

THE CHRISTIAN VISITOR.

ST. JOHN, N. B., JULY 6, 1865.

The Approaching Association.

These annual gatherings of the Baptist ministers and lay brethren of the churches, are generally contemplated with much seriousness on the part of all who have the good of the denomination at heart. They serve as a test of the true fellowship existing in the churches, and of the interest felt in our benevolent institutions. Those who have no love for missions, or Sabbath schools: no desire for educational progress, no faith in the power of united action, when brought to bear upon the development and application of denominational resources, will not be likely to make much sacrifice to attend our Association. If they go it will be to criticise and find fault. On the other hand, those who pray, give, and toil for the cultivation of intellect, the expansion of missions, the increase of brotherly love, and the growth of our churches in every good word and work will gladly embrace the opportunity of being one of the assembled brotherhood.

When rightly conducted, how invaluable are these meetings. True, all deliberative convocations, glowing, as we Baptists do, in the right of free discussion, are sometimes exposed to an excitement in debate that is inconsistent with the dignity and sacredness of the representatives of the kingdom of the wise, meek, and patient Jesus. A rash, conceited, overbearing spirit may occasionally break forth even in a christian association; but when it does so, it cannot fail to awaken the most painful sensations in all truly christian hearts. Where there is free discussion, there will invariably be an expression of different shades of opinion, but that should always be given in the spirit of christian courtesy; then good rather than evil will be the result.

Questions of grave import must necessarily come before our prospective Association, implicating the deepest interests of our churches. Let these be approached with that wisdom which is pure, then gentle, then easy to be intreated, full of mercy and of good works. Ministers, above all others, are expected on those occasions to conduct themselves with becoming deference to the opinions of others, and to show an example of concord and forbearance that is worthy of imitation by the lay brethren. When they do this the influence is most salutary, inasmuch as it cannot fail to throw a peaceful influence over all the discussions and decisions of the day.

It is highly important that all who are delegated by the churches to do their business, should take plenty of time for the interchange of thought, and not be in such haste to get through as to leave questions of vital interest in an undefined and unsettled condition. The subject of education, in its denominational aspects, is likely to assume important bearings: so much so that a large portion of at least one day should be devoted to its consideration. We cannot, with the shadow of propriety, remain longer stationary in regard to this matter. As a denomination, we must either make a bold push in advance rapidly, or fall back into the shade of a fearful retrogression. After the labors of thirty years in the cause of education, it does seem to us strange that we should not be prepared to greatly enlarge our borders in this direction.

There seems to be a growing feeling with the more intelligent and wealthy members of our denomination that the time has come when an Educational Institution, of a high order, should be established in the city of St. John; such an one as would command the respect, confidence, and support of the people generally. To our own mind the duty of the denomination on this subject is as distinct as the light of the sun at noon-day; and we trust that the matter will be fully and freely discussed, at our contemplated meeting at the Ridge, upon its own merits; and that the brethren will be prepared to take such action in relation to it as shall be worthy of the growing intelligence and increasing wealth of the churches. The demand is urgent, let the action be prompt, and generous, relying upon Jehovah for success, and the work will be done.

Our Mission.

To the Churches of Albert County has been exceedingly pleasant, and we may add successful. Pleasant because the season of the year is delightful, and the prospects of the country exceedingly promising; pleasant, especially because we have everywhere, from ministers and people, received the utmost kindness and consideration. The pastors of the churches, brethren Smith, Hughes, Hurd, and Irving, have given us their hearty co-operation in every possible way in pushing forward the design of our visit, and being thus firmly united, the labor expended has not been in vain. We have been able so far, with the divine blessing, to fulfil all our appointments, and to add two evenings. From Thursday evening, the 23d, to Friday evening, the 30th ult., we visited Hillsboro', Salem, Hopewell Cape, Hopewell Hill, Harvey, New Horton, Caledonia, Baltimore, Dawson Settlement, Turtle Creek, and Stoney Creek, making a multitude of calls, and holding eleven public meetings. A portion of the time we were fully occupied at the rate of seventeen hours out of the twenty-four. The response to the claims of the "Union" was fully equal to our most sanguine expectations. The subscriptions of Hillsboro' alone will not fall far short of \$300; the Hopewell subscription exceeds \$80, and will be made up to an hundred. The Harvey list counts nearly \$50, and will be considerably increased; Caledonia, \$7; Baltimore, \$14; Dawson Settlement, \$9; Turtle Creek, \$8; in all about \$450 pledged, and collectors appointed to secure the subscriptions unpaid, and to increase the list. As we could not continue longer in Albert County, brethren Smith and Irving engaged to visit the churches in Elgin and Coverdale, and brother Steadman the churches of Alma and Salmon River. We asked the churches of Albert to give five hundred dollars towards the four thousand dollars, and they will not only comply with the request, but go beyond it. This is noble. The pastors are full of heart in the matter, and the people have no idea of loitering behind. Success to Albert. How many of our counties will follow her generous example? This is the question now. If every Baptist in New Brunswick says "I will do my part," we shall have the four thousand, and to spare. Who will follow the liberal example of Hon. W. H. Stevens, and plank down his hundred dollars? Who will be one of twenty to do it? Come friends, let us do up this business in true christian style.

