

purpose of seeing the wretched women who beat hemp there whipped. A man pressed to death for refusing to plead, a woman burned for coining, excited less sympathy than is now felt for a galloped horse or an overdriven ox.— Fights compared with which a boxing match is a refined and humane spectacle, were among the favourite diversions of a large part of the town. Multitudes assembled to see gladiators hack each other to pieces with deadly weapons, and shouted with delight when one of the combatants lost a finger or an eye. The prisons were hells on earth, seminaries of every crime and of every disease. At the assizes the lean and yellow culprits brought with them from their cells to the dock an atmosphere of stench and pestilence which sometimes avenged them signally on bench, bar, and jury. But on all this misery society looked with profound indifference. Nowhere could be found that sensitive and restless compassion which has, in our time, extended a powerful protection to the factory child, to the Hindoo widow, to the negro slave, which prides into the stores and watercasks of every emigrant ship, which winces at every lash laid on the back of a drunken soldier, which will not suffer the thief in the hulks to be ill fed or overworked, and which has repeatedly endeavored to save the life even of the murderer. * * * Every class doubtless has gained largely by this great moral change: but the class which has gained most is the poorest, the most dependent, and the most defenceless. * * * It may at first sight seem strange that society, while constantly moving forward with eager speed, should be constantly looking backward with tender regret. But these two propensities, inconsistent as they may appear, can easily be resolved into the same principle.— Both spring from our impatience of the state in which we actually are. * * *

"In truth we are under a deception similar to that which misleads the traveller in the Arabian desert. Beneath the caravan all is dry and bare: but far in advance, and far in the rear, is the semblance of refreshing waters. The pilgrims hasten forward and find nothing but sand where, an hour before, they had seen a lake. They turn their eyes and see a lake where, an hour before, they were toiling through sand. A similar illusion seems to haunt nations through every stage of the long progress from property and barbarism to the highest degrees of opulence and civilisation. But, if we resolutely chase the mirage backward, we shall find it recede before us into the regions of fabulous antiquity. It is now the fashion to place the golden age of England in times when noblemen were destitute of comforts the want of which would be intolerable to a modern footman, when farmers and shopkeepers breakfasted on loaves the very sight of which would raise a riot in a modern workhouse, when men died faster in the purest country air than they now die in the most pestiferous lanes of our towns, and when men died faster in the lanes of our towns than they now die on the coast of Guiana. We too shall, in our turn, be outstripped, and in our turn be envied."

EPISCOPAL FUND.—A return has been published setting forth the annual proceeds of the Episcopal Fund, and its application from its commencement in 1837 up to the present year. The largest amount contributed any year was in 1849—namely, £23,953, and the lowest £12,277, the first year's proceeds.—The payments made in augmentation of the income of any see have varied in different years from £4,300 (in 1837) to £19,788 (in 1849). The payments made on this account for the present year amount to £11,516, the sees participating in them being Chester, Chichester, St. David's, Hereford, Lichfield, Llandaff, Manchester, Oxford, Peterborough, Ripon, and Rochester. The total disbursements from the fund have ranged from £7,197 (in 1837) to £26,552 (in 1849). In the present year they have been £13,762.

POPULATION OF CUBA.—An American authority gives the following classification of the population of Cuba in 1850:—Creole whites, 520,000; Spaniards, 35,000; troops and marines, 23,000; foreigners, 10,560; floating population, 17,000—total of the white population, 605,560. Free mulattoes, 118,200; free blacks, 87,370; slave mulattoes, 11,100; black ditto, 425,000—total coloured population, 641,670. Grand total of the entire population, 1,247,230.

There are 10,564 chancery suits pending in Ohio, and 16,251 other suits at law.

CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, JULY 12, 1850.

EASTERN NEW BRUNSWICK BAPTIST ASSOCIATION.

The meetings of the Association have always been anticipated with interest by the Churches, and have frequently been crowned with special blessings by the Head of the Church.

Our friends will gladly learn that one of the most harmonious and happy sessions ever held in either Province, as testified to by many who have long been in the habit of attending them, has just closed at Springfield. It has truly been a season of refreshing, and all who attended, seem at a loss for words adequately to express their gratification. Visitors were greatly blessed; and there is every reason to hope that the Church with which the Association was convened will be immediately and greatly revived. The exercises were strictly religious; business was transacted with an evident regard for the cause of God, and with so much unanimity of sentiment, and kindness of expression as beautifully to exhibit the relationship of brother to brother, and of both to Christ, who was meek and lowly of heart.

