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years is mainly consequent upon the lar e bound declared in 1855, which amounted to no less than 22 per cent, per annum on the sums assured, and averaged 80 per cent. upon

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Hold fast the form of sound words."-2d Timothy, i. 13.

# New Series, Vol. III., No. 42. Whole No. 146.

## WATCHING.

"Blessed are those servants whom the Lord, when He ometh, shall find watching."

There are some among " the blessed " Waiting, watching every day, Peering through the misty shadows To the clear and lighted way ; Listening in the dusky twilight, Waiting even in the night, 'Mid the toil and heat of noonday Bending forward to the light.

And they speak in eager whispers, " Can we see His chariot yet ?" " Will the Master come this evening ?" " Will the heavenly Friend forget ?" So they stand, these earnest servants, Waiting, watching evermore For the clouds to part asunder And reveal the open door.

There are dark-browed ones among them, Looking through their eyes of night; There are fairer little children, Peering up with faces bright; There are aged pilgrims, longing For the Master's spoken word; There are some in every country Waiting, watching for the Lord.

But they take their daily duties, And perform them-as for Him ; And they read His loving message When their eyes are tired and dim. They are living lives of blessing-Lives of love-for His dear sake, While they wait with eager longing For their morn of joy to break.

He will come, and will not tarry ; He will fold them to His breast ; He will make His watchers happy In a calm and holy rest; He will give them satisfaction For their days of waiting here ; May we be among the watchers When the Master shall appear ? -MARIANNE FARNINGHAM.

#### SPURGEON'S SERMON.

THE GOSPEL'S POWER IN A CHRISTIAN'S LIFE. "Only let your conversation be as it becometh the gospel f Christ."—Phil. i. 27.

#### [Continued].

II. Now I am not going to speak to those who do not welcome the gospel-I will speak to them another time; I pray God to help them to believe it; but I have specially to speak to believers. The text says, we are to let our conversation be such as becometh the gospel.

What sort of conversation then shall we have? In the first place the gospel is very simple; it is

# SAINT JOHN, N. B., THURSDAY, OCTOBER 19, 1865.

### mony of all Christians upon points wherein they Be a Sectarian, my brother, be profoundly a Sec-tarian. I mean by that, holding everything which you see to be in God's Word with er grasp, and do not give up even the little pieces of truth. At the same time, let the Sectarianism as though they were bread, and yet, at the same which makes you hate another man because he locs not see with you-let that be far from you! but never consent to that unholy league and covenant which seems to be rife throughout our country, which would put a padlock on the mouth of heareth its cry; it picketh ap even the vile and every man and send us all about as if we were undeserving, and scattereth lavish blessings upon dumb: which says to me, "You must not reply." We cannot but speak! If we did not, the stones of the hungry with good things. Let your conin the street might cry out against us. That kind versation be such as becometh the gospel of of charity is unknown to the gospel. Now hear the Word of God! "He that believeth and is baptized shall be saved; he that believeth not"— What? shall get to heaven some other way?— "shall be damned;" that is the gospel. You perceive how boldly it launches out its censure. It to live only to amass, and to hoard; their life is does not pretend, "you may reject me and go diametrically opposed to the whole current and another road, and at last get safely to your jour-ney's end !" No, no, no ! you "shall be damned" it says. Do you not perceive how Christ put it? do it, live a life of unselfishness ; be prepared, as Some teachers come into the world and say to much as lieth in you, to do good unto all men, all others, "Yes, gentlemen, by your leave, you and especially to the household of faith, and so all others, "Yes, gentlemen, by your leave, you are all right. I have a point or two that you have not taught, just make room for me; I will not turn you ont; I can stand in the same tem-ple as yourself." But hear what Christ says:-All that ever came before me were thieves and ing sin. It pardons it, but not without an atonerobbers, but the sheep did not hear them." Hear | ment so dreadful, that sin never seems so exceedwhat his servant Paul says, "Though we or an ingly sinful as in the act of mercy which puts its angel from heaven preach any other gospel unto away. "Holy, holy holy "is the ery of the you than that which we have preached unto you' -what then? "Let him be excused for his mistake?" No; but, "Let him be accursed." Now we must be holy too. There are some things this is strong language, but mark you, this is just which the Christian must not even name, much how the Christian ought to live. As the gospel less indulge in. The grosser vices are to him is very fearless in what it has to say, so let the things to be hidden behind the curtain, and to-Christian always be. It strikes me that a "living" tally unknown. The amusements and pleasures which becomes the gospel of Christ, is always a of the world, so far as they may be innocent, bold and fearless kind of a living. Some people are his, as they are other men's; but wherein go crawling through the world as if they asked they become sinful or doubtful, he discards them some great man's leave to live. They do not with disgust, for he has secret sources of joy, and know their own minds; they take their words needs not therefore to go and drink of that mudout of their mouths and look at them, and ask a dy river of which thirsty worldlings are so fond. friend or two's opinion. "What do you think of He seeks to be holy, as Christ is holy; and there