Our Eastern Association.

The annual gathering of this body occurs on Thursday of next week. The question arises, what is this for, and what advantages to the cause of the Redeemer are to follow? Those of us who attend should endeavor to make it an occasion of spiritual interest to our souls, whereby our faith may be strengthened, our love increased, and our zeal greatly augmented. To the church with which we assemble it should be made a reviving and quickening power, that when we have returned to our homes they may feel that God has been with them, and that the benedictions of his servants still rest upon them. For these objects we should devoutly pray, before we leave our homes, and while on our way thither. And, oh, that all our churches may unite in supplicating a throne of grace, that God may bless our assembling together, and that the pastors and delegates may return to their homes in the fullness of the Holy Spirit.

But this meeting is not alone for the purpose of renewing old acquaintances, re-assuring each other of our brotherly love, and enjoying a season of recreation from the labors and duties of home, and of spiritual communion abroad; but that as a body of workers in the cause of Christ, we may devise ways and means to advance that cause more rapidly in the future, and that we may each know better how to perform our part of the labor to be done in the kingdom of Christ on earth.

How are we to do this? Are we coming together, after having thought and prayed over these things at home, or are we to meet, without any thing to suggest or any definite prayer to offer? Shall we think before we leave our homes what we are going to the Association for?

Our Home and Foreign Missionary operations are of vast importance, and will press themselves upon our attention. Shall we have any offerings with us to consecrate to these objects?

The subject of Ministerial Education will probably engage some of our attention. And this work should not slightly be passed by. It is intimately connected with the interests of the kingdom of Christ. It forms a part of our missionary work. It was joined to it, when Jesus called the humble fishermen of Galilee to be His disciples, has been connected with it ever since, and shall be to the end. God usually calls the illiterate, the uneducated, most frequently those converted in childhood to preach the gospel. But he does not call them to remain illiterate. No. It is as much their duty to qualify themselves, as it is to preach; as much their duty to study, as to stand up and proclaim. And if it be the duty of the churches to support the ministers of Christ while preaching, is it not equally their duty to support indigent young men called of God to this work, while preparing to preach?

This subject may come before us in connection with the report upon our Seminary at Fredericton. We have a Baptist Seminary in this Province. What is it doing? and what is it likely to do in the future? are questions which should be looked upon fairly and squarely, coolly and intelligently, prayerfully and without partiality, and with a determination as Baptists, to find out what is our duty towards our Seminary, that we may do it. If it is not located in the proper place let us remove it. If it is not properly managed, let us suggest and initiate changes whereby its management may be improved. If its support is inadequate, we are able, if the will is not wanting, to add to its income. If it has not pupils enough, it is not because we have not young men and young ladies enough to fill it. And if its advantages and attractions are not sufficient, there must be a fault somewhere with its managers and patrons, which it is our duty to inquire into, and remove. If it is not what it should be we are not as a denomination to blame? If it is doing all the work that needs to be done by it, then let us continue to keep our hands folded as in the past, but learn to use our tongues with more wisdom and brotherly love. As a denomination, we are greatly responsible for the condition of our Seminary whatever it may be. May God by His spirit direct us.

E. C. CADY.

From our Nova Scotia Correspondent.

The Central Association.

MY DEAR BRO. BILL.—The Central Baptist Association of N. S. held its fifteenth session in Canard, Cornwallis (to many of us "Fatherland"), commencing at 2 o'clock p. m., on Saturday the 17th inst. By ballot the Revs. E. M. Saunders, was chosen Moderator, E. O. Reed, Secretary, and R. R. Philip, Assistant Secretary. Besides the appointment of committees on various subjects and the reading of the letters, a portion of the routine business was transacted.

