

and ends, shreds and patches, eccentricities, and deformities of human philosophy, furnish materials for no useful theory of social economy or public morals, and are a burlesque upon human nature and society. Exhibiting ostensibly the customs and actions of other times and foreign lands, and exploring the secret mazes of the heart of society, it teaches what is foreign to our circumstances, or were better unknown, or better learned elsewhere. If in particular cases its instructions are mainly good, they are without system, and generally connected with much that is exceptionable in language and sentiment. Contributing nothing to propriety of manners, to the cultivation of taste or understanding, to the practical knowledge of the world or of business, to habits of industry, mechanical skill, or professional accomplishments, the stage, we confidently aver, neither teaches men how to live, nor how to die.

As most directly and most constantly subjected to the assimilating influences of its teaching, the profession of the stage themselves are specimens of its legitimate and highest order of practical education. Having long been familiar with fictitious characters and life, in a visionary elevation to the rank of heirs and heiresses, dukes and nobles, they find it more difficult than any other class to reduce their views to real life, and pursue any professional or industrial calling, and are generally idle and prodigal, if not vicious. Philosophically the same effect must be proportionally induced into the patrons of the stage. Diverting the mind to so great an extent from the sober, the practical, the useful, and the sacred; to the fictitious, extravagant, sensual, and impure, it tends to enfeeble the mechanic with its honeyed toil, to the professional man with his unromantic occupations, the merchant with his monotonous and regular employments; and to precipitate a whole community devoted to its amusements, into a state of idleness, profligacy, vain speculations, and scheming villainies.

## Minister's Column.

From the American Baptist Memorial.

### General Literature; TO WHAT EXTENT SHOULD IT BE CULTIVATED BY MINISTERS?

BY PROF. WASHINGTON LEVERETT, ALTON, ILL.

The great distinctive work of the Christian minister is to proclaim the divine scheme of human redemption. He is called of God, and by him endowed with the necessary spiritual qualifications. But the performance of this work demands also a high degree of intellectual and moral culture.

Our question supposes the minister possesses the necessary spiritual qualifications, and that he has acquired the requisite mental discipline, and the scientific, literary, and theological attainments which fit him to assume the responsibilities of his high and holy office. He appears before us as a public teacher of Christianity, appointed by the Head of the Church for this definite purpose, and duly invested with the office by the acknowledged spiritual authority.

To what an extent should he now cultivate an acquaintance with general literature?

As a matter of fact, the preparatory training of ministers and their incitation to cultivate acquaintance with general literature; also, the intellectual condition and necessities of the people under their charge; and the claims of the cause of Christ upon their extra-parochial services, are widely different in different places. Hence all ministers cannot cultivate acquaintance with general literature to an equal extent.

Again—Our question cannot be decided by adducing any specific directions respecting it from the sacred scriptures. It requires a consideration of the nature and object of the work of the ministry, and must be settled by deductions drawn from a proper view of the entire subject. But as our limits permit not an extended discussion, we shall present only a few thoughts suggested by a partial view of the subject.

The phrase, "General Literature," we suppose is intended to embrace all literature which is not strictly professional. It includes history of every description, travels, biography, treatises on philosophy in its several branches, and on the progress of the sciences and the useful arts; also, productions of inventive genius and the imagination, reviews, miscellaneous and periodicals of all classes. To "cultivate an acquaintance with" these various productions of the press, we suppose means to obtain, to some extent, a familiar knowledge of their contents, and of the diction or style of their different authors. Perhaps our question is intended also to embrace writing upon these various subjects.

After these preliminary observations, we proceed to the consideration of the question: To what extent should the minister cultivate an acquaintance with general literature?

We remark, while the grand object of the Christian ministry is to teach the divine method of human redemption, the faithful performance of this work always promotes other, collateral, but vastly important objects. Of these we may specify intellectual elevation, civil liberty and social improvement. The power of the minister to promote these collateral objects is greatly increased by his possessing in rich variety and to a wide extent a knowledge of general literature. But this knowledge also augments his power in the proclamation of the gospel, and in the performance of his other strictly professional duties.

