

-ST. JOHN, N. B., NOVEMBER 16, 1865.

Ministerial Support.

Probably there is no class in society, from the Chief Justice upon the Bench down to the man who wheels his barrow in the streets of St. John, so poorly paid, in proportion to the amount of physical and mental strength expended, as are the ministers of the Gospel of Christ. Churches, the most able and best instructed, think they are doing admirably if they give their minister a salary of a thousand dollars, even where they are subjected to all the expenses of a city life, and this, in some eyes, seems an extravagantly large amount. A very moderate sum for a first class book-keeper in a counting house, and about half the amount given to the President of one of our smallest Banks. We could name a young man of the medical art, who came to St. John without either wealth or patronage to introduce him, and yet at the close of seven years practice, besides supporting himself respectably, he had laid by some seven or eight thousand dollars. A lawyer would consider himself in very small practice if he did not make from two to four thousand dollars a year. Some of our merchants and shipowners are probably, exclusive of family expenses, adding to their stores of wealth from one to twenty thousand dollars per annum. Office holders in the Government, and the Judges of the land must have, at least, six hundred pounds a year each, and fees and pickings beside, and complain then that they are poorly paid at that. Let our independent farmers in the several counties reckon up their income in the shape of produce of all sorts, and stock of all kinds, and see if the sum total be not far in advance of the very highest sum paid to any of our ministers.

Can any body explain why there should be this marked disproportion between the income of Christian ministers and that of other men? If ministers are inefficient, physically, intellectually or religiously, then, of course, a limited salary is excusable. The people get poor preaching, and as a matter of course, they give poor pay; but our remarks have reference to an effective ministry; to men who, if they were to devote the same amount of physical and mental energy (leaving religion out of the question) to commercial, professional or agricultural pursuits which they consecrate to the duties and responsibilities of their high vocation, would not only be able to live respectably, but lay by a competency, against the time of need, and to enjoy much more largely than they do the luxury of giving for the benefit of the sons and daughters of poverty. Why again, we ask, should men of this stamp be oppressed, crippled and crushed with pinching want? Why should they be compelled to go from church to church with hat in hand seeking their daily bread? Is there any law of necessity, of reason, or of justice demanding of them this sacrifice of independence and of the ordinary resources of progress and of social comfort in material good?

While we thus speak we would not be understood as asking extravagant salaries for our ministers, but in the name of all that is sacred give them at least a living support. Don't compel them to live in a poor house, purchase cheap furniture, set down to a scanty meal, drive a worn out horse, and ride in a shattered old wagon, when you are enjoying the comforts and the luxuries of life in ample measure. Above all do not compel them to run in debt to supply the ordinary wants of those dependent upon them for a living, and then condemn them because they do not pay their honest debts. What we ask for our brethren in the ministry is that they shall be kept above financial pressure.

Our thoughts have been turned especially to the consideration of this subject by a letter just received from a most highly esteemed brother in the ministry, who assures us that though deeply anxious to remain in New Brunswick, and to labor on for the salvation of souls, he will be compelled to leave the Province, and go where he can get a better compensation for his services. His communication was not intended for the public eye, but it is so much in point that we must pardon us for quoting a paragraph or two. His says:

"It is not the will of the Lord that a minister's mind should be so constantly depressed with worldly debts. He is not to aspire after a good living, but he has ever been impressed on my mind that he, above every other member of Christ's church, should set the example of obedience to the command, 'Owe no man anything.' This transgression has burdened my conscience ever since I have been in the ministry. And while churches will have to give an account of the greater share of the guilt at the judgment seat, I believe that ministers, generally, are accountable for their indulgence, yet, their encouragement in this sin. What are your views upon this subject? How plainly is this duty, for either party, laid down in Paul's epistles, which are commended to be read in all the churches, and obeyed? It is high time that our eyes were opened in this all-important matter. The character of that ministry, for which we are now striving to establish, and praying the Lord to bless, will never be permanently sustained; and, on the other hand, the progress of our Baptist churches in this Province will continue to be far behind that of Nova Scotia, and especially the United States, until ministers and people are firmly resolved to be more obedient to the direct teachings of the New Testament on this subject of ministerial support. Your educated young men in the ministry cannot long observe the march of improvement of their brethren in the United States, and elsewhere, without being moved with a similar zeal. And if this spirit of emulation continue to be fettered and hindered in their own country, we must not wonder at their removal to other places where they can advance and keep up with the time."