On Lord's Day a goodly number of the ministers occupied different stations, when it was their happiness to "hold forth the word of life" with acceptance. Presbyterian and Methodist places of worship were kindly opened, and it is to be hoped, as we trust it is earnestly prayed for, that the divine blessing may follow their labors in the enlargement of the church universal. At 10 o'clock A. M., a crowded house listened with marked attention to the introductory sermon by the Rev. E. M. Saunders; theme, Christian sympathy, founded on the words, "Who is weak and I am not weak; who is offended and I am not offended." It is but little to say that this sermon was timely, the result of much observation and deep experience.

The remainder of the morning session was devoted to routine matters. The circular letter was read. Subject—Brotherly love.

According to previous arrangement the subject of Missions—Home, Foreign, and French—was taken up in the afternoon. A report of the "Home" by the Secretary of the Board, showed an aggregate of missionary labor of over four years, and the collection of nearly two thousand dollars by the churches and missionaries, for the last year. It was encouraging in many instances to observe an immediate manifestation of a happy result of missionary labor in the conversion of sinners, while in many other cases evidence was not wanting to show their labor was not in vain. Encouraging features were also noticed in relation to the French and Foreign fields. It is however to be regretted that a deeper, more energetic, systematic, and widely diffused spirit of missions does not rest on the churches. Much is done compared with nothing; little is done compared with ability, necessity, and obligation. A considerable portion of what is done is done from impulse, as on the present occasion quite a little sum was raised in response to a warm appeal from one of the missionaries in behalf of a particular locality. This mode of giving, is by no means to be lost sight of; it has its place, but is not to be relied on for the continued support of established missionary or benevolent operations. Systematic strength and advances *henceforward* as other objects under its wholesome influence. The principle of giving a cent a day or a dollar a month, or a tenth of the income, is easily understood, and if adopted would greatly invigorate both the giver and the object. Good speeches are very well; but there is something more necessary. It is no unusual thing to have our souls stirred under the thrilling paths of some warm hearted brother who pleads the cause of missions; to pass with acclamation strong resolutions, under such circumstances is an ordinary event, but alas! thereby the missionary is not fed, nor his children clothed, nor is the poor man's house for God built; and unless the helping hand is put forth in the bestowment of the needful assistance, our recorded resolutions do but show our neglect of acknowledged obligations. These things ought not so to be.

Tuesday as usual the business of education received its share of attention. Excellent addresses were given by Drs. Cramp and Pryor, Rev. Messrs. Burton and Rand, Professor Higgins and others, and although the report of the financial agent showed a prosperous state so far as current expenses were concerned, it is nevertheless certain that an enlarged scale of operation must with all possible despatch be entered upon, or disadvantages will speedily arise. An additional professorship should at once be established that the college may fairly meet the demand of the times. The academy should forthwith be elevated to a much higher status to command its share of public patronage; while the female seminary requires an entire set of buildings for its accommodations.

We should no more be sorry for this necessity than the farmer should regret that the prosperity of his farm should require the use of two houses instead of one. It is the prosperity of our institutions that

demands from time to time additional outlays. One phase of that prosperity is seen in the increasing demand of a higher standard of instruction, and in the necessity of accommodation for a large increase of students and pupils.

Contrasting the present Association with that of the year 1815, held at the same place, we are constrained to say "What hath God wrought?" At that time the Association comprised the Baptists of Nova Scotia and New Brunswick. The entire number of members then reported was only twelve hundred and seven, now if we include the two Provinces we have over twenty-five thousand. It will be remembered that those reported are communicants.

At the Association of 1815 thirty delegates only were in attendance, of whom but three remain. William Chipman, George Dimock, and Nathan Cleveland. Of the twelve ordained ministers at that time—but one remains—the above named Nathan Cleveland. Fourteen churches at that time comprised the Baptist body in Nova Scotia, and twelve in New Brunswick. Now a total of two hundred and sixty-eight are acknowledged in the Minutes of the last Convention.

The one associated body of 1815 has since become five rapidly increasing Associations. Let us do honor to the great Head of the Church by a rigid adherence to all the laws of His Kingdom, and a glorious future awaits us.

