

miles to the next village, through a dense jungle, and that there were robbers on the way, who would certainly take our boat, for it was a merchant boat. Our boatmen were much frightened, and wished to go back to a village we had passed an hour previous. But I did not like the idea of going back—and to remain where we were would be fearful exposure to the tigers, as the night was very dark, the stream narrow, and we could then hear them howling all around us. After a little consultation, I brought out my revolver, and told them I would stand at the bow of the boat and defend them if they would go to the next village. Having much confidence in my ability to shoot, as they had seen me that day despatch three alligators, they started, and we reached the village without molestation—although we passed the company referred to, and they pretended to be fishing." This was in fact a very narrow escape from the hands of Burman robbers—as ruthless and wantonly cruel a set of men as ever scourged the country. For some time succeeding the last war the country literally swarmed with these robbers; and now, although under the severe and stringent measures adopted by the English, they have greatly diminished, still the greatest robber-chief in the country, Moneg Gorneg Eeye, whose very name has been sufficient to strike a whole village with panic, still roams abroad, having contrived to evade the pursuit of hundreds of disciplined soldiers who have at different times been led against him, and to inspire his own followers with such affection or terror that a reward of ten thousand dollars has not availed to induce them to betray him.

But I dare say you will thank me to write about something more cheering. Until a missionary has acquired the language through which he is to reach the people, and by which mainly he is to become acquainted with their peculiarities of life and thought—his work, though toilsome and tedious, is comparatively barren of subjects for interesting narratives, of incident and experience which make the journals of more advanced missionaries often so attractive. We feel, however, that it is something worth recording that we have been able to mark the Lord's day as distinct from others by holding public worship. In a little Zayat near our house, the small congregation assembled and listened to the first Burman sermon ever preached in Heutahade. Ko Geo, formerly an assistant of Dr. Judson's, was the preacher. Besides the small audience within the Zayat, the unwonted appearance of foreigners and natives uniting in a prayer meeting, arrested the attention of many passers by, who would drop into the sitting posture, peculiar to the Burmese, and listen attentively until their curiosity was satisfied, and then, with some indolent exclamation, or a quiet smile, pass on. The Zayat is a building of which you can form no idea by associating it with meeting houses at home. It is simply a platform raised several feet from the ground, with a leaf roof thrown on it, supported by bamboo posts. It is built quite near the road, and left completely open on all sides. Besides its use as a place of public worship on Sabbath day, it is employed throughout the week as a place where the assistant may sit, and invite to enquiry and discussion any of the passers by who may be so inclined. In my connection with the heathen, I am every day reminded of the complaint of the Psalmist against the heathen of his day, who continually said "Where is your God?" This invariably is the question which I am met, after having briefly made known to them the Eternal God who created them and all things. It is so hard to hear the sublime truths of the Gospel laughed at, while the silly narrations from the life of Guadama, and sayings from the Bedagat are quoted with an air which plainly excites only admiration from the hearer. It is a glorious consolation indeed, at once an encouragement and a reward, that one stammering word can be taken with a light and power which can penetrate the darkness, and break the hearts of these poor Burmans, sitting, though they are, in that shadow which has been deepened through ages of moral night.

A singular company visited our Zayat a sabbath or two since, consisting of twenty-five old women "upon whose heads king death had planted his flag," according to the Burmese figurative mode of representing old age. Each one had the beads, which I have observed the advanced in life never seem to be without,—and all listened very attentively to the assistant as he preached Christ to them. It was deeply affecting to see these poor old women all listening for the first time to the Gospel—hearing now, in the twilight of life, and after having grown grey in the service of Guadama, that he was only a man, with a sinful nature like their own, and as really in need of salvation as they themselves were—to see their system of merit, labouriously and painfully reared through years of toil, struck to the ground by one blow! Perhaps in their eleventh hour they were directed to that Zayat—perhaps among the "places prepared" there are some for these poor trembling women. We have received the "Visitor" which contains an account of the proceedings of the convention. We were delighted to observe that we were remembered, and shall continue to be remembered, in the prayers of so many of our friends connected with the Convention. And most pleasing were the resolutions respecting missionary matters—though you will excuse me if I express the fear that two expensive missions in hand at the same time will prove too much. I feel that this letter needs an apology. Written in the short intervals of time which occur between the demands of my teacher and of the many Burmans who call, it is by no means what I could wish it to be.