Other valued brethren are preparing to leave also, purely on the score of insufficient support. They want to devote their whole time to the ministry, but this they cannot do unless sustained by the people for whose present and eternal welfare they are not only ready but anxious to devote their entire energies. They desire to leave New Brunswick, and they much rather remain here with a very moderate salary than to go to the States; but if the people will not support them they must either abandon the ministry or go where their labors will be more highly appreciated, and command a better support for themselves and their loved ones. This question is assuming a very serious aspect, and the time has come when ministers must lay aside their false delicacy, and preach to their people affectionately but plainly on the duty of sustaining promptly and fully the pastors whom they have chosen to preside over them, and to administer to them the word and ordinances of Jesus Christ.

The American Christian Union Association.

Our readers know that, for a number of years, the "Evangelical Alliance" of England, including continental Europe, has been using its best efforts to unite in the bonds of christian union all, of every name and class, who love our Lord Jesus Christ in sincerity. The anniversary meetings of this influential organization have brought together from England, Ireland, Scotland, France, Germany, and other places, some of the brightest stars which adorn the Christian Church, and those faithful servants of God, irrespective of denominational ties, have combined their

faith, prayers, and labors to resist the encroachments of the Papal power, to procure the freedom of those who were suffering bonds and imprisonment for the truth's sake, and to extend the blessings of civil and religious liberty throughout all nations. These evangelical efforts have been attended in many instances with the most satisfactory results.

A similar society, having kindred objects in view, was called into existence in 1863, in the United States, designated "The American Christian Union Association." This evangelical organization has its seat in New York, and a full declaration of its principles and plans has just been made known to the world. These embody New Testament christianity in its desire for true christian unity among all the disciples of Jesus, who, while on earth, earnestly prayed that all such "may be one as thou Father art in me, and I in thee, that they also may be one in us, and that the world may believe that thou hast sent me." Such being the expressed will of the great founder of the christian faith, surely all who would follow his guidance should faithfully and perseveringly labor for the consummation of an object so dear to his heart.

The Association, of which we speak, feeling that the time had come when it was required to make a definite statement of its principles and aims, appointed a committee, consisting of Rev. Drs. E. S. Porter, G. R. Crooks, and John Cotton Smith, to draw up a declaration and plan of action.

The committee presented their report on Thursday, November 2, to a large number of clergymen of different denominations gathered in the Chancellor's Room in the University of this city.

A frank, fraternal, and harmonious discussion of the report was followed by its unanimous adoption. The meeting represented the Methodist, Baptist, Presbyterian (both branches), Episcopal, Congregational, and Reformed Dutch Churches, among whom were Rev. Drs. Vermilye, John Cotton Smith, R. D. Hitchcock, Bacon, Professor Martin, H. J. Foss, and Church. Dr. Ferris presided, and the Rev. Henry Kimball was appointed secretary. Resolutions offered by Rev. Dr. Vermilye were adopted. The meeting was one over which the spirit of christian love evidently bore sway. The following is the report as adopted:—

Declaration of Principles and Plans.—Knowing it to be the will of our Lord Jesus Christ, the King and Head of the Church, that his people should be all one, in and through him; and believing that the Holy Ghost, by his divine power, hath in these latter days wrought effectually upon the hearts of christians, thus drawing them together as by a mystic bond, and uniting them in faith, hope, and charity; Therefore, moved by convictions of imperative duty, and encouraged by the events of Providence, we the members and the friends of the American Christian Union Association, do set forth the following declaration:—

1. That the unity of the Spirit creates the unity of the one Holy Catholic Church.

2. That the doctrines of the common salvation set forth in what is called the Apostles' and the Nicene Creeds, compose the broad basis with which all subsequent formularies of the evangelical denominations of the Christian Church agree.

3. The Church thus one in spirit, and agreeing upon the cardinal and eternal truths of revelation and redemption, ought to be, and may be, so united in visible fellowship, as to give evidence to the world that it is one in spirit, faith, and purpose.

4. Denominational organizations do not destroy spiritual oneness—any more than the several members of the human body destroy its integrity—so long as they are animated by the mind of Christ.

