have had great opposition to contend with, but it has only had a tendency to strengthen the members in the principles they advocate. Bros. Barker, James and John Manzer, Jas. Wright, Geo. F. Hammond, P. G. Frazer and others, have labored with indefatigable zeal to promote the principles of Temperance, and with gratifying evidences of success.

We should like very much to see a Missionary of the right stamp in Victoria. We are of the opinion that the Baptist cause is worth looking after in this section; and except it is, other denominations will absorb the membership.

Yours, A. BARTIST. Grand Falls, Victoria Co., Nov. 4, 1870.

GOLDEN CIRCLE.

The Birth Day of the Hair Apparent, the Celebration Day of the Order, was duly observed by Prince Albert Victor, at the close of the Festival, Kingsley. Members of the Order dined at the Hall at 1 P. M., after which "The Queen," "Prince Albert," and other appropriate toasts were drunk in cold water. At 3 P. M. Rev. George Rigby preached an excellent sermon from the text: "Fear God, honor the king." In the evening, addresses were delivered by Rev. Mr. Rigby and others on the leading objects of the Institution, which I copy from the Constitution of the Order are:

- 1. To abstain from drinking unwholesome liquors.
2. To obtain and keep in action a Prohibitory Liquor Law.
3. To counteract the tendency to the wasteful habit of using tobacco.
4. To preserve the integrity of the British Empire, and the loyalty of its subjects.
5. To protect from the vice of gambling.
6. To aid in the abandonment of all profane and wicked language.

Its ultimate aim is to add to the social welfare by educating its members in right principles and their practice.

After refreshments the meeting dispersed. Owing to the rain and mud, members of the Order and speakers from a distance, who had been expected, were disappointed in attending. G. A. H.

PROVINCIAL LAND AND BUILDING SOCIETY AND SAVINGS FUND.

MR. EDITOR.—You will greatly oblige by allowing me a corner in the valuable columns of the Christian Visitor to direct the attention of your numerous readers to the card of this Society in another column. It is a settled principle with me that every citizen should make his light shine clear and bright before his fellow-citizens. In acting on this principle, I feel it to be my duty to call attention to the valuable benefits which this Society is calculated to confer on the community at large. The business objects are threefold, viz:—First—To secure to Shareholders a profitable return on their gradually accumulated capital, by its safe and judicious investment on real estate. Second—To afford Borrowers facilities for raising legitimate Loans upon the security of their property, and to enable them to repay such loans by periodical instalments spread over a period of ten years. Third—To provide all the advantages of a thoroughly secured Savings Bank system of business, paying a higher rate of interest than is usually paid by those Institutions. A safe and profitable system of investing small or large sums and converting the money so saved into productive capital at once, in a way peculiarly adapted to benefit young men and others having moderate incomes. A mode of investing that secures to the capitalist a higher rate of interest, and by which he is relieved from doubt and anxiety as to the safety of his investment, or the regularity of receiving his dividends. All needful information will be furnished on application to the Secretary, at the Society's Office, No. 106 Prince William Street, Saint John, October 24th, 1870. THOMAS MAIR, Secretary.

In the last issue of the Presbyterian Advocate appears an editorial notice of Rev. Mr. Annand's recent publication on Christian Baptism. We are surprised, and regret, to find that the Editor of the Advocate should commit the blunder of echoing some of the gratuitous assertions and ungracious sneers of the author of that pamphlet. We happen to know something of the origin and progress of that baptismal controversy between Rev. Mr. Annand and Rev. Mr. Welton, and from what we do know, we are prepared to expect from Rev. Mr. Annand's utterances that are creditable neither to the head nor to the heart of a Christian minister. But we had always supposed that the gentlemen conducting the Advocate were endowed with a degree of culture and candor that would avoid such mental and moral delinquencies as characterize the production in question. In the next issue of the Visitor we shall more fully pay our respects to the deliverances of the Advocate, as instigated by Rev. Mr. Annand's "first rate antidote."

