GENERAL LEE AS A SLAVEHOLDER.

General Lee fills a high place in the esteem of many persons, and Dr. Vaughan is far from wishing to detract from his just reputation; but he relates a wellauthenticated circumstance to show that the irresponsible power which the slave system gave to the slaveholder over his slave may be very perilous even to men deemed honourable and humane. A little while before the war General Lee came into possession of an estate that had belonged to Mrs. Curtis, who became the wife of Washington, Now, Wit was a provision in the will of Curtis, that at his death the slaves on the estate should be free. Lee construed that document so as to require the slaves to remain in boudage five years longer. Hitherto Lee had been popular with the dependents on the estate, but this proceeding wrought a great change. The slaves threatened to leave. One did leave. This was a young woman who had been a seamstress, and a sort of lady's-maid to Mrs. Lee, and had been much prized for her useful capabilities. The fugitive was apprehended, brought back, and, by order of the General, was taken to a building within sight of his residence to be flogged, as a warning to the disaffected. The young woman was required to strip herself. She refused to do so. Lee insisted on the removal of her clothes. She was tied to the post, and her owner looked on while she received, some say, nearly two hundred lashes, certainly a much greater number than such a man should have witnessed. The injured woman is still living."

A GRATIFYING CHANGE.

"No man has General Lee's power over human flesh and blood in the United States now. The great questions now are, How are these freed people to be employed? how are they to subsist? what is to be their relation to the Constitution? Assuredly this abrupt emancipation of four millions of slaves is what no wise man would have chosen, if any more gradual means of bringing about this stupendous change had been available. What such a change must involve has been more patent, I imagine, to the South than to the North, and it is natural that it should have been so. Intelligent Northern men seem to have the impression that there is about a third of the coloured people for whom no provision need be made. They have good sense, are industrious, and can take care of themselves quite as well as the same class of whites. There is another third who are well-disposed, but are not so intelligent, not so apt at finding employment, and to whom some assistance should be extended. The remaining third are regarded as inclined to indolence, and as capable in many cases of seeking subsistence by piltering or crime. The course to be taken with these last, it is said, must be to make them understand that in their case, as in the case of white men betraying the same tendencies, the apostolic maxim, 'If a man will not work, neither shall he eat,' is to be accepted as law. If they do not seek to live by voluntary labour, society will subject them to forced labour, and will feed them accordingly. But look at this case, even as thus presented,-a third of four intliions needing help; another third, if they work adequately, many if they work at all, needing to be coerced. To overtake such a difficulty, will demand resources difficult to calculate, and still more difficult to obtain. Surely if England can help America in this great work, nothing is more fitting than that the help should be given." We shall hope to return to this article next week,

and, in the meantime, commend the Review to the attention of our more opulent readers. The number contains seven other articles besides these Notes on America, and they are all highly valuable, and several of them also very entertaining.

THE CHRISTIAN VISITOR.

ST. JOHN, N. B., NOVEMBER 9, 1865.

Help for our Rising Ministry.

One of the most prominent objects which the founders of our Educational Institutions had in view from the beginning, was the mental training of young men called of God to preach the gospel. The "fa thers" were fully alive to the importance of this matter, and as secular schools and colleges multiply in the country, the necessity for this culture is all the No one who understands the nature and design of

the gospel ministry imagines for a moment that Seminaries or Colleges, however rich in mental training, can, of themselves, make successful preachers of the cross of Christ. If the ministry were a mere profession by which a man could obtain a living, the same as in a legal, medical, or any other secular calling, then education would be the principal reliance for success; but the ministry of the gospel is a spiritual power, that has to do directly with the heart and with the conscience, as well as with the understanding; therefore the soul of the successful preacher must be imbued with a divine inflatus. It must have communication with the Holy One in its work. In other words, the man who enters upon the sacred calling must be able to say, "Unto me, who am less than the least of all saints, is the grace given, that I should preach among the Gentiles the unsearchable riches of Christ," "A necessity is laid upon me, and woe is me if I preach not the gospel." The Baptists of these Provinces, in giving support to educational establishments, have not the remotest idea of dispensing with a God-called ministry, but they wish to give such educational assistance to those who give evidence of this divine call as shall thoroughly prepare them to use successfully the gifts and graces which God is pleased to bestow.

The necessity for this assistance to our young men is becoming more and more apparent every day. The fact is, in all the centres of influence, the people demand an enlightened ministry. It is not enough that the man says "I am called of God to preach, and you must hear." He must be able to give evidence of his call in intelligent, practical forms, or the people will not believe in his call to preach to them at least.

