

## Denominational Wants.

On the eve of our Association meeting at Havelock it seems appropriate that we should recount, as far as possible, our denominational necessities. The Association is composed of churches duly represented by their pastors and lay members; these churches are made up of individuals; therefore, denominational wants have reference not simply to the necessities of the body as a whole, but to the needs of each individual member. What then do we especially need as a section of the great spiritual brotherhood redeemed by the blood of the Lamb?

First of all it seems to us that we need more *personal piety*. A piety that is deep toned and all pervading; a piety that not only saves us from intemperance, lasciviousness, gambling and dancing halls, horse-racing, dishonesty, and other vices; but a piety that is full of faith and of good works, that seeks to honor Christ and save souls, and that will glory in nothing save in the cross of Christ.

We want more *domestic piety*. A piety that delights in family devotion, offering the morning and the evening prayer; imparting religious instruction to the children and domestics, and placing before them the excellency and beauty of a spotless christian example.

We want more *church piety*; thorough church life. A church composed not of covetous, worldly, barren professors; but of generous, active, devoted believers—lively stones built up a spiritual house, a holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ. Instead of the policy and sophistry of the world, let us have the purity and simplicity of the great founder of the christian faith. Ministers are expected in all their relations to be examples to the flock. A low standard of piety in the ministry will soon engender corruption in the church. How important the inspired direction to each and all, "let us mind be in you which was also in Christ Jesus." If any man have not the spirit of Christ he is none of his. Solemn utterance. Blessed Jesus impress us all with thy pure image!

We want more *denominational harmony and organization*. We are too fragmentary and isolated; we have too little of the spirit of christian fellowship, and godly sympathy. In the absence of brotherly love, where is our bond of union? Baptists can never be bound together with creeds and formularies; they must be united in the love of Christ, in the fellowship of the truth, or their ecclesiastical polity will be as ineffectual for all the purposes of healthy discipline as a rope of sand. The Lord Christ has inaugurated his love as the ruling power in his church. It is the centre, the soul, the essence of all true church life and progress.

We want more *systematic benevolence* evinced to support our denominational institutions. Too few of our people are truly benevolent, and those who are sadly lack system in bestowing their charities. The two should be combined—"Honor the Lord with thy substance," that is benevolence enjoined; "With the first fruits of thine increase," that is system commanded; "Lay by on the first day of the week as God has prospered you," involves the exercise of benevolence in a systematic form. Who will practice the virtue, and adopt the system?

We want a more *healthy and vigorous discipline* in our churches. The law of discipline in the church is what the pruning knife is to the unhealthy tree, or the amputating saw to the shattered limb; if neglected the parent trunk is endangered, or the life of the body is placed in jeopardy. Indirections of the Lawgiver are distinct and emphatic on this subject. Let us heed his instructions.

We want more *earnestness* in all the departments of denominational life. The church thoroughly in earnest in her ministry, in her prayers, in her Sabbath Schools, in her educational and missionary work, and above all in beseeching men in Christ's stead to be reconciled to God.

How shall all these wants be supplied? In Christ Jesus all fulness dwells. How unsearchable are the riches of his love. Let us hasten to him in faith and prayer that out of his fulness we may receive grace for grace, or grace upon grace. If we come to him in faith he will fill us with every needed good. "All things whatsoever ye shall ask in prayer, believing, ye shall receive."

## Editorial Correspondence.

Sackville, July 5th, 1865.

The night is past, morning has come, the sun has just risen in the distant East in unclouded splendor, and is pouring his golden rays over the beautiful landscape before us, painting all nature with tints of unrivalled loveliness. As we write we are looking out from an open window in the hospitable dwelling of the Baptist bishop of Sackville, where we have been most kindly entertained during our short visit to this charming place, and wherever the eye rests the view is magnificently grand. In one enclosure there is the rich green pasture, to supply the cow and the horse with wholesome food; in another, the clover blooms in divers forms of beauty; near at hand is the garden of the parsonage, in which are potatoes so forward that they will be fit for table use in two or three weeks—they are now in full bloom covering the ground; beets, carrots, corn, beans, and peas, are equally promising. In the distance may be seen thousands of acres of marsh, all loaded with the growth of its own fertile soil, and the tide of *old Fundy* pursuing its course in its chosen highway, in calm but resistless majesty. On the other side of the marsh rises a long ridge of land and dotted here and there with farm-houses, accompanied with indications of peace and plenty. On the left, but a few rods from us, is the Wesleyan Male Academy; on the right, the Female Institution, and Lingley Hall, and the neat little cottage occupied by President Pickard; in the rear, and just in front stands the College buildings, and if not as tasty in design as it might have been, is nevertheless a good substantial edifice. Trees of matchless beauty adorn these classic grounds, but they might be largely multiplied with very great advantage. Man makes the buildings, but God makes the trees. The former show forth the skill of the finite creature; the latter display the wisdom of the Infinite Creator. How cool, how refreshing, how lovely are these trees. A thousand more planted around these halls of learning would add fresh charms to that which is already beautiful. These institutions are all alike creditable to their lauded founder, Charles Allison, Esq., who has gone to his reward above, and to the denomination, under whose fostering care they are daily extending a helpful influence over the social relations and religious interests of these Provinces.