Wolfeville, June 20th, 1865.

For the Christian Visitor.

Eastern Nova Scotia Association.

This body commenced its annual session on Saturday 1st July, with the Baptist Church in Amherst. The moderator of the previous year took his seat, and the brethren proceeded to business at once. A list of delegates being made out, the officers for the ensuing year were elected. The newly chosen moderator, Rev. D. W. C. Dimock, took his place, and the letters from the churches were read. A greater number of churches than usual were represented, but the accounts given were by no means as encouraging as could be desired. Very few revivals were reported. A moderate increase had been realized by some, while the larger number continued in comparatively a low state.

The Committee of nomination was appointed, and the usual committees, on Education, Home, and Foreign Missions &c. &c. were formed. The Committee of arrangement then reported, and the services for the Lord's day announced. The meeting then adjourned until 7 o'clock in the evening, when a pretty large congregation assembled. The meeting being of a social religious order, some rather interesting addresses were delivered, and a good feeling generally was evinced.

On Sabbath, preaching in the Baptist Church as follows: 11 A. M., by Rev. Dr. Cramp, 3 P. M., Rev. John Davis; 7 P. M., Rev. T. A. Higgins A. M. Having been made the victim of a most unfair and provokingly undesirable appointment, I was deprived of the pleasure of hearing the Doctor in the morning, the congregation, however, was crowded, and the sermon very highly spoken of, as no doubt it deserved to be. The Rev. Mr. Davis preached from the words, "Son give me thine heart." The sermon was a masterly effort, in which the preacher's high reputation was fully sustained, the congregation highly pleased, and profitably impressed. Bro. Higgins preached on the *Great Salvation*. His sermon was clear, earnest, and forcible, well received, and I trust will be followed by great and lasting good. The moderator, bro. Dimock, preached in the Methodist Church in morning, and some other Brother in the evening. Other churches in the vicinity were opened, but of the services I, of course, can give no account.

At half-past 8 o'clock, on Monday morning, the various committees met in the Baptist Church, to prepare their Reports, and at 10 o'clock the introductory sermon was preached by Rev. Alfred Chipman, A. M., to a full congregation, notwithstanding the very unfavorable state of the weather. The discourse was founded on the words, "Ye are the salt of the earth." Being present only a few moments, owing to other indispensable engagements, I am unable to give any report of the sermon. The Committee on Home Missions then presented their report, which, after some remarks by two or three of the brethren, was adopted, and the forenoon session closed.

Met again at half-past 2 o'clock, and as the rain is pouring down in good earnest, the attendance is small. One new church is received into the Association. One thousand copies of the Minutes are ordered to be printed. The Association is to hold its next session with the church at North Sydney, Cape Breton. Some other routine business being disposed of, the reports on Union Societies and temperance were presented, and a warm and animated discussion, especially on the latter subject, was elicited. Some very harsh and extravagant things were said, and sharp shots were fired on both sides; but nobody was killed, although some complained that they were deeply wounded. I hope, however, they will soon recover, and have more prudence than to place themselves in the way of such big guns in future.

The meeting has adjourned until half past 7 o'clock this evening, and as I must mail this letter to night in order that it may reach you in time for this week's issue, I must close. An account of future proceedings I will give you next week.

J. C. HUDD

For the Christian Visitor.

Christian Benevolence.

A special effort is now being made to replenish the funds of our Union Society. The agents are in the field, and the churches are loudly called upon to respond to the urgent, but reasonable demands made upon them. The several objects embraced in the Union scheme, all meet in one point, aiming directly at the universal dissemination of the gospel. In the accomplishment of this great work, every member of our churches has a part to act, duty to perform. In evangelizing or bringing the world back to himself, God, in his wisdom, has seen fit to make choice of human instrumentality. And so important is this element, that without it, nothing ever has been, or indeed can be done, towards the enlightenment of a nation, or the salvation of a soul.