these words?" and when these friends censure is no conversation which becometh the gospel of them, they put them in again and will not say Christ except that. them. Like jelly-fish, they have no back bone. Now God has made men upright, and it is a noble thing for a man to stand erect on his own feet; and it is a nobler thing still for a man to say that in Jesus Christ he has received that freedom which is freedom indeed, and therefore he will not be the slave of any man. "Oh, God," says David, "I am thy servant, for thou hast loos-

a part of what they believe, to silence the testi- a good man he is lie See him on Monday-he has of such contributions; the more so as it was sure got his hand on his brother's throat, with-" Pay to have happened that some of the readers of his paper would be very angry that he should do anything to assist so arch an heretic. Mr. Spurgeon concluded his exceedingly kind regrind-down the needle-woman, he will fatten on her blood and bones; he will take a grasp if he marks by presenting to the Editor the Ten Volcan of the poor, and sell them, and devour them slight acknowledgment of the gratitude felt by all the Tabernacle congregation for the practical time, " for a pretence he will make long prayers." interest he had shown on several occasions in the Is this such as becometh the gospel of Christ ? ] welfare of the College. The presentation having trow not. The gospel of Christ is mercy, genebeen made amidst general cheering, Mr. Clarke rosity, liberality. It receiveth the beggar and said he accepted the books with sincere pleasure, and always felt glad when the opportunity presented itself of co-operating with Mr. Spurgeon in them, and it filleth the bosom of the naked and his many and most laborious endeavours for the good of society. Any earnest man might well be proud of lending a helping hand to Mr. Spurgeon in his college and chapel-building efforts, whether fully agreeing with him in all his opinions and ways of doing things or himself and Mr. Spurgeon, which made him feel in some sort as for God's poor, if there were not some who seem standing on the same platform with the renowned pastor of the Tabernacle : Mr. Spurgeon preached habitually to by far the largest congregation in spirit of the gospel of Christ Jesus. Forgive all England, and he had himself the pleasure of conwho offend you, help all as far as you are able to shall your conversation be such as becometh the gospel of Christ. I must not, however, omit to say that the gos-pel of Christ is *holy*. You cannot find it excus-

Christian Disitor.

gospel, and such is the cherubim and seraphim. Now, if our conversation is to be like the gospel,

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# AN EVENING AT THE TABERNACLE.

