

thies. And it is worthy of notice that the Jews, who, as a nation, gave more to religious purposes than any other people,—were, as a nation, more prosperous and wealthy than any other that ever existed. Even the heathen—the Arabs, according to Pliny, and the Grecians, according to Xenophon and Herodotus, gave no less than a tenth-part of everything to sacred uses. And shall the Christian do less for his God, than did the Jews under the old dispensation, or the heathen for their idols?

Minister's Column.

Hints to Young Ministers.
You will be expected to attend the social meetings of the church, and it will be your duty to do so, if your health will admit. In the discharge of this duty, you will find some things peculiarly trying, and here, also, you will receive some of your richest blessings. But the prayer meeting is the index of religious feeling in the church and congregation, and will be thin or fully attended, just as the tide of feeling ebbs and flows. When the religious interest is good, and especially in times of revival, great numbers will flock to the house of prayer. Some, that, for many years, have been cold and lifeless in the cause of God, will be revived, and perhaps manifest greater zeal than others, and will seem like Jehu, driving furiously. But when the excitement subsides, their zeal will die away, and you will hear no more of them for many months, and one, and another, and another, of whom you hoped better things, will be like Thomas who was not there. It will be trying, and you will have need of patience, that you fret not your own soul, "in any wise to do evil."

Sometimes, you will find a great backwardness on the part of Christians in improving their gifts. These, and many other things, will be grievous, and you must make up your mind to endure hardness as a good soldier of Christ. I commenced this article, intending to give some hints as to the management of prayer meetings.

Be punctual. Be there at the appointed time, and commence the exercises, without waiting for those who are never in season. Open the exercises with singing, reading appropriate portions of scripture, or a few remarks on the nature and object of the meeting, and then have a season of prayer. Encourage the brethren to pray, at the opening of the meeting. Let four or five pray immediately succeeding each other. Sometimes, it will be well to call on some of the brethren to lead in prayer, and others to follow.

Let your prayer be short, and appropriate; during the exercises a verse or two sung occasionally, gives a pleasing variety, and adds much to the interest. Some will perhaps talk too long. Others will not speak at all, but you must labor, and pray, and toil, and there is no discharge for you but in death. Sometimes the prayer meeting will be exceedingly interesting, many prayers, much freedom in speaking, great spirituality, and deep feeling. Then you will sit in a heavenly place in Christ Jesus. At another time, your own heart will be cold, and a general apathy will prevail. Dark clouds will pass over your soul, and only a few will be found to take part in the exercises of the meeting. But do not be discouraged, the clouds will suddenly pass away, and a brighter day dawn upon you. Close your meetings when they are done. If there is freedom in the exercises, let them go on as long as prudence will admit; but if it is a "dull dragging time" better close, and go to your homes and pray in secret. A short, lively prayer meeting, is much more profitable, than a long, cold and formal one.

W—

The Pulpit of the 17th Century.

From the New York Evangelist.

RICHARD BAXTER.

But here comes, with quick step and nervous motion, one with the frail frame and the pale face of an invalid, but with a restless eye that seems to burn and blaze with a quenchless light in its socket. Mark those sharp features—those pressed lips—that open brow—it is Richard Baxter, who declined priestly hands to make him a Bishop, for the new God had made him one;—a man whose life seemed a seventy years' death-bed, and who did a giant's work as it were in his shroud—looking sharp into Eternity, with one hand on his great dog; while he spoke as one that, like the Apostle of Patmos, had not only looked into the mouth, and seen the great pillars of smoke of the bottomless-pit, but had been with the Saviour transfigured on the mount, and had found it good to be there. To him life is an errand, and he is hurrying through it "with his might," to go home. You see no smile upon his face, but when he looks up, and then in a sort of Stephen-smile—a death glance into glory. You cannot find, in all the scores of volumes that he wrote, one sentence that bears marks of the file. And yet the grandeur of the thought, and nervous energy that flung it—not like the dying Taurus, though with a dying hand—but with a force worthy of Milton's fleshless angels—direct at the heart; burst open its locked and bolted door, and there the great blazing truth lay, burning its way down into the chambers of imagery, till every Sodom plague-spot was charred and cindered, and the heart purified for God. That was more than eloquence. A dying man cannot wait to order a golden pen, before he writes his last farewell to his distant home.

