ST. JOHN, N. B., "APRIL 30, 1863.

For the Christian Visitor. Valedictory and Installation Services.

The valedictory services in connection with the retirement of Rev. I. E. Bill, from the pastorate of Germain Street Baptist Church, and the installation of Rev. H. Vaughan, as his successor, were held on Thursday evening, April 23rd. Revs. S. Robinson, I. E. Bill, E. B. DeNill, A. M., T. W. Crawley, A. M., J. Ring, and A. Washburn, composed the Council.

The meeting opened by singing, followed by the reading of the 1st chap. 2d Timothy, by Rev. A. Washburn. An appropriate prayer for the blessing of God on the exercises was then offered by Rev. J Ring. After again singing, the following address of the church to their late pastor was read by the Clerk. Deacon G. A. Garrison:

COPY.

St. John, April 23d, 1863. REV. I. E. BILL-Dear Brother: - The deacons and members of the Germain Street Baptist Church being desirous to record some expressions of their of respect, have chosen me, on your retiring from the Pastorate, to present to you this evening, on their behalf, the following address :-

We, the Deacons and Members of the Germain Street Baptist Church, feel that we cannot let the present opportunity pass, on your final resignation of the office of the Pastorate, without giving expression in a more public way to our feelings on parting with you, after so many years labour and affectionate interest toward us as individuals, and the good cause in the ministry, for which you have so faithfully labornd in Germain Street Church.

About twelve months ago you first began to be afflicted with temporary physical infirmity, and as the spring opened, your vocal organs were so completely prostrated as to induce you in the month of July last to resign the pastoral office. Since that time, however, you have labored with us to the best of your ability, with a fatherly care, and rendered us that aid and kind consideration and interest in our welfare, as demands of us our sincere thanks and gra-

pastor, whom we trust God will bless as he has plessed you, with seals to his ministry, we beg to assure you that our affection for you is unabated, and that our appreciation and admiration of your faithful-

For eleven years of your ministry over us we have been greatly blessed. On referring to the church reletter, have been added

In addition to the other and varied labors you have performed for the spread of the gospel in this city, you have also labored to extend the influence of true Christianity, and the spread of Christ's kingdom on the Christian Visitor, which, under your management, we trust has been calculated to awaken the thoughtless, and diffuse the truth as it is in Christ and to his God.

We may speak still further. Your incessant efforts and labor in the cause of Home Missions, have emanated we feel assured from the purest principles of gospel piety and love for the souls of men, and we trust, under the all-wise direction of the King of kings and Lord of lords, may form the germ of future bliss in the hearts of many redeemed souls.

We sympathise with you, dear brother, as we have sympathised in all undertakings for the elevapiety, your zeal, your kindness of heart, and your unwearied efforts, which at all times were devoted to make us a comfortable and prosperous church; and our prayer is, that the work in which you are now engaged may meet with enlarged and continued success, and in your future prosperity, far surpass your

most sanguine expectations. We wish to convey to your beloved partner. Mrs. greatly beloved in the church, praying that the Lord will guide you both, and continue to make you useful and happy in your future sphere and labour of love. (Signed)

G. A. GARRISON. Clerk.

[COPY.]

St. John, April 23d, 1863. To the Deacons and Members of the Baptist

Church, Germain street. DEAR BRETHREN AND SISTERS :- I thank you for your kind address. It is always cheering to a Chrisian minister to receive expressions of sympathy and love from those, for whose temporal and eternal welfare he has long laboured; but doubly so in the hour

When I accepted your call to the pastorate of the Germain street Church, more than eleven years ago, I did so in direct opposition to the wishes of a very sided for more than twenty years, for the simple reason that I was powerfully impressed with the idea, that my Master had a work for me to do in New Brunswick. The addition to your number during my pastorate, as stated in your address, of some 300 souls, and the circulation of not less than a million and a half of religious papers, each one bearing the glad tidings of salvation to a lost world, is satisfactory evidence to my own mind at least, that such impression

True, the years I have spent among you have been years of anxious care, unremitting toil and self-eacritice to a much greater extent than I anticipated when came to the city; but, if in any humble measure I have been instrumental in advancing the interests of truth, of enlarging the circle of our denominational influence and usefulness, and of leading precious souls to Jesus, I am satisfied. While conscious of manifold infirmities and short comings on my part, I should be guilty of the vilest ingratitude if I failed to acknowedge, that "hitherto the Lord hath helped me."