Now some men, by strong mental energy and laborious application, commence and pursue acceptably and successfully the ministerial life, without direct Academic or Collegiate advantages. So with the primitive preachers. So with the early founders of Bantist churches in England and America, and in these Provinces. So with Gill, Booth, Fuller, Cary, and many others of their day, whose writings and labors. all generations. So with Spurgeon, and othersend in water of strength in Zion. But all these burning and shining lights of the past were the most ardent supporters of an informed and cultivated ministry; and one of the most prominent departments in the wonderful life of Spurgeon, is his College for training young men for the ministry. But then it is not enough that we build Seminaries, and endow Colleges: we must assist our young men while they pursue their studies in these Institutions. It so happens that a large portion of young men entering the ministry, in all denominations, are persons of small financial means; for their educational training, therefore, they have to rely mainly upon the liberality of the churches. And this is perfectly right. The churches are, in their turu, to be benefitted by the attainments of the men they educate, and therefore they have received me, and for the sympathy and lithey are the gainers in the issue.

Now, how stands the case with the Baptists New Brunswick? The churches say, give us an instructive ministry. Our Seminary at Fredericton, and our College at Wolfville respond heartily-we are prepared to do so, if you will only furnish the raw material. Here we are as Professors and teachers, qualified and ready to do our duty to the denonation effectually, only give us the God-called men. Our young men, feeling the hand of the Lord names are subjoined to this note. They readily reupon them to preach his Word, are saying, "Here we sponded when informed of the misfortune of a gene

to continue their studies, or how are we to encourage others to go either to Fredericton or Acadia?

In the name of all that is sacred in our christian profession, of all that is solemn in religious obligation, and of all that is weighty in the retributions of eternity, we plead for these young men. One Thousand DOLLARS are wanted, in the course of the next twelve months, to meet the demands that will be made upon us for the education of our rising ministry. Who will give a hundred? Who fifty? Who twenty? Who ten? Who five? Who one? Don't separate praying from giving. "What God has joined together, let no man put asunder." Oh! thou God of our fathers, arouse the spirit of pure genuine benevolence in the souls of our wealthy church members! and let them realise with all the force of a divine conviction the solemnity of the obligation restng upon them to consecrate their wealth to the furtherance of the Redeemer's kingdom!

The Board having charge of the Union funds for Ministerial Education are at their wits ends to know what to do. Young men, approved of by the churches, are pressing their claims; our beloved teachers at Fredericton are pleading for them, and the Ministerial Educational Fund is well nigh exhausted. Men, redeemed by the priceless blood of the cross, will you not put your broad shoulders to the wheel? Will you not give as the Lord has prospered you? Have you done so? This question must be answered in the flashing light of the last great day!

An Address to the Baptists of New Brunswick. DEAR BRETHREN, -- Permit your Home Mission Board to acquaint you with their financial condition, and the nature and progress of their work.

You have doubtless observed in the Minutes of our late Associations the following resolutions:

1. That the sum of \$4,000, called for by our Corresponding Secretary, ought in justice to be collected. 2. That the 31st of December in each year be the close of our financial year.

3. That we hereby pledge ourselves to do our utmost in assisting our Board to collect the \$4,000 before the 31st of December next.

You see by these resolutions that we have less than two months in which to complete this important work. In the Eastern Association \$726.68 have been collected, and about \$290 promised. In the Western Association \$758.62 have been collected, making in all collected and promised, \$1,775.30, leavng \$2,224.70 yet to be secured.

We can so far curtail our work (which, however, we ought not to do) as to bring our expenses inside of \$3,000, which would leave \$1,224.76 yet to be collected. To accomplish this before the 31st of December next requires great diligence.

Out of the Home Mission Fund we are now assisting a number of weak churches in the support of some 12 missionary pastors, at an expense of about \$800, and some of these brothren ought to be assisted far more liberally by us.

We are now seeking for men to occupy the important fields of Sussex, Shediac, Cocaigne, Buctouche, Richibucto, Bathurst, Chatham, and St. Stephen. Other inviting and interesting fields are now demanding laborers; but the important enquiry with us is, where are both the men and the means?

The Foreign Mission Fund is placed by us in the hands of our Foreign Mission Board, appointed by our Convention, and goes undiminished to the support of native preachers in Burmah, and is there doing a noble work. Many thousand dollars could be profitably expended by us in this way.

The General Education Fund has always been given as was originally designed, to the support of our Seminary at Fredericton. This year we give it for the same object, designating it particularly for the support of Bro. Hopper, whose appointment to a place in the Seminary meets with such a hearty ap-

By the 1st of June next \$225 will be needed from his fund for this object. But more than this must be realized through this fund in order to meet the expenses of the Seminary, otherwise we shall have an ncreased debt at the close of the year, which must

The Ministerial Education Fund must be enlarged also. For we have aiready pledged ourselves to the amount of \$285 to five young men, and we now have and soon will have other pressing calls upon this fund for some \$200 or \$300, more to assist these and other young men equally worthy.

And in our opinion this is now one of our most important works. Laborers are greatly needed to occupy our opening missionary fields.

The Superannuated Ministers' Fund is acknowled ged by all to be very important, and should be very arge. The calls upon it are many and pressing.

