

BAPTIST ANNIVERSARIES.

The Western Baptist Association of N. B. will meet at Newcastle, Grand Lake, on the third Thursday in September.
The Baptist Convention of Nova Scotia, New Brunswick, and Prince Edward Island, will meet at Moncton on Saturday, the 23d of August, at 2 o'clock P. M.

RESOLVED by the New Brunswick Baptist Western Association, at its Annual Session, at Keswick, Sept. 24th 1861.
WHEREAS—The Christian Visitor has been for years recognized as the Denominational Organ of the Associated Churches of the Eastern and Western New Brunswick Baptist Associations, therefore—
Resolved,—That said recognition be continued by the Churches of this Association.

New Brunswick Baptist AND CHRISTIAN VISITOR.

ST. JOHN, N. B., THURSDAY, JULY 31, 1862

The future of the "Visitor."

It may be expected from the nature of the decision of the recent Associational meeting at Jemseg, regarding the *Christian Visitor*, that we should report progress. The matter stands thus—

1st. The present Proprietor having considered the action of the Association, is anxious to pass the *Visitor* entirely into our hands as soon as we are prepared to receive it.

2nd. We have made provisional arrangements for its publication in a new office.

3rd. We have indicated to the German Street brethren that we expect to devote our time to the paper, and have requested them to make early provisions to supply themselves with a pastor.

4th. We have arranged to leave this week on a visit to the Eastern Churches to submit this matter to them in person. We shall see as many of the Brethren as possible during our visit.

Now to complete our arrangements, we want as a commencement two thousand cash subscribers. The past has taught us that this must be a cash business. While Mr. Vry had the *Visitor* under the credit system, its average income did not equal the expenditure by about four hundred dollars per annum. While we had it under the same system, though the circulation more than doubled, still, the average loss was not lessened. Mr. McHenry introduced the prepayment system, with the *Visitor* so much enlarged and improved as to make it a two dollar paper; but unforeseen circumstances arose which kept it to its former price, and the consequence has been a very serious loss. The losses of the past therefore forbid us to again assume the responsibilities of publishing the *Visitor* upon a doubtful basis. We must know that it will meet its expenses, and this we can only know by securing a sufficient number of cash subscribers.

The advantages of this arrangement must be obvious to all.
1st. The subscriber feels much more comfortable in reading his paper when he has paid for it.
2nd. He is saved the very great annoyance of having valuable space in his paper occupied with these perpetual DUNNS.
3rd. It enables the proprietor to furnish a better paper for the same price, for he has the means of making a cash arrangement with his printer, and then it saves expense in keeping accounts, and in agencies; and last, but not least, he is not exposed to enormous loss in the shape of bad debts.
Advance payment then is the best for the proprietor, the subscriber, the printer, the paper maker, and, in a word, for each and all concerned. Such being the case, none must think hard if we confine our circulation strictly to the advance system.
What we ask then is a sufficient paying list. When we shall have obtained this we shall proceed (D. V.) to furnish a paper for ONE DOLLAR and FIFTY CENTS, which in form, in size, and in its whole character shall, we believe, be adapted to the wishes, tastes and necessities of our people.

We flatter ourselves from the tone of expression given at the recent Association that in securing the proposed list, and in the prosecution of our work we shall have the full and hearty co-operation of ministers and people. It is your business, dear brethren, as well as ours, and it is for you to decide whether the present movement relating to our denominational organ shall result favorably or otherwise. From the intelligence received from different sections we anticipate an encouraging response.

The sooner the list is made up the sooner the new series will commence. We trust the pastors and ministers generally will lose no time in bringing this matter before their congregations, and in forwarding it to us the result. The understanding is that every minister of our denomination in the Province will be an active agent to hasten forward this work. Let no time be lost. Address
I. E. BILL, ST. JOHN,
Denominational Editor.

Our Union Societies.