With every wish for your prosperity in your arduous labours, believe me yours in the Gospel of Christ. A. R. R. CRAWLEY.

BEAUTIFUL SENTIMENTS RESPECTING THE SCRIPTURES.—"I can scarce think any pains misspent that bring me in solid evidence of that great truth, that the Scripture is the Word of God, which is, indeed, the Grand Fundamental. And I use the Scriptures, not as an arsenal to be resorted to only for arms and weapons to defend this or that party, or to defeat its enemies; but as a matchless Temple, where I delight to be, to contemplate the beauty, the symmetry, and the magnificence of its structure, and to increase my awe, and to excite my devotion to the Deity there preached and adored."—ROBERT BOTLE.

"I can truly affirm of myself, that my studies have been profitable and availing to me, only so far as I have endeavored to use all my other knowledge as a glass, enabling me to receive more light in a wider field, of vision from the Word of God."—S. T. COLWATER.

THE CHRISTIAN VISITOR.

SAINT JOHN, N. B., MAY 16, 1855.

TO SUBSCRIBERS.

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TO CORRESPONDENTS.

No Communication will be inserted without the author's name, and with his name in confidence. Unless the opinions expressed by correspondents be editorially endorsed we shall not consider ourselves responsible for them.

Correspondents are respectfully reminded that short communications, as a general thing, are more acceptable to readers of Newspapers than long ones; and that a legible style of writing will save the printer time, which is always valuable, and secure a correct impression.

All Ministers of the gospel, who will send us the advance, for six new subscribers, will get the "Visitor" for one year free of charge.

London Anniversaries.

Our English papers furnish deeply interesting information respecting the Anniversaries of the great religious Societies whose centre of operation is London, which may not inappropriately be designated the commercial, political and religious heart of the world. Thither the Tribes of the New Testament Kingdom go up arranged under their respective banners, to renew former acquaintances, to exchange congratulations and sympathies, and to stimulate each other to renewed zeal and effort in pushing forward instrumentally the world's redemption. The "May Meetings" in London are admirably adapted to awaken the soul's deepest religious sensibilities, and to call into active and vigorous co-operation, the best and noblest energies of the redeemed church.

The Anniversaries of the Baptist body were formerly held after the other great Metropolitan gatherings; but for some years past by general consent they have led the van. This is peculiarly appropriate from the well known fact that the Baptist denomination first conceived the idea of giving to the millions of benighted India the bread of eternal life. The "Baptist Missionary Society," the "Baptist Union," the "Baptist Home Missionary Society," and the "Baptist Irish Society," have all held their annual meetings, a notice of which appears in the *Freeman* and in the *London Christian Times*. We begin with the "Missionary Society." This Society has Missionaries in the East and West Indies, Ceylon, the west coast of Africa and France.

In the West Indies, the churches under the care of the Society's missionaries number about 3,000 members, exclusive of Jamaica, where the churches planted by its instrumentality are self-supporting, and contain 25,000 members, but where the Mission still sustains a Theological Institution for training a native ministry. In Africa, the churches contain about 120 members, in Ceylon nearly 500, and in India about 2,000. Those persons, denominated members, are those who, on a personal profession of Christianity, have been admitted to Christian ordinances and the fellowship of the church. In addition to these, a much larger number of heathens have renounced idolatry; and the missionaries, in their stated and itinerant labors, preach the Gospel, and circulate the Word of God, among large masses of the population in every district.

At nearly all the stations occupied by the Society, there are Day Schools. They number seventy and contain about 7,000 children in constant attendance.

The missionaries of the Society, among their incidental labors, have written and published fourteen Grammars and nine Dictionaries, mostly of languages in which no such works previously existed. They have also translated the Word of God, in whole, or in part, into nearly all the languages of India, besides those of Isulu and Duala, on the west coast of Africa. Their Bengali version of the Scriptures is chiefly used by all missionaries in that great province of the Indian Empire.