When it pleased God more than a year ago to de prive me of my health and voice, my thoughts were mmediately turned with anxious concern in reference to my successor, and it is to me an interesting fact that the first brother to whom I unbosomed my heart in confidence out this subject, after tendering my resignation to you, is found to be the one whom Providence had designed to become our pastor. During the months that have intervened, it has been my constant aim to bring about this change in such a way as est to preserve the harmony of the church.

ring our connection as pastor and people we have sighed and wept together, rejoiced and praised God ial circle, in the chamber of sickness and of death, at the foot of the cross when your souls were opressed with the weight of conscious guilt, in hour of gladness when pardon was extended through the blood of the cross, in the baptismal waters, at the communion table, and in all the varied and most interesting phases of the Christian life, and I can truly say that at all finies and under all circumstances there been in my inner heart one present and allabsorbing desire, viz: to present you each and all to Christ regenerate, sanctified and saved; and although commit my trust to other hands, my prayer that you may be found complete in Him who ead over all things to the church.

beloved partner in labor, Mrs. Bill, unites with ercy and peace from God our Father and fils as Christ may be upon you all, now, henced forever. Amon.

Rev. S. Robinson then introduced Rev. H. Vaughan. at the same time remarking that he hoped all the Rev. H. Vaughan said—" He was glad to learn be a friend must show a friendly feeling. Do this that he was at liberty to be brief. All that was exted of him was that he should narrate the gircum time when he felt as though taken by the hand and shed into the vineyard to labor for Christ. From early life he had been subject to religious impressions, had knek at the family altar, and it could not be should be save otherwise than that he should carry such impressions away with him. But, in time, these to a great ex-

tent, passed away. He left home to enter on a cours of duty careless and indifferent. At Horton there were those whose hearts had been touched by Divine love, who met from time to time to pray, and sometimes he met with them. There came a time when these felt their hearts stirred more deeply than they had been. As he listened to their fervent petitions he felt that there was something moving in their hearts that he lacked. The impressions then made would probably have worn away; but that a young man, his companion and friend, was brought to feel that he was lost and condemned before God. He found peace, and another friend related the circumstance of his having found the Saviour. On hearing this, Bro. V. felt that if his friend needed pardon, he more, and at once, determined to seek it too. prayed, but the more he prayed the further the page sibility of forgiveness seemed off. He did not fear punishment, but religion presented itself in this phase, "God so loved the world, that He gave his only begotten Son, that whosoever believeth on Him should not perish but have everlasting life." "But God commendeth His love to us, that while we were yet sinners Christ died for us." He wrestled on: sometimes he thought he could lay hold of the blessing, but when he put out his hand, it receded from brotherly kindness and affection for you, as a tribute his reach. He had not vet said he could give up all for Christ. But at length there came a time when he could from his heart say-

> "The dearest idol I have known. Whate'er that idol be, Help me to tear it from Thy throne, And worship only Thee."

Then came the joy of forgiveness, and that calm which none but Christ can spread over the soul. He could with certainty say, "I know whom I have believed." But there was the struggle. He had to come out before the world and acknowledge Christ. This he was prepared to do, but the thought would arise, what if this be all mereanimal excitement; what if these impressions and feelings should be like "the morning cloud and the early dew." Grace was given to overcome these temptations, he vielded obedience to Christ's command, and was buried beneath the vielding wave in token of submission to his Divine And now on the eve of an inauguration of a new Master. This was in 1856, and he became a member of the church at Wolfville.

And now came a yearning for the salvation of those who surrounded him. He then realized his own sinness, energy, integrity, and ability, as a minister of fulness, and the responsible position he now occupied to that occupied before. He at once commenced to point some to the Lamb of God. His efforts, put cords we find that about 800 souls, by baptism and forth in weakness, were to some extent successful. Some who listened were led to trust in the Redeemer.

There came a time when he had to decide as to the future. Worldly projects opened before him that might have proved for his worldly profit, but he felt earth, through the wide circulation and influence of that he ought to go out and give his life to his Master; and yet that this was a dignity to which he could not aspire. He prayed, he resisted, but at Jesus, thereby restoring the wanderer to his church length was "made willing in the day of God's power." He felt "Woe is me if I preach not the gospel." To this end he pursued a course of theological study, at the close of which he received a call to the pastorate of the church at St. George, where he labored for fifteen months, and his efforts were not altogether barren of results. Then this church called him. At first he felt it his duty to labor on elsewhere, but was afterwards brought to see it was tion of man, and for the glory of God, and, in our not for him to decide where he should go. He came. parting with you as our pastor, we assure you of our highest respect and unabated confidence in your grace to discharge the duties devolving upon him in Rev. E. B. DeMill delivered the address to the