What have these Agencies been doing for the spread of the Gospel? Its record is worthy of being read. But the question is, what are we doing now? At the meeting of the Eastern Association but few churches reported having done anything. We were disappointed in hearing so little about money in the letters. A few churches sent in their mite, and these were generally among the weaker ones. True,

these contributions were small, but should every church do as well, the aggregate would be quite large. There are about 4000 members in our Eastern Association; an average gift of one cent per week from each of these would make \$2000, and the same from the Western would swell the sum to \$4000 per annum. This looks like a respectable sum, yea, if we could get half the amount we should try to feel thankful, and yet how small a sum to be given by so many for such objects as are contemplated by our Union organizations. Brethren, is it right for us to ask our churches to give as much as this the present year? "The times are hard." We confess this, we all feel it, but consider how small a sacrifice this would require—one cent each week! Could it be called a sacrifice even in hard times? Do we not waste, or worse than waste this amount in mere trifles? Do we not consider that the objects of benevolence among us ought to be sustained. We still call upon our churches to take this matter in hand. Let some energetic collectors be appointed, and let them visit every member, male and female; call also upon many who are not members; lay the subject plainly before all, do not wait for an agent. From the rich collect more than from the poor, but do not pass one by, even the poorest; take their name and contribution if it be but one cent,—urge all to give freely and cheerfully. To the pastors let me say your labor cannot be dispensed with in this work. You may feel burdened already, and think you cannot take hold of it. But let me assure you the burden this cause imposes is lighter when borne than when dreaded. It will relieve your spirits, and will teach your people that they can do something; they will feel better when the work is done, and be more ready to lift burdens at home. I do not suppose the Eastern churches have done all they intend to this year; I hope they will do something immediately, and forward their contributions. If you forward by letter, direct to me; if you send in person, if more convenient, call upon C. D. Everett, our Treasurer, in King Street. We hope our Western churches will commence immediately and prepare their yearly gifts to be sent to the Association, held at Newcastle, in September. It is hoped that when the Churches prepare their letters they will state how much has been collected for the Union Society. Let not one letter be read without giving an account of something contributed. We look for a much better report at our next gathering.
E. C. CADY, Cor. Sec.

For the Baptist and Visitor.
To the Baptist Churches of New Brunswick.

Any person desirous of contributing towards the support of the cause of Christ in St. Francis may have the privilege of so doing, by enclosing whatever sum they may think proper, and addressing
ALEXANDER ESTABROOKS,
Webster's Creek, St. Francis,
July 22. Victoria.

The Missionary Board meets in Brussels Street Church, on Monday evening next, Aug. 4th, at 8 o'clock.

The Portland Baptist Sabbath School holds its regular Quarterly Concert next Sunday at 2 o'clock, P. M. Exercises consist in report of the condition of the School, addresses by different brethren, and singing by the children.

Passengers to the Convention.
I have perfected arrangements with the agent of the Emperor, and with the Chairman of the Railway to accommodate passengers to and from the Convention for a single fare. They will report themselves at the several stations accordingly.
I. E. BILL,
Committee of Management.

Death of Mrs. Cramp.

It becomes our painful duty to report the death on Saturday last, of Mrs. Cramp, the beloved wife of Dr. Cramp, of Acadia College. We tender to our bereaved brother our heartfelt sympathy, and pray that sustaining grace may be given in this trying hour. The *Christian Messenger* in referring to this afflictive visitation, says—

"Amongst the notices of deaths in our present number will be found that of Mrs. Cramp, wife of Rev. Dr. Cramp, President of Acadia College. Her exalted piety will leave a fragrance around her name precious to sorrowing friends. Though dead, she will long speak to a mourning family, and a large circle of endeared acquaintances. Prayers, we are assured, will ascend from many hearts on behalf of him who has been thus bereaved."

We learn from the *Christian Messenger*, of the 30th instant, that Rev. H. Vaughn, pastor of the church at St. George, returned by the *Asia*.

Baptism Administered.

The Pastor of Brussels Street baptized three candidates on Sabbath morning last, and the Pastor of Germantown St. baptized one in the evening.

The Rev. S. T. Rand, who is prosecuting his mission in the city at the present time, is kindly supplying our pulpit in German St., and is expected to baptize for us on Sabbath evening next, in the fount of the Church.

Rev. Mr. Burnham is engaged this week at Brussels Street in assisting the Pastor in a series of religious sermons. The meetings we are informed are numerously attended, and indications favorable.

Mutual Service.