The Society proposes to extend its Indian Mission by adding twenty new laborers to the band already sustained by them. Eight have already been sent forth. But additional means are required to complete the number, and to fill up vacancies caused by death and removal. Those to be sent will, for the most part, occupy Bengal Proper, where there are no missionaries of any other Society, and where there are only ten, among a population of nearly twenty millions. For this purpose it will be requisite to increase the annual income of the Society by £5,000 a year, part of which has been realized; but in order to assist in obtaining the remainder, the Committee make the present appeal.

The Annual Meeting of the Society was held on the 26th of April, in Exeter Hall, and the chair was occupied by Mr. Kershaw, M.P. The *Christian Times* says an abstract of the report was read by Dr. Angus which gave a satisfactory account of the progress of the Missions. The balance sheet was read by Sir S. M. Peto and showed the receipts to have been £20,050 and the disbursements £21,993.

Sir S. M. Peto thus addressed the Meeting:—"I feel, dear Christian friends, that on this present occasion, I may be pardoned if in addition to simply reading the balance-sheet, I occupy your time for not more than five minutes. (Applause.) In accepting, as I have done, at the unanimous request of your committee, the office now of sole treasurer,—(applause)—I cannot, in justice to my own feelings, or to the respect which is due to the memory of my late beloved colleague, do less than for one or two moments refer to the fact of his decease. Dear Christian friends, he was no ordinary man. For twenty years, in holding the office of the treasurer of your Society, he devoted himself to its affairs in no ordinary way; and it is due to him that I should say that, during the time I have been his colleague, amidst much affliction, he has so devoted himself to the interests of that Society as to leave me scarcely anything to do. Dear Christian friends, his piety was of no ordinary kind. An eminently wise, practical, and holy man, his life seemed to me a practical commentary on the text: 'Brethren, remember the grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes became poor, that ye through his poverty might be made rich.' (Hear, hear.) In following Christ his aim was to be like him; and piety, benevolence, and a love for his fellow men were the ruling characteristics of his life. (Hear, hear.) Well, dear friends, may we be spared to follow him, as he followed Christ! He was eminently 'rooted and grounded in love,' bringing forth the fruits of holiness; and the end, without doubt, is 'everlasting life.' (Applause.) And although, dear Christian friends, he has left the Society of those whom he loved on earth, what a blessing it is to feel that nothing which occupies his mind on earth in respect to our mission needs, or falls of change in Heaven. (Hear, hear.) He is now the associate of those whose greatest delight is to see the return of the repentant sinner. Dear Christian friends,

there can be no doubt about that religion which may occupy us so on earth as we may hope, through faith in the Lord Jesus Christ and dependence on Him, shall occupy us throughout eternity. (Applause.)

The Rev. J. C. Harrison, Rev. T. A. Wheeler, Rev. William Arthur, and Rev. William Brock all made admirable speeches on the occasion.—The *Christian Times* says:—

