

THE CHRISTIAN VISITOR.

ST. JOHN, N. B., OCTOBER 20, 1864.

The Spiritual Death.

The present state of our Churches in these Provinces, it must be confessed, is far from satisfactory. The returns of the Nova Scotia Association for the last annual year show a positive decrease in numbers. One hundred and fifty-three churches added by baptism only three hundred and ninety-three. The New Brunswick churches, numbering one hundred and forty-five, received by baptism the last year only four hundred and eighty-six, making the net increase very small. The death is widespread and all but universal. Here and there a few mercy drops have fallen: but there have been no copious showers of grace as we were employed in the years that are past. Surely it behooves us as "stewards of the mysteries of God" to institute a searching prayerful enquiry into the causes of this sad declension. We cannot plead as they do in the neighboring States the excitement of political campaigns, and the demoralizing and withering influence of fratricidal war, as throwing insurmountable obstacles in the religious pathway. Here in these happy Provinces, instead of calamities and woes, we have the smiles of a benignant Providence summoning us as by ten thousand trumpet voices to the exercise of gratitude and zeal, of faith and prayer, of love and obedience, to the Divine will. But in the midst of these unnumbered mercies, the coldness of moral death freezes up the very fountain of spiritual life in the soul. Has our Father in heaven a controversy with us? Has he in anger shut up his tender mercies? Have our backslidings come up as a thick cloud to hide from us the sunshine of his love? Let this inquiry be individual and universal. It must become a personal matter, or no good will result from it. It must be general, or the advantages will be too limited. Let the examination be impartial. Has the closest been neglected? Has the family altar been thrown down? Has the spirit of the world taken possession of the heart? Has the life been inconsistent with religious vows and responsibilities? Have the ordinances of Christ been disregarded? Have churches failed to maintain with punctuality and zeal the public worship of God? Has the discipline of the church been laid aside? Is the ministry shorn of its unction power? If on prayerful examination these evils are found to exist amongst us as Christian churches, let us to a lamentable extent, let us deplore our backslidings before the mercy seat. Let the ministers "weep before the porch and the altar," and let them cry, "spare thy people, O Lord, and give not thine heritage to reproach!" Let the prayer be universal, "O Lord, revive thy work." "Return, we beseech thee, O God of hosts: look down from heaven and behold, and visit this vine." It will be seen by the letter of Rev. E. Hickson, that revival influences are being experienced at Newcastle. Oh, may they spread far and wide, until all our ministers and churches shall be thoroughly aroused to the responsibilities of their high vocation, and multitudes be seen pressing into the Kingdom regenerated and saved.

Educational Movement.

We learn by the *Intelligencer*, of last week, that our Free Baptist brethren are contemplating entering upon the work of education in an organized form. At a meeting in Fredericton on the 6th inst., Rev. J. T. Parsons in the Chair, the following resolution was adopted:—

Resolved, As the opinion of the meeting, it is expedient to organize a "Free Baptist Education Society," for the purpose of promoting the cause of Education in our denomination.

The draft of a Constitution, previously prepared, was submitted to the meeting, and after due consultation, it was directed to hold adjourned meetings at prominent points, and to solicit subscriptions.

The first adjourned meeting, the *Intelligencer* tells us, was held in Douglas, and the proposed Constitution was again submitted. Elders Hart, McCleod, Hartley, Parsons, Vanwart, and Babcock, addressed the meeting in favor of the new movement, and "the greatest harmony prevailed," and nearly every person present subscribed to the object. The proposed Constitution is very similar in its provisions to those of the New Brunswick and Nova Scotia Baptist Education Societies, with the addition of endowment scholarships, such as we have in Acadia College.

All this is very encouraging. Heartily do we congratulate our Free Brethren upon this advance movement. The old Baptists have fought their battles and so thoroughly prepared the way for them, that they have now a clear path, an open field, and nothing to do, but to push forward their plans in the strength of the Lord of hosts. We congratulate Elder Hart especially, in the happy change which has taken place in his views and feelings on this subject, and that he is giving to his brethren the full strength of his powerful influence to encourage their new educational enterprise. But as our Free Brethren have adopted our views regarding the importance of education in its relations to the progress of the ministry and churches of the Redeemer, why not unite with us in some comprehensive plan adapted to meet the necessities of all? We frankly confess we can see no good reason why the two sections of the Baptist family should not unite their energies in this good work. They are essentially the same in their necessities, habits, position and aims, in this country. In any school which they may establish they would probably use the same class books, be governed substantially by the same laws, and pursue the same object. Would not a union, therefore, be conducive to the mutual interest of all concerned. This educational business, when carried forward effectively, requires large funds, and calls for educated talent of the highest order. It is comparatively easy to form an Education Society, or to erect buildings; but when this is done, teachers, pupils, and funds must be forthcoming as a continuous supply. Here is the pinch of the undertaking; the load has to be carried, not periodically, but every year and every day of the year. The history of our own institutions in these Provinces distinctly illustrates and fully confirms this fact. Hence the advantage of combined effort upon an enlarged scale. We appeal to the esteemed brethren who are now moving in this matter, and we ask them are you disposed to consider the question as above suggested? If so, let the preliminary steps be taken. Of course there must be full and free consultation between the parties immediately interested, and if the suggestion be entertained, the sooner such consultation could be had the better. We speak now only as an individual, but we have no doubt that our educational men would be prepared to meet any number of our Free brethren in some central place, and discuss this whole question in all its bearings and interests. Such a meeting could do no harm, and it might be productive of the most useful results. Our judgment and our heart go for union, whenever and wherever it can be attained without a violation of principle.