In accomplishing the great object of his mission, the minister is dependent on the agency of the Holy Spirit, but still he aims to exert a controlling power over the minds of his fellow beings. And the chief instrument by which he aims to exert this power, is human language. This is his principal medium for communicating his messages from God.

Now the human mind is a wonderfully curious production of divine skill. Its powers are vast; its springs of action are extremely delicate, and yet capable of vigorous action for good or for evil, according as it receives the right or wrong direction. Whoever expects in any measure to control the powers of the human mind, needs an acquaintance with the moral mechanism of that mind, whose movements have such a momentous bearing upon its own destiny and upon the best interests of society. But the minister cannot communicate to the minds of others the knowledge which he does not himself possess. Nor can he arouse their energies, and give a right direction to their active powers, without ready skill in the use of language.

Again—the means of conviction and of persuasion are diverse in their character. If there were but one kind of evidence, and one kind of motive, and if but one settled order to arrange evidence and motives; in short, if there were but one avenue to the heart, and but one quality to gain its assent, the labour of the minister would be far less than it now is. But evidence and motives are of different kinds, and unless the minister is skillful in selecting those which are appropriate in a particular case, his labor is comparatively ineffectual. Hence the minister should acquire a familiar knowledge of the mind, and ready skill in the use of the chief instrument with which he aims to control its powers. But one important mode of acquiring this knowledge and skill is by cultivating an acquaintance with general literature.

We would not have the minister undervalue his professional literature. His strictly professional duties always claim his first and most devoted attention, and his most persevering labor. To the performance of this work in all its parts, he should summon all his energies, and devote his most intense and unwearied application.

The Bible is the exhaustless storehouse of divine truth—that truth which the Holy Spirit employs in the regeneration of a sinner's soul. It opens to the minister a region of truth far above any to which uninspired writers can invite his approach. In its sacred pages he seems

to hold converse with an order of mind far superior to his own. Unconfining by the boundaries which limit uninspired mind, the sacred writer speaks of the future and of the past, as familiarly and as confidently as others can of the present. They take us back even to periods in past eternity, and reveal what God did before our race were called into existence, and they carry us forward into the distant periods of eternity to come, and reveal what will take place after the affairs of this world, with the world itself, shall have passed away.

(To be continued.)

## THE CHRISTIAN VISITOR.

SAINT JOHN, N. B., MARCH 28, 1855.

### TO SUBSCRIBERS.

Terms of the Visitor, 7s. 6d. per annum in advance, 10s. if payment be delayed over three months.

### TO CORRESPONDENTS.

No Communication will be inserted without the author's name and address 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 address, for six new subscribers, will get the "Visitor" for one year free of charge.

### American Baptist Missionary Union.

A most important meeting has been recently held in the city of New York by the Board of Managers of the Missionary Union. Serious difficulties had arisen in the management of the business of the Union, and the Executive at Boston felt themselves called upon to submit the whole case to a meeting of the Board of Managers in New York preparatory to the Annual Meeting of the Society, which is appointed to be held in the city of Chicago, Ill., early in May next. The meeting was attended by many of the leading ministers and influential laymen of the denomination. The business as stated by the *Recorder and Register* had reference—

1. "To the mission policy and measures pursued by the late Deputation in Burma, and adopted by the Committee."

2. "The doings of the Councils convened at Maulmain by the Deputation, and of the Executive Committee thereon."

3. "The mutual relations of the Union and its missionaries, and the extent to which they should be subject to the instructions of the Board."

4. "The inquiry, as to what action ought to be had with respect to missionaries disregarding their relations with the Union and the instructions of the Board."