The Rev. William Brock supported the sentiment before the meeting, and uttered a glowing eulogy upon the character of their departed senior treasurer, who had faithfully and most devotedly served the Society for a period of twenty years, labouring zealously for its advancement, and generously contributing to its funds. Mr. Gurney had occupied a position in life, where at one time, he must have been wooed rather strongly by the fascinations of the fashionable.—but he had refused the fashionable and adhered to the evangelical. And committed himself to the occupation that might have absorbed him, he subordinated the secular to the spiritual, and made—as far as important man can make it—the spiritual to be supreme. (Hear, hear.) While mourning his loss as they needs must, they had at the same time to rejoice that his mantle had fallen upon other shoulders; and he was quite sure that the successor of Mr. Gurney might be mercifully permitted to serve the Society as long as he had done, and as well. (Cheers.) Mr. Gurney was gone, and the Committee had taken that opportunity of warning the friends of the Society to cease from leaning, to any degree, upon an arm of flesh. There was some reason to believe, he feared, that they were in danger of losing their simplicity and godly sincerity, on account of the improved position they were placed half a century ago. (Hear.) Now, if they were putting confidence in those altered circumstances, we betide the Society. There was manifestly a disposition in the present day to rest upon organizations, human governments, and external improvements, rather than upon self-dependence, personal zeal, and earnest prayer. A missionary Society was of course a good thing, if not absolutely necessary to the successful prosecution of the work of evangelisation, but it might become mischievous and a snare. He would desire, therefore, to call back the thoughts of his brethren in the ministry, and of the Christian Church at large, to this fact.—It not enough to have a man's money, but must also have his services; and must also have his pecuniary contributions; you must also have his spiritual contributions. He had thought much upon this subject of late, and was being growingly convinced that the Missionary Societies of the land had come largely to engage themselves in work foreign to the great object for which they were formed. The Churches had commissioned them to preach the Gospel, and many of them appeared to be degenerating into school masters. (Hear, hear.) The opinions of Dr. Judson, and other missionaries to India, were quoted at some length; and the speaker contended that they must revise their plans, and return, in their missionary work, to the simplicity of primitive practice. He denounced most emphatically the attempt to Christianise the heathen population of India by setting up schools to teach the youth, and on the plea that it was in vain to expect the conversion of the adults who had been trained up in their vicious systems of idolatry. The command of the Saviour was to preach the Gospel; and to say or insinuate that there existed any race or class of men who were beyond the reach of its power, was at once to manifest a want of belief in the Divine origin of the Gospel message, and to do despite to the Spirit of Grace. (Cheers.) This mode of operation, teaching the children general knowledge in schools, instead of preaching to all the blessed Gospel from the pulpit, in the market-places or the bazaars, would assuredly sap the very foundations of Christian missions, and leave the people as far from God as before. (Hear, hear.) The missionaries sent forth by this and kindred Societies, ought to know nothing but Jesus Christ and him crucified, preaching about the heathen the unsearchable riches of Christ. (Hear, hear.) Those men had no position in India, but as the servants of the Church at home. (Hear, hear.) The statement, furthermore, had been made, and on the platform, that there were some departments of the work in which the missionaries are engaged, that could not be carried on, except by receiving the proffered aid of the Government. Then, he would say, let them cease; for the fact proves that they ought never to be engaged in by the missionaries of the Cross.—(Cheers.) A most unhappy day would that be when Christian missionaries, living side by side with the priests of a vile idolatry, take the common funds of the country. (Cheers.) If we must take an inferior conventional status by not doing so, said Mr. Brock, let us be men enough to take it. If it be necessary to become unpopular in the estimation of the world, let it be so. The loss of conventional status will be a gain of moral power, and we shall prove mighty through God to the accomplishment of everything on which our hearts are set. (Loud Cheers.)

Income	£4,513 10
Expenditure	4,778 18 1
Debt	337 4 3

poned to this request, and an analysis of the returns afforded the following facts: 826 churches reported a clear increase; 289 reported the increase and decrease equal; and 242 reported a larger decrease than increase. The clear increase on 826 Churches amounted to 5,990; but deducting 11,457, the number by which 242 Churches had diminished, the total clear increase was 4,533, or an average of 3.1-2 on the 483 reporting Churches. With respect to the apparent diminution of the Churches, it was but just to say, that in several cases this was only apparent, and not real, being occasioned by large draughts for the formation of new Churches, and constituting rather a movement of members within the body than a departure of members from it.

BAPTIST HOME MISSIONARY SOCIETY.

This Society held its anniversary in Finsbury Chapel, on Monday the 23rd inst., under the presidency of W. W. Phillips, Esq., of Pontypool.—Rev. S. J. Davis, Secretary, read the report, from which it appears that the number of members in the Missionary Churches is 4,125; and of this number three hundred and forty have been baptized during the year. There are 102 principal stations; and the sub-stations are 119. The number of weekly hearers is about 18,000; but the places of worship at the principal and subordinate stations will accommodate about 27,000. At the commencement of the financial year, by far the larger part of the debt reported to the last annual meeting was removed by the bequest of the late Mr. B. Wilson. The present financial condition of the Society was reported as—

BAPTIST IRISH SOCIETY.