Notwithstanding the many things that have been said about the Metropolitan Tabernacle and its associated Institutions, it may be doubted whether the Christian public have as yet any full comprehension of the amount of earnest work being done by Mr. Spurgeon and his numerous coadjutors. The public services of the Lord'sday are only a manifestation of the ceaseless energies of the week in the adjacent parts of the building. People would cease to wonder how it is that no flagging of interest is perceptible in respect of the worship and sermons of the Sabbath I must live as in the sight of God, as I believe I if they could witness the multitude of ways in should live, and then let man say his best or say which the pastor and his helpers exert themselves his worst, and it shall be no more than the chirp- for the immediate berefit of the people around, ing of the grasshopper, when the sun goeth down. and seek to draw them under influences that shall "Who art thou that thou shouldst be afraid of a operate for their eternal welfare. It is not our purpose, however, now, even to mention the nature and extent of the machinery in operation strong! Fear not! for only so will your conver- in the class and lecture rooms of the Tabernacle; sation be such as becometh the gospel of Christ. But again, the gospel of Christ is very gentle. but only to give a slight glimpse of one of the auxiliary means of userulness employed, and to direct attention to Mr. Spurgeon's chapel-building scheme, for which generous donations are sought. Many of our readers have probably heard on Mrs. Bartlett's Class" in connection with the Tabernacle, but certainly woobody who has not actually witnessed its magnitude will possess any pel. There are some people who seem to have true idea of what it really is. That it is a large been suckled on vinegar, and whose entire aspect class of young women conducted by Mrs. Barifar better suits Sinai than Zion ; you might think lett would be the natural inference, but who would imagine the class to consist of seven hundred might not be touched, which burneth with fire, members, meeting frequently for loving confer-Jesus;" so let us be, remembering that, "Except for they seem themselves to burn with fire. I ence with its devoted president? Every halfmay say to them, that the best of them is sharp- year, it seems, Mrs. Bartlett is in the habit of iner than a thorn hedge. Now, dear friends, let it viting Mr. Spargeon and a number of friends to never be so with us. Be firm, be bold, be fear- meet her class, to hear something of the progress less; but be cautious. If you have a lion's heart, made, and to receive a report of the amount subhave a lady's hand ; let there be such a gentle- scribed by the class towards, the support of the ness about your carriage that the little children pastor's college. It was our privilege to be premay not be afraid to come to yee, and that the sent, for the first time, at such a meeting on publican and harlot may not be driven away by Wednesday evening. The visitors were scarcely your hostility, but invited to goodness by the less numerous than the members of the class, and made up the company to at least fourteen hun-Again the gospel of Christ is very loving. It dred persons. Mr. Spurgeon, having taken the s the speech of the God of love to a lost and chair, delivered an animated opening address, and fallen race. It tells us that "God so loved the mentioned the remarkable fact that no less than world, that he gave his only begotten Son, that fifty of the young women attending Mrs. Bart-whosoever believeth on him should not perish, lett's instructions had joined the Church, upon a but have everlasting life." It proclaims in every public profession of their faith in Christ, during word the grace of him "who loved us and gave the past year. What reason had they all to be himself for us." "Greater love bath no man thankful for so abundant a blessing resting upon than this, that a man lay down his life for his the earnest and self-sacrificing labours of their triends." This same mind which was in Christ / devoted sister ! And this was happily not at all Jesus should dwell richly in us. His last com-mand to his disciples was, "Love one another." an exceptional state of things, for conversions had ever attended Mrs. Bartlett's loving ministrations. He that loveth is born of God, while without this Since the formation of the class, now some years grace, whatever we may think of ourselves, or others may think of us, we are really, in God's members had avowed themselves on the Lord's sight, nothing better than sounding brass and side. Several hours having been devoted to tinkling cymbals. Is not this an age in which speeches on set themes, of practical religion, by we shall do well to direct our attention to the gentlemen leaving the College upon invitation to flower of paradise? The atmosphere of the pastoral work in the provinces and in Australia, church should foster this heavenly plant to the Mrs. Bartlett herself spoke at some length, and highest perfection. The world ought to point to with intense feeling, to the female portion of the us and say, "See how these christians love one audience, exhorting them to listen to the voice of another. Not in word only, but in deed and in wisdom, and to walk in the ways of holiness all truth." I care not for that love which calls me their days, looking forward to hallowed joys here a dearly beloved brother, and then if I happen to and to a blessed immortality hereafter. Mr. differ in sentiment and practice, treats me as a Bartlett stated, on behalf of his mother, that the schismatic, denies me the rights of the brother- sum contributed by the class during the past six hood, and if I do not choose to subscribe to an months towards the funds of the Pastor's College, hood, and if I do not choose to subscribe to an arbitrarily imposed contribution to its funds, seizes my goods and sells them in the name of the law, order, and church of Christ. From all such sham love good Lord deliver us. But oh! for more real hearty union and love to all the saints—for more of that realization of the fact that we are one in Christ Jesus. At the same time pray for more love to all men. We ought to love all our hearers, and the gospel is to be preached by us to every creature. I hate sin everywhere, but I love and wish to love yet more and more every day, the souls of the worst and willost of men. Yes the group speaks of love



The Christian Bisitor Is emphatically a Newspaper for the Family It furnishes its readers with the latest intelligence, RELIGIOUS AND SECULAR.