With regard to what God might have done, or could do, it is idle for us to speculate. Suffice it for us to know that men, and not angels, are his chosen instruments, and as such we are bound to act our part promptly and liberally in whatever department of labor he may open to us. Here all may find something to do. All may not be able to preach the gospel, go out as missionaries, aid in the translation of the Bible, devise large systems of benevolence, or support them with princely contributions; for all are not rich, or learned, or eloquent, or powerful. The weakest and the poorest, however, can do something. They are not required to work impossibilities, or to produce results beyond the means at command. "Where there is first a willing mind, a man is accepted according to what he hath, and not according to what he hath not." God asks nothing beyond this; he will accept nothing short of it. Our first duty is to *pray* the Lord of the harvest that He will send forth laborers, and crown their mission with success. And what mighty results have followed the united prayers of God's people in behalf of the mission work? How has the Almighty bowed His ear, and interposed His power for the salvation of millions perishing for lack of knowledge? How has He made his holy name in the eyes of all the nations, subdued prejudice, overcoming opposition, removing ig-

norance, silencing the loud boasts of infidelity, and making the wrath of men to praise him, by converting the instruments of violent persecution into means for the extension of his kingdom? Look at the present aspect of the nations, and behold what God hath wrought! There seems to be an extraordinary movement in almost every part of the world. The events which are transpiring are pregnant with meaning, and cannot but be regarded by the christian observer as potent and significant signs of the times; as strong indications of the approach of the last days, the drawing to a close of a drama of which the world has, for six thousand years, been the theatre, and men the solemn actors. And while many of those events present the appearance of a merely national or political character, yet it requires no very far seeing penetration to discover in them all the hand of Divine Wisdom and sovereignty, compelling us to exclaim, "It is the Lord's doing, and marvellous in our eyes." His awful voice is heard among the nations, and His power and glory are displayed before all eyes; for none but He who is glorious in holiness, fearful in praises, doing wonders, could so overrule the affairs of men as to render them subservient to the interest of His cause in the earth.

See how He is opening the way for the introduction of the Bible into countries from which it has hitherto been excluded; or on which it has cast but faintly its enlightening rays! The fields are white and ready to the harvest, and many a full ripe sheaf is being gathered into the heavenly garner. Vast multitudes are starting up to catch the healing beams of the Sun of Righteousness. The walls of China have been penetrated, and an effectual door opened for the distribution of the Word of God amongst its teeming millions, that they may read in their own language, the wonderful words of God. The light of truth is advancing in the eastern archipelago, and clouds of mercy are pouring down showers of blessing on the inhabitants of the South Sea Islands. Amid the deserts of Africa the Rose of Sharon is beginning to bloom; and throughout Europe the leaves of the tree of life are being dispersed for the healing of the nations. The Word of Life is finding its way into the heart of France; it is sold in the streets of Naples; and its light is being reflected almost from the very borders of Rome.

In every part of Britain the gospel is sounding out in accents distinct and powerful, and thousands are urging their way to the fountain of life, and with joy are drawing water from the wells of salvation.

America is advancing in the light of the Lord, and many of her churches, waking up to the spirit of the times, are performing with praiseworthy energy the work which has been assigned them. Everywhere we behold evident signs of progress. The wilderness and solitary places are being made glad, and the moral deserts are beginning to rejoice and blossom as the rose. All this is encouragement to pray—to pray without ceasing.

But we must give as well as pray. Give liberally, give as God hath prospered us. Much has been said of late on the subject of systematic benevolence, or the importance of cultivating a more liberal spirit amongst the members of our churches. But judging from the small amounts annually contributed for the support of our benevolent institutions, a vast change is yet to be effected before we attain to the standard of the primitive Christian Churches, to say nothing of the Jewish Church in this matter. There seems in many persons a manifest aversion even to hear anything on the subject of giving. As long as we dwell on the doctrines and promises of the gospel, and continue to portray the beauties of holiness, and the rewards and honors which await the christian at the end of his career, they listen with apparent ease and pleasure; but no sooner do we attempt to enforce the duty of practical benevolence, than their countenances are changed, and we may think ourselves the subjects of a happy escape if we are not acrimoniously charged with oversteering the bounds of our commission, to soil our hands in such corruptible things as silver and gold. Really spiritually minded Christians, who perhaps all merely nominal christians, do not act on this principle of miserable selfishness, but there are many professors of religion, and members of christian churches who respond to the claims of our benevolent institutions, much in the spirit of the first guilty fratricide, who with his hands stained in his brother's blood, sullenly replied in the face of his maker "Am I my brother's keeper?"

And can such a spirit harmonize with the requirements of the gospel; or the man who cherishes it be a follower of him, who "though he was rich, for our sakes became poor, that we through his poverty might be rich? The thing is impossible. The Spirit of Christ can never dwell with such sordid selfishness in the heart of any man. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." The application is easy. No comment is needed.