Our obituary list this week, as will be seen, records the death of William Wilson, son of Dr. Shaw, of Dalhousie, Restigouche. We rejoice to learn by a touching letter from his mother that he died in the full assurance of faith. His illness was occasioned by the rupture of a blood vessel, which resulted in rapid consumption, closing his earthly career in four short months. He was sustained during his sickness by the spirit of Christian religion.

tion to the Divine will. He entreated his mother not to grieve, saying, "The hand of God is in this affliction." In his last moments he said, "My dear parents, I am going home to Jesus, to reign with him forever, where parting will be no more." The mother replied, "My dear son, how can I part with you?" He answered, "Put your trust in God." He then took leave of his brother and sisters, and affectionately exhorted them to comfort their parents, and to prepare to meet as an unbroken family in heaven. "Farewell, dear friends," he added, "you have all been kind to me, for which I thank you. Oh, prepare to meet me in heaven!" We tender to those bereaved friends our deepest sympathies, and pray God that the sweet words of faith and hope which came from the lips of their dying son, may fill them with gratitude to that grace which enabled him to triumph as he passed the "swellings of Jordan," on his way to the celestial city. "Those that sleep in Jesus will God bring with him."

Christian Benevolence.

(Concluded.)

"Let us remember, that, in the Divine Judgment, our charities are estimated, not by the amount which we give, but by our ability to give. Thus did our Saviour measure the charities cast into the treasury of the Temple, on the occasion just mentioned. Hence, if we could look into the book of God's reckoning, we should find that his entries of charitable offerings differ widely from those found in the book of man's reckoning. It would be discovered that many of the names standing at the head of the page in that of man's, are at the bottom in that of God's. It would be seen that many of the poorest of earth have given more than the richest—judged by the Standard of Him who accepts 'according to that man hath, and not according to that he hath not.'"

"But there is another important feature of our benefactions, by which the Divine Judgment respecting them is regulated. We refer to the amount of self-denial in which those benefactions are made. The poor widow, whose record we have noticed, gave more than the rich, because she *denied* in giving. The rich gave from their abundance; she, from her poverty. They were subjected to no inconvenience; they relinquished not a single comfort, nor curtailed a single luxury, in giving. But the widow's gift cost much to earn it, and yet more to cast it into the sacred treasury—for it was 'even all her living.' She had little to give, but how much of the Christly spirit of self-denial went with it."

"How is it with our offerings when measured by the amount of our self-denial? Are they not very cheap—cheap to us—and consequently cheap in the Divine estimation? How few of us do anything for the cause of Christian Benevolence under the pressure of self-denial. We scarcely sacrifice unnecessary comforts, to say nothing of real necessities. Some spend more in one month on the merest trifles, not to say injurious luxuries, than they give in a whole year to the cause of God. Let us examine our offerings in relation to the matter of self-denial. Are we not forced to own that if their value is estimated by the amount of self-denial they have cost us, then are they of very small value? How much has our Christian Benevolence cost us? What real wants have been set aside? What reasonable wish has been sacrificed? Nay, rather, what vain wants and selfish wishes have we not gratified before counting out the offerings which we, as Christian disciples, owe to the cause of our Redeemer? Oh, how shameful is the record of our Christian Benevolence, not only in relation to our ability, but also to the spirit of self-denial! Is it not a wonder that God's patience towards us is not exhausted? Is it not a wonder that He does not strip us of every earthly good, and leave us to suffer, as we leave His holy cause to suffer by our penurious and reluctant offerings? Is it not a wonder, that He does not *spurn* from his altar the gifts we do bestow, when He compares them with our ability, and witnesses the *grudging spirit* in which we bring them to His altar?"