Having in a previous article discussed the nature of the duty enjoined by the Apostle in the words—"by love serve one another," we will now advert to the principle which should actuate us in the performance of it. And what is expressed in one word—Love—"by love serve one another." But why should the service be thus qualified? Is it not enough that we serve one another irrespective of the motive by which we are actuated? However this may be in reference to political or secular affairs, or as applied to the mere ordinary business of this life, the question is by no means difficult of solution when referred to our conduct towards each other as brethren in Christ. Love is the grand primary element in Christianity, and constitutes the very essence of all true religion. It is the great motive power of the church of Christ, and regulates the actions of all her members from the greatest to the least of them. This is the principle which has called forth the highest eulogium from the pen of Inspiration, and constitutes the truest embellishment of the church of God. It has been the secret of her strength and prosperity amid the darkest ages of trial and persecution, and the development of it will, by the blessing of its Great Author, bear her onward to her ultimate victory over all her enemies. "Love" 'tis the grace that lives and sings, when faith and hope shall cease, "Tis this shall strike out our joyful strings, In the sweet realms of bliss." But it must be possessed, and exemplified here; with it we can do any and everything acceptably, without it nothing. With it we have all things richly to enjoy, without it we are of all creatures most miserable. "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, and a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor; and though I give my body to be burned, and have not love, it profiteth me nothing." This shows the supreme value of the principle, and its indispensable importance as an ingredient in the service we render to each other as brethren in Christ.

But it is implied from the text, that the service may be rendered where there is an entire absence of the principle. This may be easily proved and exemplified. A man is in need of a loan to a certain amount; a rich neighbour has money to dispose of, and advances it to the applicant on proper security. Is real goodness, charity, or love the principle predominant in this transaction? Is the borrower's need, or his own gain the motive which prompts the bestowal of this favor? Again, it is proposed to establish a school for the instruction of the poor children in the neighborhood; a rich man comes forward with a liberal donation, and condescends to be recognized as the Patron of the Institution! The fame of his "most charitable deed" is heralded through all the newspapers in the land, and his praise is on every lip.—What a prodigy of benevolence! But was the act, after all, prompted by motives of pure charity? Or was it a mere stroke of ambition to excel his neighbors, or appear to advantage before the public as a man of liberality? Take away the praise, the notoriety, the distinction so eagerly coveted by many of the so called liberal patrons of benevolent institutions and you will vastly diminish the revenue derived from such sources.

Vanity shrouds itself in selfishness, and aims at display; but love vaunteth not itself; is not puffed up; seeketh not its own. A service rendered from any other principle, can have no value or excellency in the sight of God. Whatever advantage it may confer on the beneficiary, it can secure no satisfaction to the benefactor. The Lord looketh at the heart, and where that is right, the smallest service will be regarded with favour,—the gift even of a cup of cold water "to one of these little ones," in the name of a disciple, will in no wise lose its reward. But if there be no heart in the matter, if there be no principle of love to prompt and regulate the action, then the most costly sacrifices will be disdained and counted as nothing. For, says the Saviour, "if ye love them that love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners to receive as much again. But love ye your enemies, and do good and lend, hoping for nothing again, and your reward shall be great, and ye shall be the children of the Highest, for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father is merciful."

Again, Love bestows its favors cheerfully. When we are actuated by an opposite principle, and move reluctantly, or bestow grudgingly, we destroy more than half the effect which the service or benefit bestowed would, under other circumstances produce on the recipient. A man may comply with your request, or grant the favor you solicit; but in such a manner as to make you feel far more uncomfortable than if he had positively denied you. The repulsive and ungracious manner so completely spoils the thing, that you would really have felt far more obliged to him if he had entirely refused.

But it is very different where love is the motive which prompts the benefactor. Then aims are not flung into the face of

the recipient, but bestowed with a cheerfulness which adds a hundred per cent. to their value. The wounds of the sufferer are not torn open with unfeeling rashness, but touched gently with the hand of kindness that soothes and heals as it binds them up.