The Annual meeting of this Society took place in Finsbury Chapel, on Tuesday the 24th ultimo, when C. R. Robinson, Esq., presided. The Secretary, Rev. William Grosset read the report, of which the following is an abstract:—

"The committee that was appointed this time last year entered upon its course in circumstances which in the history of the Baptist Irish Society were quite unprecedented. Instead of having to sigh over financial difficulties, it found itself in possession of funds amounting to rather more than £900—the balance of the previous year's account. The committee has now, therefore, to give an account of what it has done and attempted in the discharge of those obligations which were thus laid upon it. At the first meeting of the committee its attention was directed to the necessities of Cork—the residence of an immense Roman Catholic population. The committee engaged Mr. Keen to do the work of an evangelist in Cork and its vicinity for six months. He entered on his work with characteristic energy; but he was constitutionally disposed; he therefore requested the committee to release him from his engagement, and returned to England. Providence, however, again interposed. The Rev. John Crawford, himself also a native of Ireland, being about to remove from Lee, in Kent, was able to repair to Cork in time to occupy Mr. Keen's post the very Sabbath after he had quitted it. New Ross, in the county of Wexford, a town in which no effort had ever been made by our Society, having been pointed out to a deputation which visited Ireland in 1853 as a place affording peculiar facilities for exertion, the committee engaged the Rev. D. R. Watson, of Ryde, to spend a few weeks there last summer. Mr. Watson's visit was so acceptable to residents of various denominations that in the autumn a memorial was forwarded to the committee, signed by seventy inhabitants of the place, expressing their earnest desire that he should be sent to reside among them. Mr. Watson, taking the same view of the case, has engaged to devote himself to this work for one year. A few months ago, Mr. Saml. Willett, formerly a minister among the Primitive Methodists, was appointed assistant to Mr. Hamilton, in the county of Mayo. Having been accepted by the committee, and having spent some time with Mr. Hamilton, the committee agreed upon a division of the district; Mr. Hamilton retains Ballina and six sub-stations, in each of which he hopes to preach once a fortnight, and respecting which he says, 'I think there is in every place an increasing hope of usefulness.' He adds, 'I enjoy every part of my labour, although coming home late at night in bad weather is severe; but if Mr. Willett had not been sent I do not think I could have held out six months longer. I have given him Currah, Skeen, Carnagea, Coolany, Dromahair, and Cara.' Reference was made in the last report to the employment of an intelligent and energetic lady as a city missionary in one of the cities in the south of Ireland. The results of this experiment, which was made at Waterford, have been hitherto highly satisfactory to the committee, and have encouraged the belief that such unostentatious and kind visitation would be highly valuable elsewhere. Another lady of similar qualifications, recommended by the Rev. James Milligan, of Dublin, and the Rev. Joshua Russell, of Greenwich, has been engaged for Dublin. A third was engaged for Belfast, and proceeded thither, but domestic afflictions have deprived us of her services. The year's accounts having been audited, it appears that there is a balance in favour of the Society of £379 5s. 8d."

Baptist Union.

The annual session of the Union was held in the Mission House, Moorgate-street on Friday the 20th of April. The Hon. and Rev. Baptist W. Noel in the chair.

After a devotional service, the Hon. and Rev. B. W. Noel, Minister, read a beautiful, and instructive, and thrilling address, in the course of which he alluded to the nature, and power, and triumphs of the Gospel—on these triumphs as visible in Europe, which, though at the time of Christ's ascension was comparatively idolatrous, is now called "Christian Europe." "The Gospel has made England what it is," was a sentiment very graphically illustrated by a reference to the influence of which "the truth as it is in Jesus" has exerted on science, art, literature, and all kinds of civil and educational organizations. But that truth is believed by only four-fifths of mankind. The Churches of Christ are not conquering the world. In order to their doing so, a high order of piety is needed. Pastors ought in general to be exclusively devoted to their work, and to be liberally supported by the Churches, who ought to have each a greater value to spiritual than to temporal. The desire of dominion is to be shunned by pastors, who are not to be lords over God's heritage—by deacons, to whom Diotrephes is held up as a warning;—by members, who are exhorted not to be "many masters." Fraternal love must abound. Church discipline must be scripturally maintained. It is easier to be bigoted than to be holy. Holiness is to be our attractive power. No Dissent—not Congregationalism—not even Baptism—but likeness to Christ. Earnest evangelists will effect more lasting good than eager disputants. Much political engagement is injurious to its influence on pastors. Our great want is growth in grace. Why should a feeling of hopelessness oppress us? Spiritual growth is not impossible. What we have to deplore is, a feebleness of faith and the force of habit.—Is the present address fitted to be like the last, only so decently entombed? Shall we be the better for it as pastors, as deacons, as Churches? Is each in his sphere anxious to be a better disciple and a better minister of Christ?