Under the Jewish economy the theory—nay the law of systematic benevolence was admirably carried out. There the tenth of everything was regularly appropriated to religious purposes. Nor was this scheme, thus practised under the Old, lost sight of or relinquished in the commencement of the new dispensation. A liberal voluntary benevolence is enforced throughout the New Testament. The Apostle enjoins it upon the churches, both of Galatia and Corinth as an imperative duty. In writing to the latter from Philippi he says "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." And the same is known of the churches of Macedonia, whose liberality is so highly commended by Paul, and held up to Christians of all ages, as worthy of imitation. In speaking of it to the Corinthians he says "Moreover brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia, how that in a great trial of affliction, the abundance of their joy, and their deep poverty abounded unto the riches of their liberality; for to their power, I bear record, ye and beyond their power they were willing of themselves, praying us with much entreaty that we would receive the gift." And that in connection with this example he might present the strongest motive to the cultivation and exercise of a sound christian benevolence, he adds, "And this I say brethren, He which soweth sparingly shall reap also sparingly, and he which soweth bountifully, shall reap also bountifully; every man, according as he purposed in heart so let him give, not grudgingly, or of necessity; for God loveth the cheerful giver."

Let us look at these things—find out what our duty is and do it—do it prayerfully—do it liberally—do it cheerfully—without grudging—and without delay.

J. C. HUNN.

For the Christian Visitor.

Stray Leaves in my Journal.

While wandering along the surf-beaten shore, where wave after wave crested with foam, "all hoar" breaks gradually, with a wayward indolence upon the pebble strand; where the echoes of the booming billows reverberate in the hollow chambers of the sea-born cliff, like the distant rumblings of thunder; where a deep solemn pleasure is felt. Now come the whisperings of weird spirits called from the "rasty deep" by the incantations of blowing melody. The thoughts leave its prison house upon the shore, and with a bound, spring away upon the pinions of freedom to revel on the upper regions of sweet poetic joy. Away out, as I gaze, I see the white sea horses rear

their heads ere they start for shore. No Arabian courser could dash along the shores of old Sahara so swiftly as the wild steed of ocean; and list to the sullen roar where the cliffs rear their heads in defiance, upon which the checked billows bound and fall back in living atoms of spray. Is it not a scene of sublime interest? To inspire a veneration for the Being who holds the sea in his fists. While here, the thirsty soul is filled with the immediate presence of Deity. Nature is the outer garment, the body of God's spirit, and we enter the outer temple to behold the radiating glories of the inner, by having what John Foster so beautifully expresses it, Phisophathy—"the faculty of pervading all nature with one's own being," and discerning how much of the living God is there; a letting the whole soul fall into the spiritual truth of the outer symbol.

How often when a child did the idea force itself upon us, that beyond the rim of the deep was an undiscovered realm, perchance Heaven; but that pleasant delusion vanished with the experience of a few short years; and the "heaven that lay about us in our infancy" is still beyond the tide, the cold surging waters of death.

Here, as we wander, we find volumes of wisdom scattered for the student of nature, each convulsed shell, that in bygone days we held to our ears to learn from echoing waves the direction of the tide's flowing, as we called it "coming up" or "going down"; each stone, each pebble, each cliff, each shore is a scroll rolled up by the great I AM, and only waiting for the prophet who "in the love of nature holds communion with her visible forms," to interpret the lessons embodied within. Old ocean is a grand old teacher of the omnipotence and omnipresence of Jehovah. No where do we feel intensely the presence of Deity, as on the shores of the mighty main. It is an oracle, uttering the history of the young world till the present moment. Once it roamed free, scaled the heavens, and opened up channels in its own rocky bed. Next oldest in creation, the daughter of Night; but when Jehovah spoke the "sea saw him and fled." Dry land appeared, and forth walked the earth clad in beauty, fresh from the Maker's hands. Then let our minds be led from the outgushing and the inflowing of the beautiful, the sublime, the holy calm, from nature up to nature's God; and while walking here, let us not forget Him who spoke and the winds obeyed, and the sea calmed its boisterous shoutings; and oh, let us all remember that our souls need not thirst for scenes to give us a glimpse of God, for we may always drink of His eternal fullness, "through the dear night of Him who walks the waves." Yet, when the spirit is chafed and fretted, wander here, and oh, how soon will you feel sweet influences descending upon you.