pastor. He felt a task devolved on him which was new to him. He felt impressed by the similarity of the services in Brother Vaughan's ordination and his own. No other time was so powerful an impression Bill, our high estimation of her worth as a sister made on his mind, save the time of his conversion, as that when he felt himself given to God. He did not intend to pay compliments, nor to speak as On behalf of the Deacons and Members of the though he had authority to advise. He was young. and his experience but little more than Bro. V's. Still, there were two or three subjects suggested to his To which Rev. I. E. Bill made the following reply: mind which it was his duty to allude to. And first, as to study. Bro. V. had thus far been with a country church, where the temptation to a pastor always is to take little time for reflection and study. The temptation in a city was of a different kind. Here he is brought in contact with persons having more keenness of intellect, those who were fond of looking upon their minister as the smartest man in the body. -This he would find. In the country the temptation is to make reading of a desultory character; in the city, to devote all the time on one's sermons, and to feel that at any rate we are right at head if not at large and flourishing church over which I had pre- heart. The preaching, however, should be of such a nature that the people will feel-" last year we were nourished with real food out of the word of God."

2. Health. In the country, churches seem too frequently to think that the pastor can do anything. Preaching three times on Sabbath, and driving about speaking two or three times during the week, together with visiting, will there ensure approbation and success. Our old ministers were stout, brawny men, who could travel about in all weather, and labor, without feeling any ill effects; but from whatever cause (and it would not be hard to form a pretty correct idea), we do not seem to be of the same stamp, He could name many, who, by the pallid cheek and sunken eye, showed they had sacrificed health to study. Greater care must be taken in the city than in the country. Here is more confinement. The morning devoted to study, the afternoon to visiting places some of which are healthy, and others so foul that with all your piety you feel the sooner you can get out the better. He remembered when at College, many of the students went out on Sundays to preach in destitute places, and on Monday were not prepared with their recitations, and on one occasion, when scarcely one in the class was ready, on learning the cause, Dr. Wayland said, "Remember, young men, souls will be just as precious twenty years hence as they are to day, and if you devote your Sabbaths at College to wa king miles to preach, you will find when the time comes for you to enter on your labors

that you have no health or strength to work." 8rd. Connection with the Church. Love of authority and the temptations arising out of it, often places a paster in a position he has no right to occupy. In the country the paster has to attend to almost everything connected with the church. This produces a feeling of independence, and he comes to feel as though he had some ecclesiastical authority—that he only has to put his foot down and everybody must mind. Here, although be (Bro. V.) was to rule, yet it was not by ecclesiastical authority, but by the confidence he could win from his brethren. He was only their leader, and should wield influence as a Baptist mini ster, not as one who feels be has any priestly power. Three or four hundred people working and thinking in unison with their pastor! Can ambition have a

4th. Connection with Ministering Brethren. should be the desire of the pastor of a church in the city to cultivate an unusually close acquaintance with

The position Bro. V. was called to occupy, the pasnces attending his conversion, and to speak of the tor of the oldest church, in the city, was one to be envied, and with all his heart and soul Bro. DeM. oped his heart would be enriched, and his labors be blessed by the bringing in of thousands of such as should be saved.

of the responsibilities resting on a church inducting a minister into the pastorate; the relation was one of the most solemn this side the spirit world. Patmos did so amidst seven golden candlesticks, and these we are informed were the seven churches. The ministry was of divine origin. The principles of our church were that numbers have the right to meet, to deliberate among themselves, and to carry on the business. This was the custom in the primitive church when they met to appoint deacons, when the council met affecting the churches of Jerusalem and other places as to Judaising teachers, &c. Every enlightened minister should understand that members of churches have a divine power. The word of truth also teaches us that the minister is the ruler of the church, not magisterially, but by influence. "Obey them which have rule over you." "Submit to them." He did not believe in priestly domination, but wished the church to have all power. He urged the church to sustain their minister, to pray for him, and to respect and esteem him for his works' sake. One serious difficulty in churches was the want of co operation in the body. If there are meetings attend them, if business comes up let it be attended to. Another difficulty was the views held by some as to discipline. A member walks disorderly, or finds fault with the actions of others, and retires from the church. They knew the Scripture requisition, if a brother walked disorderly go to him and tell him his fault alone, if unsuccessful take others and go again. If this fail, then tell it to the church. "Do not talk of brethren but to them. They could not sustain their pastor better than by doing their duty to their brethren, The pastor is a disinterested person, and should view such cases with impartiality, and decide in love. They should sustain him by the means God has put in their reach; this would do much to encourage him. A great deal depended on a church as to the efficiency and success of their pastor. They should live in love one with the other. A church in union could not long be a barren church. They should regard the character of their minister, and by these means they would honor themselves, promote the cause of the church, and lighten the duties of their pastor.