"We see that God regulates His claims upon our services of Christian Benevolence, by the extent of our ability, and estimates the value of our contributions by the amount of self-denial they have cost us. Those claims are laid at the door of the poorest, as well as the richest of his children—and the gift of the poorest may stand as high in the Divine estimation, as that of the richest. Every one who enjoys the priceless blessings of the Gospel, however limited his possessions and meagre his income, is required, by the very blessings he enjoys, to bear some part, in bringing offerings and tithes into the store-house of Christ, to spread, sustain and speed forward His cause in the world. And if every one in the church, each according to his ability, should do his part for that sacred cause, it would never languish for material aid. The treasury of the Lord would be continually running over with an abundance."

"We need, and ought to have, more organized and regular methods of performing this important work. In consequence of a deficiency here, many of our churches fail to do anything, and others much less than they would, were system and regularity adopted. For example, if each member of a Church, numbering two hundred, should give *five cents a week*, and every week lay by, according to the apostolic rule (1 Corinthians xv. 2), that sum,—to be sacredly kept for the treasury of the Lord,—the donation from that church would reach the annual amount of five hundred and twenty dollars. The Minutes of our Convention give to the Baptist Churches of this State, a membership of nearly nine thousand. Adopting the low rate of contribution just named, it would yield an annual sum of nearly twenty-four thousand dollars, for our benevolent enterprises. But the above rate brings the duty in question, to only the membership of our Churches, leaving out the hundreds and thousands in our congregations, who regularly, and not a few of them even more generously than many professing Christians, aid our benevolent operations. Besides, the rate suggested, contemplates the *very least* pecuniary ability within the ranks of our churches. If notwithstanding the fixed and low rate, each should regulate his own contribution 'as God hath prospered him,' when should we hear of any missionary or benevolent enterprise lagging for want of means to carry it forward?"

"We submit these reflections to the churches in our venerable Association, because the times just now are imposing extraordinary burdens, both on our home and foreign missionary toils. We cannot, with our present contributions, meet the pecuniary requirements of the posts already occupied, neither here nor in heathen countries, to say nothing of the ever opening fields, whose millions of perishing cry for help. The whole machinery of our missionary enterprises costs nearly double the former sum to keep it in repair and operation. Our Missionary Union, owing to the depreciation of American currency, has been, and will yet be obliged, to spend about three dollars to transfer one dollar to our missionaries abroad. Our Home Mission, now not only extending to the 'far West,' but into the South,—whose bolted doors are far, at length, being battered down by cannon balls,—calls aloud for augmented aid. You cannot now conduct your labors on your own immediate fields, with the pecuniary means formerly employed. Many devoted and laborious Pastors, whose salaries have not been advanced with the prices of all the necessities of life, are struggling, some of them, with poverty itself, while they silently and submissively bear for your sakes, and for the sake of their Master, this additional burden."

"Let us, therefore, dear Brethren, awake to a more vigorous and expansive benevolence. Let us more equally divide the responsibility of sustaining the objects which call for our contributions, each giving 'as God hath prospered him.'"

For the Christian Visitor.

Letter from Liverpool, G. B.

September 7th, 1864.