John Bunyan.

And now we have plain John Bunyan—a stout, burly, genuine Englishman—quite a good tinker once, though possibly a little negligent, pausing at his work too long, and gazing absent-mindedly in the fire, dwelling on what "it minded" him—till his iron burned—and preaches a little, and for this sits twelve years, musing and dreaming in prison for it; and says he will stay there, if God spares his poor life so long, "till the moss grows upon his eyebrows," rather than not preach. Noble heroism! And yet he did not stay there. Those stone walls were his sounding-board to a world-wide audience chamber. Little did he think the tones of his silent thought had then begun their echoes, travelling at once toward the Ganges and the Mississippi. Cowper may name him now.—Scholarship, learned critics, and poets laureate would be proud of the tinker's genius. It was a God-consecrated, Columbus genius. It charted out the route of the pilgrim to a Paradise, such as never bloomed on the shores of tropical seas.

THE CHRISTIAN VISITOR.

SAINT JOHN, N. B., MARCH 14, 1855.

TO SUBSCRIBERS.

Terms of the Visitor, 75 cts. per annum in advance, 10 cts. if payment be delayed over three months.

TO CORRESPONDENTS.

No communication will be inserted without the author entrusting us with his name in confidence. 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.

King's College.

Continued.

The Report of the Commissioners in referring to the Bill prepared by them for the consideration of the Legislature speaks thus:—

"This Draft of Bill provides likewise for the affiliation to the University of other seminaries of learning, than King's College; so that a student matriculating in any of the courses of study recommended, may pursue his studies in any of the affiliated institutions, and come up before the Examiners appointed by the Senate, and on passing a satisfactory examination, receive his Degree or Diploma. Thus will the denominational seminaries, as well as other educational institutions of the country, become linked to the University in the bond of common relationship, co-operation, and interest; the independent self-government of these seminaries will not, in the slightest degree, be interfered with, while their exertions and usefulness will be encouraged and honored. There will be connexion and unity in the whole system, from the Parish School up to the University. The Parish Schools lie at the foundation, and are intended to furnish a proper elementary education for the whole community—based and conducted upon Christian principles—not violating the principles of civil and religious liberty by compelling any child in matters of religious exercises and instruction against the wishes of his parents or guardians—but securing to every Protestant child in the land the right of pursuing the Bible—that Word of God which is the infallible text-book of his faith, the choicest patrimony of his forefathers, the noblest charter of his rights as a man and a Christian. The Grammar School should be conducted upon the same principles as the Parish School; it occupies an intermediate place between the Parish School and the Colleges, and should teach those subjects the knowledge of which is necessary for matriculation in the University, the Colleges of which complete the work of education in all its great departments and most important applications. The same principles and spirit would pervade the entire system; the basis of education in the Parish Schools would be the same for the whole community—at least so far as public or governmental provisions and regulations are concerned—not interfering with private schools or taking them into account; but as soon as pupils would advance to the limits of instruction provided for all, then those whose parents could no longer dispense with their services, would enter life with a sound elementary education; those whose parents might be able and disposed to assist them in acquiring a higher education, would proceed to the Grammar Schools and Collegiate Institutions, in order to pursue some one of the courses of study that will best qualify them to advance their own interests and those of their country in the capacity of farmers, merchants, manufacturers, engineers, architects, mechanics, navigators, or professional men."