Old Series Vol. XVIII., No. 42.

ler comfort himself with the Irishman's consideration, that their failure in that respect is compensated by their depth ; for all of them over which I have travelled are hard and level. A few feet wider would make them equal to very many roads in Great Britain. There are no toll-gates, and umes of his sermons, handsomely bound, as a the principal lines are kept in repair chiefly by government grants. Even their side roads, repaired by statute labor, would put many of our Canadian farmers to the blush.

A stranger wonders at the almost total absence of wheat. Oats and potatoes-the latter probably the best in the world-are the staple productions. Yet you see on every table plenty of good bread at every meal. Fruit is abundant in the eastern side of the Province, but almost a total stranger here. Yet I am told that several years ago they raised wheat in abundance, and also fruit; but that insects of different kinds preyed on them, so that people had to abandon their culture.

Another striking feature is the almost total absence of towns and villages. You travel twenty or thirty miles without seeing the most distant approach to even a hamlet ; nor are your eyes saluted every mile or two by a tall post with a board suspended, informing you that nigh at hand is the sign of the "Fox and Grapes," or "Cat and Bagpipes," or "fork over the cash for a brand-smash." Distillation is prohibited by law altogether ; yet there are those who say there is a great deal of drinking going on ; but I have not seen a drunken person, except two soldiers, in Haations were required for other purposes connected lifax, one of whom was "uproarious" in the street; the other " glorious," borne along on the shoulders of four of his comrades, in a kind of palanquin or stretcher.

Having already proceeded to as great a length as you will probably be anxious to tolerate, I must conclude, leaving Halifax for inkling the fourth. Ever truly yours,

WM. A. CALDWELL.

#### From the Christian Messenger. BAPTISTS OF "THE PROVINCES."

By request we copy the following communication from the Boston Watchman and Reflector. We have made some slight corrections in the time, we publish his third letter in full. Here names and would further remark that the Hon. S. L. Tilley is an Episcopalian, not a Baptist, as would almost appear from the connection in which he is spoken of.

We scarcely think the writer has done justice to the men who might be considered by him as vious communications have reached you, or failed "friends of our country." There are others too, to do so, I proceed to give you inkling the third whom he might have named in that connection.

The history of Acadia College deserves to be want, as far as travelling is concerned, lies in the known. It was born in the midst of the throes matter of railways. With the exception of a of sectarianship. The Church of England tried short line from Halifax to Truro, with a branch to to control the Provinces. None but members of Windsor, I do not know of a mile of railway in the Establishment were admitted to King's College. The walls of sectarian prejudice were sup posed to be safely built and securely held. God the lap of that mother a John Pryor, a Dr. Crawley and others, who, planting themselves with Judge Johnson, (Johnston,) once an Episcopalian but now a stanuch and an uncompromising Baptist, and with others like him, has built up a power in

ducting a weekly journal possessing a circulation greater than all the other religious papers of the metropolis combined, of whatever price. He was quite sure that many thousands of his readers were warm friends of Mr. Spurgeon, and believed that at any time when they were informed that his College funds were low, or that special donwith the evangelistic work of the Tabernacle, they would be prepared to give liberally according to their means. Rev. W. A. Caldwell, of Canada, who is making a visit to these Provinces as agent of the "American Bible Union," furnishes the Canadian Baptist with a series of letters, which are alike creditable to his head and to his heart. For the purpose of letting our readers know what impressions a stranger receives on mingling with the people of the Maritime Provinces for the first it is. INKLINGS OF AN EASTERN TOUR. In utter ignorance as to whether my two pre-

(To be Continued.)

of my journey in these Provinces. Their great MR. SPURGEON AND HIS FRIENDS.

#### THE PHIENIX FIRE OFFICE, LONDON ESTABLISHED IN 1782.

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29 YINT OUL & GEORGE THOMAS. -atial d Commission Merchant and Ship Broker. Water Street, St. John, N. B. Central Fire Insurance Company Agent at St. John. GEURGE THOMAS.

#### COMMERCIAL SCHOOL.

Charlotte Street, a few doors South St. John Hote SAMUEL D. MILLER, Principal.