5. As the "communion of saints" is an article in the universal creed of the Church, and ought to be incorporated among its usages, we believe that wise, fraternal, and expedient measures should be taken to bring into the union all who now love and serve the same Lord, and confess themselves to be "brethren one of another."

These five propositions compose the fundamental principles on which this Christian Union Association has been organized. These furnish the warrant for its existence, and define the main object it will labor to attain. We believe its aims will be approved by those who know what the will of their Lord is respecting his people, and that though obstacles to its realization must be expected, yet do we fervently thank God for help in our past efforts, and take courage from the righteousness of our cause to labor for large results in the future.

In further prosecuting its undertaking, it has, in our judgment, become necessary to define more exactly than has been done hitherto what is the main outline of the plan of operations to be observed. For the sake of clearness this plan may be described first in its negative and second in its positive characteristics.

First.—Negative. (a) The Christian Union Association does not intend to assail peculiarities of denominational doctrine, usage, or worship, nor to question the right of the several denominations to maintain their own forms of culture.

(b) It does not intend to express its preference for one form of polity over another, nor to urge that there shall be but one type of custom or usage common to all branches of the Church catholic.

(c) It will not allow any denominational ascendancy to define its aims, control its operations, or execute its plans of christian usefulness. Its existence and influence are both conditioned upon its close adherence to the fundamental principles herein contained and in order thereon.

(d) It is not the purpose of this Christian Union Association to organize a new sect, denomination, or order, nor to add any one denomination in finding fault with another.

The positive features of its plan are these: (a) To recognize the existing spiritual unity of the people of God as a grand and potential fact, to be set forth, proclaimed, and enforced by all the arguments, and all the sanctions of truth and charity.

(b) On this vital fact as a ground-work to promote, so far as possible, the spirit of brotherly confidence, of courtesy, and of toleration, among all who agree in essentials and differ only in non-essentials.

(c) To diffuse this feeling of confidence and to exalt the idea of spiritual oneness, the Association will aim to employ all the customary channels through which the christian people of this and all lands may be addressed, and by the press, and by the pulpit, the platform, the press, and such affiliated organizations as may be established throughout these States in Union.

(d) While this Association cannot undertake to foretell whereunto its work, as above defined, may grow, nor to commit itself to possible results, still it frankly expresses a hope that the day is not distant when it will be found practicable to convene a body of representatives of various christian churches, to discuss such plans as may be proposed, whether of federative or organic union among believers, and to adopt such measures in this regard as may seem best calculated to strengthen the common defence of Zion, to promote peace and goodwill, and to further the Gospel throughout the world.

one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. These are the principles and the design of this Association. They are fraternally commended to brethren of every name and of every section of our country. If they are right and wholesome, we beg they may be adopted, and that measures be taken to cooperate with us in our efforts to heal divisions, ally strifes, combine energies, and sanctify means, for the glory of our Lord in the salvation of souls.

ELBERT S. PORTER, G. R. CROOKS, JOHN COTTON SMITH.

It is proposed, in the resolutions passed, to extend these societies throughout the country, to have monthly meetings of the clergy of New York and Brooklyn, to open a new series of sermons and discussions, and to establish a new paper.

The late Anniversary

of the "Bible Union," appears to have been a season of more than ordinary interest. We furnished last week a condensed statement of the proceedings, since which a fuller report has been supplied by the Recording Secretary for the Visitor.

From this it appears that the old officers were all reappointed for the ensuing year. The report of the Board shows a gratifying condition of affairs, and refers to the wants of the various fields heretofore cultivated by the Society. Mr. Wall, an English missionary in Italy, says that a million copies of the Testament ought to be circulated in that land. The Spanish Testament should receive a wider distribution in Mexico and Spain. Our missionaries in Asia also ask for greater aid from the Union. In the home field 80,000 copies, in full and in parts, have been circulated since the first issue of the 18mo. Testament; and twenty thousand complete copies, up to Aug. 1, were sent forth last year—a large proportion having been distributed among soldiers, freedmen and others, especially in the South. The work of revision on the New Testament is now done; and, for the present at least, the Union commits the results of its sixteen years' labor to the judgment of the world. Though holding itself ready to make any further improvement that scholarship and truth may require, it feels that for the present its work on the New Testament is done; and now its energies are to be directed to the Old.