It will be readily perceived that the object contemplated in the above paragraph is to combine all the schools in the Province, whether they be Colleges, Seminaries, Grammar, Normal, Model, or Parish Schools in one comprehensive system of education, adapted alike to the necessities of all grades and classes, from the child learning his A. B. C. in the humble Parish School up to the young man pursuing his collegiate course in the University. This is a capital idea—it looks admirably on paper. Every one will pronounce it grand in theory; but the question is can it be turned to practical account? Can we have this plan, so simple in design, and so eloquently sketched in effective operation in New Brunswick? We hesitate not to affirm that if King's College will stand one side, and allow it to go to the other, we can. If the friends and patrons of that Institution will forego all denominational monopoly, and heartily co-operate in this broad system of education freed from all creeds and catechisms of particular sects, taking the simple Word of God alone as the true basis of religious culture. Then may we hope that the unity on this educational question will be complete. The system contemplates support from the provincial chest, which is supplied from the pockets of all classes, and therefore all parties who are willing that the general principles of the Christian religion as taught in God's Word, without reference to sect or party, shall be inculcated, should be equally and fairly represented. We have no room for further remarks at present; but in our next we shall probably furnish some statistical information in relation to King's College, which may be interesting to our readers.

Lunatic Asylum.

The Report of this valuable Institution is on our table. We learn from it that the gross expenditure for 1855, was £4840 16s. 1d. The receipts from paying patients and from the produce of the farm, £989 13s. 5d.; and the sum received from the Provincial Treasury, was £3650. The Report of J. Waddell, M. D., the Medical Superintendent, informs us that 108 persons were received in the Asylum during the year; 78 were discharged; 26 died, and the average attendance was 133. "The leading event of the year" says Dr. Waddell, "is, that Cholera was in the City and neighbourhood around, and that we escaped." This circumstance may be regarded as proof positive that the position of the Institution is conducive to health: strict attention was paid by the Medical Superintendent, to habits of cleanliness, and to diet, and says the Report:—"After human effort for protection seemed to be exhausted, we united with others, and as a community joined in the observance of the day of humiliation." Our Chaplain conducted appropriate services, and to say the least, they had the effect of composing the mind, and of increasing confidence in the Giver of all Good."

The Report further remarks that "the following newspapers have been gratuitously continued:—The Christian Visitor," "Church Witness," "Religious Intelligencer," "Presbyterian Witness," and "Courier." The several Proprietors will please accept our thanks. The onerous duties of the Medical Superintendent are performed in a manner that is not only highly creditable to that Officer; but largely conducive to

the best interests of the deeply afflicted class of people under his care. We believe the establishment has the entire confidence of the people generally.

Revival Intelligence.

The New York Recorder and Register informs us of interesting revivals in progress in the following places. Speaking of the baptisms which had occurred in several of the Churches of New York and its vicinity, on Sunday, March 5th. The Recorder says:—"Five were baptized at the Strong Place Church. Dr. Hodge, of Washington Avenue, baptized four. Rev. Mr. Peimington, baptized thirteen converts at the Pierpont Church—Eight persons were baptized at Light Street, and ten at Bloomingdale."

The Recorder is also informed that gracious revivals are in progress at Hamilton, Ohio, at Lansingburgh, where twenty had been recently baptized. The Churches in Troy are experiencing the refreshings of the Spirit. The Pastor of the Church at Rahway, N. J., had recently added twenty-six by baptism. Last Lord's day "writes a correspondent" was a season of special interest. The genial air of early spring brought an immense multitude, who surrounded the peaceful tide, where fifteen willing converts, seven of them men, put on the Lord in the primitive way. Rev. W. Mudge, of Horse Heads, informs the Recorder that the Church over which he presides has been greatly blessed, and as the result, they had visited the baptismal waters for four Sabbaths in succession, and "forty-two believers had been buried in the likeness of Christ's baptism."

A private letter addressed to us by the Rev. H. Angell, of Liverpool, N. S., says:—"God is reviving his work in the regions round about. At Chester and in New Cornwall, in Lunenburg County, quite a number have been converted. There has also been an interesting revival in the Sable River Church, forty-two have been baptized, and the work is still advancing."