May their shadow never grow less. The doctors, professors, and students, are all absent to regale themselves with their friends in different parts of the country, and to gain fresh vigor to re-enter upon their important work when vacation days shall have passed away. As a Baptist we can from our inner heart, bid these institutions of learning God-speed; but while we do so we must call upon our own people not to allow themselves to be outstripped in the educational march by our Wesleyan brethren, or by any other denomination of christians. Our institutions at Wolfville and at Fredericton are before them in point of age, and therefore should be, in advance in educational power.

If the material around us be so glorious, what shall we say of the infinitely surpassing glory of the

immortal. The former fades in an hour, the latter lives eternally. One turns to dust, the other lives eternally; how important therefore that this immortal part of God's great universe should be disciplined, trained, expanded, and polished by the educating power of cultivated mind. In this great work there is no stopping point. *Onward, onward*, should be the motto. Every year our institutions should increase in their ability to augment the intellectual wealth of the country, and should expand into new forms of usefulness. Our fathers acted nobly in founding these educational institutions, in giving to them their best energies while they lived, and their most devout benedictions when they died. They transmitted them to their successors as a glorious inheritance to be fostered and extended as God should give ability. Since the departure of these faithful men, the numbers and wealth of the denomination have largely increased, and may we not well ask, have we been faithful to the trust committed to our care? We should gratefully acknowledge past favors, and at the same time press forward to still nobler achievements in this commanding enterprise.

The special purpose of our visit to Sackville will, by the blessing of God, be accomplished. The pastor had prepared the way for us by preaching a missionary sermon to his people the Sabbath before our arrival, and has given his whole heart and time to help forward the work since we came. On Sabbath morning we gave a missionary sermon, and in the evening we had a missionary meeting of deep interest. The collection and pledges amounted to nearly a hundred dollars. The pastor opened a list headed with ten dollars, providing nine others could be obtained to give an equal amount, making a hundred dollars, for the support of a missionary selected by the church. Eight names have pledged already, and the other two will be forthcoming. One of the brethren who gave his name for ten dollars to this list, has given ten more to the Union. We asked the churches of Sackville for two hundred dollars, and the response so far is highly satisfactory.

The pastor is about inaugurating a financial system for the church, having reference to the support of the gospel among themselves, and the benevolent institutions of the denomination. We trust he will be successful in getting the church not only to adopt it, but to work it out thoroughly. If so, the Baptists of Sackville will be a strong and effective body, and as such will accomplish much for the Master's cause. Most of our churches are dropping for the want of a better financial system. The weekly offering as God has prospered is the scriptural arrangement, and is therefore the very best that can be adopted. We cannot improve upon the laws of Christ's kingdom. It is for us to apply, but not to make better what is stamped with the perfection of the divine will.

## The Baptists and the American Bible Society.

As far back as 1838 the "American Bible Society," which up to that time had shared largely in the sympathies and contributions of the Baptist body, passed a resolution which virtually excluded Baptists from further participation in the support of that valued institution. Several attempts have been made to rescind the offensive resolution; but, hitherto, they have proved abortive. Recently, Rev. Dr. Leavitt, one of the editors of the *Independent*, though a Presbyter, has taken up his able pen in defence of the Baptist view, and calls upon the Society to rescind the obnoxious resolution in question. Baptist missionaries in India—Carey, Judson and others had translated the word *baptizo* as indicating immersion. The Society, therefore, refused assistance to all such versions, and the consequence was a withdrawal of Baptist support. The effect of the resolution, says Dr. Leavitt, was to make "the Bible Society, in its actual administration, a Presbyterian or sectarian institution. It was a virtual exclusion of the Baptists from their just rights as the equal associates of their brethren by the sole compact of the Constitution. It left them no alternative but to withdraw, and take measures of their own to supply the millions of Barmah with the Scriptures in the only version which could be had, and the only one which they would receive. It was a public exemplification of bad faith in adherence to the Constitution of a religious benevolent society. That it attracted so little public attention at the time, must be attributed to the general absorption of the public mind with other pursuits and questions, and more than all, to the fact that it was a minority which suffered injustice, while a large majority were more gratified than otherwise at their discomfiture. But the greatest injury was done to the cause of Christian union, and to the unity of the Protestant hosts in the conflict with Rome. And this evil is now just about to develop itself in its full extent. The Bible Society, in its original construction, and by its natural and proper influence, ought to be able to present itself before all the world as the representative and exponent of the Protestantism of this nation, instead of which, it is only the instrument of sectarian exclusiveness and injustice. One of the largest, most jealous, and evangelical, and highly progressive Protestant bodies, is cut off and set aside, and the Society stands before the world as a one-sided thing, and capable of persistent injustice in favour of a denominational dogma.