The meeting proceeded to discuss these several points with much freedom and ability for several successive days. In the course of the discussions matters of extreme delicacy respecting the character and conduct of some of the missionaries in the field as also in reference to the late Rev. Mr. Abbott, who had been in the service of the Board, were made the subject of free remark. Statements were made by some of the brethren which cannot fail to shake public confidence in the integrity of missionaries, who have hitherto been regarded as distinguished for their piety and devotedness to the cause of their Master. In reading this protracted discussion we could not resist the impression that there had been mismanagement either in the government of the missionaries, or in the selection of suitable men for the missionary field.

In the issue resolutions were adopted, introduced by Dr. Williams and others, of a conciliatory character, sustaining in the main the proceedings of the Executive, and expressive of confidence in the integrity and uprightness of the missionaries. It is to be deeply regretted that just at this time when God is pouring forth his Spirit, and blessing the labors of the missionaries in the Foreign field with such signal success, that the good work should be retarded by the want of harmony in the missionary councils at home; we cherish a hope that these untoward events will be wisely overruled for good. The Rev. Dr. Bright, the Hon. Secretary of the Board, has resigned office, and it will not be easy to get a man of equal ability to fill so responsible a position. May Zion's King give all needful grace in this trying hour!

### The Liquor Bill.

We have been intending to notice at some length this important document, which we received some time ago through the Post Office; but the pressure of other matters hitherto has prevented us from giving it as much space as the magnitude of the interests involved demand. Suffice it to say that it has our most cordial approval, and whole-hearted fellowship. From our hearts we thank the hon. gentleman who framed and introduced the Bill—we thank the advocates of Temperance for their able advocacy and energetic support which carried it so triumphantly through the House in despite of the most determined opposition; and we rejoice to know that the Statute Books of our rising Province are to be honored with a law so righteous in principle, and so helpful in the whole range of its social, moral, and religious influence, both for this world, and for that which is to come. Success to the legitimate action of the PROHIBITORY BILL.

Several of our Agents on hearing that our Directing Book had gone astray, kindly furnished us with a list of the subscribers names on their books, for which they will please accept our thanks. We are happy to inform them that the stray book returned, after a week's absence, and hence the papers were all directed last week as usual, except such alterations as the lists suggested.

John Ring, Martin Ring, and William Mahony charged with the murder of James Spencer of Carleton, on Saturday night the 10th inst., were apprehended yesterday morning at half-past 5 o'clock, by Captain Scoullar, and eight policemen, and brought back to the City where they must await their trial. They were found at the head of the marsh, about three quarters of a mile in the woods, where they had built a camp for themselves, hoping to elude the search made for them. We are informed by Capt. Scoullar that they had three axes in the camp as weapons of defence; but they offered no resistance; feeling probably that the force was too strong for them. The bloody crime with which the prisoners are charged was committed under the influence of strong drink and presents another thrilling appeal in favor of the PROHIBITORY LAW!

### Encourage Your Minister.

No. 10.

Encourage him by providing him an adequate temporal support, and by paying him his salary with the utmost punctuality.

Pay him his salary with the utmost punctuality.