From the S. S. Fund we have assisted all the Baptist Sabbath Schools in the Province, which have applied and shown us that their claim was worthy. And now, dear brethren, we have laid this matter

before you. The reports of our doings are published monthly. We keep nothing secret. We can scarcely suppose that all of you will approve of all that we do. But remember you are at liberty to contribute to one or all of these funds as you see fit. And while each contributes to his favourite fund we find all receive nearly their proper proportion.

Se we find by observation that while each may contribute as he pleases, that it is better upon the whole to give directly to the Union Society, and let it be divided according to the prescribed scale.

And now, brethren, shall our wants be realized Will you not, one and all, resolve to know and do your duty in this matter? We ask you as christians and friends to this noble enterprize to contribute without being called upon by an agent, but by sending your contribution to your paster or deacons, or some other authorized individual in your community. Hand it in, if possible before the middle of December, because whatever does not come into our types of this year's report. "Whi and peannot be credited in each Church see that this appeal is read from the pulpit or otherwise made public, and that the attention of each church and congregation be called to this subject. By order of your Board.

REV. S. ROBINSON, President. " I. E. BILL, Cor. Sec.

Collections in St. John for the Re-Erection of

the Baptist Chapel. Liverpool, N. S., recently destroyed by Fire. Saint John, November 2d, 1865

Before leaving this City, I must take the opportunity of expressing my hearty thanks to the christian friends of this place for the cordial manner in which berality which they have shown to the Church in Liverpool, now in its hour of adversity. The hospitality and kindness which have been extended to me have made my stay here of a very pleasant nature. This is the first mission of the kind in which I was ever engaged, and I would not have been disappointed had I found it in many respects unpleasant. But instead of this, it has been cheering to witness the christian benevolence of the many kind friends whose

pleasure that I have enjoyed in the work.

I am sorry that circumstances will not permit me to remain longer, for I am confident that there are other friends who would feel it a pleasure to contribute something to this cause. I am happy to say, they can still have the opportunity. The Rev. I. E. Bill has kindly consented to receive donations, and

When I take into account the expensive undertakngs at home, I think the christian friends of St. John have given me a large donation to carry to the people

of Liverpool.	E. M. SAUNDERS.
Fermain Street Church and Congregation.	J. F. Marsters \$4. Alexander Sime 5.
M. Lawrence \$1.00	Thos. Brundage 2.
J. M. Steeves 1.00	John March1.
Rev. I. E. Bill5,00	J. H. Allen
John Fisher, 1.00	Dr. Berryman 1.
E. H. Duval2.00	Wm. Vaughan, jr 1.
g. II. Duvai.	J. Gove
\$10.00	E H. Pray1
Brussels Street Church and	C. T. Taylor 2
Congregation.	S. E. Gerow4
William Lewis \$2.00	R. M. Longmaid4
Z. G. Gabel5,00	David Vaughan 10
T. H. Hall4.00	James L. Price 1
J. Titus1.00	J. Fitzpatrick 1
ohn Smith 4.00	W. V. Barbour1
Z. Ring4.00	visa" , to pot 68
A Friend	\$76
A Friend1.00	Portland Church and C
J. J. Wright 1.00	gregation.
Geo N. Robinson 1.00	J. D. Colwell \$0

C. N. Skinner.....3.00 Henry Akerley 1.00 S. J. Golding 2.00 G. White.....4.00 D. Dunham 1,00 Jacob Bradshaw 2.00 J. E. Spragg. 1.00 Joseph Read.....1.00 Friend........0.60 H. M. Patterson 100 Enoch Lunt2.00 Thos. Boswell 200 Mrs. H. Vaughan . . . 5.00 Thos. Vaughan....10.00

Leinster Street Church and friends. Simon DeWolf, Charleston, Mass \$1000 C. E. Burnham \$2.00 . Chaloner 4.00 B. Douglas, Am-Hon. A. McL. Seely .. 5.00 G. N. Robinson, jr. 2.00

Donations from other

Ferris, G. Lake .. 200 Valpey & Bro.....4.00 J. R. Calhoun 3.00 T. R. Jones, Esq. .. 1.00 C. G. Berryman 2.00 W. H. Olive & Co. . 5.00 A. W. Marsters....5.00 J. C. Everett......2.00 James Dyail......1.00

Religious Record.

\$53.00

Congregation.