He concluded by hoping that they would reflect seriously on their duty to the church, its erring members, and the pastor, and diligently discharging them have the smile of God resting on them.

The retiring pastor, Rev. I. E. Bill, then gave the right hand of fellowship. He said it was his lot to give Bro. V. the right hand of fellowship at his ordination at St. George, but he could not feel then as he did now. Here he had watched with a pastor's love for eleven years, and he now intrusted to his guidance the members of his flock. Some were old, and would never be at public worship to hear him preach, but they would love him and pray for him. These should be visited, and as much as possible cared for. He also committed to his care those whose infirmities prevented their attending the house of God regularly. Bro. V. would feel an interest, he was sure, in looking after the young. Many of them were subject to worldly influences, and in some cases he feared had departed from the faith. These he should try to bring back, build up and establish. In giving the right hand of fellowship he committed to Bro. V.'s care all the members of the church, believing he would give them all the counsel and advice needed. In conclusion Mr. Bill said, "welcome to my church, home, to the city. Brother I bid you welcome! Labor for the welfare of souls. You have my love. my sympathies, and my prayers, and may God bless

The installation prayer was then offered by Rev. I. W. Crawley, A. M., and after the singing of the Doxology, and the benediction by Rev. H. Vaughan, the exercises closed.

SANUEL ROBINSON, Chairman, JOHN MARCH. Secretary.

Street Evangelism in Edinburgh.

Street preaching is becoming very common in Engand and Scotland. The design is of course to bring the Gospel to bear upon the tens of thousands of the large cities and towns, who never think of going to church. The parties engaged in these evangelistic efforts occasionally engage a church, and employ some popular speaker to address the people on the great subject of the soul's salvation. A writer in the Close Mission Journal thus describes the gracious effects produced by these efforts:

For a fortnight, during the month of December, and since that time in January, we have had meetings in John Knox's church, in which the Lord gave us abundant tokens of his presence in the awakening of souls. Every evening a number of the brethren stood on the street, and now and then we sang a hymn, and spoke to the people, who soon assembled around us, inviting them afterwards into the church. When the street was clear we began again, collected second meeting, and sought to get them also inside, Thus at intervals of ten minutes we kept on speaking to the people, and leading them to the meeting in the church. One night, as one of the speakers concluded, went up to two men, better dressed than the people who generally collected round us, and invited them also inside. One of them said ... We are sorry, sir, we can't go, for we have enough to do outside "What have you to do, friends?" I said, Why, sir," said he, looking round on a number of roung men, who had by this time collected round us, you have gathered round you a pack of thieves."
"There is Banks," said he, pointing to one young man; "there is Spence," said he pointing to another and in this manner went over about a half a dozen of names. To my amazement I found myself surrounded by a number of known thieves. We persuaded several of these young men to enter, and that night the young man whom the detectives pointed out as Banks was evidently deeply impressed.

Another incident connected meetings I may relate. One night I put my hand upon the shoulders of a working man and invited him into the church. His face was very black, for he had evidently come from his work, and his jacket so dusty that, when I clapped his shoulder, a cloud of lust arose from it. "Are you going in with us for a while?" I said. "I would'nt care," said he, "but am so dirty, I don't like." "Well, come in as you are, and, if you do not see other working men in jus like yourself, come out again. Come with me, and I'll get you a nice sent." He went in and sat to the end. Next night he made his appearance again, buthis time clean and tidy, with a woman along with this time clean and tidy, with a woman along with him. "This is my wife, sir." said he, passing in with a smile. I was so glad to see her. She told hie she had left her children at home. Next night they were there again, with two children, drinking in every word, and the woman occasionally wiping away a tear. The next night they were there again and all the woman in the standard him time and all the standard him time and all the standard him the standard him to ther the meeting came and asked me for a tract I had spoken about, entitled, "Believe and be Saved." As they were going away they told me they felt their need of a Saviour indeed, and the woman said to me, with a look of mental agony, and pressing my hand, "Oh eir new for mental agony, and pressing my hand," The content of the save for the s

should be saved.