Were it possible to convene an assembly of all the ministers of all denominations on this side the Atlantic, and to make the religious and church-going portion of the people the auditors of their sayings; and were the topic of their unrestrained and impartial statements, the adequacy or inadequacy of their temporal maintenance, and the punctuality or want of punctuality in the receipt of their salaries; not a few in that assembly would make such mention of the inadequacy of their temporal support, and would state such facts as to the want of punctuality in the receipt of their incomes, and would reveal such scenes of secret, silent, personal and domestic suffering endured in consequence, as would not only cause the ears of their auditors to tingle, but as would, at the same time, touch their hearts and moisten their eyes, and make the spot of their gathering a bochum—a place of weeping. Yes, and the statements thus made, the facts thus adduced, the revelations thus presented, would, doubtless, be found to be in and of themselves amply sufficient to account for the withholding of divine influence, and the want of revivals of religion at the present time in so many of our churches. Not to pay a minister his salary with the utmost punctuality, when he receives at best barely an adequate maintenance, is a burning shame, and a great sin. Are not ministers the "glory of Christ?" Have they not been called, qualified, and commissioned by Him to the great work of establishing and extending His kingdom on the earth? Has He not said, that they are "worthy of their meat?" that they are "worthy of their hire?" That they are "to live (not starve nor merely subsist, but to live), of the Gospel?" and that they that are taught by them in the word are to "communicate unto them in all good things?" Are they not in an especial sense His representatives on the earth? Does he not regard the treatment of kindness or unkindness, of attention or neglect, which they receive as treatment given to Himself? And has He not promised to reward or punish such treatment accordingly? How, then, can a people who are unkind to their minister in a temporal point of view, expect to be prospered in a spiritual point of view? unless indeed, they expect it upon the principle of being rewarded with good for evil? If they keep their minister poor as it regards the comforts of the body, when they have ability to give him a suitable supply of all that he needs; and yet expect through his instrumentality to be greatly enriched as it regards the blessings of the soul, they certainly evince the possession of great faith, but it is great faith founded on great ignorance. For until Christ be kindly treated, and properly cared for, in the person of his ministers, and thus the profession of obedience and supreme love to him be practically displayed by the faithful discharge of duty, and the exhibition of affectionate regard towards them, what reason have a people to expect that he will give them times of refreshing from his presence, and bless them with a gracious and powerful revival of religion? But to return to the point on which we wish particularly to insist at present as it regards your minister.

Pay him his salary with the utmost punctuality. His peace of mind, his honour as a man, his character as a christian, and his usefulness as a minister, require this at your hands. If his income hitherto has been barely sufficient to meet his most economical outlay; and if sickness has been at any time in his family inducing an additional expenditure; and if in time past there has been neglect in the regular payment of his salary; he has of course been compelled to solicit assistance in the loan of money, from his personal friends, or else to obtain goods on credit at the stores of his acquaintance. He is now involved in pecuniary liabilities. He wishes and expects to discharge his obligations in due season. His dependence so to do is exclusively upon the income he receives from his people. In the full expectation that his salary will be given him when due, he pledges his word to pay his debts at a specified time. That time arrives; his salary is over due; weeks, perhaps months pass away, and yet he is not paid, or paid only in part; and thus by the thoughtless neglect, or careless remissness of his people he is necessitated to violate his word, and is reduced to the painful humiliation of apologizing to his creditors and craving their further indulgence. It may happen too, that by the manner in which he now receives his income, not in regular quarterly payments, but in little at a time, as his people are disposed or may make it convenient to themselves, he is prevented altogether from meeting his engagements. Present necessity demands the immediate use of the present supply. His pecuniary embarrassment, with no fault of his own, increases. Gradually he becomes more deeply involved. His peace of mind departs; anxious thoughts crowd in; depression of spirit is engendered; mental energy is weakened; physical lassitude comes on. The people, as their minister stands before them in the pulpit evidently see, that he does not now look as once he looked. There is not the same lustre as formerly in his eye; there is not the same colour as formerly in his cheek; there is not the same placidity as formerly on his brow; there is not the same elasticity as formerly in his step; there is not the same vigour as formerly in his frame. They clearly perceive also that he does not now preach as once he preached. There is not the same fervor as formerly in his prayers; there is not the same cogency as formerly in his reasoning; there is not the same conscientiousness as formerly in his thoughts; there is not the same grandeur as formerly in his ideas; there is not the same melody as formerly in his voice; there is not the same point and power as formerly in his appeals. And as they leave the place of worship they freely and sympathizingly take notice of their minister's altered appearance, and style of preaching, and say one to another, *I wonder what ails our minister*, not imagining for a moment that his ailment is mainly chargeable on their niggardliness and neglect in not giving him an adequate and timely temporal support. Ah! this is no more fancy sketch we have presented. It has been actualized in the experience of thousands of whom the world was not worthy; who have voluntarily sacrificed the brightest earthly prospects, and suffered deeply, silently, uncomplainingly, for the sake of the honour of preaching the Gospel of