AMERICAN BIBLE UNION. - Anniversary - Scriptures or the Freedmen-Union with the American and Foreign Bible Society. - The sixteenth anniversary of the American Bible Union was held in New York, on | ment. October 25th and 26th, the Rev. T. Armitage D.D. the chair. The meeting was largely attended. After prayer by the Rev. John Duncan, M.D., of Boston, committees were ordered, and subsequently appointed, on the following subjects: Nominations, Arrangements, Scriptures for Freedmen, KarenScriptures, Family (octavo) New Testament, Sinday school New Testament, Testament without Chapter and Verse Divisions; Scripture Circulation, General Prosperity of the American Bible Union, Legacies,

The Treasurer's report represented the income and expenditure of the society for the eight months ending June 15th, to be thirty thousand dollars. The abstract of the sixteenth annual report, which

was read by the secretaries, was of unusual interest. After alluding to the completion of Testaments in the Spanish and Italian languages, and mentioning the progress of the good work in heathen countries-Chipa, Siam, Burmah Proper, British Burmah, India. Africa, etc.-the report referred to the work before the association at home, and urged special efforts to supply each of the freedmen with a copy of the scriptures. Passages were quoted from a number Southern letters relating to this subject. The report then treated of other captions, and concluded with a statement from the treasurer. On the second day, Rev. Dr. Armitage introduced Sir Morton Peto, who made a short and encouraging speech. Rev. Dr. Eaton presented the following series of

resolutions, which were unanimously adopted: Whereas, At the anniversary of the American Bible Union, in the year 1862, a committee was appointed to communicate with the Board of the American and Foreign Bible Society in reference to the practicability of a union of the two bodies; and. · Whereas, It was found that there - was some circumstances existing at that time which suggested the propriety of postponing the consideration of the

weasure; and, "Whereas, There are, in the view of many brethcen, indications at present of a strong disposition to consider the measure favorably; therefore,

Resolved, That this Union are increasingly desirous that such a union as is proposed between the two bodies should be carried into effect on principles fair and honorable to both, and in a spirit of mutual fraternal affection and contidence.

"Resolved, That a committee be appointed to prosecute negotiation with the Board of the American and Foreign Bible Society, looking to some amicable arrangement whereby the two bodies may be united

The following is the committee appointed by the chair: Dr. Hugh, Dr. Wetson, Dr. Searles, Dr. E. Parmiee, Samuel Colgate, Esq., and John J. Good-

The remainder of the morning session was occupied with speeches by W. D. Murphy, Esq., Dr. Henderson, of Kentucky, Dr. Malcolm and Mr. Dungan. on the general subject of the proposed alliance; after which the Union adjourned to the vestry for lunch, which was kindly provided by the ladies of the

CHINA. - NINGPO. - Mr. Knowlton writes, July 15 that the work at the several out-stations is moving on as usual, and recently several baptisms have oc curred. Mr. Jenkins, July 17, had just returned from Kingwha, after a visit of eight weeks. During his visit, three candidates were baptized. The church there numbers fifteen. There are three stations in this district and three assistants, Mr. Knowlton of the Ningpo Mission, writes, June 19,-" At my last visit to Chusan, the first Sabbath in this month, two were baptized. At the new station at Siao-saw, in the north part of the island of Db. some sucre is some interest. Both evenings that I spent there, the room we have secured for a chapel was crowded with atthe implement .. Mrs K. is not strong. The rest of

Assan.-Mr. Scott reports from Nowgong, July 6, that his school for Mikirs numbers twelve per manent pupils. Deep religious feeling has recently pervaded the school. July 2, three more young men in the school were baptized, making six in all. Two young women from Christian families were also baptized. Others are inquiring. The young converts meet opposition, but they are steadfast. The health of Mr. and Mrs. Scott is improved. Mr. Bronson, at Sibsagor, is laboring to the utmost of his strength to floish the work on the dictionary. Mr. Ward writes from Sibsagor, July 19, that much sickness prevails among the native Christians, and many natives and Europeans have died within the last few

PROTESTANT SISTERHOODS .- Is it really a fact that he members of Protestant sisterhoods are in the ment at Liverpool, or implied admission, that such is the case, is not a little startling; and if he and other promoters of the sisterhood movement are wise, they will lose no time in acquainting the public with the precise truth in the matter, without equivocation or reserve. The good will with which many liberal minded persons are disposed to regard these associ-ations will vanish in a moment if they are supposed to encourage the pretensions of the clerical order to govern the lives of the latty. The day is past when enlightened people refused to admit that there any conceivable good thing which might be borrow the Roman Church with advantage to the Chu

the Editor of the Christian Visitor, the pastors of the day? At the same time, there is one element in the Portland and Leinster-st. Churches, and Dea. A. W. Catholic conventual system which English public Masters. They freely gave up their time to aid me in finding the houses and places of business of the practical working of this bond upon the conscience generous donors. I am largely indebted to these in the Roman communion, it is not only impractibrethren, not only for my success, but also for the cable and pernicious, it is logically absurd, out of that communion. The whole course of present thought, both in England and on the continent, is directly opposed to the claims of the clerical body to exercise any species of dictatorship over the laity. If, therefore, Dr. Neale and his friends are attempting to introduce the practice of vows into these benvolent societies, without the fullest possible announcement of what they are doing, we shall have an outcry from the Low Church and no-Church parties which will sweep away every sisterhood from the land. The questions involved in the whole theory of vows are too intricate and important to be handled in a brief paragraph; but it needs only a few words to state in the most explicit terms our conviction that the attempt to bind the freedom of those who enter these Anglican sisterhoods is the most suicidal project that the High-Church party has yet dreamed of. Is it possible that Dr. Neale does not know that for the last three centuries no fresh religious order in the Church of Rome, except the Sours de Charite, has been allowed to take vows for more than a single year ?- Pall Mall Gazette.