THIS Establishment has been Removed to Charlotte Street, a few doors South of the St. John Hotel. The School at present consists of Male and Female Depart-ments, and comprises Classes in almost every department of a thorough Classical, Mathematical, and Commercial

Education. The Furniture and Apparatus are all of the most impro-wed modern style; the School Rooms and premises are in-ferior to none in the City; the system is Catechetical and Explanatory. Call and see. Aug. 4.

MRS. HUNT'S School for Young Ladies. THE Course of Education in this Seminary comprises all the branches necessary for a thorough and accom-sinshed Education. In the several departments the most

ompetent Teachers are employed. Board and Instruction in English and French, \$200 per

Daily Pupils, under ten years, \$6 per term. over ten years, \$3 per term. Extra Branches, Drawing, Painting, and Music, usual Prices. Payment, in all cases, in advance Dec. 4. CARRIAGE SPRINGS, MADE TO ORDER!! STRACT HORESCHE MARTIN The second art C. G. BERRYMAN takes this method of informing his customers throughout the Province that he is now prepared to furnish them with Eliptic & Side Springs.

OF ANY SIZE OR STYLE, Wholesale, and Retail, at Short Notice !!!

These Springs are made under his own superintendence by superior workmen, stamped with his own name, and made of best quality English Spring STEEL, so that purchasers may rely upon getting a good article.

In addition to the above, he has on hand about 100 SETS SUPERIOR ENGLISH SPRINGS. which will be sold at a low figure for CASH.

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which is the best is the City, comprising—
Long and Shori BED AXLES, 1 to 2 inch;
Carriage BANDS in Japau, Brass, and Silver, with open, closed, and screw Fronts;
American pattern SCREW BOLTS, 1½ to 9 inch;
Sleigh Shoe and Tire BOLTS, all lengths;
Waggon Pipes and Cart Boxes; Round and Steeple-head RIVETS; Hickory and Oak SPOKES, 1 to 2 inch;
Elm HUBS; Bent RIMS, 1½ to 2 inch; Bent SHAFTS;
Seat Poppets; Brass and Silver Shaft Tips; Dash Centers;
Enamelled Muslin, Duck, and Drill; Patent Moleskin;
Oil Top-Leather, Patent Dasher Leather, &c., &c.

plete Assortment of Small Trimmings, -Tufting Buttons and Nails; Lining Nails; Past-Seaming Lace, Silver and Japanned Knoss, Whip Sockets, Apron Hooks and Rings, Footman Holders, Coach Door Handles and Locks, &c.

A Complete Assortment of Malleable Castings.

unadorned; no meritorious ornaments to clog the pile. It is simple-" not with enticing words of man's wisdom;" it is grandly sublime in its simplicity. Let the Christian be such. It does not become the Christian minister to be arrayed in blue, and scarlet, and fine linen, and vestments, and robes, for these belong to Antichrist, and are described in the book of the Revelation, as the sure marks of the whore of Babylon. It does not become the Christian man or the Christian woman to be guilty of spending hours in the adornment of his or her person. Our adornment should be "the ornament of a meek and quiet spirit." There should be about our manner, our speech, our dress, our whole behaviour, that simplicity, which is the very soul of beauty. Those who labor to make themselves admirable in ap-

pearance, by meretricious ornaments, miss the road; beauty is its own adornment, and "she is most adorned when unadorned the most." The Christian man ought ever to be simple in all respects. I think, wherever you find him, you ought not to want a key to him. He should not be like certain books that you cannot make out, without having somebody to tell you the hard words. He should be a transparent man like Nathaniel. "an Israelite indeed in whom there is no The man who catches the spirit of his guile." master is, like Christ, a child-man, man-child. You know they called him "that holy child we be converted, and become as little children." who are eminently simple and childlike, we cannot enter the kingdom of heaven.