MR. EDITOR—I place at your disposal the following notes on the beautiful scenery between Liverpool and Bangor, North Wales. On a fine day we left Liverpool at one o'clock p.m., by steamer to Birkenhead. We take our seat in the cars, and are soon in old Chester. A change of trains is but a question of a few minutes; we are again in motion and here we cross the river Dee, and are in Wales for the first time. The country seems level, with high land in the distance on our left, and the waters of the Dee, the Mersey, and Irish Channel opening on the right; dotted with the white sails of the many coasting vessels, and in the distance steamers and other large ships of commerce in all their variety. But to me the agriculture and manufactures of the country were most interesting. I was delighted to see the wheat harvest in its richness. The straw was shorter than ordinary, which was occasioned by the unusual dry season, but the heads were improved by the same cause; so that the wheat and other crops including potatoes were good in both quantity and quality. How faithful is the Lord, who has said, "seed time and harvest shall not fail." The first manufactures were large oil works and coal, with which the country is abundantly supplied; also, copper, lead, and slate; the history of which your readers know is as old as the history of the country. Next, its beautiful towns, villages, and stations; but more, the many ancient castles attracted our notice, some of which, in good preservation, appear like palaces of royalty. Others gone more or less to decay, and at a passing glance fix our mind on the fact that all things here are passing away. I said the first part of the country was beautifully level; we found however that it was not all such: the lower part being very hilly, as was shown by the several tunnels we passed through, and on emerging out of one of which, we found ourselves at the station at Bangor, at six o'clock in the evening. After having secured comfortable lodgings and refreshments, we walked out to learn the religious history of this very ancient, but now modern and fashionable place of resort for invalids and over-taxed men of business, together with the nobles of the realm, with their families; all of whom find the most ample accommodations in the many splendid hotels, and newly erected terraces of houses, built for the accommodation of transient visitors. On the western hill side overlooking the old town, which is in a valley half a mile wide (the eastern side is Bangor Mountain), the valley extends back far between the hills southward, and at the north empties its waters into the sea forming the Irish Channel and the Menai Straits, dividing Anglesea with Beaumaris, Olms Head, &c., making a harbour for small vessels. In this valley was the old town of Bangor. Its antiquity may be imagined by visiting its Cathedral, a venerable gothic pile, which was founded about the year 525. It was destroyed in 1071, and after being rebuilt, was again burnt down in 1402. After lying ninety years in ruins, it was again rebuilt by stages, that of the tower dating 1532. Thus its 6500 inhabitants, by tradition, point to the fact that Welsh Princes and Potentates were interred in their Cathedral. This establishes the antiquity of the Town, and to those who can read sermons in stones, there is the calming utterance of a present God. In this lovely valley on the Sabbath previous to our visit, the Lord Bishop of Oxford preached. The Right Reverend James Colquhoun Campbell, presides as Bishop, assisted by Very Rev. James Henry Cotton Dean, who with the Rev. Evans Pugh, and Daniel Evans, are Vicars. The window of stained glass is beautiful. There are also two other very neat Episcopal Churches, and a third in the course of erection. An Independent, two Methodist, and a Roman Catholic; all the houses built in modern style, and in keeping with the extreme fashions of the place.—On inquiring for a Baptist Church, I was told there is none here, except one in a very obscure part of the town, where they meet on the Sabbath and have preaching in Welsh. This surprised me, as I had thought the Welsh were largely Baptist. I called on the pastor, Rev. Mr. Williams, and was happy to learn that a new house is in course of erection, in a better part of the town, 60 by 40 feet in the clear, of gothic architecture with galleries on three sides. The speaker's desk is on a neat platform. I looked at the plan, and saw it would be in keeping with the general taste. It is to be completed by Christmas. Rev. J. D. Evans, a student of Mr. Spurgeon, was then there, having preached on three Sundays, taking up collections in behalf of the new Church. Some of our party heard him preach, and was struck with one expression he made. In his appeal to the people he said, "I wonder how the Almighty can condescend to be worshipped in so mean a place." I said there is a sense in which this strong expression does apply, for on looking at the wealth and fashion of the place, I could but feel that it was a disgrace to the community not to have assisted a poor Church to build a house in which to worship God, in keeping with similar buildings of other denominations. I went and visited the new house, found carpenters at work, and the builders far advanced. It exceeded my expectations. I then determined if possible to find the old house of which they were now so much ashamed, which I soon accomplished, being directed up a narrow street to the corner of the first cross street. One of the streets was but twelve feet wide, the other fifteen feet. On this corner stood the house, twenty-five feet square, a story and a half high, of rough stone, with one half occupied as a dwelling house, the other half the only place the Baptists have ever had in this town, in which to assemble for public worship. Let me state to the credit of the place, that Mr. Evans preached in this house but once, when the Independent opened their large house to his use, and a new public hall belonging to the town was also placed at his service, which was as it should be. I did not learn the amount raised on this occasion, but I have no doubt the seed sown there by Mr. Evans and others will produce a harvest, and a Baptist Church be gathered in Bangor, to the honour of God. I felt more interested in them as it reminded me of our own endeavours to build a new house. I need not tell your readers that the present is an age of Church extension. The Lord is moving upon the minds of the people, and eminent men are engaging in the cause. Churches are being erected in destitute places, in which the poor can hear the gospel preached, and in hearing, believe and be saved; and that the happy time foretold and long expected may soon arrive when all shall know the Lord. Thus while on our journey, I found Church extension to be the order of the age. I felt proud that my adopted city was not behind in this good work, having one new Baptist Church so lately completed, and another far advanced, which bids fair to be up to the times. I felt to thank God that he had put it into the minds of the people to erect a house in which his name may be honoured. I said we may take courage, believing it is the Lord's work. As my letter is as long as I intended I will close. At some other time, if your readers would wish I may give a letter on the mountains, the bridges, and the slate quarries, &c.

I am, respectfully yours,

G. B.

Dr. Livingstone's Address on his African Mission.

We have been deeply interested in reading the address of Dr. Livingstone, delivered recently before the "British Parliament of Science." His explorations in Africa have opened a new world for commerce and Christian missions, and therefore, everything that comes either from his tongue or pen relating to that vast country, is read with avidity. In his recent address, as given by the *Christian World*, he states thus:

THE OBJECTS OF HIS MISSION.