A large number were in attendance, and the kindness and cheerful hospitality of the friends in Springfield was felt to be deserving of more than a passing compliment; houses and hearts were open, there were no restrictions or preferences manifested for Esquires or Doctors, or Ministers, but one as well and as easily as another found room. We are happy to have made our first visit to Springfield under such circumstances, for we shall always think of it as a delightful place, and highly esteem its people, and ardently wish them prosperity. The Association did not organize till Monday, but as usual the Delegates mostly convened on Saturday, P. M., and spent the afternoon in religious conference.

On Sabbath morning Father Joseph Crandal preached in the Meeting House from John xiii. 34, 35. Brother Hobb from Nova Scotia preached in the same place in the afternoon from John xvii. 24. Brother Newcomb in the evening from Rev. xxii. 17. In the Temperance Hall, which was kindly placed at the disposal of the Association for the occasion by the Sons of Temperance, brother Miles preached in the morning from 1 John iii. 16, and brother Jackson in the afternoon from John vii. 37. These discourses were severally followed by the remarks and exhortations of a number of brethren.

On Monday Rev. W. G. Parker of Sackville preached the introductory sermon from 2 Thess. iii. 1.

Sermons were also preached previous to the adjournment by brethren Emerson, Harris, and Very. At 6 o'clock on Wednesday brother Newcomb again preached, and at 6 o'clock on Thursday brother Robinson preached. Religious exercises of some kind were appointed for each day during the week.

On Monday afternoon the letters from the churches were read when it appeared that 291 had been added by baptism during the past year, 8 by letter, 5 had been restored, 4 removed, 65 dismissed to sister churches or to form new ones, 23 excluded, 23 had died, whole number at present in good standing 2,643.

Four churches made no report by letter.—Five new churches organized during the year made application for admission and were received to the fellowship of the Association.

The letters indicated an increasing interest in Sabbath School instruction.

Rev. W. Jackson read a good circular letter which he had prepared on "The Excellence and Importance of Entire Dedication to God." This letter as usual will appear in the Minutes, which will be issued with despatch, and, according to the vote of the Association, be left in parcels properly put up and directed for each at the store of Deacon N. S. D'Mill, that each church may send for its own.

An excellent move was made by the brethren upon the Colportage, the Association resolving to bear the expense of a Colporteur to be in the field as early as practicable. Towards this cost subscriptions were handed in to the amount of £7 10s., and a collection was taken up amounting to £1 10s. 7d. This subject was referred to a Committee, whose action will be reported next week, with other Reports which for want of time and space we must omit in this paper.

We have received a number of excellent communications this week, which we are obliged to defer to a future number.

Correspondence.

The following letter of Hon. J. W. Johnston was penned for the British Banner, after the ungenerous assault upon that gentleman by 'An Acadian' in its columns. Its insertion was declined for want of space, however, in the copy of that paper which contained a repetition of the unjust and untrue statements of "An Acadian" in no less than three new letters, beside one by his coadjutor Dr. Belcher. We cheerfully give it place at the request of the writer in our columns, it will however be borne in mind by the reader that it was penned previous to the Convention at Nictaux, and therefore before the writer was aware what the final disposition of the question relating to the College would be.

The letter following this, signed by Hon. J. W. Johnston, and Rev. Dr. Crawley, was also written to our Deputation previous to their return, though it did not reach England till after they had left. The willingness of these brethren to concede to the wishes of the Body which was exhibited at Nictaux, it will be seen by this letter, had already been promised, and all can now rejoice at the harmonious and satisfactory adjustment of a question which at one time appeared so intricate and involved.

[FOR THE CHRISTIAN VISITOR.]

Halifax, Nova Scotia.

To the Editor of the British Banner, London.

Sir,—A letter subscribed "An Acadian" in the British Banner, was brought to my notice some time ago. In itself it is entitled to little consideration, but to pass it in silence under existing circumstances might implicate the candour of those who have lately sought Provincial aid for the Educational Institutions at Horton in this Province.

Wise and good men in the mother country are continually making mistakes regarding the Colonies, because they will use the imperial spectacles. Whether they remain at home or go abroad England is still the rule; and what is a fact there must be a fact whithersoever their thoughts or their persons peregrinate. These mistakes it sometimes suits the purposes of inferior men in the Colonies, whether indigenous or imported, to foster and use for party or sectarian objects.

The notion of State Education in Nova Scotia as regards religious denominations is, I believe, one of these mistakes.