> A PROTESTANT MARRIAGE IN ITALY .-- A Protestant community, which has arisen from the Vaudois Church, now exists at Comeo. A question arose a short time ago with regard to the marriage of two members of this community. According to the Austrian law, which still holds in Lombardy, the banns must be published by the cure of the parish. But the cure refused. Accordingly, the parties concerned appealed to the civil authority, and the priest rereived an order to publish the banns; but he again refused. The question was then referred by the au-Con- thorities of Como to the Minister for Justice and for Religious Worship, who replied by decreeing that the marriage should be held valid on the simple publica-J. M. Hamm...... 0.50 then of the banns in a Protestant church. In the absence of such civil regulations as those of France, this was the most simple and most liberal solution. We may add that the Protestant numial ceremony, the first which had ever taken place at Como, appears to have produced an excellent impression upon the numerous assembly who took part in it.-From Le

MAULMAIN .-- Mr. Haswell, Jnne 20, speaks of the great need of reinforcements in both the Burman and Karen departments, in teaching and preaching, and renews the suggestion that maimed Christian soldiers might make themselves useful as teachers of native

PROME. - Dr. Kincaid writes from Rangoon, July Friend, St. John. 100 28: "A little time before leaving Prome, I visited the frontiers and Enma to the south. About two Wm. Wright, Esq. 19.00 | weeks after leaving Thayet, I received a letter from John Boyd, Esq. . . 5.00 there, urging my return, and stating that five or six C. A. Everett1.00 | were anxious to be baptized. I had not time, however, to go again, but wrote that Moung Yan Gen \$18.00 | would go soon. On my last visit to Enma, two were baptized. I was anxious to visit every place where the smallest number of Christians lived; but the incessant rains and the deep mud rendered it quite impossible. There is every encouragement to labor in that great field. The assistants are good men, and will work, I cannot doubt; but they need encourage-

JAMAICA -- More than one half of the population of the Island of Jamaica are still nominally heathen. There are two hundred missionaries and ministers in the Island, each having charge of less than 800 souls. Only 127,978 attend any place of religious worship, out of a population of 441,248. Of the whole number of ministers and missionaries, 90 belong to the Episcopal Church, 28 are Baptists, and 14 Moravians. The latter commenced with three missionaries one hundred and ten years ago, who were to be supported by presents from the planters and their own labours. In the first year 26 were numbered as converts. In 1823, they began to receive support from their church. In the next tifteen years they had 10,000 under their charge, of whom more than 2,000 were communicants. At present, more than 4,000 are in full fellowship in with thirteen stations and thirteen missionaries; 5, 000 children are in Sabbath-schools, 4,000 in day schools, and 29 young men in a training school for

For the Christian Visitor.

Divisions in the "Home Missionary Board." It is greatly to be regretted that divisions should exist among men who profess to be bound by the like precious faith " to Christ, and whose arowed desires are to "do good to all men, especially to those who are of the household of faith." But unfortunatey (humanly speaking) diverse sentiments, and heartrending alienations have characterized the christian world to a very great extent from the beginning until now. And while the human mind remains as it is, divisions may be expected. But it is to be feared that stubbornness, personal desires to gratify: and personal ends to accomplish: have more to do with the divisions of our own day and our own denomination. than conscientious motives, strict integrity, and hearty desires for the prosperity of the Redeemer's king-

What those motives are which actuate certain members of the "Missionary Board," we will not pretend to say, but will lay the matter of difference fairly and truthfully before the Baptists of New Brunswick, and let them in all candour and sincerity decide for themselves.

The readers of the Visitor will have observed in the secretary's report of the meetings held in September and October, that the acting members were about equally divided on a question of considerable importance to our denomination. The simple report, unaccompanied by a word of explanation, may place us in a false light before our brethren throughout the Province. We therefore feel it incumbent upon us to give in brief the reasons for the appearance of our name in the negative on that question. In order to curtail our explanation as much as possible, we will pass by some matters (having a bearing on the question) which had their origin anterior to the meeting of the Eastern Association, and at once come to an act of the annual meeting of the "Society" held in connection with that body, which will serve as the starting point. A resolution was passed by the "Society" con-