Such then, is the duty enjoined, and the principle by which we to be actuated in the performance of it. Where shall we obtain the necessary qualification? The disposition requisite does not exist in us; i. e. it is not a product of nature. It can be produced in us by that Spirit only which is Himself the embodiment of disinterested love. If then, we would by love serve one another, let us get near to Jesus and learn of Him. For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He became poor, that we through His poverty might be rich. Be ye, therefore, followers of God as dear children, and walk in love, as Christ also hath loved us, and given Himself for us, an offering and sacrifice to God for a sweet smelling savour.

For ye have been called unto liberty, only use not liberty for an occasion to the flesh, but by love serve one another.
J. C. HURD.

Plans of the Creator.

We can never imagine that the Divine Being carries on the great affairs of his kingdom without adequate plans of operations unless we do violence to all the evidences he has shown in the works of Creation. Any one that has reflected for a moment on the works of his hand, will find how beautiful every thing is made, how well adapted to the sphere of its operations. The fowls of heaven are a clear illustration of this idea; their bones are formed light and hollow; their bodies shaped for cutting the air; their tail steering their bodies as the helm of a ship, so that with the easiest motions imaginable they move wherever they please. Who can examine one of these fowls, and look into all its minute parts—the beautiful arrangements of its bones, muscles, tendons, ligaments, and not see the design of its Creator clearly manifested? This shows operations according to a well digested plan. This plan of arrangement must have been in the mind of the Creator before he commenced operating, which is the case with God evidently in all his works, for they all praise him. As it is impossible to conceive how such a being as God would commence the accomplishment of anything without a suitable plan, we shall lay it down as a first principle that he never works without one, for we cannot explain the character and works of God upon any other principle. I am inclined to think, however, that all admit that he works upon plans; but according to the views of some they must be very crooked plans—when they do not accomplish the designs of the planner.

It is distinctly evident to all who will take the pains to look into the works of God that all his plans accomplish their intended purpose. This is seen in the daily operations of the material world—and perhaps most simply and easily discovered in the seasons of the year. How the earth becomes prepared for the husbandman, by the genial influence of the sun, when her mighty resources are ready to burst into existence by the fruitifying showers of spring. Ten thousand beauties rise from their winter slumbers, and decorate the plains below, while the tall oak spreads his waving branches to the breeze, and hails the sunshine of another spring. All nature seems to rejoice in the happy hour, when the winter is past.

Now all these beauties so much admired by men are the results of a well digested plan set in operation by the mighty God of Jacob,—they speak His wisdom, and show forth his praise, they show that God never works without a plan, and a plan in all parts adapted to the end in view. This grand idea of God's perfection, is seen in all his works. No less conspicuous in the rolling orbs of light, that move with majestic grandeur through their appointed spheres, producing all the variety of scenery so sublime, beautiful and great.

But unto whatever department of Creation we extend our investigations, we shall always discover perfection in the creature formed. All creation bears the impress of superhuman skill, and develops not only plans but perfect plans, accompanying all that was intended by their great Originator.

We have now arrived at the idea that the Creator works on plans. That being the case, these plans must be the best that can be devised, because they proceed from a perfect Being. There will be nothing left out in the plan which will prove disastrous to the end in view, for if anything was found defective, it would most assuredly prove a defect in the originator which cannot apply to God, who is perfect in knowledge and wisdom. His plans then being perfect, and possessing all the resources of power to carry them into effect, in any design he has amongst his intelligent beings, it follows nothing which he has undertaken can fail, but must certainly be accomplished.

We see that idea of consummate wisdom and power manifest in all that God has done, within the range of human investigation.
If this grand truth of God's wisdom and power in accomplishing everything he intends or designs to do is so manifest in the material world that it cannot be denied without rejecting the first principles of all knowledge, may we not as surely conclude that his plans and designs in his moral kingdom will be as thorough, permanent, and carefully arranged as those in the ma-

terial kingdom? This will be a safe and natural inference, for we cannot consider God a perfect Being in one thing and not in another. If he is perfect, most assuredly he is perfect in everything. So that his plans in his moral government will be as capable of accomplishing his designs as those in the material world.

