

Poetry.

Lines written on the death of Mrs. Crozier.

[For the Baptist & Visitor.]

We always find it hard to part With those to us so very dear, They twine like cords around the heart And many lonely hours cheer.

When would we have our children die? Oh, not when infants tender years Are guarded by our mother's care, And watched with many anxious fears.

When in life's early happy morn We beg and pray death not to come, To steal upon that lovely form And take it from its earthly home.

But death which is the lot of all, The young and old, the rich and poor, Dies as all doth loudly call, Nor make your peace and calling sure.

The lovely youth of whom I write Had a love & friends as true as I, She was her parents' heart delight And all that knew her loved her too.

When three years she had married been Her dear companion's health gave way, One year of sickness and of pain, He can with her no longer stay.

She finds it very hard to part From one she loved so fond and true, How it must grieve the tender heart To bid so dear a friend adieu!

But this bereavement is not all, One short month only passes by, When the sad messenger doth call Her little son to drop and die.

Then she is left with one dear son To cheer her on life's thorny way; Another year soon passes on, And she the call must now obey.

Borrow and trial so severe, Now pray upon her tender form: Her grief is more than she can bear, All help at once to weigh her down.

More than a year she lingers on, An oft her sobs were heard to cry, But God hid in his kindness shown His smiles on her in suffering's hour.

How good God is, she oft would say, He still has left me parents to dear, To care for me, while I seek to lay Oh! the strong ties that bind us here.

It won't be long till we shall meet, And never more to part we fear, Consoling thought, and oh! how sweet To lie at rest to soothe the weary pain.

To feel that this is not our rest, But short it is, we here can stay, To know we have a home more blest In the bright world so far away.

Away from sin, from sorrow free, Where Jesus has prepared a place; All the reward shall happy be, And th' rebekah a Saviour's face.

And there, dear mother, I shall be, This strong assurance now I bear, When freed from pain, by death set free, My body only in the grave.

My spirit then will soar on high, What happiness no tongue can tell, No more to grieve, no tale and die, But over with the angels dwell.

Now mourn not for your happy child, For he is not to be pitied or cared for, True it is his own fault in part, But it is equally true that the usage of society have contributed their full quota towards making him what he is. Laws sanctioning the traffic, wholesale and retail dealers in the destructive beverage, condone to create and perpetuate a thirst for intoxicating drinks. So long as the shield of government, and of society is thrown over the drinking habit so long we shall have drunkards in our midst. And if fathers, husbands, sons, wives and daughters are doomed by the customs of social life to become drunken outcasts and incapable of taking care of themselves, then we say that asylums should be provided for them by the state, or by public benevolence, or by both combined, so that even the degraded inebriate as well as other unfortunates should find a shelter from the storm, the fury, the ruin which his own vitiated appetite has created.

THE INEBRIATE'S HOME. We called attention to this subject in our last issue. We regard the effort to build a home in the State of New York for those who have become the victims of intemperance as most commendable, and as presenting an example of enlightened Christian benevolence worthy of imitation by all countries where this monstrous evil is suffered to prevail.

We build asylums for the insane, for orphans, for fallen females, for the unfortunate and suffering of all classes, and why not for the drunkard? Do any say "it is his own fault that he is a drunkard, and therefore he is not to be pitied or cared for." True it is his own fault in part, but it is equally true that the usage of society have contributed their full quota towards making him what he is. Laws sanctioning the traffic, wholesale and retail dealers in the destructive beverage, condone to create and perpetuate a thirst for intoxicating drinks. So long as the shield of government, and of society is thrown over the drinking habit so long we shall have drunkards in our midst. And if fathers, husbands, sons, wives and daughters are doomed by the customs of social life to become drunken outcasts and incapable of taking care of themselves, then we say that asylums should be provided for them by the state, or by public benevolence, or by both combined, so that even the degraded inebriate as well as other unfortunates should find a shelter from the storm, the fury, the ruin which his own vitiated appetite has created.