The work of circulation among the freedmen, and all others, was discussed at length—Messrs. Goodwin, Hillman, Judson, and many others taking part; and a contribution of nearly \$3,000 was made for this object. The work of the Union on the meaning of the Greek word "Baptizein," prepared by Dr. Conant, was commended by a resolution offered by Elder D. P. Henderson, of Louisville; and it was recommended that the friends of every church, in every city, county and State, see to it that a copy of *Baptizein* be given to every minister in the land, immersionist or Pedeo baptist. The same proposition was made with reference to the Revised New Testament—two gentlemen pledging each one hundred dollars for this object, towards a fund of five thousand dollars, for, as one speaker said, "convincing the ministers to the truth in respect to baptism."

The receipts and expenses for the past twelve months amount to forty thousand dollars, being an increase of one hundred per cent. over the preceding twelve months. The Treasurer's statement, however, closed June 15, with the sum of \$80,000 received, and about the same sum expended, leaving about \$1,100 due the Treasurer.

Rev. Drs. Caldicott, Eaton, Wescott, and Miller made strong and earnest defenses of the enterprise. Brother Smith of Bloomfield, delivered a well prepared discourse on the subject. Elder A. E. Myers, of West Virginia, and D. H. Henderson, of Kentucky, and Dr. Eleazer Parminy, of the Christian or Disciples' Church, spoke earnestly for revision, as a means tending towards true christian union.

The most important feature of the Anniversary was the action in reference to a union with the American and Foreign Bible Society. Dr. Armitage, in his opening address, took the meeting by surprise by declaring boldly for a union of all who love, preach, and practice Christ's ordinances in their purity—all who love God's pure Word—in one Bible organization. He hoped he had outlived the rancour and prejudice and wrong feeling of the past, and that we were ready to bury it all, and rise up to a grand and glorious future, in united efforts in the Bible work. He would meet his brethren of the American and Foreign Bible Society more than half way. He would resign the splendid revised Testament on the same plain with the common version. Let each choose, take and use which ever he prefers. Our principles are the same. We ought to be together. Our effectiveness in the great work for God requires that in our Bible work we should no longer be twain, but one body. Rev. Dr. Eaton offered a resolution, that as the Committee appointed in 1862 found some circumstances at that time, which made it necessary to postpone the consideration of the subject, which are now removed, and that as many brethren are cordially desirous that a union mutually honorable to the two Societies may be effected, a Committee be appointed to prosecute negotiations with the Board of the American and Foreign Bible Society, looking to some amicable arrangement whereby the two bodies may be united in one. The proposition was cordially sustained by Drs. Eaton, Wyckoff, Armitage, and others, and unanimously adopted; and the following persons were appointed to confer with the Board of the Bible Society—Rev. Drs. Eaton, Hodge, Weston, and Charles F. Goodwin.

Re-union of Northern and Southern Baptists.

A meeting of the Ohio Baptist Association was held recently. It was very numerously attended, and its proceedings intensely interesting. The Baptist body now numbers in the state of Ohio alone 500 churches, having about 35,000 members; and in the United States some 18,000 churches, 8000 ordained ministers, and more than one million members.

About \$18,000 have been raised in the State during the year for home missionary purposes, \$7000 of which have been expended in aiding feeble churches in the State.

Among the resolutions passed by this body were the following:

"That, in response to expressions from our Southern brethren, inviting representative religious bodies of our denomination at the North, to set forth the conditions upon which we would be willing to enter into cooperative christian activity with themselves, we would fraternally say:—

"That, anxious now rather to seek the things which make for peace, than to join an encounter of antagonistic opinions, we are ready from this moment to cooperate with our Southern brethren in the fellowship of christian labor in just so far as their own loyalty to the Government and fidelity to Christ shall render it practicable. We joyfully anticipate the day when North and South shall be once more associated in sending the Gospel of Christ to the nations that sit in darkness.

"That we regard the present moment as a special providential opportunity for christians to pronounce unequivocally and practically in favor of the divinely revealed doctrine of the unity of the human race and the consequent universal equality and brotherhood of man; and that the Convention will make no distinction on account of race or color in extending aid, granting privileges, or receiving assistance."

Missionary Intelligence.