Christ to perishing sinners, and being instrumental in saving souls from death. It is of no use for you reader, to begin to moralize and say, that ministers who are thus tried should not allow themselves to be physically and spiritually injured in view of their embarrassed circumstances; but should act upon the advice which they frequently give to others in like circumstances, namely, to trust in Providence, and cast all their care on God who careth for them. They do act upon their own advice to others in this respect, as far, perhaps, as imperfect beings in their condition can be reasonably or even scripturally expected to do so. And it is their acting thus which prevents many of them in their—humanly speaking—apparently hopeless and inextricable state of difficulty from making shipwreck of faith; and of a good conscience, and of sinking into black and absolute despair. They do trust in Providence and cast all their care on God, knowing that he careth for them; but they know at the same time that the age of miracles is past, and that there is little or no prospect of relief for them, except as God may soften the hearts of his people, and make them more considerate and more exact in meeting the just and imperative claims which they have upon them. Or else as Providence may open to them other spheres of labor where the people may evince a more just appreciation of their temporal wants, and meet with greater exactitude their pecuniary claims. Would the reader in review of what has been said have the mind of his minister in perfect peace, and free from all worldly care? would he have his honour as a man untarnished, his character as a christian unblemished, his usefulness as a minister unimpaired, and his bow to abide in strength? Then, let him be sure to do as we advise. Amicus.

### REVIVAL INTELLIGENCE.

The good work of God is progressing in the Baptist Churches of Brussels and German streets. On Sabbath morning last the two churches again assembled at 7 o'clock, at their usual baptizing place, and the two pastors, brethren Robinson and Bill, baptized eleven interesting candidates upon the profession of their faith in Christ as their all-sufficient Saviour. The season was one of unusual solemnity and interest.

After preaching for the church in Portland on Sabbath morning, we also had the privilege of baptizing a man and his wife, who had recently obtained hope in the pardoning love of God. The ordinance was administered in the same place where the lamented Very had repeatedly led forth rejoicing converts in the pathway of obedience to the divine command. This thought stirred our sympathies, and added to the interest of the occasion. Our prayer is, that this addition to the church in Portland may be as the first fruits of a rich harvest of souls in that place! We understand that our Freewill brethren were baptizing also in Portland on Sabbath afternoon.

It will be seen by brother Newcomb's letter, that he has baptized fifty-four since the work of revival commenced in Moncton. This is highly encouraging.

The *Watchman and Reflector* reports that W. F. Stubbart baptized 10 persons at Malden on Lord's Day.

At Weymouth some fifty persons have professed conversion recently, and eighteen have been baptized.

At Livingston, N. C., fifteen were baptized at the same time, among whom were a Methodist preacher and his wife.

Rev. Mr. Williams, pastor of First Baptist church in Baltimore, baptized a whole household on Sabbath 21st of January.

In the town of Sandwich there is a revival of religion in the Congregational church, most of the converts are members of the Sabbath School.

The *Recorder & Register* reports an extensive revival in Penn Yan, which commenced in December last, under the administration of the Evangelist Knapp. The writer says:—"We have received into the Baptist church over seventy, and a number more are candidates. Other denominations have participated in the work, and it is still progressing."