For the plans of God to be perfect, there must be a perfect knowledge of the events connected with those plans, otherwise some events might occur that would completely upset all the plans, however well laid. This shows the need of perfect knowledge on a perfect plan. And as God is infinite in the knowledge of everything, he must evidently possess a complete knowledge of every event, however minute, in connection with his plans. This will enable the Divine Being, if I may be allowed the expression, to arrange his plans, so as to meet every emergency in the final accomplishment of his wise design. Whatever may be the apparent obstacles to the accompaniments of his benevolent purposes, they have all been reviewed and minutely surveyed by the all-wise God before those apparent difficulties had a being, so that his plans would be perfectly adequate to meet and completely overcome them. Therefore, we cannot contemplate any events that might possibly arise to hinder or prevent the fulfillment of any of God's purposes, for all these things have been previously considered by the great Author of all things. From this view of the subject, I am logically compelled to repudiate Armenianism. The system of Armenianism, hangs the purposes of God in the salvation of his people, on the feeble link of human, fickle free will. Man's will, like the weather-cock, is always changing.

As all events are distinctly known to God, and he possesses complete controul over all events, it follows that no event can ever arise to upset or prevent the accomplishment of his purposes. Of course this idea will embrace minute events as well as great ones. Everything that can possibly exist, connected with God's purposes, is here included. These things being true (which we cannot deny if we believe the Revelations of Creation and the Bible, which are the only true sources of knowledge on these points.) Then it follows, that God will save all his people, as he has purposed to do, notwithstanding all the Armenian doctrines ever believed, preached, written, or thought of by man. It will not alter the Divine purposes or hinder its final accomplishment, for God had said it, who can hinder it? It seems strange that we can avoid embracing ideas of this kind, inasmuch as they reflect more honor on God than the loose, feeble, disjointed system of Armenianism, which throws the main spring of the final accomplishment of God's purpose on the ever changing will of man. If the will of fallen man is the basis upon which the Divine Being will raise his Church in this world, how poor must be the prospect of any ever being saved. For the will of man, in his unconverted state, is always to resist the will of God, and always would he if God out of mercy, did not convert him by asserting his own almighty will in the matter.

It is very evident that an Allwise Being possessing almighty power and wisdom, would frame and execute plans that would assuredly accomplish his benevolent designs. If he could frame a perfect plan, it would be very strange indeed that he would frame an imperfect one. If he would do so, it would not be acting according to the dictates of wisdom. But we cannot for a moment suppose that the Divine Being ever acts unwisely. Therefore his plans will always be perfect, and we add with reverence, could not be made more perfect than they are. This being the case, we are truthfully compelled to repudiate the Armenian system of Theology. As it leaves the great question of man's salvation an uncertainty, there must be an uncertainty in the plan of salvation, where there is an uncertainty in the result. As there is therefore an uncertainty in the result of the salvation of any one, according to the Armenian scheme of theology, there must be an imperfection in the original plan laid down by God. For we have shown where there is a perfect plan, and power and wisdom to execute it, there will be a perfect and certain result. We have also shown that God never acts unwisely, therefore, his plans and their results will always be certain. As the Armenian theology is loose and imperfect, it cannot proceed from God, for nothing loose or imperfect comes from this All-wise glorious Being.

If it is the absolute will or mind of God to accomplish any event, God possesses unlimited controul over all kinds of events and over all manner of Agents. What can hinder its accomplishment? It is impossible anything can hinder its fulfillment, inasmuch as that everything, being, or event, that might rise to obstruct its fulfillment is already known, controlled, and completely under the management of God. So that nothing can possibly arise, that will ever, outstretch or outwit the wisdom, knowledge and power of God. This being a fair statement of the case, according to the word of God, and according to his dignity and character, it follows that all his plans, purposes, decrees and arrangements, however complicated or multifarious, will ultimately be accomplished. Wherever there is perfection of wisdom, power, knowledge and perfection of plans, there will of necessity be perfection in the results. To reason otherwise would be perfect nonsense. To suppose a defect in any of God's decrees, plans, purposes, or their fulfillment, is at once to suppose a defect and imperfection in the Being himself.

As all religions sects admit the idea that God is a perfect being in every respect, therefore in all right reasoning they must also admit the perfection of his plans or decrees and their accomplishment. The one truth necessarily follows the other, so that there is an unbroken connection. When we admit perfection in every respect to any being, we cannot avoid admitting perfection to all his plans and their accomplishment.