DEAR BRO. BILL.—This brief note is merely to inform you and those interested in my mission, of my present whereabouts. How deeply the language of Cowper has been this morning impressed upon my mind, "God moves in a mysterious way His wonders to perform." But a few days ago I bade farewell to the people of my charge in Jacksonville, and started for this long-pedagued portion of our Province, looking up to God as I journeyed, for divine direction, and praying that the seed sown during my travels might be like bread cast upon the waters. This morning, while seated in the house of our much esteemed sister, Emerson, nearly three hundred miles distant from my home, I was led to make the enquiry, Why is it so? Why am I thus suddenly separated from home friends, home enjoyments, and home associations; to be associated with, and surrounded by those whose faces have never before seen? The only answer that quiet my mind and calms my heart in submission, is in the sentence which fell from the lips of Jesus. "Even so, Father, for so it seemeth good in thy sight." And then my heart and soul cheerfully respond, "Even so, Father."

Where I to give vent to my feelings upon this occasion, tears would bedew this spot, for I do feel that the great sin of neglect is not realized at all by all of people in reference to the County of Gloucester. Never have I witnessed such destitution of the Bread of Life, as is almost everywhere manifest in this region of country! Souls, precious, immortal souls, perishing for lack of food, not willingly nor submissively as in more highly favoured places, but eager, anxious, desirous for the glorious gospel of Christ. I do not mean to convey the idea that the gospel is not preached in this County. God forbid. The faithful heralds of salvation, with their heavenly commission "As ye go, preach," are amidst numerous difficulties and embarrassments, laboring for the salvation of sinners, but how few the number of those heralds of the cross compared to the teeming population of the flourishing region.

Efforts are made, as they should be, by the Church of God, to send the words of eternal life to the far inhabitants of Siberia and through every zone; by shall missionaries plant the rose of Sharon in those countries and say to the inhabitants thereof, that the will of New Brunswick is yet bearing thorns an thistles. Shall it be said that the islands of the Southern seas are pouring in mighty revenues to the glory of God, but that New Brunswick is annually peopling the dark world of woe? O, shall the throne of God be surrounded, and the golden harp be tuned by redeemed souls from Africa so long be righted and oppressed, while untold numbers of sons and daughters of this highly favored christiania Province be wailing in eternal pain? My heart bleeds at the thought. My soul in anguish mourns Church of God awake, awake. Consider the want of those who are willing to do beyond their power the preached gospel, for there are a few of our brethren and sisters in Christ in these regions who are willing to make great sacrifices for God, humanly speaking, could they but enjoy the labors and christian solitude of a faithful man of God.

Just as soon as our beloved brother, Rev. E. Hickson (who is my travelling companion in the gospel, and myself return to Newcastle, we will make a official report to the Board of our travels and labour, together with the prospects of sustaining a missionary in this field. Truly yours, B. F. RATTRAY. New Brandon, Gloucester Co., Nov. 4th, 1865.

Divisions in the H. M. Board.

MR. EDITOR.—In the last issue of the Visitor, there appears the above caption. The writer evidently seems very much chagrined at the proceedings of the H. M. Board, and attributes the actions of all those who differ, in opinion, from him and his associates to "stubbornness, personal desires to gratify; and personal snobs to accomplish." These, according to your correspondent, have more to do with the divisions of our denomination than any thing like "conscientious motives, strict integrity, and hearty desire for promoting the Redeemer's kingdom."

Now, Sir, you will perceive at a glance that this young man is an able contender for the principles of justice and truth in reference to the workings of our denomination, that he is not in the least degree afraid perhaps I should rather say ashamed, to announce his superior judgment over his brethren comprising the Board, notwithstanding some of them are the men, who for the last thirty years have held prominent positions for good, and during that time have been instrumental in turning many to righteousness. Your correspondent is careless of these matters; he delivers his *ipse dixit* of what he styles the actual characteristics of the denomination, viz.: "stubbornness, personal desires to gratify," &c., and then pleads a sort of ignorance as to the motives which actually certain members of the Board, implying yourself, Sir, and others who think as you do. Would it not be more becoming for him to get cured of his ignorance before dragging himself and others into controversy? He now feels it to be his "incumbent duty" to give the Baptists of New Brunswick a fair and impartial statement. How very candid! What would the Baptists of New Brunswick have done without him? He hopes they will then see things for themselves, and be no longer ignorant of the working of colleges, and such important matters as the following, viz.: We must not send our young men to Frederick Seminary, while we have one in connection with Acadia College, Nova Scotia, where they can be better instructed! We must make the annual Committee destroy all resolutions restricting us from sending whom we please to Horton Academy. For instance, a certain young man, referred to in his letter, was advised in opposition to the expressed wishes of the President of the Board, to study in Horton Academy, "influenced by the pure motive that he could secure a more efficient course there than in Frederick Seminary," as Dr. Spurden was not the "right man in the right place."