as Butternut Ridge in July last, which reads thus-Resolved, " That the funds of our Union Society, appropriated to Ministerial Education, shall be expended, so far as Academical Education is conat Fredericton. Now this resolution, it there is any meaning in our language, precludes young men, who are pursuing academical studies in any Institution other than that at Fredericton, from receiving aid from the "Ministerial Education" fund. According to our just principles of interpretation can it be made to convey any other idea. And every man of ordinary intelligence will see at once that the resolution will not admit of any construction different from this. We do not know whether the "Society," when adopting the resolution intended it to be thus exclusive, but this is its only meaning as adopted. Now then, from that period to the present, in spite

of our most earnest remonstrances, and in direct viohabit of taking vows to bind themselves for life to lation of the resolution, aid has been granted to the communities they enter? Doctor Neale's state- young men studying at Wolfville, who were pursuing the greater part of their studies in Horron ACADEMY. And the same is true with regard to one even now. Such being the fact, we could not, neither can we, without violating our conscience, vote them aid, so long as that plain and indubitable resolution stands upon our books. But we are told by the members in the 'affirmative,' that "the resolution touches only those who are going through simply an academical course and are in no sense college students." But does the resolution convey the idea even by implica-

on our minutes.

It has been said that certain members of the Board | bers who vote to assist our young men at Acadia, (resident in St. John) have been striving to influence the Board to rescind the action of the Society. We the Society has done, the Society alone can undo.

Now all who choose may see at a glance the position | that meeting. which we occupy. We cannot, on conscientious principles, vote assistance from our "Educational fund" to young men whose principal studies are pursued in any academy other than that at Fredericton, while the resolution referred to is on our book. Unless, as we have before said, an explanation such as that given us orally is furnished in writing.

We are decidedly in favor of aiding those young men who have gone from this Province to Horton, and will aid them out of our private funds (as we have already done to some extent) if it is necessary. And, moreover, we will do our part toward supporting others who may desire to go there for a course of instruction preparatory to the ministry. But we cannot so far throw contempt on the action of the Society, as to aid them out of our public funds in direct violation of a plain resolution.

We ask our brethren throughout the Province to give these matters their earnest attention.

W. V. GARNER.

St. John, Oct. 1865.

Donation.

We would hereby acknowledge the kindness of our friends in Newcastle, Grand Lake, who called at our residence on the 9th of October, and after spending a very pleasant evening and partaking of a bountiful repast of their own providing, presented us with various useful articles, which together with a purse containing \$27, we suppose to be worth about \$110. accompanied by the following address:-

DEAR BROTHER, - We, as a part of your church sundry other articles, as a token of our respect, hoping that they may be received by you as such. regret that your health is so impaired as to prevent you from pursuing your ministerial labors, but trust that God in his all-wise providence will soon enable you to resume them again. But, if otherwise, we hope that our care towards you and your family may

We do most sincerely return our thanks to these friends for their kindness in remembering us in this our time of need, and while we highly prize the gift itself, we feel that it speaks of a feeling which is of much greater value.

And may the God of mercy who has thus highly honored us, let his richest and most precious spiritual blessings rest upon these friends, enabling them to to inform him that the Board will do all in their powrealize the truth of that saying of Jesus, "It is more | er to assist him, but that from the present state of blessed to give than to receive."

ISAAC LAWRENCE,

JERUSHA LAWRENCE.

In this city there is in our churches, generally, an roving state of religious feeling. A spirit quiry is manifest, and many are ready to make that important enquiry, "What must I do to be saved." Some conversions are already reported, and the feeling is quite prevalent that we are to see precious sea-

From the Churches.

In Mansfield, the work of grace is most powerful. A report of it was prepared for this paper, but we are obliged to lay it over till next week. The work of grace is powerful, and is extending to neighboring hurches, where conversions are occurring.

sons of spiritual refreshing the ensuing winter.

At South Braintre, as we are informed, a precious rork of grace has been in progress for weeks. More than twenty have found peace in believing. This week the pastor is assisted by Rev. Mr. Earle, and eetings are held afternoon and evening. The wri-

er says, "Brethren, pray for us." In the first church, Worcester, God's spirit is work ng. Weekly enquiry meetings are held, and sinners re seeking the Saviour. Four happy converts were aptized last Satbath. - Christian Era.

At Tremont Temple, the pastor, last Sunday mornng, preached the first of a course of sermons to the working-men of Boston to an overflowing house, and at the close of the service he baptized six young persons. - Reflector.

Anecdote of John Leland.