The question now before us, has God willed or decreed the eternal salvation of his people? Most certainly he has, for it is a truth distinctly, clearly, and abundantly revealed in Scripture. Whole chapters being employed unfolding it, so that we might as well deny the Bible as deny the doctrine of Election which it so abundantly reveals. The denial of that Doctrine would be the denial of a large portion of the Bible, so that if we have any right to deny parts of Revelation, upon the same mode of reasoning we have a right to deny it all. But as the Bible is received by all sects of religionists as being the word of God, and a profession made by those different sects to believe all the truth it contains, then we shall bring some of its contents before our readers to prove that God has revealed his purpose or decree that he will save all his people, Rom. 8th ch., 29 v., "for whom he did fore know, he also did predestinate to be conformed to the image of his son, that he might be firstborn among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. It is beautiful to remark here that all God predestinated to save, he called by his spirit; all he called by his spirit he justified or acquitted from all their sins; all he justified, he at last glorified or brought them to heaven. These passages alone would prove the eternal salvation of all God's people if there was no more said about them in the whole Bible.

J. ROWE.

Secular Department.

THE NEWS.

(By Telegraph and Steamer.) ENGLAND.

The arrival of the "Etna" off Cape Race puts us in possession of English dates to 17th inst. Mr. Lyndsay's motion in the House of Commons to recognise the independence of the Confederate States had been postponed, and would come up for discussion on the 18th. It will be seen that notice of an amendment pledging the House to sustain the Government in the policy of non-intervention had been given. The Debate will be one of exceeding great interest, as on its issue hangs momentous results. Will England interfere in behalf of humanity, and risk a war which may lead to a general conflagration, or will she look on and see the great Union devour itself, and end in a stern despotism, trampling under foot a democracy which had well nigh brought down all Government to the level of the mob? It will be seen that the news of recent battles before Richmond had influenced the Press to believe that the time for recognition, if not for intervention, had arrived; the news of additional defeat and disaster to the Federal army as it arrives in England will lend intensity to this feeling, and bring the question which we have mooted to a crisis; we, therefore, look with great interest for the next despatches from England.

Touching our own immediate affairs Palmerston said that it was not the intention of Her Majesty's Government under present circumstances to reduce the forces now in Canada.

The papers furnish details of the magnificent display made at the International Exhibition on the occasion of awarding the medals and "honorable mentions" for articles of excellence and merit. New Brunswick, we are sorry to see, comes out, as might have been expected, very small. The \$2,000 needlessly wasted upon the already fated Chief Commissioner of Railways has been appropriated to sending home a respectable New Brunswick Commissioner, the result might have been different and the Province have been peculiarly, as well as meritoriously, very much the gainer. We refer to our columns for further details of English news.

UNITED AND CONFEDERATE STATES.

The position of McClellan's army is beyond doubt critical; unable to advance and surrounded by the confederates who are making efforts to blockade the river below him, he may be cut off from his supplies and possibly driven to the last extremity.

The reports from Richmond, according to the *New York Herald* are, that Magruder is to threaten Newport News by taking a position below McClellan with 60,000 men. Stone wall Jackson is to make a demonstration upon Pope's army in the Shenandoah Valley; while another division of the Confederate army is to make a dash on Washington.

Monday's despatch says that Jackson's movement upon Pope's army is confirmed.

"Jackson, with 24,000 men, is at Louisa Court House, and Ewell, with 6,000 at Gordonsville, with propable intention to break Federal lines and threaten Washington, in order to draw off Federal forces from Richmond. Pope's forces are represented as ready to meet the attack."

The World's despatch says, Ewell's, Hill's, Longstreet's and Jackson's Divisions of the Confederate army left Richmond gradually within the past fortnight, and are concentrating near Gordonsville, 60,000.

It is supposed that an attempt will be made on Maryland or Washington. Counter raids and attacks will be made.

The Citizens along Rappahannock who recently took the Federal oath of allegiance are in great alarm.

FROM VICKSBURG.—The Confederate "Arkansas" is repairing, under cover of Ramsburg batteries.

Farragut's fleet silenced Vicksburg batteries while running down river.

The canal to insulate city is completed, but the rise of water is waited for.

Delay in taking Vicksburg is attributed to insufficient land force to hold it if the batteries