He will put these matters right before the body by calling our attention to the meeting of the H. M. Board, held in September and October last, when the numbers—according to the version—were about equally divided on an important question, that is to say, shall we send our young men to Frederick Seminary to study an Academic course, or shall we send them to Horton Academy? The Board decided in accordance with the action of the Society, that they should not vote members, from the Ministerial Education Fund, to any students taking an Academic course, save in Frederick Seminary; but the Board did not decide that young men received into Acadia College as partial course students who, at the same time, may be in Horton Academy a small part of the time, should not receive aid from the Union Society Fund. On the contrary, the Board did vote an appropriation to young men studying in the college as "partial course students."

Your correspondent states that he could not "conscientiously do so," and that "no use of ordinary intelligence, from reading the report, could do otherwise than be led." According to this presumption, all who have read the resolution and voted in opposition to him, are not men of "ordinary intelligence," granted very "ordinary" indeed! The resolution referred to, as passed by the Board and ratified by the society, is as follows:

Resolved, "That the funds of our Union Society, appropriated to Ministerial Education, shall be expended, so far as *Academic Education* is concerned, &c., leaving it fairly to be implied that the resolution does not interfere with "partial course students" in Acadia College.

Again he states "that he was repeatedly favoured with an explanation of the above resolution orally," but this did not give him sufficient confidence to believe his brethren who were prominent in passing the resolution, he must have it in writing!

The member who framed the resolution made out an explanation, and asked Bro. Garner, if that would be satisfactory in the matter in question. He said it would be. When this explanation was laid before the Board for adoption, our brother opposed it, alleging as a reason that the explanation should refer to the action of the Society, and intimated that he had received more light on the subject through a private letter, written by a member of the Board to Dr. Cramp, of Acadia College. How your correspondent

got this private letter or a copy of it, is not yet known. We cannot suppose that any rev. gentleman would send a private letter addressed to him or a copy of it to your correspondent or any other gentleman without solicitation, especially if it had any tendency to retard or confuse the action of the N. B. H. M. Board. Perhaps your correspondent will "fairly and truthfully" make this obscure matter clear for the edification of the denomination.

Now, sir, how can Mr. Garner assert that he "repeatedly" asked the brethren for an explanation or interpretation of the said resolution in writing and that it was denied him, with the above facts staring him in the face? The next item in his letter, worth considering is, "that certain members of the Board, resident in St. John, have been striving to influence the Board to rescind the action of the Society. We simply say in reference to this that it has not the least shade of truth in it."

Will your correspondent, in the face of all those who were present at the meeting, have the assurance to deny that such an explanation or resolution was demanded as would, if given, invalidate the action of the Society? Did not he and those who acted with him at a former meeting of the Board, when the first resolution to which we have referred was rescinded, succeed in placing a resolution upon record, which allowed our union funds to be appropriated to young men studying at Horton Academy, leaving our own Seminary to languish for want of the requisite support?

Every disinterested person will now see the source of all our annoyances in the H. M. Board. The denomination is not so blind as to thoroughly comprehend the whole question.

The brethren so seriously charged by your correspondent have been long tried and found faithful; men whose names will go down to posterity in the hearts and memories of all who know them. We conclude by requesting our "brethren throughout the Province to give these matters their earnest attention." I remain, Sir, &c. THOMAS POWERS. St. John, Nov. 18th, 1865. For the Christian Visitor.

Divisions in the Missionary Board.

It is not a desire to widen the chasm which separates the members of the Board, that prompts me to continue correspondence on the vexing question which was brought to public notice in last week's issue. But rather a desire to counteract the opiates administered by Bro. Bill in his specious comments on my article.