In proceeding to the West coast to find a path to the sea, whereby lawful commerce might be introduced to aid missionary efforts, I was very much struck by observing that which is known as Lord Palmerston's policy existing several hundred miles from the ocean. I found that piracy had been abolished, and the slave trade had been so far suppressed as to be spoken of as a thing of the past; that lawful commerce had increased from £20,000 in ivory and gold dust to between £1,000,000 and £3,000,000, £1,000 of which was in palm oil to our own country; that over 20 missions had been established, with schools in which 12,000 pupils were taught; the life and property were secure on the coast, and comparative peace established in large portions of the interior. Not finding what I wished by going to the west coast, I came down the Zambezi to the east coast, and there I found the country sealed up. The same effort had been made by our cruisers here as on the west coast, but, in consequence of foreigners being debarred from entering the country, neither traders nor missionaries had established themselves. It seems to me that as the Portuguese Government professes itself willing to aid in opening up the country, and we had a large river, the Zambezi, which being full when I first descended, it seems a famous inlet to the higher lands and interior generally; I know the natives to be almost all fond of trading, and, when away from the influence of the slave-trade, friendly and mild, the soil fertile, and cotton and other products highly cultivated. It therefore appeared to me, that if I could open this region to lawful commerce, I should supplement the efforts of some of our cruisers, in the same way as has been done by traders and missionaries on the west coast, and perform a good service to Africa and to England. To accomplish this was the main object of the Zambesi Expedition.

THE ZAMBEZI AND THE SHIRE.

The first discovery we made was a navigable entrance to the Zambezi, about a degree west of the Quillman River, which has always been represented as the mouth of the Zambezi, in order that the men-o-war might be induced to watch the false mouth while the true one was being explored. This mistake has been corrected in a map by the Colonial Minister of Portugal. On ascending the Zambezi we found that the Portuguese authorities, whom their Government had kindly commended to us, had nearly all fled down to the sea coast, and the country was in the hands of the natives, many of whom, by their brands, we saw had been slaves. They were all quite friendly with us, we proceeded to our work, and ascended the river in a little steamer which had been built for the purpose, a matter never before tried, with an engine and boiler, and sweepings of some shop, very soon failed us. Indeed the common canoes of the country passed us with ease and the people in them looked back, wondering why this puffing, asthmatic thing could mean. The crocodiles thought it was a land animal swimming, and rushed at it in hopes of having a treat. The river is the first 300 miles from the sea, and is a fine stream. During half the day the water is abundant and deep; during the other half, or the dry season, it is very shallow; but with properly constructed vessels much might be made of it during the whole ordinary years. We proceeded as soon as we could to the rapids above Zette, our intention having originally been to go up as far as the Great Victoria Falls, and to do what we could with the Makalolo, but our steamer could not stand a four-hour current. We then turned off to an affluent of the Zambezi, which flows into it about 100 miles from the sea; it is called the Shire, and as far as we knew, was never explored by any European before. It flows in a valley about 200 miles long and 20 broad. Ranges of hills shunt in the landscape on both sides, while the river itself winds excessively among marshes; in one case we were obliged to go up a steep bank, and in another to go down a steep bank. The population was very large; the natives, armed with bows and poisoned arrows, line the banks, and seemed disposed to resent any injury that might be inflicted. But by care and civility we gave them no occasion for commencing hostilities, though they were once just on the point of discharging their arrows. On a second visit they were more friendly, and the women and children appeared. We had so far gained their confidence that we left the steamer at Murchison's Cataract, and Dr. Kirk and I proceeded on foot to the N.E.E., and discovered Lake Shirwa. This lake is not large; it is said to have no outlet, and this is probably the case, for its water is brackish; it abounds in fish, hippopotami, and leeches. The scenery around is very beautiful, the mountains on the east rising to a height of 8,000 or 9,000 feet.

THE NATIVES AND THEIR HABITS.