The English correspondent to the *Recorder* says:—"I have heard, of course, that Mr. Peto has received the hereditary honor of baronetcy—Sir Samuel M. Peto, Bart. This is gratifying to him and to his friends, though he cannot expect to enjoy such a situation without bearing some imputations. One of the first things he did, after receiving his title, was to preside at a meeting composed of the lower classes, in one of the lowest neighborhoods of London, in connection with the Bloomsbury Chapel Mission. The church at Bloomsbury Chapel was exerting themselves nobly in missionary operations in the neighborhood of the Chapel. The meeting mentioned above was held in a building, recently the Swiss Protestant Church, but now purchased by Mr. Peto, and converted into a "Mission Hall." The new chapel called the Diorama, also purchased and fitted up by Mr. Peto, at a very great outlay, is about to be opened. The Rev. William Landels, of Birmingham, has accepted an invitation to be the minister. Two missionaries are about proceeding to India in connection with the Baptist Mission. One, Mr. Sampson, has just been ordained at Bristol. The other, Mr. Mackay, is leaving Horton College, and has received an affectionate testimonial from his fellow-students. Mr. Gregson, who left England eight or nine months since, is now safely arrived and settled in India. I must not forget to add that the government has appointed the 26th of this month for a day of humiliation and prayer on account of the war, and that the Evangelical Alliance commend united prayers on the same subject. May our prayer be answered by the God of truth and mercy—Thy kingdom come, Thy will be done on earth!"

### Literary Notices.

MORNING with JESUS.—A series of devotional readings for the closet and the family by the late Rev. William Jay, of Bath.

These devotional readings are so arranged as to be applicable to every day in the year. They are throughout eminently evangelical, and admirably adapted to shed light upon the understanding and to sanctify and warm the heart. We have long been accustomed to regard Mr. Jay as among the most useful evangelical writers of this book making age. His style is original, but at the same time perspicuous and impressive, exceedingly rich in scriptural illustration, and breathing in every page the spirit of living, practical piety. We most cordially commend this volume under consideration to all the lovers of scriptural piety as a work highly conducive to a devotional frame of mind, and to progress in the spiritual life. It is got up in a good style by Parry & McMillan, of Philadelphia, and is for sale at the book store of J. & A. McMillan, of this City.

GODEY'S LADY'S BOOK, for March, has just come to hand. As usual it possesses many attractions, especially for the ladies.

### Le Semeur Canadien.

The above (*The Canadian Sower*) is the name of an excellent protestant paper published in French at Montreal, by Mon. Narcisse Cyr. It contains an agreeable variety of matter calculated to make it interesting to those who may feel no sympathy with its religious views. We believe that our readers who feel anxious for the spread of protestant principles among our French population, could scarcely secure their object in a more effectual way than by subscribing for copies, which can be sent post free to any person for whom they may feel specially interested. The terms are 7s. 6d. per year. Mr. Jas. Briley of this city has consented to become agent for the proprietor.

We subjoin the following article translated from a recent number, and are happy to add that there is scarcely a number issued that does not contain gratifying intelligence of the progress of evangelical truth among the Canadian French.

### DISCUSSION BETWEEN A JESUIT AND TWO EX-PROTESTANTS.

MR. EDITOR.—Permit me to recount to you the principal features of a religious discussion which took place to-day in our village between a Jesuit Mons. Pelletier living at Corbeau and Mons. Daller and Belina.

The Rev. Father Pelletier at the request of some Canadian, sent a message to M. Daller that he wished to receive a visit from him if he would do him the pleasure.

On this invitation M. Daller wished to take with him his friend M. Belina and myself. When we came to the house where the priest should officiate, we found the house already filled, we were, nevertheless, able to approach to hear a warm sermon which he delivered with emphasis to his Canadian auditors. He demonstrated very energetically the necessity of prayer as the grand alleviator of human miseries, then invited them to read the Holy Scriptures as eternal truth, and to press the Bible to their hearts, &c. The discourse was pathetic and would have found an echo in regenerate hearts; but alas! those whom he addressed have never known the way of peace. After the sermon we were invited to approach the Rev. Father and the discussion commenced.