In opposition to your correspondent, allow me Sir, to affirm that "State pay" and "State Education," in the sense in which he uses the terms, and in which they are necessarily understood in Great Britain, are things that do not exist in Nova Scotia. Again, I affirm that the Baptists of this province are most eminently what Baptists, from their religious constitution, must everywhere be—the friends of civil and religious liberty, and in principle opposed to all connexion between church and state. And further, that Nova Scotia to-day possesses as perfect a measure of liberty, both civil and religious, as can well be conceived. Hence in my apprehension your correspondent's favorite appellation "Fory," applied to the Baptists of this Province, construed according to the import of the phraseology in Great Britain, is a solecism in terms; and his aspirations after the emancipation of Nova Scotia an empty sound.

The population of this province is made up principally of members of the church of England, Presbyterians of several classes, Roman Catholics, Baptists of different classes, Methodists and Independents. The church of England not amounting to probably more than one-fifth or perhaps one-sixth of the whole.—The House of Assembly is chosen by constituencies of these several denominations, free from the controlling influences that rank and wealth give in England.

In the appropriation of public money the government does not possess the initiative. After the ordinary services are provided for, the surplus revenue is voted by the representatives of the people for objects of local improvement; of these, the Roads receive the largest share, next Education.

The sum devoted to the latter object, say about £8,500 sterling, is divided by the Legislature among the seventeen counties, according to population. In each county the amount is, by a board of commissioners named by the Government, distributed in small sums to the teachers of the district schools in aid of the support provided by the public. Besides this general appropriation denominational Educational Institutions have, for many

years past, claimed and received grants on the grounds of the numbers interested, their own exertions, &c. &c.

The amount for some time and now granted in aid of the Baptist Education Society is £200 sterling.

It might be thought that aid so claimed and conceded rather strengthened, than weakened, the principle of religious freedom. Assuredly the claim has ever been urged on the footing of the equality of rights among religious bodies. An exception in the case of an old permanent grant to King's College, Windsor, of £400 sterling, standing on peculiar grounds.

In Nova Scotia there are some who lightly value Education in its higher branches and would concentrate the energies of the province on Common School Education; others seek the establishment of one central college, to be sustained from the public treasury; these resist the grant to the higher denominational institutions with the avowed purpose of so crippling as to destroy them, that they may force into existence the system they advocate, while others again believe that Collegiate and Academical Seminaries under denominational control are best suited in the circumstances of this country to promote and extend a sound moral and religious education through the masses of the people. One leading argument in the legislature in support of the Baptist Institutions is, that they have called into effective operation the voluntary principle, and that the people supporting them by their annual contributions (for the Legislative aid forms a small proportion of their yearly expenditure) have been led to appreciate and seek for their Youth the benefit of Education at Seminaries, they have aided to establish, manage, and sustain under instructors generally speaking intimately known to them and highly valued; while one central provincial college awakening no popular sympathies, would neither draw forth the pecuniary aid of the people, nor allure the youths of the rural districts to its portals.

The Nova Scotia Baptist Education Society had its first conception in the minds of old and valued Ministers, who having laboured with great success under the difficulties incident to pioneers of the Gospel in a new country, perceived in the advancing circumstances of the people the necessity for a more general diffusion of education, and with magnanimous superiority to natural prejudices, (for though wise and good they had not been taught in schools), they urged the cause of Education upon their younger brethren and people, and more than 20 years ago laid the foundation of this Society, and never ceased to promote its advancement; nor did they nor any of the ministers or general body of the denomination see in the reception of a part of the public funds proportioned to their numbers and exertions that dirilection of principle which has more recently been imagined.

The benefits that have resulted from these efforts in the cause of Education have been very great.

Prejudices deep and extreme against Education have been worn away and in their place a high appreciation of its benefits has been extensively diffused; a generous and disinterested liberality has been fostered, which has been reflected on all the other benevolent objects of the denomination, and without designing any invidious comparison I may say that the Baptists of Nova Scotia in every effort for the improvement of their race that appropriately belongs to a Christian body have, in the last 20 years, in proportion to their means, for they are far from being a wealthy people as described by your correspondent, been excelled by none; and when they are reproached with infringing the voluntary system, by members of other christian bodies, they may fearlessly claim to be judged by their respective fruits. While bearing the heavy burden of their Educational Institutions, their foreign and domestic missions have been vigorously sustained; and they, in conjunction with their brethren in New Brunswick, have had the honour of leading the way among all the Christian denominations in the British North American Provinces, as I believe, in the cause of Heathen Missions.

The Academy and College of the Nova Scotia Baptist Education Society are purely secular; the Theological class being under the exclusive management of the Missionary Board; although their limited means have compelled them hitherto to conduct it in connexion with the College.

The constitution, government and arrangements of all these institutions, with the reception by the Education Society of Provincial