The address to the church was delivered by Rev.

S. Robinson.

The bringing in of thousands of such as should be saved.

The address to the church was delivered by Rev.

S. Robinson.

before us, and thousands within our reach were sweeping along on its surface to a lost eternity— perishing for lack of knowledge, perishing within the sound of Sabbath bell, perish The Lord when he appeared to John in the isle of deepest misery and vice, in a land of gospel light, and in a city of Christian freedom and liberality. How the thought pressed us! Oh, how I wished to possess a voice of thunder, to proclaim to these thous ands their danger and the Saviour's love, and a mighty arm to raise them out of the depths of their pollution, and place them at the Saviour's feet!

A Great Revival in Cardiff.

A writer in the Revival, in speaking of the labors of Rev. William and Mrs. Booth, in Cardiff, Wales,

The immense success which has attended their preaching in all parts of Cornwall led us to anticipate very glorious results when they came amongst us, and surely according to our faith so hath it been. Mr. Booth began his work on Feb. 15, at the Tredegarville chapel, and continued there during the whole of the following week. The services were very thinly attended, chiefly owing, perhaps, to the fact of the chapel being situated at a little distance from the town. Notwithstanding this, there were several pracious souls convinced of their sins, brought humble penitents at the foot of the cross, and made new creaures in Christ Jesus.

It was thought advisable to remove the place of meeting to a more central position, and also to occupy neutral ground, and in accordance with this an arrangement was made to rent a large wood building situate in the centre of the town, capable of holding from 2,000 to 3,000 persons, and which had previousy been used as a circus. Mr. Booth preached his first sermon in this place on Sabbath morning, Feb. 21, to a very good audience. In the afternoon Mrs. Booth delivered an address to professing Christians. and in the evening Mr. Booth again preached on the words, "How long halt ye between two opinions?" On this occasion the building was full. Great power seemed to accompany the words of this eminent minister, and throughout the whole of the meeting the presence of God was apparently realized. As soon as the sermon was ended the time was occupied with singing and prayer, while Mr. Booth and several other Christian men from various denominations went amongst the people inviting them to the platform, where, as was ascertained at the close of the meeting, fifty-three had been enabled to rejoice in a forgiving God. From that time to the present we have been privileged to see fresh manifestations of the power of Not one night has passed without witnessing very many souls making a profession of their faith in

Christ The work appears to increase in interest, and we are expecting to see greater things yet. Unwards of 200 have already been led to take Jesus for their Saviour, and this number embraces all kinds of characters. Not a few men, who have called to any special work, seem adapted chiefly to a certain class persons, and to them only; but not so with Mr. Booth. His preaching, through the Holy Ghost, anpears to lay hold of all grades of society and bring hem to the foot of the cross. It makes a Felix tremble, unmasks the self-righteous, and gives encourage ment and hope to the poor penitent publican, who in bitterness of soul, is crying, "God be merciful to me a sinner." Men of the world, who have been spending all their time in worldly pursuits, are now seeking the kingdom of God and his righteousness. and all manner of persons are seeking to see Jesus. May God still continue to bless.

Revival Intelligence.

Rev. E. Cady has been holding special services in nis church at Portland for the last two weeks, aided by some of the brethren. The prospect is encouragng. Some have professed a new born faith, and three candidates were baptized by the Pastor last Sabbath. We understand the meetings are well attended, and we trust that a copious shower will descend.

Rev. S. Robinson expects to baptize several next Lord's day.

REVIVAL AT STUDHOLM.

Sтирновм, April 24th, 1863. DEAR EDITOR: -- We commenced a series of religious meetings in connection with the church worshiping here on Friday the 3d inst. We soon felt that God was about to visit us in mercy: we continued our meetings day and evening; the roads were very bad, yet the people came in crowds to listen to the word. of truth. As the results of these efforts, the church has been greatly revived, the faithful few who have been long labouring in their Master's cause have been much encouraged, wanderers have been reclaimed, and some have found peace in believing; it has been our happy privilege to lead eighteen rejoicing converts forward in the ordinance of baptism, seventeen of whom united with the church in this place, two have been added by letter. Brother W. A. Troop has been with us all through the meetings, and has laboured zealously and successfully. Brothers Charlton, W. A. Corey and J. C. Steadman made us timely and profitable visits. We hope the glorious light of Zion may spread far and wide, and that many may come flocking into the gospel tide.

Yours in Christian love,

W. H. BURNHAM. P. S. We have recently enjoyed a season of refreshing from the presence of the Lord in the New Jerusalem settlement, the church is revived and one added by baptism.