RECORD OF THE NEW BRUNSWICK BAPTIST WESTERN ASSOCIATION, AT ITS ANNUAL SESSION, AT KENNICOTT, 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, APRIL 24, 1861.

The Presidency of Acadia College.

After the appointment of our late Convention at Nictaux of Dr. Pryor to a Professorship in Acadia College, The Watchman and Reflector of Boston fell into the error of saying that he was elected President of Acadia College. This error was very properly corrected by Dr. Pryor. A recent issue of the Boston Journal speaking of the Doctor's resignation of his pastorate at Cambridge repeats the mistake of the Watchman and Reflector, and speaks of Dr. Pryor as having "accepted the Presidency of Acadia College." The Yarmouth Herald, N. S., and the Morning News of this City copy the mistake of the "Boston Journal." Now we feel that justice to Dr. Cramp to Dr. Pryor and to the Governors and friends of the College generally demands that we should say that Dr. Pryor has accepted a Professorship in Acadia College, and has resigned his church to attend to the duties of his office, but that Dr. Cramp retains the Presidency of the Institution.

The Christian Era of Boston in speaking of Dr. Pryor's resignation at Cambridge says:— "We learn that this esteemed brother closed his pastoral labors with the Old Cambridge Baptist church last Sabbath, preparatory to his removal to Acadia College, the scene of his future labors. Dr. Pryor is a workman that needeth not to be ashamed." Under his faithful and judicious labors, the Baptist church in Old Cambridge has assumed a position and influence we say of the place and the denomination. He is one of those men whom we can ill afford to lose from the vicinity of Boston. We have none too many of them at the most.

We hail with joy the return of our esteemed brother to the scene of his former labors. The best and most useful period of his life was devoted to the interests of Acadia. May his re-union with the Old Cambridge argument the measure of his own happiness, and tend to the increase of the educational and religious power of the institution at Wolfville.

LEAVE OF ABSENCE.—REV. H. H. VAUGHAN has obtained leave of absence from his people at St. George to visit England. He left St. John on Saturday last accompanied by his father, in one of the splendid ships belonging to the Vaughan firm, with a fair wind, and with the prospect of a speedy passage across the wide Atlantic. God grant them a safe and prosperous voyage. He will be absent three or four weeks. We are informed that Rev. T. Cramp is to apply his pul-

tions of a speedy ingathering to the church such as to greatly encourage pastor and people. He baptized two just before he left.

Individual Effort.

Religion is a personal matter. Its inspiring hopes, its brilliant prospects, its sacred duties are all personal. Lord what wilt thou have me to do? Should be the exhortation of every Christian. But it is not so, and therefore the salvation of the world is delayed. If every professed disciple of the Saviour in the world were to engage in the name of the Lord, in direct efforts to save souls the tidings of redeeming mercy would hasten as with angelic speed to fill the whole earth. Occasionally a ransomed soul rises up to act upon this principle of individual obligation, and a rich blessing is sure to attend the effort. An exchange gives us the example of a Chinese convert. Read it believe, and then go thou and do likewise.—

About five years ago, a Chinese convert came to Hong Kong from Bok-lo, a town about a hundred miles in the interior, in the Quang-tong province. He had been converted through the labors of a colporteur, and sought the missionaries for advice and instruction. He was baptized and instructed, and shortly returned to his native town. The next year he came again, bringing with him a new convert, who had been brought to Christ by his teaching; the next year, and the next, he came again, each time with two converts. Early in 1860 he came a fifth time, bringing nine converts for baptism; and in the spring of that year a missionary visited the place, and baptized forty-four more. At the commencement of the present year the aged Christian came again, with sixteen more; and on a subsequent visit the missionaries, Messrs. Chalmers and Legge, found a people prepared for the Lord. A great number offered themselves for admission, and a chapel and a mission-house were to be purchased and fitted up at once, the Chinese in Hong Kong furnishing the means. Such a movement is unprecedented in China, and we may well hope it is but the precursor of still more glorious progress for the truth.