As I am often asked what sort of folks these savages are, I may answer they were as low as any we ever met, except Bushmen, yet they all cultivate the soil for their sustenance. Cultivating large tracts of land for grain, a favorite way of using the produce is to plant a field of a very large, and very heavy, but when they consume large quantities they do become a little elevated. When a family brews a large quantity of the friends and neighbours are invited to drink, and bring their hoes with them. They let off the excitement by merrily hosing their friend's field at other times they consume large quantities for the same object as our regular toppers at home. We entered one village, and found the people all tipsy to get drunk. On seeing us the women tried to induce us to women to run away, but the ladies, too, were, as I might put it, "a little overpowered," and laughed at the idea of their running. The village doctor arranged matters by bringing a large pot of the liquid, with the intention, apparently, of reducing us to the general level. Well, the people generally, it we except the coast tribes, are very much like these, without the drunkenness. On seeing us the natives exist in all domestic animals, except the goat, man and dog. Where the slave trade is unknown the cattle are the only cause of war. Having secured the good will of all the people below and adjacent to Murchison's Cataracts, we next proceeded further north, on discovered the Shire flowing in a broad gentle stream to Lake Nyassa, about sixty miles above the cataract. From the coast on each side of the river an lake rises up in what, from below, seemed ranges of mountains, but when they had been seen, the ranges turned out to be elevated plateaux, cool and well watered with streams. To show the difference of temperature, we were drinking the water of the Shire at 8 degrees, and by one day's march up the ascent, between 3,000 and 4,000 feet, we had it at 65 degrees or 10 degrees lower. As I felt as if I needed it, we had a trouble with the people. No dues were levied, the dues demanded, though the Manguia were quite independent in their bearing towards us, and strikingly different from what they afterwards became.

SLAVERY, AND THE CULTIVATION OF COTTON.

Our operations were confined, chiefly to gain the friendships of the different tribes, and imparting what information we could with a view to induce them to cultivate cotton. Each family had its own cotton patch; some of these were of considerable extent: one field close to Zozanza Cataract, I later found to be 680 paces on one side, and the cotton was excellent quality, not requiring planting often than once in three years, and so far of injury by frost. On remonstrating with the chiefs against selling their people into slavery, they justified themselves on the plea that none were sold except criminals. When we had succeeded in gaining the good-will of the people which crowded the whole Shirwa Valley, the Mission under the late Bishop Mackenzie came into the country. Dr. Kirk had performed a journey from the cataract to Lake Nyassa, across the Zette, a Portuguese village upon the Zambezi. Slave-traders then descended along Dr. Kirk's route by the sanction of the present Government, and calling themselves "missionaries." The camps! They joined themselves to another tribe called Ajawa, then in the act of migrating from the south-east, and who had been accustomed to take slaves annually down to Quillman and other settlements on the coast. Furnishing the Ajawa with arms and ammunition, they found it easy

to drive those who were armed only with bows and arrows before them. When Dr. Kirk and Mr. Chas. Livingstone and I went up to show Bishop Mackenzie the highlands, we met a party of these Portuguese slaves coming with 54 captives bound and led towards Zette. The head of the party we knew perfectly, having had him in our employment in Zette. No force was employed, for even the slaves of the Governor knew they were doing wrong, and fled, leaving the whole of the captives on our hands. Bishop Mackenzie received them gladly, and in a fertile country, with land free, in the course of a year or two, might by training some 60 boys to habits of industry have rendered his mission independent as far as native support was concerned.

THE UNIVERSITIES MISSION.

Having been engaged in the formation of two missions in another part of the country, and having been familiar with the history of several, I never knew a mission undertaken under more favorable auspices. The good bishop had some 200 people at his disposal, and would soon have presented to the country an example of a free community, supported by its own industry, where fair dealing could be met, which undoubtedly would have created immense influence; for wherever the English name is known it is associated with freedom and fair play. Inducted Bishop Mackenzie and party up to the highlands, and after spending three or four days with them returned, and never had any more connection with the conduct of that mission.

A BEAUTIFUL COUNTRY.

We carried a boat past Murchison's Cataracts. By these the river descends at five different leaps, of great beauty, 1,200 feet in a distance of about 40 miles. Above that we have 60 miles of fine deep rivers, flowing placidly out of Lake Nyassa. We touched the bottom in a bay with a line of 100 fathoms, and a mile out could find no bottom at 116 fathoms. It contains plenty of fish, and great numbers of natives daily engage in fishing (chiefly with nets, hooks, spears, torches, and poison). The crocodiles, having plenty of fish to eat, rarely attack men. It is from 50 to 60 miles broad, and we saw, at least, 225 miles of its length. As seen from the lake it seems surrounded by mountains, and from these furious storms come suddenly down and raise high seas, which are dangerous for a boat, but the native canoes are formed so as to go easily along the surface. The apparent mountains on the west were ascended last year, and found to be only the edges of a great plateau, 8,000 feet above the sea. This is cool, well watered, and well peopled with the Nanganja and the Maori, some of whom possess cattle; and I have no doubt that, the first hardships over, and properly housed and fed Europeans would enjoy life and comfort. This part of Africa has exactly the same form as Western India at Bombay, only this is a little higher and cooler. Well, having now a fair way into the highlands, the means of the Zambezi and Shire, and a navigable course of river and lake, of two miles across, which all the slaves for the Red Sea and the Persian Gulf, as well as some for Cuba took, and nearly all the inhabitants of this densely-peopled country actually knowing how to cultivate cotton, it seemed likely that their strong propensity to trade might be easily turned to the advantage of our own country, as well as of theirs. The cotton is short in the staple, and of the like wool in the hand—as good as upland American. A second variety has been introduced, as is seen in the name being foreign cotton, and a third of very superior quality, very long in fibre, though usually believed to belong to South America, was found right in the middle of the continent, in the country of the Makalolo. A tree of it was eight inches in diameter, or like an apple tree. All the seeds require planting not often than once in three years. There is no danger of frost, either to injure the crops.