The priest demanded of M. Daller what were the reasons which led him to separate himself from the church of Rome. He replied that it was because he taught error in preaching contrary to the word of God and the teaching of Jesus Christ and his disciples. Can you give any proof demanded the priest? I am going to furnish them replied M. D., and he opened the 20th chapter of Exodus and read with a loud voice the 4th and 5th verses, "Thou shalt not make unto thee any graven image, &c." why have you suppressed the commandment of God's word which he has given you in this place? The priest replied that the Church had not suppressed it, that it is contained in the first commandment, "One God only shalt thou adore, &c." and that moreover, in virtue of the authority which Jesus Christ had given to the church she had a right to do as she pleased in cases of necessity and discipline. Mons. D. read to him the 18th and 19th verses of the 22d Rev., and put to him the same question, why have you suppressed the Bible? The priest replied that the commandment of Moses should be applied to the Jews who were mixed up with idolaters and would be liable to imitate them, but that as for us we were not in the same danger: I replied to him, "And we have not the same hearts as the Jews?" He replied, you perhaps, but we are Catholics made images and adored them, but that in placing them before them they produced a lively recollection of the persons they represented. Mons. D. repeated to him several times the same question, but he always replied by arguments without any solidity, which led us to see thoroughly the confusion of his ideas and the prejudices of his mind not to plead in favour of truth, but to prop up a rotten cause of which he himself felt all the weakness.

To change the battery M. Belina demanded of him "If Auricular confession was given by Jesus Christ and his apostles?" The priest said that it always existed, and as an example cited the 8th verse of the 5th chapter of Luke, when Peter said to the Lord "I am a sinful man," Mons. B. cited the case of a shipwreck on a desert island and asked him if an unhappy sufferer would be deprived of salvation for there would be no priest to whom confession would be made. The priest replied perhaps he would, for if one could be saved without confession in a desert island he might be saved without it anywhere else. Mons. B. asked him why the Romish church baptized little children and if baptism effected original sin? The priest replied that the church baptized infants because she had always done so and that baptism did efface original sin. It was observed to him that if it is baptism that effaces the sacrifice of Christ was useless. He replied that Jesus Christ died to save the world and infants also. M. B. asked him for proof drawn from the Gospel, the priest replied that he could not furnish them in a moment but that he would send them to him in writing. It is worthy of remark that the Jesuit on this occasion confessed that he was not familiar with Scripture, and was not able as we were to point out the place where the passages could be found, but "that which I say," said he, "is in the Bible."

The warmth was sufficing, and as the Rev. Father perceived very much we were led by humanity to allow him some repose. We retired to our room never convinced that the priests of Rome have never been taught of God, that they are without any scriptural proofs to sustain the doctrines of their church, and that their teachings form a religious system eminently adapted to enslave the multitudes who are seeking for want of the light of the Gospel of our Lord Jesus Christ. Your very devoted servant, L. BARIDON.

February 20, 1855.

Dear Brother, I have been much encouraged with my two last visits to Shediac. Four precious souls have acknowledged the Saviour and are daily impressed with a sense of their lost condition and are anxiously enquiring the way to Zion. Elder McPhail spent several days with me at Shediac and assisted in the meetings. We are still enjoying refreshing seasons in this place, twenty-eight have been baptized here, and we are expecting others to come forward. The whole number baptized at the Mountain, Bend, and Shediac is fifty-four.

I remain, dear brother, Yours truly,

JAMES NEWCOMB.

Moscow, March 24, 1855.

Dear Brother, I have been much encouraged with my two last visits to Shediac. Four precious souls have acknowledged the Saviour and are daily impressed with a sense of their lost condition and are anxiously enquiring the way to Zion. Elder McPhail spent several days with me at Shediac and assisted in the meetings. We are still enjoying refreshing seasons in this place, twenty-eight have been baptized here, and we are expecting others to come forward. The whole number baptized at the Mountain, Bend, and Shediac is fifty-four.

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### Donation Visit.