One can hardly doubt that many Baptist ministers fail in duty by neglecting to preach on the subject of baptism, and enforce the teachings of the Bible on this important ordinance. From a peculiar fastidousness, or needless scruples, they avoid a controverted subject, and leave untouched a part of God's own Word. The truth should be taught, sometimes directly, sometimes perhaps indirectly, as in the following incident from the National Baptist :-

A deeper impression is often made by a shrewd suggestion, a striking analogy, or a novel contrast, than y the most forcible logic, or the most earnest appeal. he famous John Leland was a staunch Baptist, and felt constrained to reprove sharply the perversions of Scripture doctrine and practice current in pedobaptist churches. But herarely did this in a set sermon. He was ingenious in devising ways by which the truth might appear in unexpected lights, and win its way without opposition. The following instance is a good illustration of his method. He was once preaching to a large congregation in

Pittsfield, Mass., on the eunuch's conversion. It was natural that he should press upon his hearers the duty of baptism, and attempt to prove the obligation of immersion as the New Testament ordinance. But be knew that many would expect such a discussion, and might brace themselves against conviction by the truth. He avoided, therefore, any formal argument, but set forth the truth in a simpler and more effective way. Towards the close of the sermon he began to read the account of the baptism, as follows: "And the eunucu sare, see that Philip said, If thou believest with all thy heart thou mayes. And Philip and the eunuch went up the broad aisle of the meetinghouse, and Philip put his hand into a basin of water. and laid it on the cunuch's head, and baptized him and they came out of the meeting-house, and the en-nuch went on his way rejoicing." Every eye was intent on the preacher, in mute wonder, when he sud-denly exclaimed, "Stop, Leland, you don't read right," and beginning again, read, "and they went down in-to the water, both Philip and the ennuch." "Ah, that's it," said he; "that reads better," and made no further allusion to the subject of baptism in the sermon. But the bolt shot home, and several opponents were convinced of their error, and embraced scriptur al views of baptism.

Let nobedy suppose from the tone of Bro, Garner's letter in another column, that there is any serious division in our Missionary Board, or that any thing has occurred to deeply disturb their fellowship, or to really endanger harmonious action in future. We presume all have acted conscientiously, and have wished to do just what is right. It can scarcely be expected, however, that comparative strangers in the Provinces should see our Institutions or understand their lines of policy precisely in the same light which those do who have taken a prominent part in their establishment and support, and in framing the laws by which they are respectively governed in their relations Let nobody suppose from the tone of Bro. Gar-

ting for the resolution? If so, language better adap- sociation to prevent us from assisting any young men ted to obscure the meaning could not have been selec- as partial course students in Acadia College. One of the tried brethren now there devotes his WHOLE TIME We have repeatedly asked the brethren who give IN THE COLLEGE, and the other a considerable portion this interpretation of the resolution, as being the of it. But as they are only PARTIAL COURSE STUDENTS, sense of the Society, to favor us with the same in so they only get a PARTIAL SUPPORT from our Board. writing that we might be untrammelled to vote aid to Since the action of the Association at Butternut Ridge. our young men at Horton. But they have denied us. the Board has not voted a single cent to any brother If the purpose and intent of the Society were as studying at Wolfville in any other relation or capacithey represent them, surely there can be no reasonable ty than as a PARTIAL COURSE STUDENT in Acadia Colobjection to our having the resolution thus explained lege, and we presume they have no intention of doing so. Let no brother imagine, therefore, that the mem-

have the most distant idea of treating the action of the association otherwise than with the most PROFOUND simply say in reference to this that it has not the RESPECT. Were they to do so, some of them at least first shade of truth. We are fully aware that what would be disavowing their own act, for they were present and took an active part in the decisions of

> See the explanatory note on the subject, adopted by the Board at its last meeting, and quoted by the Recording Scribe in his minutes, inserted below. We think this should be satisfactory to all concerned.

> The N. B. B. Home Missionary Society met in Germain Street committee room on the 6th inst. Present Rev. Messrs. Robinson, Cady, Garner, Bill. Spencer, Powers, McDonald, Curry, Eastabrooks, and prothers Everett, Smith, Burnham, Barteaux, Hart, Steeves, Masters.

> The following resolution passed on the 10th July, and on the 15th, reconsidered, and laid on the table. was taken up and adopted. The Hillsborough Church roposed to contribute \$200 to the Home Mission fund to be appropriated as they might designate, and if accepted that the Board make the appropriation to Bro. W. A. Crandal, \$100, and that the amount be appropriated to the fields occupied by brethren Orandal and Hopper, viz. Restigouche and Lower Sussex, and Shediac. It was Resolved, that the Board cordially accept the proposition of the Hillsborough Church, and cheerfully accede to the suggestion to add \$40 to the appropriation to Bro. Crandall. On motion, it was voted to pay Brother W. A. Crandall \$10, the amount due to 1st August, and