The cordial thanks of the Union were afterwards voted to Mr. Noel for this address.

The Rev. J. H. Hinton then brought up the report of the Committee, which stated that the whole gain to the Union this year amounted to 23 Churches. The total gain of members on 1,045 Churches had been 1,776. This increase afforded an average of one two-thirds—an augmentation, the committee were happy to say, on the year 1826 and 1833. In addition to the usual analysis of the Association's accounts, the committee had endeavored to present from the Churches the transitional, which for a considerable period has been solicited. About 1,357 Churches had res-

Daring Outrage.

A correspondent wishes us to insert the following painful occurrence:

A man by the name of Henry Dryden, with the initials of his name pricked on the back of his hand, "H. D." formerly a member of the Orange Institution, came into the Lodge Room, at Hillsborough, on the night of the 9th April last, and on being asked what his intention was for coming there, drew a loaded pistol from his breast pocket, and said that if any person came near him, he would give him the contents, and immediately discharged the pistol and lodged seventeen large shot in the table; also seven in the knee of one man, and struck another man with the pistol on the head, and inflicted two wounds. He was immediately taken in charge, and examined before the J. P.—found guilty, and put under bonds to await his trial.

To CORRESPONDENTS.—A Stranger next week. Questions relating to Temperance, published in our next issue. Verses on the recent earthquake, must be remodeled before they can appear.

LOWER GRANVILLE, May 7, 1855.
Dear Brother,—I am glad to hear of the prosperity of your Churches in St. John, as in other places.

Our meetings here continue to be deeply interesting; thirty one persons have been added by baptism, and several restored to church fellowship. I expect to have the pleasure of baptizing again on Lord's day next. Yours very sincerely,
JAMES SPENCER.

The following communication should have appeared last week, but it was unfortunately mislaid in the office. It contains tidings that are always refreshing and good to the Christian heart.

FREDERICTON, May 1, 1855.
Dear Bro. Bill.—You will be gratified to hear that the work of the Lord is still progressing in this city. Three persons were immersed upon a profession of their faith last Sabbath morning. Thirty-two souls have already expressed their attachment to the Saviour's name, by following him in that blessed ordinance, since this glorious revival commenced. Prospects are still encouraging—congregations on the Sabbath are good, and Brother Seely's ministry is well received.—The evening meetings continue to be well attended. A feeling of deep religious interest appears to pervade the minds of the people, generally. Sinners are still anxious about the welfare of their souls, and evidently seeking the way to the city of the Great King.—Never have I beheld a more marked manifestation of the Divine power than that which has been exhibited to the people of God on this occasion. I have witnessed scenes here in connection with the progress of Divine grace, which I can never forget. Our prayer to the great Author of every blessing is that the Son of Righteousness may continue to shine forth in all his resplendent glory until many others shall catch his healing beams, and rejoice in a Saviour's dying love.

Yours affectionately,
H.

HAMPSTEAD, May 8, 1855.
Dear Brother.—The people of Hampstead and the Long Reach have engaged my services for the coming year. I have nine different stations to preach at, and travel from fifteen to twenty miles each week; this, with visiting and attending the sick, keeps me busy the whole time. The influence is quite prevalent around this part of the country. I am somewhat encouraged that God is about to visit by his grace this destitute and long neglected people. Old Professors, who had wandered from their Father's house, are beginning to return with deep confession to one another, and many of the young begin to feel the importance of choosing the one thing needful. Not only the voice of God in the Gospel but that voice speaking loud in his Providence have a tendency to produce solemnity on the mind. O that the judgments of God now felt in the city and country may lead the people to learn righteousness.