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Our Home Missionary Society

The friends of Home Missions in this city are still alive. We have felt for some time sorely depressed on account of our obligations to our Missionaries who have faithfully performed their work, but have not been faithfully rewarded. Last year wrote Bro. Todd was an agent, we were full of hope, and were encouraged to undertake more than our means would have warranted even if he had continued his labors. This year we have been obliged to trench. It is we would have been obliged to do, in part, even if we had an agent in the field. But our Missionaries have been at work. God has blessed their labors and they deserve their reward, and must receive it, at least so far as your Board have promised. To keep faithfully these promises, we have held missionary meetings in our Churches to make special collections to meet our engagements. Success crowned our efforts. We collected as follows from Germain Street Church, \$23.70; Leinster Street Church, 26.50; including collection taken for the same in Dec. last, 14.35; Portland Church, including collection taken for the same object in Dec. last, \$31.67. Some of our Churches took collections in Dec. last for this object.

A Successful Pastor.

In Hermannsburg, a village in kingdom of Hanover, there lives a Christian Pastor, of the Lutheran faith by the name of Harms whose name is in all Christian Churches. His success in missionary work has filled the church with gladness, and the world with amazement. If we mistake not Muller, of world-wide celebrity as a man of mighty faith and prayer, has followed closely the godly example of Pastor Harms. He has recently sent out a noble band of devoted missionaries educated in the Mission House at Hermannsburg. A Lutheran

About \$175, or \$200 remains yet to be cured.

Well not every church in this province, whose Pastor or deacons see this article make a special effort immediately for this object? Tell your people the amount you want from them and they will give it. It only requires that some leading person should take the matter in hand. The Churches in this City have not drawn a dollar from the Union or Missionary funds for their own benefit. It has all been distributed in the country. And yet the City churches have contributed liberally, and well continued to do so. We intend to make our yearly contributions to the Union Society before our next Association. Brethren in the country will you help us. Direct to me.

Yours truly,

REV. E. C. CADY, Cor. Sec. H.M.S.

The success of Foreign Missions.

No work in which the church of God is engaged has so thoroughly tried her faith as the work of Foreign Missions. The bitter persecutions, the long delays, the loss of health and life, and the mighty obstacles to be overcome have all combined to make the church feel her own weakness, and to throw her prostrate and helpless at the foot of the cross. But she has not labored in vain, or spent her strength for naught.

An interesting summary of the results of the first sixty years labour in the Foreign field appears in the organ of the Old School Presbyterian Foreign Missionary Board. It enquires:—

"What has the church to show, of success, under the blessing of her Divine Head, during the sixty years of her labor, since the era of modern Protestant missions was inaugurated? Perhaps, previous to the year 1800, though the seed of God's word had been sown in many places, hardly a soul was known to be converted to Christ, or but very few, as a result of missionary effort. Dr. Carey had gone to India, and a few others had followed him. Some had sailed for the South Sea Islands, Two had gone to Africa, and two to the West Indies. The rest of the world was an awful blank! But look now! How changed the scene! The wilderness and solitary place have been made glad, the desert has rejoiced and blossomed as the rose. It has blossomed abundantly, and rejoiced even with joy and singing. The glory of Lebanon has been given to it, and the excellency of Carmel and Sharon! According to the most accurate and recent computations, in India there are 112,000 native Christians, and the empire more than ever before to the diffusion of the gospel. In Burmah, 110,000 Karens rejoice in the light of Divine truth shed upon their souls by the preaching of the word. In Africa there are 250,000 native converts in those habitations of cruelty where, at the beginning of this century, the Hottentot, the Fingee, and the Kaffir, were hunted down like the beasts of the field. Of negroes in the West Indies and America, there are 340,000 under the care of Christian pastors, catechists and teachers, emancipated, we trust, from a more than merely human slavery, and blessed with the freedom that is in Jesus Christ. In the Sandwich Islands there are 80,000, already converted to Christ, the Sabbath day being observed better there than it is in Brooklyn, or in New-York, or in Philadelphia, or in London, or in Edinburgh, or in any great commercial city or metropolis of the world. 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