further Resolved, to reappoint Bro. Crandal one year rom 1st August, at a salary of \$100 from the Board. Bro. Goodspeed applied for aid for Sabbath School at Nashwaak, Voted \$5 from S. S. fund. On application from Bro. Tabor, it was voted to appropriate \$3 from S. S. fund, in addition to the \$8 voted in July last, for Sabbath School at Tabor Settlement. On application of Bro. Knapp, \$10 was appropriated from S. S. fund for Sabbath School at Dorchester. Bro. Howland, Springfield, Q. C., remitted \$4.10. and asked an additional amount from the Board for Sabbath School in that locality. Voted to appropriand congregation, do present you with this purse and ate \$6 from S. S. fund. Bro. J. C. Bleakney inform ed the Board that he cannot see his way clear to commence his studies at present. Bro. J. A. Stead man writes that he is much in need of aid to meet liabilities. Voted to remit him \$20 of the amount appropriated. Letter were received from Bro. Titus cknowledging the receipt of \$20 remitted him. Dr Cramp, in a letter to the Board, shows that persons attending recitations of particular departments are recognized as partial course students; that Brother Steadman is such in the department of arts and theology, and Bro. Titus in the latter only. Brother Edgett informed the Board that he had commenced his studies at Fredericton, and would like some assistance. Voted to remit \$15 of the amount appropriated to him. Bro. E. B. Corey informed the Board that he had resumed his studies at Fredericton, and asks the Board to aid him. The C. S. was instructed

> formed the Board that Bro. Manzer, one of the theological students at the Seminary, would require a much larger amount than the Board has granted him to enable him to complete his studies. The C. S. was instructed to inform the brother that the state of the funds prevented a larger grant being made. Bro. John Currey applied for aid to enable him to the M. E. F. for one year, from 1st of January, Bro. Trimble reported that he had closed his labours at Salt Spring Settlement. Voted to pay him the amount due to 1st of October, \$5, from H. M. F. A letter

the funds they cannot do so now. Bro. Hopper in-

was received from Bro. McPhail, in reference to Buctouche and Richibucto. On motion, it was laid on the table until next month. Letters received from Bro. Rattray: he will com ply with the request of the Board, and has proceeded as far as Newcastle, Miramichi. Bro. Eastabrooks asked aid for Sabbath School at Ludlow, voted \$5 from Sabbath School fund, also \$15 from H. M. fund

for quarter ending 1st December. The following ex-

planatory note was offered by Bro. Bill, and adopted

oy the Board. "The resolution, which passed this Board in No. ember 1864, limiting the appropriation of Ministerial Educational Union funds, so far as Academic preparation is concerned, to young men studying at our Fredericton Seminary; which resolution was rescind ed at the next monthly meeting of the Board; again brought up for discussion at several subsequent meetngs; and finally referred to the Annual Meeting of the Society at Butternut Ridge in July last for final settlement, and confirmed by that body, was never designed by its author to be so explained as to prevent 'partial course students' at Acadia College from deriving support from our Union funds, though they might find it necessary, while prosecuting their studies at Acadia, to take lessons in certain classes lsewhere, provided that in every case where such aid is extended, the recipient is recognized by the President and officers of Acadia College as a 'parial course student' of said College, according to the prescribed laws and regulations of that Insti

Bro. Cady submitted a draft of an appeal to the churches for funds, which, on motion, was adopted, and the following brethren were appointed a comtee to carry it out-Bro. Cady, Robinson, Bill. Bro. Currey reported one quarter's labour performed with Hampton Ferry Church; voted to pay him \$2.50, the amount appropriated. Bro. Robinson was added to the committee on the purchase of books, and committee requested to report next night. On motion, adjourned to meet in Leinster Street

Chapel on the first Monday in December. JAMES E. MASTERS, R. Sec'y. The number of ordained missionaries in China is 91; lay missionaries, 11; female missionaries, 85; total 187. At no stations are there less than two

ordained missionaries; the greatest number is 14, at TEMPERANCE SERMONS .- On Sabbath evening next, Rev. Geo. O. Huestis, pastor of the Methodist Church, Carleton, will preach against the Sin of Intemperance. On the Sabbath following, the Rev. W. V. Garner, pastor of the Leinster street Baptist Church, will and the third series of the course; and on the sub-

sequent Lord's day, a sermon on the above subject

will be preached by the Rev. E. C. Cady, pastor of

the Baptist Church in Portland. These sermons are in response to an invitation is

sued by the Grand Division of S. of T.

Becular Department.

Fearful Disaster. The following dismal tale is perfectly heart-rend-

Loss of Three Hundred Lives !—A catastrophe almost unparalleled for the horrors with which it was attended is reported by the last mail from Calcutta. are, send us!" We have now three young men from
New Brunswick studying at Acadia, four in Fredericton, and others are longing to go: but where are
the necessary funds to the college, he send to the college, he send to the college, he send to prove the college to the church of the whole would be almost completely to completely the college. The ship seems to the college to the whole would be almost completely to completely the college to the church of the whole would be almost completely to church the completely the church of the whole would be almost completely to church the completely the church of the whole would be almost completely to church the completely the church of the whole would be almost completely to church the completely the church of the whole would be almost completely to church the completely the church of the whole would be almost completely to church the completely the church of the whole would be almost completely to church the completely the church of the whole would be almost completely to church the completely the church of the whole would be almost completely to church the completely the church of the church of