Dear Brother Bill,—It is my privilege to report a donation visit lately paid me by members of my Church and congregation, and a few friends connected with the Methodist and Episcopal denominations. It took place on the 24th of January. The people began to assemble in the afternoon about 2 o'clock. The attendance was large, but would have been larger had all who had designed to come been present. Upwards of one hundred persons sat down to tea. The entertainment was got up in a very respectable and becoming manner by the sisters and other ladies; but it was evident that the people did not come together for the mere purpose of enjoying the pleasure of the table—noble object drew them from their homes. They came to express by their contributions sympathy for the minister, and interest in his ministrations. It was truly cheering to the pastor to see around him nearly 120 individuals who had come to testify in a substantial and united manner their regard for him and his family.

After tea the company attended to the business of the evening in a way that did credit to themselves.

Deacon Benjamin Fellows, on behalf of the donors, presented the pastor with a purse of no mean dimensions, containing £18 12s. 7d. and accompanied it with an appropriate speech, expressive of the conviction that it was of the Lord's ordering that their minister was sent among them, and the hope that his labours may be more abundantly blessed to the conversion of sinners and the edification of saints. It was also announced by our friend Mr. David Hall, that a further contribution of articles suitable for household purposes, was made, amounting to £21 17s. 2d., making in all, £40 9s. 9d. To this has been added by persons who were prevented by distance, and the state of the roads, from being present, enough to raise the cash to £20 17s. 7d., and the whole amount to £44 2s. 0d. It is believed that other donations will find their way soon to the pastor's house. Several loads of wood not included in the above have been lately deposited at his door without money and without price. The pastor replied in the best way his feelings of surprise and gratitude would permit, to the people's address conveyed in the language of Bro. Fellows. My brother pastor, N. Videto, of Paradise, with whose presence, and that of some of his people we were favoured, was called upon to address the company which he did in his accustomed able and appropriate manner. He described the minister in his position, labours, temptations, and difficulties as one pre-eminently needing sympathy and encouragement, and alluding very touchingly to the fact that by a large number of "Christian professors in our land, this sympathy and encouragement is denied or but very sparingly given. Still, he said, the number who do sympathize with a minister in his work is increasing fast, and will no doubt continue to increase as Christian knowledge and piety increases among the people. I cannot speak too highly of the liberality of the friends who favoured us with their presence, and of others whose donations were present. The business was done and was most pleasing to me, as it came spontaneously from the people as an expression of their good will. This is a donation indeed. It is designed to be no part or payment of my salary; it is truly in addition to it. The idea of making a minister a donation with a part of his salary—that which is his just due, is not entertained by my people. On the whole it was the best donation visit by far that I ever received or attended. A delightful feeling of love and union was exhibited; and all things were done decently and in order. Had the most sharp-sighted, longest practised and sturdiest of the whole tribe of fault-finders been present, I do not think he could find much upon which to exercise his self-imposed and unprofitable vocation.

This is a good season for donation visits. I hope the zeal of my people will provoke others to pay their minister a similar one to that described here. Above all may there be more prayer and piety among ministers and people.

Yours truly,

GEO. ARMSTRONG.

Bridgetown, Feb. 14, 1855.

P. S.—A gracious work of Revival is in progress in Lower Granville in the church of which Bro. James Spencer is pastor.

BRIDGETOWN, N. S., March 17.

MR. EDITOR:—The weekly visits of the "Visitor" demand of me some return. I hereby send you for the present year the enclosed "check." I am well pleased with the "Visitor." It is the herald of many glad tidings of my native land. Without it I should hardly be willing to sustain a separation from my former acquaintances. With it I often feel as though the Bay of Fundy laid to the South East of my residence, and not as it does to the North West.

We are worshipping in our new house, and find it a great addition to our onward operations. Its fittings will nearly cover the building liabilities and furnishings. We enjoy union of effort, and christian benevolence is not on the wane toward the pastor and family here. A second donation visit came off on the 26th February last, amounting in cash and valuables to £17.

I hope to visit the land of my birth and regeneration in the coming summer, D. V., to see and be refreshed by the Churches in a short tour to my people. Believe me, with respects to Mrs. Bill,