In the next place, if our conversation is such as becometh the gospel, we shall remember that the gospel is pre-eminently true. There is nothing in the gospel which is false-no admixture, nothing put in as an argumentum ad hominem to catch the popular ear; it tells the truth, the naked truth, and if men dislike it, the gospel cannot help it, but it states it. It is gold without dross; pure water without admixture. Now such should the Christian be. He should make his conversation true. The saints are men of honour, but sometimes brethren, I think that many of us talk too much to speak nothing but the truth. I do not know how people could bring out broadsheets every morning with so much news, if it were all true; I suppose there must be a little wadding to in it up, and some of that is very poor stuil. And people that keep on talking, talking, cannot grind all meal; surely it must be, some of it, rather coarse bran. And in the conversation of a good many professing Christians, how much. there is that is scandal, if not slander, uttered against other Christians. How much uncharitableness, if not willful falsehood, is spoken by some professors; because too often a rebuke is taken up heedlessly, and repeated without any care being taken to ascertain if it be true or not. The Christian's lips should keep truth when falsehood drops from the lips of all other men. A Christian man should never need to take an oath, because his word is as good as an oath ; his 'yea,' should be 'yea;' and his 'nay,' 'nay.' It is for him so to live and speak, that he shall be in a right state in all society; if not for the suavity of his manners, certainly for the truthfulness of his utterances. Show me a man that is habitually or frequently a liar, and you show me a man who will have his portion in the lake that burneth with fire and brimstone. I do not care to what denomination of Christians he may belong, if a man speaks the thing that is not, I am sure he is none of Christ's; and it is very sad to know that there are some in all fellowships who have this great and grievous fault, that you cannot trust them in what they say. God deliver us from that! Let our conversation be such as be-cometh the gospel of Christ, and then it will be invariably truthful; or, if there be error in it, it

Happy is he whose bonds are bonds.' ea my loosed! Let your eye be like that of an eagle. Yea, let it be brighter still ; let it never be dimmed by the eye of any other man. Let your heart be like that of the lion, fearless, save of yourself :---

> " Careless, myself a dying man, Of dying men's esteem,

man that shall die, or the son of a man that is but a worm !" Quit yourselves like men ! Be Hear it speak ! " Come unto me all ye that labour and are heavy laden, and I will give you rest." Here is its spirit in its founder-"He will not quench the smoking flax, a bruised reed he will not break." Moreover, bad temper, snapping off of people's heads, making men offenders for a word, all this is quite contrary to the gosthat they had always come to the mount that

gentleness of your words and acts. invariably truthful; or, if there be error in it, it will always be through misadventure, and never from purpose or from carelessness.

this beautiful, fertile, and teemingly rich Province. New Brunswick is nearly as badly off in this respect. Just think of a letter from hence taking in His providence, scaled them, and took from eight to ten days in the transit to Toronto or Hamilton, and it will make you stare. You can have a letter from Europe nearly as quickly. This will appear the more wonderful when you consider that their rivers, bays, and coasts swarm with fish, their land teems with fertility, their mines the Province which has hewn out a path to sucabound with gold, iron, coals, &c., and they are, cess, and has made Acadia College a blessing to moreover, an enterprising people. Hitherto their the East and the West, to the North and the enterprise has taken the direction of the sea. South, Fishing, shipbuilding, exporting, &c., have occupied their energies on the coast, while inland, they have pursued their agriculture as slowly and peacefully as did their fathers before them, nor cared to hear the snort of the iron steed. They are now waking up to this matter. Yesterday. as I came along in a north-westerly direction to this place, I beheld in the woods at a short distance the encampment of the railway engineers, with their flags flying, where they are making out the track for the new line of railway. Hardly anything is talked of but intercolonial communi cation, and con'ederation of the Provinces, which last is looked upon merely as a work to be effected in a very little time.

AMHERST, NOVA SCOTIA, September 5th, 1865.

After leaving the Convention, my next place of importance was Wolfville, the seat of Acadia College. Having made the acquaintance of Dr. Cramp, at Berwick, I called on him immediately at my arrival at W. It being vacation time, the College was not in session, so that I had to content myself with a ramble through the building, escorted by the good doctor, who was far from being well at the time. He enquired affectionately for a number of triends in Canada West.