"There is pleasure in the pathless woods,
There is a rapture on the lonely shore,
There is a society where none intrudes,
By the deep sea, and music in its roar.
I love me best where I can suffer,
And where I can be less than I am,
From these our interviews, in which I feel
From all I may be, or have been, free,
To mingle with the universe, and feel
What I can ne'er express, yet cannot all conceal."
THEODORE YANSEN.

Letters to the Association.

These should be brief. The statistics of the church should not be mixed up with the rest of the letter, but should appear at the close, in the following order:—Baptized—Received by Letter—Restored—Dismissed by Letter—Excluded—Removed—Died—Present number—Minute Money. Let the Clerk on signing his name, add also his Post Office address. After this, upon a fly leaf, or upon a separate piece of paper, give the statistics of your Sabbath School: Number of Schools—Number of Teachers—Number of Scholars—and Number of Volumes in the Library. Let every church see whether the date of its organization is properly printed in the Minutes of last year, if not, please state it.

We spoke to the Chairman of the Railway before we left the city on the subject of the usual accommodation to the Eastern Association. He will cheerfully grant the go and return ticket for a single fare.

The proprietors of the Hatheway steamers have kindly consented to allow all persons attending our Association at Butternt Ridge, and our Convention at Cornwallis, to pass over their lines both ways for one fare. Persons wishing to enjoy this advantage can pay their fare to the Association or Convention, and then procure a certificate of attendance at the meeting from the Moderator or President, which will answer the same as a free ticket, with which to return.

Secular Department.

COLONIAL.

SAD ACCIDENT AND LOSS OF LIFE.—As the steamer "New York" was passing Lubec on Tuesday, some of the hands got out a small cannon to assist in celebrating the Fourth. Not being accustomed to the management of a gun, the vessel was not properly served, and as a charge was being driven home, the piece went off, blowing one man, named James Longhead, clear overboard and injuring the hand of another of the party. After he went over Longhead was not seen, but it is presumed, from the position he was in when the cannon went off, that he was killed instantly. He was a native of Canada, and lived in this City with his mother-in-law.—*Journal*.

ANOTHER ACCIDENT.—Last evening, Fred. Wilson, second mate of the American ship "Progress," had his arm badly injured by the premature discharge of a cannon he and a party of sailors were firing from the deck of the American ship "Southampton" lying at Reed's Point Wharf. The vessel was removed to the Marine Hospital under directions of the Messrs. Bayard, who much fear he will lose his arm, the flesh having been blown off from the wrist to the elbow, and the bones being somewhat shattered. Had he been holding the ramrod firmly he could not have escaped with his life. The discharge is attributed to the improper serving of the vent, the same cause which resulted in the sad loss of life on the "New York."—*Journal*.

MELANCHOLY AND FATAL ACCIDENT.—James McNally son of Mr. McNally, third tier of Jacksonville, came to his death under very melancholy circumstances, while engaged with Mr. Hamilton Emery hauling timber around the Madouknack bridge at Woodstock, on Friday morning, June 21st. While attempting to unhook the lead chain behind one of the span of horses, one of the animals took fright and kicked, lifting the young man entirely from the ground and throwing him across the edge of the bunk of the wagon. He was carried to the house of Mr. Matthew Stephenson, and medical aid immediately procured, but all in vain! The stroke is mortal; the young man must stop and die. He leaves this world lamented by all who knew him.—*Com.*

The steamer *New York* secured by the International Steamboat Company, to take the place on the route between this port and Boston, formerly occupied by the *New England*, arrived Tuesday afternoon. She possesses excellent accommodation for the carriage of passengers and freight, and will doubtless be a popular boat with the travelling public. She is commanded by Captain Hugh Chisholm, so well and favorably known in St. John.

The Hon. S. L. Tilley, Rev. Geo. Armstrong and wife, and Jas. Reed and two daughters, left en route for England last night. James Hogan sailed for England in the "James Foster" on Monday for the benefit of his health, accompanied by his daughter.

The "Maine" and "Maine Central" Companies have ratified the arrangements for the construction of Western Extension, made by Mr. Poor on their part, and have sanctioned the appointment of E. R. Burpee, Esq., as Chief Engineer, and deputed him to arrange for the completion of the survey between Bangor and the boundary.

(Remainder next week.)