I would that there were no "serious divisions in the Missionary Board"—"nothing to disturb their fellowship," &c. But I cannot conceal the fact that divisions do exist, and I will not say, "Peace, peace, when there is no peace."

If our brethren throughout the Province could have attended our meetings for some months past, I hardly imagine that they would be prepared to receive the statement which Bro. Bill has made, as quite correct. With due deference to him, candor compels me to say that the division is a serious one: inasmuch as it involves principles of no ordinary import.

The brief term of my residence in the Province has been referred to as furnishing an apology for my ignorance in regard to the "lines of policy" which govern our Institutions.

Inept as I may be to learn, a residence in the Province extending over a period of eighteen months surely ought to be, and is, sufficiently long to understand any "policy," to which there are no meanings "ad libitum."

The real difficulty, however, lies not here, but in the fact that the "lines of policy," PROTESTANT-LIKE, assume so many different forms (according to circumstances) that it is impossible for any man, not initiated in the mysteries of the inner circle, to identify them one month after another.

In proof of this let me say that when the young brethren, to whom reference was made in my former communication, first went to Horton, and prosecuted nearly all their studies in the ACADEMY, we were informed that these "lines of policy," provided that young men from this Province could attend Horton Academy, and at the same time take lessons in the College, and receive aid from the Board as "partial course students."

Two months ago, the President of the Board entirely ignored this position, (which he with others had taken before) and completely "changed his base." He then declared that according to these "lines of policy" the young men were not "partial course students," because they attended the academy, and that the President and Governors of the college should be called to account for permitting them to go there.

Once more. At the last meeting of the "Board" the President stated that when the Governors of Acadia College met again, the correct meaning of these "lines of policy" must be ascertained. Thus tacitly confessing that their meaning is unknown to him.

Now, if men who have lived in the Province many years, and took so prominent a part in the formation of these identical "lines of policy," know not their meaning, it is reasonable to charge me with dulness of perception, if, at the end of one year and a half, I am not found to be master of the subject?

I hope that when the Governors of Acadia do meet they will strive to enact laws that shall lack the protean propensities which the present ones seem to possess so abundantly. A word now in reference to another matter. Brother Bill says, "We feel assured that no resolution has been passed at any association to prevent us from assisting any young men as partial course students in Acadia College." Perhaps not. But will Brother Bill accept Dr. Cramp's definition of a "partial course" according to the laws and regulations of the College?

It has been said by a member of the Board that, when the brethren who have gone from this Province to Horton, shall have ended their studies, none other shall go there on the same terms. This declaration gives a clue to recent operations.

got this private letter or a copy of it, is not yet known. We cannot suppose that any rev. gentleman would send a private letter addressed to him or a copy of it to your correspondent or any other gentleman without solicitation, especially if it had any tendency to retard or confuse the action of the N. B. H. M. Board. Perhaps your correspondent will "fairly and truthfully" make this obscure matter clear for the edification of the denomination.

From our Canadian Correspondent.

Thanksgiving—Material Prosperity—Weather, &c.

Wednesday, the 18th Oct. inst., was "Thanksgiving day in Canada. This day, though not, perhaps, partaking of the nature of a national institution to the same extent as amongst our American cousins, is yet pretty generally observed here, at least so far as closing places of business, suspending labour, eating elaborate dinners (and, perhaps I may add, with some modification, going to church) are concerned. It would be unbecoming to offer an opinion, or even a speculation, upon a question which readily suggests itself, viz., how much of real acceptable tribute is paid on such a day to that Being who delights only in spiritual service—to whom no homage but that of the heart is acceptable. He "who seeth in secret" alone can tell. There is something so grand and imposing in the idea of a people's worship, of the thanksgiving of a whole nation, that we scarcely like to be turned from it by the reflection that after all the aggregate of true worship on such an occasion is but the sum of the offerings of individually sincere and grateful hearts. Yet even in this view we can but rejoice in the belief that amongst the many assemblies gathered together on this day throughout the length and breadth of this great land, to chant the *Te Deum*, there were thousands of humble souls whose thank-offerings presented in faith went up with acceptance to the GREAT GIVER.