For an institution of its age, I would say that it is rich in its museum, comprising a great number of interesting specimens in natural history. antiquity, geology, &c. For a wooden building. it is an imposing looking structure. Seated in a sufficiently eminent position, with a beautiful lawn sloping away in front and to either side, it tion on a nearer survey. You will not wonder at its being composed of wood, when you learn that probably ninety-nine per cent. of the houses even in the city of Halifax are of the same meterial All honor to the noble men who have sustained the institution up to its present status. It has done a great work for the Baptist ministry of the Province in raising up a staff of men to compare favorably with the ministers of any other denomination. The Bible Union ranks among its best friends and largest contributors many among the clergy and laity of our denomination here.

From Windsor to Halifax by rail lies through the most sterile looking region I ever saw. If Arabia Petrea is half as stony it must be a queer looking place. In one place I saw a flock of goats perched on a high cliff, but imagination failed to picture that on which they subsisted. If that it was here, sixteen years ago, he preached they are of the contemplative cast of mind-as possibly they may be-there is certainly abundant " food for contemplation " there, but not for anything with an animal appetite. And yet within a couple of miles to which I refer there are two or three American companies digging gold and crushing that adamantine-looking rock at a profit which is said to pay them well. It is said that the Prince of Wales, when passing, remarked the sterility of the place, and was told by a facetions Episcopal clergyman that it was some of the best land in Her Majesty's dominions, producing a perennial crop of gold without the labor of sowing. The view of the bay, as you approach Halifax, is superb. Here the Great Eastern steamed up and had ample room to turn her slow length around. Dartmouth, across the bay, is the "rus in urbe" of Halifax, whither the citizens rusticate themselves in summer.

From Wolfville to Halifax one has to take

The history of educational movements are similar to our own. We are in advance of them by many years, but with T. H. Rand as superintendent of education, and with a freeschool system established, the sky reddens with hope and the fature is radiant with promise.

The Characteristics of the Ministry .- The ministry are pious, God-fearing, Christ-preaching company of disciples. As I stood among them, witnessed their fervour, their independence, their love of fair play, their talent, their willingness to make sacrifices for the Master, their contentedness, I felt that it would a pleasure to gird myself with a towel and imitate my master in taking a low place in their midst.

There are multitudes of names whose praise is in all the churches. Who can forget Rev. W. V. Garner, of St. John, whose polished periods, whose rich thought and whose masterly plea for " the exercise of the minister's emotional nature as an element of success in the proclamation of the Word of God," found a response in the heart of every experienced pastor. There was Rev. Stephen W. DeBlois, a Episcopalian by birth and education, a Baptist by conversion, the secre tarv of Acadia College, and a young man, who has laid birth, wealth, and family ties upon the altar of God, and hesitates not in his pulpit at Wolfville, and in his labors throughout the State. to contend for the faith once delivered to the saints, and to resist the modern theory that we have outgrown the old Pauline theology, and to enlarged, diminished or altered in accordance with the shifting caprices of the human mind or the whims and fancies of unregenerate men. There in the Board of Governors and prominent in Nova Scotia, is Rev. D. M. Welton, of Windsor, an enthusiastic Baptist, a faithful preacher of Christ's gospel and a talented representative of our Newton Theological Seminary. There, too, was Rev. W. S. McKenzie, now a pastor of one of our best churches in Providence, R. I., but a provincial by birth and attachment, whose influence is a felt power in St. John and elsewhere. I heard him preach in the old Berwick meeting-house, where the venerable Chipman had so long proclaimed the word of life. In plain and uncorrupted speech he led un to the Rock, Christ Jesus, and by a tender reference to his past life, acquainted us with the fact his first sermon. He had just come from the study where, when a boy, he had been ranoplied for the Gospel warfare. His story has a charm for the struggling Christian. No one could begin life poorer. No one can tell more of God's faith folness. He came to the States, entered Harvard College, passed through Newton, and went forth to preach the Gospel sustained by that hand that feeds the ravens and clothes the lilies of the field. My letter is attaining too great a length, and I

have not mentioned the veteran minister of St. John, Rev. S. Robinson, the indefatigable Cady, the kind and courteous Spurden, of Fredericton, the accomplished editor of the Christian Messenger, Halifax, or the popular preacher and editor of the Christian Visitor, St. John. I have left untouched the remarkable history of Rev. Charles Tupper, D. D., the Secretary of Foriga Missions, and the father of the distinguished Provincial Se-cretary of the Province. But I must stop, for