Rev. J. Davis, writing to the Messenger, speaks of blessed revival of the work of God at a place called Nigg, P. E. Island, Nineteen were led to decide for Christ and his people, in addition to five previously baptized. The old as well as the young are sharing in the gracious visitation of mercy. There is no undue excitement, but a clear apprehension of Bible truth. Brethren Davis, Shaw, McLeod and Freeman have in turn been engaged in this work.

Under date of the 15th of April, Rev. George Armstrong of Bridgetown, informs the Messenger that a delightful work of grace is in progress at Round Hill, Ana. Co., one section of the church over which he presides. At the Saturday's Conference some were deeply convinced of sin, some comforted in Christ, and some rejoicing in a newly found Saviour. Five were baptized on the following Sabbath. It was an impressive season. rust muidair da

Rev. A. F. Porter writes to the Messenger encouragingly. " The Church at Guysborough under his guidance, is revived, backsliders reclaimed and ners converted. He has baptized ten, and others

We regret to learn that this valued brother is suf fering again from lung difficulty, and is unable to preach. He recently buried the oldest member his Church—a colored man-whose years numbered over a century, eighty five of which had been spent in the service of God. At Lower Granville the good work is pro-

gressing. Rev. Isa. Wallace informs the Messenge. of the recent baptism of six persons, among whom was an aged couple, each over seventy years.

Rev. William Hall has baptized a large num ber on Long Island (Digby), within the last few months, the fruits of a blessed revival in that place. Old and young are sharing in the glorious influence AMERICAN.

The New York Examiner furnishes the following forty and fifty members, and others stand now as candidates for baptism. The work has been general, all classes having shared in its blessings. It has been the most powerful work ever known in the town. Brother A. B. Earle spent a few weeks with us, and added no small interest to the work. The Lord has greatly blessed the Southwest Oswego Raptist Church, and for some weeks past I have aided the pastor, brother J. W. Parkhurst, in a meeting. A large number rejoice in a Saviour's love, as the fruits of the revival. The hand of fellowship has been given to fourteen new members, ten of whom had been buried with Christ in baptism. Others are waiting an

opportunity to put on Christ publicly, and the work

Rev. John Smitzer writes us, April 18: work of grace in Utica is yet advancing. Brother Corey thought there were over two hundred converts and inquirers on Monday evening, in the Bleeker street Baptist Church, and such is the number in attendance, that they have left their lecture room for their large audience room. More than one hundred have expressed hope. He expects to baptize thirty this week. Brother Pattengill baptized eleven last Lord's day, at Whitesboro', and fifteen new cases of conviction occurred on Monday evening. Something like thirty have professed faith in Vernon; of whom brother Culver has baptized eighteen. Brother E. S Davis hopes that at least six have found mercy at Holland Patent. A glorious work is also in progress at Favetteville. Brother Post has baptized twenty four at Oneida, and three candidates are received, who have not yet received the ordinance."

In all towns and cities as a general rule the laborng classes of society have great difficulty in obtaining comfortable dwellings. The houses they occupy for the most part are those that have been abandoned

Comfortable Dwellings for the Working Classes

by the wealthier classes, as destitute of those provisions of comfort and cleanliness, so indispensable to he health and comfort of the occupants. The effect of this upon the working man and his family is to check a laudable spirit of ambition, and to retard the progress of society generally. This is seriously felt by philanthropic minds in England, and hence in ondon and many of the large towns of the country, efforts are successfully made to remedy this evil by the erection of comfortable houses, built especially for the labouring classes, and provided with every means of domestic comfort, at a very moderate rent. Could not the "St. John Building Society" do something in this department to profit? If some of our wealthy capitalists would invest a few thousand pounds in this way, our impression is that it could be so expended as to pay eight or nine per cent. interest, and at the same time add immensely to the wealth, nappiness and progress of society.

A gentleman in London, by the name of Waterlow, has recently erected a pile of buildings, on a site within fifteen minutes walk of the Bank of England. at a cost of about £2,000. The block contains twenty houses, and so arranged that the tenants will have nothing in common except a winding stair case leading from the ground to their several houses, and to a fine flat commodious roof, used for purposes of clothes drying, recreation, &c. These houses are nicely arranged so as to afford every domestic convenience to their occupants. To each tier or flat rising one above the other there is a pretty balcony in front, which gives to the whole structure a picturesque appearance. The rent of each house varies from five shillings to six and six-pence a week. Mr. Waterlow is confident that the investment is a good one, and will yield a very profitable return. Perhaps our friend, the Secretary of the St. John Building Societv. will turn his attention to this matter.