I feel to rejoice with my brethren in the city for the refreshing season they have had by the down pouring of God's spirit in saving souls. When I reflect on the time that my name was enrolled as one among you and view the present state of our Zion, I might say what has God wrought. The little one has nearly become a thousand. To God be all the praise. My love to all the brethren requesting an interest in their prayers.
Yours Truly,
T. LOCKEY.

PUGWASH, May 10th, 1855.
Dear Brother Bill,—Your paper is a most welcome "Visitor" to many, especially at the present time, containing as it does, from week to week, such soul-cheering intelligence of the state of religion in the city of St. John, and many parts of New Brunswick, as well as in our own native Province, Nova Scotia, many parts of which are blessed with extensive and powerful revivals. I have for some time been desirous of informing you of the good work of the Lord in progress, a few miles from this place, viz., Wallace, where the Baptist cause is comparatively in an infant state, there being at the time of my first visit seven years ago, but one solitary Baptist family—now the scene has changed, and a church is established, consisting of nearly, or quite one hundred members, with a splendid new chapel, sprung up as if by magic, there being no appearance of any such building last July, 1854. We commenced a protracted meeting as soon as the house was made convenient, which was in March last, and continued them daily for about six weeks. Being disappointed in my expectations of having Brethren Rowe, Dimock and others to assist, I was compelled from necessity, to preach at least once a day for the first four weeks, and three times each Sabbath, besides baptizing; but strength was afforded equal to the day.—Brethren Charlton and Kellor finally came, and rendered valuable assistance in proclaiming salvation, and in praying and conversing with the penitents. Some of the officers of Satan's army were the first to surrender their arms and sue for peace, which struck a terror upon many, and it was evident to all that God was in their midst for miracles of mercy were accomplished. To God be all the glory.—We intend holding a protracted meeting at this place, Pugwash, shortly, and we pray that God may as signally bless the efforts that may be put forth. This last week, we have been holding meetings with the Goose River church and the baptisms of several young persons is appointed for the first opportunity. Brethren Francis and DeMill have been baptizing for several Sabbaths in succession. I am credibly informed; and likewise Brother Dimock at Onslow, North River, where, as Bro. D. informs me, a most interesting state of things is being enjoyed. May God roll on the wheels of his triumphant chariot, until wars and contentions shall cease, and the peaceful kingdom of Christ be established in every land. And although the political atmosphere looks dark and portentous, yet the Almighty can overcome, and clear the darkest skies, when nations shall learn war no more, and the prayer of the Son of Jesse be accomplished, when the whole earth shall be filled with the glory of God.

With these few last remarks, I subscribe myself, yours fraternally,
WILLIAM HOBBS.

DUFFER HARBOR, April 29, 1855.
Dear Brother Bill,—We have reason to bless God for the visits of his mercy to this locality, and still the Lord is pleased to revive his work in this section of the Church of God. Last Thursday we had a precious season. After meeting we had the delightful privilege of leading a willing convert down to the baptismal waters. O may the good work spread throughout this land, is the prayer of your unworthy brother.
E. M'INTOSH.

LITTLE FALLS, MADAWASKA, Wednesday morning, May 2, 1855.

My Dear Brothers Bill and Robinson,—I left your social meetings rather abruptly—indeed I regretted much leaving St. John at the time I did, for reasons you can easily imagine, I delayed leaving near a week beyond the time I had intended, to leave our interesting social meetings was painful to me—and when I left finally it was with a sorrowful heart—the night was cold, long, lonesome, and dreary. I was comparatively alone in the sleigh, for the driver after midnight became stupefied and slept most of the time, my mind turned back to the vestry of Germain and Brussels streets, and for a time I could but think my lot was a hard one. An old man, in the silent hour of the night, chilled with cold, travelling from those he loved and from those social meetings he had so much enjoyed, and so highly prized—travelling I say—he hardly knew whither—and then how could I command resolution sufficient to meet our people in Fredericton, where I supposed things were much as when I left twelve months previous. At first I concluded I would not meet on a Sunday with my former Christian friends by reason of their destitution—I would slip into the country—Nashwan or some other place, until the Sabbath was past. No, this would not do. I soon changed my mind, I resolved to summon what resolution I had and go and visit all I could, saints and sinners, and tell them how the jubilee trumpet was being sounded in Saint John, and how many who had sold themselves for nought were returning to their Father's House, and becoming joined to the Church of the Living God. Thus resolving in my own mind I felt happy, I resolved first to visit Mr. Spurden, in this, however, I was prevented, I first met him in our conference, I believe we greeted each other with mutual satisfaction. Well how changed was the aspect of every thing in and about our meeting, our vestry was full, you can imagine the rest. I remained in Fredericton about three weeks, visiting and conversing with former acquaintances, a large portion of whom were alive to the one thing needful, indeed there was great joy in many houses, and still more in a greater number of devoted hearts. God was visiting his people in Fredericton, Jesus of Nazareth was passing by, many many were putting in for a share. Meeting every night, the young people speaking and praying with so much freedom, and seem so happy too. I think I met there from evening to evening in the meetings with some of the happiest beings I ever saw; my soul was refreshed, my hard heart at times was softened, at times I felt happy, happy in believing that the trumpet was sounding, that I was numbered amongst those who were journeying towards heaven.