WE learn, through a private letter from Dr. Cramp, that the Ministers' Institute of Nova Scotia, which was to hold its second annual session next month at Bridgetown, is to be omitted, and the preparation for that will be carried over to the Institute at Yarmouth, just previous to the Convention next August. Correspondence with brethren has elicited a general approval of that course. The Committee appointed by the Convention will now co-operate with the Committee of the Nova Scotia Institute in preparing a programme for the August Institute in Yarmouth. This course recommends itself. We shall expect a rich treat next August, but we can hardly hope to surpass that enjoyed last August in this city. Can we not, shall we not have said from some at least, of the same men who gave us such able Lectures last summer? Let the joint committees make application this year in season.

THE SCHOOL GLAZIER.—This is a neat and beautiful Annual for 1870, edited by pupils in Mrs. Hunt's Young Ladies' Seminary, 138 Gorman Street, and printed by J. and A. McMillan. It is a double sheet. The articles reflect great credit upon those composing them. There is genuine wit, as well as rich humor, and a dash of epigram. The whole sheet is deserving of high commendation. We wish the School Glazier a long life and a prosperous one. Mrs. Hunt's school is quiet and modest in its pretensions, but eminently thorough in its instruction.

For the Christian Visitor.

It is said that the steamer Linda last week brought thirty-five persons back to Yarmouth, N. S., from the United States. It is said that she should have the track laid for a distance, in the Provinces named, of 238 miles. At this rate, it will take at least six years longer to complete the whole line. What if the Woodstock line to Riviere en Loup should be completed before the International? Would not our Dominion Government feel like going where the snort of the iron horse is never heard?

RETURNING HOME.

It is said that the steamer Linda last week brought thirty-five persons back to Yarmouth, N. S., from the United States. It is said that she should have the track laid for a distance, in the Provinces named, of 238 miles. At this rate, it will take at least six years longer to complete the whole line. What if the Woodstock line to Riviere en Loup should be completed before the International? Would not our Dominion Government feel like going where the snort of the iron horse is never heard?

THE RIVER DE LOUP RAILWAY. The mission of Mr. Ketchum, to England, to enlist the assistance of capitalists in the construction of a line of railway from Riviere en Loup to Fredericton, following the course of the River St. John, was so successful, that those appealed to sent out a competent engineer to go over the line and report upon its feasibility and the results likely to accrue from the construction of such a work. The former gentleman, accompanied by Messrs. Dickson, Thompson, Gibson, Thompson, and others, are now en route over the route, and will proceed on to Quebec, there to discuss the question in all its bearings, and to obtain what aid they can from parties interested in such a work. News.

It is said that Quebec is very favorable to this issue.—Ed. CHRIS. VIS.

A number of orphans in charge of Miss Rye arrived in this city by steamer on Friday night, accompanied by Mr. Shives, the Emigrant Agent, who went to meet them. On their arrival the children were taken to the Protestant Orphan Asylum. Comfortable situations were previously provided for them, and it is said that the number of applications is so great that many more may be provided for. Friends of the cause are invited to send them along in any quantity. New Brunswick will provide happy homes for them. This is the way to fill up the country with a healthy, industrious and useful population.—Ed. CHRIS. VIS.

COLLECTOR'S ELECTION.

The whole number of votes in the county are 3,562. Of these the Sheriff's report shows that the Chambers received 268 votes, and Mr. Pearson, 1,572, making a majority for the latter of 1,304.

SABBATH DESAPPOINTMENT.

On Monday morning last ten men and one woman were found guilty by the police-court of the city with the sin of drunkenness. If the offenders must degrade the community, they ought in all conscience to do it on a week day, and not desecrate God's holy Sabbath by their abominable traffic.

For the Christian Visitor.

HORSE SHEDS. "The merciful man is merciful to his beast." "For ye are not the assembly of yourselves together as the manner of some is."

Some say away from meeting because they do not wish to go, and some because they are not willing to take their horses out in the storm or cold. The remedy for this last evil is, to build horse sheds near the meeting house.

Directions.—Let as many as want sheds in any quantity, agree together to erect the requisite number by doing the work themselves, or having it done as they see fit. If ten stalls are wanted, erect a shed 100 feet long, twenty or twenty-two feet wide, with posts seven or eight feet high. Board up on the north side and each end. No doors and no floors are needed. The expense to each owner need not be over six or eight dollars. And where the people will take hold and do the work themselves, the monied expense would be very small. Such sheds around a meeting house will add much to the comfort of the horses, increase the congregations and collection, and help forward revivals of religion. How many of our churches will attend to this matter immediately?