THE PORTUGUESE AND SLAVE-HUNTING.

No sooner, however, had we begun our labors among the Mangani than the African Portuguese, by instigating the Ajawa, with arms and ammunition, to be used for in slaves, produced the utmost confusion. Village after village was attacked and burnt, for the Mangani, armed only with bows and arrows, could not stand before firearms. The boman's way of fighting is to be in ambush, and shoot his arrows unawares, while those with guns, making a great noise, cause the boman to run away. The women and children become captives, and are sold to the Portuguese for on for some months, and then a pious seizure of the Mangani. All fled down to the river, only anxious to get that between them and their enemies; but they had left all their food behind them, and starvation of thousands ensued. I wish not to be understood as casting a slur on the Portuguese in Europe, the Viscount Lavradio, the Viscount da Bandeira, and others, who are anxious to see the abolition of the slave trade as could be desired; but the evil done by the assertion in Europe of dominion in Africa, when it is quite well known that the Portuguese in Africa were only a few half-castes, the children of converts and black women, who have actually to pay tribute to the pure natives. A great nation like ours cannot get rid of the obligations to other members of the great community of nations. The police of the sea must be maintained, and should we not be obliged to suppress the slave trade we should soon be obliged to send them to suppress piracy, for no traffic engenders lawlessness as does this odious trade. The plan I proposed required a steamer on Lake Nyassa to take up the ivory trade, as it is by the aid of that trade that the traffic in slaves is carried on. The Government sent out a steamer, which though an excellent one, was too deep for the Shire. Another steamer was then built at my own expense, and all that could be desired, and the Lady Nyassa or Lady of the Lake was actually unscrewed and ready for conveyance to the scene of missionary work, but that must be done by younger men, specially educated for it—men willing to rough it, and yet hold quietly and patiently on.

For the Christian Visitor.

DEAR EDITOR—God's people here are taking down their harps from the willows. The songs of Zion are heard in this land. A revival is in progress in Newcastle, such as was never experienced here before. During the time I was attending the Western Association our Methodist friends commenced a series of meetings. These meetings were conducted in a catholic spirit. They were attended by godly people, and others of every name. Their chapels became too straight for the congregation. On Tuesday evening last, at our regular Union prayer meeting in our chapel, Presbyterians, Methodists, and Baptists—missionaries and people—met together. Young converts spoke freely; others seeking the Lord asked for the prayers of Christians. On Wednesday evening we met again, and, in the providence of God, Bro. Thomas Power appeared among us. Though fatigued in body, his spirit was buoyant, and his heart full of love and gratitude to his God for having seen his parents, and received from them a cordial welcome—an expression of parental love. A general manifestation of kind regard characterized his visit to the home of his youth. He preached last evening. Our chapel could by no means contain the people. The meeting was prolonged until eleven o'clock. Many young converts rejoiced in having obtained eternal life; dozens rose for prayer. The venerable Dr. Henderson addressed the throne of grace in their behalf. By God's blessing we meet again to-night. O churches of Jesus Christ, pray for us now that this work of grace may become deeper and broader until He shall reign whose right it is to reign. Yours in the Gospel, E. HICKSON.

P. S.—I baptized an aged sister last Lord's Day, Newcastle, Miramichi, Oct. 14th, 1864.

American Bible Union Rooms, 450 Broome Street, New York, October 18th, 1864.

Rev. J. E. Hill, St. John, N. B.

MR. DEAR BRETHREN—Enclosed please find a notice of our approaching anniversary, which be so kind as to publish.

The history of our travels through New Brunswick and Nova Scotia, would be a record of Providential blessings and Christian kindnesses and courtesies. Every where we were received with personal regard and affection, and cordial sympathy for the cause which we advocated. Where all our brethren were kind and attentive, it would be invidious to make distinctions by references to individuals, and a letter would not suffice for the names of all who have shown us hospitality and manifested their interest in pure versions of the word of God by their generous contributions. In the list which we expect to publish our Annual Report in the next Quarterly, we will show the position of each subscriber for life.

membership and directorship since the contribution which he made to us as we passed. Over and above all our expenses, we have already received as proceeds of our late visit to New Brunswick and Nova Scotia nearly one thousand dollars in our currency, and we have the promise of considerably more. But this we regard as only a part of the benefit accruing from the visit.