The gentleman referred to in the following paragraph belongs to this city. He was present at a Union Meeting held in Brussell St. Chapel, on last Wednesday evening, and in the course of the exercises, he voluntarily arose, gave an interesting statement of his religious experience and change of views, on the subject of baptism,—after which he presented his letter from the Church at Baltimore, and was cordially received as a member of the Brussell street Church:

THE BIBLE ON BAPTISM.—It is known that Baptists fearlessly appeal to the Bible, as the best book in the world to prove the truth of their sentiments to all unprejudiced inquirers. A striking illustration of this occurred last Lord's day evening, in this city (Baltimore). A crowded congregation had assembled at the First Baptist Church, where eight persons were about to be "buried with Christ in baptism." The pastor, Rev. J. W. M. Williams, remarked, that on a previous occasion he had been informed that a Presbyterian lady who was present, complained that she was disappointed because he did not preach upon the subject of the ordinance. He had therefore resolved not to inflict a similar disappointment at this time; but instead of giving human opinions and arguments on the subject, he would give them only God's Word. He then read from the Scriptures the various passages relating to baptism, and proceeded to administer the solemn ordinance "as it was delivered unto us."

There was a gentleman present from New Brunswick, who was a Methodist. He had previously been troubled with doubts on this subject, but had fortified himself by reading books in favour of infant baptism, until he had quitted his conscience, and felt satisfied that he was right. But the simple reading of the Word of God, proved an arrow from the Almighty. It pierced the frail armor of human manufacture in which he thought he had so securely encased himself, and in the clear light of Divine truth he saw at once that he had never obeyed the command of Jesus to be baptized as a believer. He determined to delay no longer, but applied to Brother Williams, was welcomed by the church, and on Monday afternoon received that "baptism which is the answer of a good conscience toward God," and like the cunuch baptized by Philip, "went on his way rejoicing." Rev. Mr. Marsters, from New Brunswick, testified to the character and good standing of this gentleman, who in prompt obedience to the voice of duty furnishes an example worthy of imitation by all.—True Union.

PRAYER FOR COLLEGES.—We again remind our brethren that Thursday next is the day named as a season of special and united prayer for the outpouring of the Holy Spirit upon our Institutions of learning. May such prayers be offered as God delights to hear and answer!

HARVARD UNIVERSITY.—A Catalogue of students attending medical lectures in Boston is on hand. The faculty consists of eleven gentlemen of high medical standing in their respective departments, besides the Librarian and two Assistants in the Chemical Laboratory, and the number of students in attendance is one hundred and fourteen; only two of whom are from New Brunswick, viz., W. G. Dibrow, B. A. Hurst, and John Skinner, Wickham.

BOOK NOTICES.—We have received two neat little volumes recently from the American Tract Society, one is called the "Bible Primer," and is replete with biblical instruction, especially adapted to the young. The other is "Romain's Life of Faith," which is worthy of being printed in letters of gold. Every one just entering the christian warfare should study this precious little book. No Sabbath School Library is complete without it contains both of these choice gems of religious thought.

ROCHESTER UNIVERSITY.—A Catalogue of this most useful and flourishing Institution has been kindly sent to us by Bro. W. Jewett. It is only necessary for us to say that the general University and Theological Institute seem to be, in all their departments, in a most healthy and vigorous condition, having every prospect of a bright and glorious future.

The Stage.

The Morning News of Friday last, contains a letter from Q in reply to what the editor designates the sentimentality of the Church Witness, respecting theatricals. Query. Who is Q? Is he ashamed to give his name in connection with his defence of the Stage? If not, we shall expect when he next appears as a correspondent of the News in defence of theatricals, that he will appear over his own proper signature; and thus let the public know who and what he is, and what claim he has on the score of character, observation, and experience to recommend the Stage as a school of morality. Surely Q can have no objection to this. We think the public ought to know who and what the man is who publicly in the News expresses his disapproval of the sentimentality of the religious press of the City—for the religious press of the City is one with the Church Witness—respecting the more than questionable character of dramatic entertainments; and who, at the same time, undertakes to show what, in his opinion is a very good method of teaching the community morality.