Fish River, Fort Kent, May 4, 1855.—But the time had come when I must leave Fredericton and turn my back upon our Christian friends there, and their happy meetings, and journey, not towards Germain and Brussels street, where I might expect to greet you and many others of kindred minds, but to journey towards and to mingle with a people of strange language—and to me at least—strange religion, or rather, perhaps, I should say, no religion at all. Well, I felt willing to do so, I felt I was going on a mission of mercy, and that God would go with me, and thus far I think he has. "I being in the way the Lord directed." I have felt an abiding assurance that I should be preserved and returned in safety, and oh, that I may return filled with the glorious hope the Gospel inspires.

Caleb E. Slocumb's, River St. Francis, 12 miles farther up, May 5, 1855.—Well, after riding all day and all night, I arrived at Woodstock, it was Saturday morning, there was conference at 3, P. M., I went, Mr. Todd was present, it was a good meeting as in St. John and Fredericton—so in Woodstock our people were being blessed. I attended all our meetings that were held whilst I was there—Saturday, Sunday and Monday—nothing I think could have been more interesting, more refreshing—of one it is said, that when he had come and had seen the grace of God, he was glad—it was so with me in their meetings—I was glad, and the Christians appeared glad to see me the last meeting I attended there. Monday evening 23rd April, was one which I shall not soon forget—large proportion of the prayers last evening—were by sisters, several of them quite young—to me it was a feast—what I had not heard for a long, long time; but what I hope to hear again, and again. Our Woodstock Church will ever be near to me.

Baker's Brook, 16 miles above Little Falls.—But here ends the bright side of my narrative, so far as religious meetings and revivals are concerned. So after leaving Woodstock on the 23rd April and passing by the Tobique where Mr. Rigby resides, there is nothing more to be heard about religious meetings.—From the Tobique to the Little Falls, a distance of near 65 miles, and from thence to the St. Francis—passing Baker's Brook and Fish River a distance of about 36 miles—the river is no Protestant worship, excepting an Episcopal Church at the Grand Falls, which is seldom opened and in an unfinished state—and it is the same from this place—the Little Falls to the Canada line on the post route to Quebec, but of this you may hear further when we meet, and when we come to talk over the cause of missions, for there is no portion of creation that I have visited needs a missionary more than the village at Fish River, taking St. Francis 12 miles above, and Baker's Brook 6 miles below; the English population in these localities are, however, intelligent, and some of cultivated minds, a first rate man, if any, will be needed. But I must close, this is quite too long, pardon me in this, but I could hardly say less. Kind regard to all the brothers and sisters, and believe me very truly yours, &c.

ASA COT.

Yesterday, in the midst of one of the most violent gusts of wind which we remember for the last five years, a fire broke out on the carpenter's shop occupied by McGlincy behind the range of buildings on the East side of Brunswick Street, near the Baptist Chapel; but it was soon subdued by the promptness, energy and judgment exhibited by our Fire Department, which we are now rejoiced to say, appears to be as efficient as it has ever been in this city. The whole affair which at first wore the most threatening aspect, was conducted admirably, and resulted only in the loss of the premises which caught fire, although there were several dwelling houses within the close range of the combined fire and tempest.—Nbr. Reporter.