We have made acquaintances and formed friendships, which we will gratefully cherish as long as we live. We have been enabled under God to increase and strengthen the bonds of union between cognate nations, and especially between those portions of them that are distinguished by their attachment to the pure word of God. We have communicated intelligence regarding the purposes and operations of the American Bible Union, that has awakened a wide-spread sympathy on its behalf, which we believe will lay the foundation for permanent co-operation and mutually-enlarged usefulness in this interesting department of Christian benevolence. And we have become personally familiar with the objects of special interest to our brethren in the Provinces, and can now in turn intelligently sympathize and co-operate with them. The Lord has blessed you with a magnificent country, abounding in capabilities and resources for human comfort and usefulness. Your laws and institutions, your habits of life and modes of thought, are so similar to our own, that, in addition to the fraternal tie, which unites us in one family as the children of God, we salute you socially and civilly as our brethren in all that constitutes the essence of nationality.

Through you, Mr. Editor, we tender to our brethren and friends in the Provinces our warmest thanks and best wishes for their temporal and spiritual welfare. Wm. H. WICKOFF, Cor. Sec'y. C. A. BUCKNER, Rec. Sec'y.

The Minutes of the Nineteenth Session of the Baptist Convention of Nova Scotia, New Brunswick, and P. E. Island, were issued from the press of Messrs. Barnes & Co., and make a neat pamphlet of 46 pages. On the last page will be found a Convention Record, which will be useful for reference to the past. It is not quite perfect, but the blanks can be easily filled up next year. In addition to the number proportioned to each church, the committee thought best to send a copy to each ordained minister, to the members of the Press in the Provinces, and also to several leading gentlemen at home and abroad. The parcels have all been sent through the Post Office of this city, and we hope will arrive safely at their destination. If any are not fully supplied, please let us know and we will send as many as are required.

The committee thought best to retain a sufficient quantity to meet future applications. 2,000 copies in all were issued. Some 300 are still on hand. If any have mislaid through the Post offices, please let us know in good time.

An enquirer asks, if a member of a church be not allowed to go to law with a Brother member, and his Brethren refuse to redress his grievances, what he is to do? We answer, carry the case to God in humble supplication, and pray especially for the offender, that he may be made a better man, and for yourself, that as you expect to obtain forgiveness for your trespasses, that so you may, "forgive those that trespass against you."

The Freeman learns from the Minutes of the Baptist Convention, just published, that "the whole number of Baptists in Nova Scotia is 15,870, of whom only 893 had been baptized. In New Brunswick the number of members is 8,906, the number baptised 437. To those who believe in the necessity of baptism, and regard the unbaptized as heathens, this will appear an alarming state of things."

"Alarming," indeed, if true, but our contemporary takes the number given as baptized last year, and evidently supposes that this includes all the baptized in our churches. A more thorough acquaintance, however with Baptist principles would teach him that all our Church members are baptized prior to their admittance as such.

Secular Department.

COLONIAL.

NEW BRUNSWICK.

The moral character of the late Exhibition at Fredericton, has been most distasteful to religious minds. The serious fact is that the horse racing, rum selling, dancing, &c., &c., were so mixed up with the Exhibition, as to make them directly or indirectly a part and parcel of the whole affair. Now, we submit, if Provincial Exhibitions cannot be held without outraging the moral sense of a very large proportion of the people, better not have them at all. Displays of the products of agriculture, and of art might be made highly edifying to their tendency; but if you surround them with such scenes as can only administer to the vulgar habits and vitiated appetites of man in his depravity, you convert them into a curse instead of making them a blessing.

MELANEOLO CASE.—The *Telegraph* of Tuesday contains the most horrid case of female degradation and self destruction. It says:—

On Saturday evening a Coroner's Inquest was held on the body of Mary Ann Yeomans, a girl who for the last twelve months had resided as a servant with Mr. Jarvis at the Ropewalk, Portland. The testimony of several witnesses who were examined, went to show that on Friday evening about 4 o'clock, she had given birth to a child, the body of which was afterwards discovered concealed in her trunk. There was no evidence to show whether the child was still born or not, neither were there any marks of violence on the body. On Saturday morning, it appears that the girl was charged with the murder of her infant, which together with the thought of resulting infamy, so excited her terror, that she formed the design of putting an end to her life, in which she was successful. She was well-served. Shortly after 11 o'clock, on Saturday morning