In the News of the same issue (Friday last) the editor informs us, that next month, he "intends to go at full length into this and other little matters." Very well. As this is a matter affecting the moral interests of the people, we make no apology for our now expressed intention of taking part in the controversy. We are prepared to show that the "Drama as it is, is immoral; that its teachings are dubious, or opposed to the teachings of Religion; in short, that the amusement it affords is otherwise than harmless." And as we are thus prepared to prove what Q seems to suppose is incapable of proof, we hope when we have done so, that he will fulfil his promise and "admit" that the Drama is "a desecrating of vigorous opposition and denunciation." We shall, however, wait until the editor of the News has fulfilled his intention of going "at full length" into the question of theatricals; then we shall go at full length into it also in the columns of this paper. The demoralizing and ruinous tendencies of theatrical representations cannot, we think, be doubted by intelligent moral men who have given the subject their mature consideration; and who have looked at it on all sides, in all lights, and in all aspects. The morals of our youth are therefore, as we believe, threatened with temptations to new forms of evil, presented in the most fascinating and seducing manner to the eye, through the medium of theatrical performances. The editor of the News seems to have his heart set upon the erection of a theatre in our community on a grand scale, which he thinks will be best accomplished by the organization of a Joint-stock Company. Hence it behoves all parents who have any regard for the moral, spiritual, and eternal interests of their children, to frown upon the project; and also every Minister of the Gospel in the City to speak out with no uncertain sound and denounce it. Heaven knows, we have enough of the sluices of immorality and vice open in our midst already for the corruption and destruction of our youth, without being cursed—as other cities of similar size have been, and still are cursed—with the addition of a theatrical school of vice. In the meantime, let the following extract from a Lecture on Habit, by that Master of eloquence and unrivalled Temperance Lecturer John B. Gough, delivered Nov. 22, 1853, before the Young Men's Christian Association, in Exeter Hall, London—let, we say, the following extract from the lecture of that gentleman on Habit be taken as a counterpoise to the letter of Q in the News of Friday last. "It seems to me as if the army of the foul fiend itself was in full array upon this earth fighting against every good influence to draw away the souls of men; and that is by presenting vice in its most attractive forms."

Perhaps he (a young man) may be invited by some friend to go to the theatre. Some people say the theatre is not necessarily a school of vice; but in my experience, young men, I have found that in the theatre, piety, religion, and virtue, are almost always held up to ridicule. If the praying, consistent christian is represented on the stage, he is represented as a sneak, a mean fellow, a prying, impudent Canwell or Mawworm; whereas a dashing, reckless, seducing fellow is presented as a gentleman with every noble quality under the sun. Now the young man fresh from his country home sees these representations; there is nothing in them of grosser vice, nothing to startle him and make him draw back; there is not a bold word of blasphemy and cursing—should he hear that he would go to more; but there is the covert sneer at that which he has considered sacred—there is the flippant quotation from scripture in terms of ridicule and contempt. To pray is to cant; to be conscientious is to be a snail; and to be consistent in following out virtuous purposes is to be a fool. He sees this; probably it startles him at first. There is the music—there are the flashing lights—there, perhaps is the splendid elocution or the fine dramatic power, and if he is of an excitable temperament, if he is fond of anything like public speaking or declamation, it has there its charms for him. He is drawn there again and again; and what is its effect? The very first effect is to break up the good habit of prayer. That I have found by my own experience. I never went to the theatre, and then went home and knelt down to pray that night—never that I can remember in the whole course of my experience. There are many, many more excitements besides the excitement produced by strong drink. There is the mental excitement. The young man lives with such associations, and frequenting such places, in a whirl of excitement. I have read, it is true, the motto over some of our theatres to "hold the mirror up to nature" but I consider that mirror is either a concave or a convex one, or else it is a very poor piece of plate-glass; for I have very seldom seen nature represented there, except very much distorted. He lives, I say, in a whirl of excitement, and then the services of the sanctuary become to him tame; the services of the church or chapel and the evening prayer-meeting, are not exciting enough for him. Mark me, I am speaking now not of the converted man; but the man who may have received a religious education, &c."