Prohibitory Legislation in England.

An Association is formed in England for the purose of securing Legislative enactment in favor of losing public houses on the Sabbath. This associaion is putting forth most strenuous efforts in many of the large towns at the present time. At a recent meeting in Hull, the report stated that the committee recolved that the movement should not be sectarian, and that a powerful national organization should be formed so as to introduce the measure successfully into the House of Commons.

The Dean of York, who presided, said, "if there is one thing more than another, which ought to be discountenanced by Parliament, and to be deprecated by philanthropists, it is the selling of these liquors during the Lord's day. Not only do they demoralize the community, but they subvert domestic happiall who indulge in them."

And is it not equally true that this wretched business "demoralizes" and "subverts domestic happiness" on week days as well as on the Lord's day? One of the resolutions moved at the meeting affirms, That all past legislation, which has narrowed the time in which strong drink may be lawfully sold on Sunday, has proved of immense benefit to the coun-The legitimate inference to be drawn from this whole proceeding is simply this, that the traffic in intoxicating liquors is a national calamity; an evil of an appalling magnitude, and as such should be prohibited, irrespective of day, by the strong arm of

France.-A ceremony of a peculiarly impressive character, says the Church, took place at Valence, (Drome). It was a performance of Funeral rites. The bones of the Protestant population were transferred from the ancient Cemetery in which they had been buried from the year 1787 till 1836 to the cometry now in use. The Presbyterial Council of Valence saw in this circumstance an excellent opportunity of paying faithful homage to the memory of the fathers, and at the same time of making a public and signal confession of the glorious hopes of the Reformed Church. After a preliminary service in the church where more than 1,500 persons were assembled, a long procession walked in due order, gained the ancient cemetery, where three large coffins containing the bones referred to awaited them. By the time they arrived at the new cemetery the multitude augmented to between five and six thousand people nearly all Catholics, ranged themselves round the vast grave. The pastor then delivered an earnest and awakening discourse on the resurrection, which was heard with keen emotion, and made a deep impression on his numerous hearers.

ITALY. - Applications are being made weekly from small towns and villages for the visit of a minister to preach the gospel. This is especially true of Tuscany and Lombardy. It is hoped that the Waldensis church will be able to supply this want in part at then silver. The seeme cars stured thustes!

Signor Gavazzi issued recently the prospectus of a new bi-weekly journal he is about to start in Flo

SWITZERLAND. - An able writer who had just spen forthight in Geneva, says-" The Genevese is christian," and adds, "I have seen christianity working not only in churches, but which is much more edify ing, in individuals. 'Yes, I have seen it in turns the inspirer of language, the spring of actions, the spu and the discipline, the rule and the support of the future, impregnating, so to speak, the flesh and the spirit. Such a spectacle excites one to reflection."

Died, at his residence in Lower Granville, on the 10th of March, 1863, after a lingering and painfu ness, John Edwin Reed, aged 56 years. The de eased was for many years a worthy member of the Saptist Church . His funeral was attended by a large rise of sympathising friends. A sermon was Wallace, from Rev. xiv. 18. May God graciously sustain the sorrowing family in their present grief. By this dispensation they have been bereft of an affectionate husband, and a tender and faithful parent. But their loss is his gain.—Coia.

For the Christian Visitor.

FREDERICTON, April 27, 1868.

MY DEAR BROTHER—I am anxious that the change nade by the committee in the management of the Seminary, should not be interpreted as casting any effection upon the family who have, for the last seven years, conducted the boarding with most assiduous attention. The committee have changed, not the steward, but the system of management. During the whole time that Mrs. Babbit has nad the boarding department under her care, there has been no desire on the part of the committee to substitute another in her place; on the contrary, they have fully appreciated the services she has rendered, and have done what they could to obviate the disadvantages of the situation. Their only regret is, that circumstances should have been unfavorable to the attendance of a large number of boarders The system now introduced is altogether different

from the plan of having a steward. The lads who come now to the seminary, will enter the Principal's family, just as they would in a private school; and it can be no reflection on any steward, to say that the head of an establishment, or one invested with his authority, can alone adequately control the behaviour and out of school studies

I am sure that whatever has been said on this subect, has been intended to be understood in perfect narmony with the above. I remain yours, &c.,

We are glad to see by the Messenger that the good people of Nictaux treated their minister, Rev. W. G. Parker, on the 19th of Feb. last, with a good donation visit amounting in cash to \$82, exclusive of other very useful articles. They had a first rate tea prepared by the sisters, good speeches by the brethren, and altogether a happy time.