And, truly, if obligations of gratitude are in any way affected by degrees of material prosperity, this country has cause this autumn for special days of thanksgiving. Very rarely, we judge, in the history of Canada, has such a flood of "good times," or of what is generally regarded as synonymous, of gold, deluged the land. In a country decidedly agricultural, the goodness or badness of the crops is the standard by which the prosperity of the people is to be gauged. Drought, rust, the "midge," &c., send forth influences which are felt in every bank, store, and workshop in the land. The importations of the merchant, the fees of the professional man, the wages of the mechanic, even the attendance at the institutions of learning, all are, in a great measure, regulated by these influences. And yet, by the working of the ordinary laws of political economy, the effects of good and bad crops are not so marked as might at first thought be supposed. Leaving the variations of foreign markets out of the account, and remembering the general principle that prices rise as fall in proportion to the scarcity or abundance of the commodity, we can readily perceive that the difference of income to the farmer, from a plentiful and scanty crop will not, ordinarily, be so great as we might imagine. But when, owing to external causes, the immense surplus afforded by a bountiful harvest is in eager demand, at prices ranging fifty or one hundred per cent. above the average, the pockets of the farmer cannot but be favorably affected. Such is, and has been for some time, the state of affairs here. The farmers are, of course, jubilant. For yearpast the harvests have been much below, and prices little above, the average. A considerable degree of want and discontent has resulted. This season crops of all kinds have been generally good, while, owing to the great demand across the border, prices have risen to a height unprecedented, at least these many years. Wheat in many parts of the country has given an excellent yield—in some cases forty bushels to the acre—and, while ninety cents is, I believe, a good average price, it now sells readily in the country markets at one dollar and fifty cents, and even more per bushel. Other grains are in proportion, and also fruits. Apples, of which the crop in some sections is rather light, though in others bountiful, are not unfrequently sold by the orchard, the American purchaser agreeing to give a certain price—say from twenty-five cents upwards—per bushel, for all in the orchard good, bad and indifferent, gathering them at his own expense. As to live stock the country is, I think, as I have before observed, becoming thoroughly supplied. I have heard of a whole drove of beavers being sold at five cents per pound as they stood alive upon the scales. At a Sheriff's sale in Cobourg the other day, 100 head out of 123 were purchased by one man at \$53.97 per head, and the remaining 23 at \$33 per head, by the same person, making in all the nice little sum of \$6,863 for 123 cattle. Mutton is in almost equal demand, while pork has reached a fabulous price, and in some of our country towns can scarcely be had at any price. Seven and eight cents per pound is readily paid for the living swine.

For some time to come the land scavenger, the Israelite's abomination, cannot be held responsible for any scrofulous tendencies which may be engendered in the Canadians of this section at least.

And not only are the staples of the country thus going across the lines, but *several* are in almost equal demand. The current of manufactured goods has exchanged to a considerable extent, and is now setting towards the great Republic. Canadian boots and shoes, tweeds, &c., are particularly in demand. And what is coming into the country in return for all their exports? Not greenbacks, nor Government securities, but *commodities*. Not gold, but gold, honest, American gold. The present effects of this state of affairs upon the condition of the country and people can readily be imagined—the future results, and the changes which must come cannot be so easily conjectured. But my letter is quite long enough, and further remarks must be deferred to another week.

P. S.—We have just been visited in Western Canada by two or three days of unusually severe cold, accompanied by rain, snow and sleet. Elderly persons say that such weather at this season of the year is without a precedent in their memories. During Friday and Saturday, the 27th and 28th, the ice gradually accumulated until every object out of doors was wrapped in a thick transparent garment. The trees were particularly picturesque, every bough and twig, and the still unfallen leaves were resplendent with the glittering robes; from every point from which the drops could trickle down, were pendant long, sparkling jewels of the most fanciful shapes. Tall trees every gave way beneath the load, or bowed their heads gracefully to the very earth. To the uninterested spectator every grove and orchard presented a thousand attractions, in its fantastic and ever-varying shapes, and its sparkling garb and decorations fresh from the intangible touches of nature's hand. But to hundreds of our farmers the scene was not so pleasant. The damage to orchards and nurseries is very great. Young trees are broken and destroyed, and old ones not unfrequently have either lost their largest boughs, or were cleft through the solid trunk. Thousands, perhaps hundreds of thousands of dollars worth have thus been destroyed.

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