This witness is true. And these telling statements relative to his own experience—and the

• If any proof were necessary as to the tendency of the theatre as it is, I might simply urge that amongst its representations those works of highest merit in which virtue and vice are most truthfully portrayed, scarcely find any place.

experience of such a man deserves to have peculiar weight—are worth a thousand bare assertions of Q, as to the stage giving important moral lessons. Q says, "The annals of the Stage give us many instances in former and recent times of persons being prevented carrying into effect schemes of wickedness and crime which they had previously contemplated, by seeing similar actions (represented on the Stage) the perpetrators of which were eventually punished—the same as would naturally have happened on the stage of real life." Suppose we admit this—which we are not disposed to do without proof—we ask, will Q undertake to show that the numbers who have thus been morally benefited by the Stage, have borne any proportion to the hundreds and thousands who have been ruined body and soul, for time and eternity by the corrupting plays of the theatre; and by the seemingly absolutely necessary adjuncts of the theatre, the tavern, the gambling-house, and the brothel? We challenge him to do this. And when he has done it, he will have done much to overcome our deep repugnance to theatrical entertainments.—Q states that the end of the Stage is, as Shakespeare has simply and beautifully expressed it "to hold, as 'twere the mirror up to nature, to show virtue her own feature, scorn her own image, and the very age and body of the time his form and pressure." That this is the end of the Stage as it is we deny. It may be so professedly, but in reality, it is not true. Shakespeare notwithstanding. One great end of the Bible is "to hold the mirror up to nature." Are play-goers peculiarly and passionately fond of viewing "their features" in that mirror, and "scorning their own image?" One great end of the Christian ministry is "to hold the mirror up to nature." Are play-goers the most regular attendants on the ministry? The greatest admirers of Gospel truth? The most liberal supporters of religious ordinances? Here, again we challenge Q and the Editor of the News along with him, to prove that there is this intimate and practical sympathy and harmony between the theatre and the church—between the play-rector and the preacher—between the drama and the gospel—between the performances of the stage and the services of religion. We have something to say from our own experience and observation as to the kind of moral lessons that are taught in the theatres conducted in the best possible manner compatible with patronage and support; and when we have said our say, it will, perhaps, appear that we have some claim to a hearing on the subject. But, as already intimated we shall wait the leisure of the Editor of the News till next month, when he "intends to go at length into this and other little matters." Meantime we respectfully solicit the Editor of the News to give insertion in his paper to the above extract from the Lecture of J. B. Gough as our reply to Q.

CHARLES MACKAY.

For the Christian Visitor.

NINTH ANNUAL MEETING OF THE ELGIN TOTAL ABSTINENCE SOCIETY.

Mr. Editor.—The above named meeting came off on the 27th ult., at the Baptist Meeting-house, Elgin. The chair was taken by Deacon Robert Smith, (in the absence of the President, who was indisposed.) At 7 o'clock several short addresses were made, when the Report from the committee appointed to revise the constitution, was presented and received, after which the Secretary read the Ninth Annual Report from the Managing Committee, which is as follows:

Mr. President and Members of Elgin T. A. S. In meeting you at the completion of the ninth year of our society's existence, your committee feel a desire to express their thankfulness to the ALL WISE DISPOSER of events, for the success that our common cause has met with since the institution of this society; although no very great excitement has characterized the doings of this society during the past year, yet we are happy to be able to direct your attention to the fact that the principles of Total Abstinence, have made an impression on the public mind in this place that we trust will never be effaced. In looking through our ranks we find we have to mourn over the irradations made by the KING OF TERRORS who has summoned from our midst the "youth of tender years," as well as the "aged pilgrim," three of our members "having gone the way of all the earth." We also find a number have deserted and joined the ranks of the enemy—10 of whom have been constitutionally expelled, while we have received 6 new recruits, showing a net decrease of 7 since the last annual meeting, and leaving the total number on the society's books to be 118. We would beg to call your attention to the measures about being adopted at our Halls of Legislation, in respect to the cause of Temperance, as it is thought a law will be enacted, such an one as the friends of Temperance wish, but to be referred to a "vote of the people" from which every friend of Temperance should take notice that he is expected to be in the field with all his armour on, and to acquire himself as a thorough soldier in the impending struggle. Your committee notice with pleasure the independent stand taken by the Justices of our county in session, in withholding Licenses, and also that they have followed up the requirements of the Law upon the lawless trafficker, to the very letter. In conclusion we hope your cause may continue to advance, under the fostering care of a kind providence until Temperance, Truth and Righteousness, shall become universal. Respectfully submitted.

J. S. COLPITTS, Sec.

The above having been received, the election of Officers (by ballot) for the ensuing year took place, when the following members of the society were declared duly elected viz:—JOHN S. COLPITTS, P. President; MR. JAMES CONSTANTINE, Vice President; MR. JAMES HOBBSMAN, Recording Secretary; and ROBERT D. ROBINSON, Corresponding Secretary; and standing committee of five members were appointed. The following Resolution passed unanimously.

Resolved, That the members of this society hereby express their thanks to the Justices of this County, for withholding Licenses to sell intoxicating Liquors, at the June and November sessions of last year, and for the strictness with which the law has been enforced by them both in, and out of session, upon those who persist in the lawless traffic.

A number of resolutions were passed relating to the constitution of the society, and votes of thanks to the officers of the past year, and to the chairman of the evening, when the meeting separated at a late hour.

Your's, &c.,

J. S. C.

ELGIN, March 7, 1855.

KINGSCLEAR, March 4, 1855.

MR. EDITOR.—A few words about a course of Lectures delivered at Kingsclear, near Spring Hill, this winter, by several gentlemen from Fredericton, may not be uninteresting to many readers of the "Visitor."

The opening Lecture by the Rev. Mr. Brooke, A. M., explained in a very clear and straightforward manner the benefits of such Institutions as a means of promoting useful knowledge. "He came" to use his own expression, "to touch the spring and act the machinery in motion" and admirably has it worked ever since.

Next followed Rev. Charles Spinden, A. M., on the Poetry of Cowper, which, with a Lecture on Scottish Bards and Scottish Poetry, by the

Hon. Surveyor General, will, it is to be hoped, cause the works of our best Poets to be as eagerly sought after and read by our young friends, as the "fictions of flimsy romance" had been previously.

The Lecture delivered by Edward Fisher, Esq., late graduate of King's College, and brother of the Attorney General on "the accumulating evidences of the authenticity of the Bible" will be remembered by his audience for the thorough scholarship and promising talents displayed by the young lecturer, as well as on account of the serious nature of the subject discussed.

Space will not allow me to speak of all the lectures in detail. Suffice it to say they have been uniformly of the most improving and entertaining character. Our last lecture however, by A. H. Munroe, Esq., of the Baptist Seminary, on "Australia," is entitled to something more than a passing notice. As it was evidently got up with much labor and extensive research; and was one of the few prepared expressly for the occasion. A better lecture we have not had during the whole course; and the Baptists of this Province may well be proud of their Institution, having at the head of it two gentlemen endowed with such capabilities for imparting instruction as Mr. Spurgeon and his assistant manifestly possess.

Two more lectures will complete the course—an experimental lecture by Prof. Jack, of King's College, and the closing one by Rev. Mr. Churchill, making in all twelve lectures.