Prayer for the Prince and his Bride.

The rejoicings in Scotland on the occasion of the ecent marriage of the Prince of Wales were accompanied with earnest united supplication for the divine plessing upon the Royal pair. In Edinburgh two special prayer meetings were held on the morning of the 10th, the day of marriage, at one of which nearly 2,000 people were present. Such an expression of the religious sentiment of the nation indicates good for the future.

Secular Department.

Carleton Ferry. The Globe, of Monday last, prefers a long list of

grave charges against the management of the Carleon Ferry. He represents the floats as dilapidated, the toll houses as filthy and uncomfortable; passengers as subjected to unnecessary delay during breakfast and dinner hours, and as exposed to the biting frosts of winter, or to be stifled by the fumes of the boilers, if they seek an escape from cold. The Sand' Point Landing is in such a condition as to deter people with valuable borses from landing there; and there is no regularity in regard to time. One of the boats, the "Prince of Wales," the Globe says, "is as dirty as a collier brig; she is without cabin accommodation, if we except two little pigsties, one on each side; she was built for a tug boat, and not for a passenger boat. The "Lady Colebrook" (the boat that was running on Saturday), has been newly painted, but her ill ventilated cabin is leaky: the boat herself is so old that you can put your hand into almost every crack, and Saturday demonstrated that her machinery would not work."

These statements call for a searching examination on the part of the proper authorities, and if found true, the whole affair should be indicted as a public

COLONIÁL.

THE RAILWAY BILL IN THE NOVA SCOTIA LEGISLA-TURE .- The Inter-Colonial Railway bill, under the guidance of Mr. Howe, has passed the Legislature by ness, domestic comfort, and they lower and disgrace a majority of four. It was strictly a party vote, with the exception of two individuals who, for some cause, changed sides.

> Since writing the above we are informed that the bill has passed the Legislative Council by a majority of nine, 14 for, 5 against.

> Three very superior crushers have been received by a late arrival from England, for the London Mining and Gold Amalgamating Company. Twelve first class miners have also been sent out by the same company. -- Journal. A meeting of the Liberals of Annapolis County.

on the 18th inst., nominated M. Shaw, Israel Longley, and H. Ray, Esquires, as candidates for the representation of that County in the Government The Digby Acadian informs us that the temper-

ance people of the County are rallying to nominate a temperance candidate to represent them in General The Fredericton Reporter states, that the ice on the

river made the first move on Monday, the 20th inst. and that on Thursday it made a general retreat, not without bearing several trophies of its late reign, in the shape of houses, barus, &c. from the islands above Fredericton, where it had formed one of the grandest jams ever seen by the "oldest inhabitant. The Courier of last Saturday learns, from

much esteemed correspondent in Charlotte Count that the miners are at work at Letete. J. W. Kaj Esq., is the Engineer, and he speaks encouragingly of the prospects. The men are earning large wages, which are paid monthly, at St. Stephen, by draft on England. A very wealthy English firm has entered into the enterprise. We have been informed that some of these English mining capitalists frequently spend as much as £30,000 in preliminary ex before reaping much fruit for their outlay; and times lose the whole sum. We congratulate Char-lotte on its brightening prospects as regards mining railroads, and shipbuilding. St. Stephen has also a prospect of more trade arising out of the expected removal of the export duties.

Mr. W. C. Whittaker has received the ar pointment to the Clerkship in the Crown Lan

A young man named Joseph Morang, a native of Lubec, Maine, was instantly killed at the Plaster Quarries, Hillsbrough, on Wednesday, the 22d, by the falling of a piece of plaster on his head, as he was engaged at his work. Deceased is det a sober, industrious young man, who, do years residence at Hillsborough, had mo friends. His remains have been sent on to

The Grand Falls paper says, that in anticipation the opening of the river, teams have been busily egged for the past fortnight in the hauling of logs, &

MELANCHOLY ACCIDENT .- On Saturday, two m

The Rev. Dr. W. A. Thomson, the oldest minister of the Free Church of Scotland, died at Perth on the 17th uit, in the 12nd year of his age, and sixty second of his ministry.

The committee of the cotton district relief function from York County of fifty five dollars and thirt two cents, per hands of Hon. J. C. Allan.

W. Taowson, Tressurer.

St. John, April 27.