To all those gentlemen who have so cheerfully and so promptly responded to our invitations, we must ever feel deeply indebted, while to us, they have caused the winter to pass speedily and pleasantly away, they have at the same time, done much to promote the moral and intellectual improvements of the rising generation in this vicinity.

Very truly yours,

A. S. HART.

ST. GEORGE, March 12th, 1855.

DEAR BROTHER BILL.—Will you please to permit me, through the Christian Visitor, to inform my dear brethren in the province of New Brunswick, that after many years of absence I am permitted, and I hope directed by the Head of the church, to visit once more this part of the Lord's vineyard. I have carried with me for more than thirty years, a sweet remembrance of former days, when we took sweet counsel together, and laboured in union to promote the cause and kingdom of our common Saviour. And I rejoice in the privilege of once more meeting face to face many of those whom I love in the Lord; although many of our fathers who bore the burden and heat of the day are gone to their blessed reward.

I take this method of informing the churches in this Province that I have been appointed by the American Bible Union their Agent to solicit assistance in carrying on the noble work of furnishing the world with the Word of life, faithfully translated in all languages! The principal field for which aid is now wanted is Germany, where our beloved Brother Oncken is carrying forward a glorious work. The Union in whose service I am now employed, has pledged to our dear Missionary Oncken ten thousand dollars, to be paid, if possible, in July of the present year. The great pressure on money affairs throughout the world, will greatly impede our operations in obtaining this sum. We therefore, affectionately desire that all who love the Bible and the souls of men, will come up to our help in this good work; and will, according to their ability, contribute their mites to supply the millions in Germany with the waters of life, which are for the healing of the nations.

Although the field assigned me is principally the British Provinces, yet friends of Christ in Calais, gave me a very kind reception, and after worshipping with them on Lord's day, would not let me depart without contributing to the wants of our dear self-denying brother in Germany. Notwithstanding the hardness of the times, and the fact, that they were then about making up a large sum for the Foreign Mission cause, they subscribed most liberally to supply the millions in the German Empire with the living oracles of God. I feel greatly obliged to our dear Bro. Mitchell, the pastor of the church, and to all his brethren for their liberality. Not one to whom I applied turned me away empty, but only regretted that their present scanty means prevented them from exercising a larger spirit of liberality.

You Bro. Editor, and your numerous christian readers, I have no doubt, will rejoice to be informed that there are good indications in both churches in Calais that the Lord is about to enlarge their borders. Some have obtained hope in the Saviour, and others are deeply concerned for their precious souls. Amongst the number of converts are two in our beloved father Magee's family.

From Calais I hastened to St. George.—There I was cordially received and kindly entertained by our brother, Rev. G. F. Miles and his lovely family. Bro. Miles & I once entered with all his heart into the object of my mission; and lent me all the aid in his power. He carried me about to visit his brethren, and advocated the cause with great earnestness, by which I obtained a large contribution in both churches; far beyond my expectation. Our dear brother is doing a good work in these churches, and by his persevering and zealous labors has, as he deserves, acquired the love and confidence of the brethren and the community. May the Lord reward him for his labors of love, and large liberality in bringing us on our way. Long shall I remember their christian kindness, and their cheerfulness in contributing to replenish the exhausted treasury of the Bible Union.

To day I shall leave for the St. John river in company with Bro. Miles, by the way of Fredericton. I propose to visit as many of the churches in this province as is practicable at this season of the year, and hope and believe that the friends of Zion will give me their prayers, and sympathies, and material aid as God has prospered them.

I am, dear brother, glad to find that your labors as Editor of the Visitor, are highly appreciated by the brethren with whom I have come in communication. Yours in the kingdom of our blessed Saviour,

DAVID NUTTER.

We reluctantly omit *Amicus* "Encourage your Minister," for the want of space. No 11. on this important subject will appear next week, full of point and force.

"An Observer" on War is omitted for the same reason. He will appear next week also.

DROWNED.—A man named Connell, belonging to Yarmouth, N. S., and mate of the ship "Native," was found drowned last Thursday morning in York Point Ship.