"This publication is made under the influence of a strong belief of the imperative necessity which now presses upon us to right this wrong, that we may be prepared for the grand enterprises, the earnest efforts, the glorious results for the kingdom of Christ, which are just opening before us with the closing up of this great rebellion. We must close up our ranks, we must re-unite all hearts and all hands; in the only way possible, by falling back upon the original Constitution of the Society, in letter and spirit, by the simple repeal of the resolution."

Sincerely do we hope that Dr. Leavitt's sentiments will prevail, and that the offensive resolution will be rescinded. The British and Foreign Bible Society will do well to note this advice, and remove from its statute book also the injurious resolution, which gave rise to the action of the American Society. It is there as a bar in the way of brotherly friendship, and its continuance is a positive blot upon the best institution of modern times.

## Sabbath School Instruction.

We cannot be too deeply impressed with the value and importance of this mode of instructing the young in the doctrines and principles of our holy Christianity. Every church should give its most solemn sanction to this agency for good, and should labor to increase its efficiency by all the means it can rightly command. The *Christian World Magazine*, in speaking of the past, present, and future of Sabbath-schools, remarks:

"The importance of Sabbath-schools, and their rank as among the most efficient means of evangelization, have long ceased to be disputed questions. The several phases of their dispensation, running back to the time when they were dispensed with altogether, have been variously but distinctly marked. Some, indeed, have successfully contended that the essence of the system is as old as the command, 'Thou shalt teach them diligently unto thy children.' That is practically entered the Christian system when Christ descended among the doctors in the temple, asking them questions; that He made it universally binding upon all his followers when he commanded them to teach the lambs, and go and disciple all nations. Doubtless there has been a felt obligation, by all good men, at all ages, to impart religious instruction to the young; yet for the last three-quarters of a century this obligation has taken a more distinct and energetic form of action and expression, under the well understood form of Sabbath-school instruction.

It is not our purpose here to trace the history of the institution, but merely to glance at its several stages of development. If the first step was taken for the physical and intellectual elevation of the children, the second, which was the religious, quickly followed, as necessary to either success or permanence in any other. Soon the voluntary labors of teachers and scholars, and the self-influence of the Christian work kindled everywhere a religious zeal, which is still increasing throughout Christendom. But while many of the best minds in England are now engaged in the labor of teaching, and in the general improvement of the schools there, the children of the upper classes do not generally attend them. In some instances even the children of these most valuable and indefatigable laborers are not found in the schools. But the friends of the system are now so numerous and widespread, that soon, it is reasonably hoped, the sentiment that Sabbath-schools are for the poor only, will deprive no child or youth in England of its advantages.

When this institution, now every where so fondly cherished, crossed the Atlantic ocean, it took root in a genial soil. Here there were no privileged classes or prejudices to impede its progress. Like a flame fanned by a heavenly breeze, it leaped from community to community, and the self-influence of the Christian church in the land that has not a Sabbath-school connected with it. We may add, there are few that are able who have not also mission or independent schools under their care and support, and many more whose membership are scattered through schools of this description.

The man in England of all others the best qualified to judge of Sabbath-schools and their influence, after describing the immorality of all classes previous to their introduction, says, "Our universities are increased in number—their advantages are to a considerable extent, thrown open to all classes of the community—their discipline is improved, and their hours can only be obtained as the result of examinations, which bring out evidence of careful study; and our nobility and legislators exhibit the influence which their superior education has had upon their minds by their readiness to assist the intellectual progress of the poor, and the self-influence of the Christian church in the land that has not a Sabbath-school connected with it. We may add, there are few that are able who have not also mission or independent schools under their care and support, and many more whose membership are scattered through schools of this description.

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The moral improvement is still more striking, but we cannot do more than to note that it is easily inferred. Within this same period, our task has neither been less mighty, nor its achievements less glorious. At the commencement of our government, we had less than five millions of inhabitants, which have since increased to thirty-four millions. A considerable part of these have come from the most populous of Europe. With this stream flowing in upon us, led on to be sure by the most devoted ministry that our land has ever known, while the numerical force of teachers and scholars have been able, without a National Church or a standing army, to keep the ship of State erect, and hewed towards the goal of the Christian's hope and the patriot's ambition. From this standpoint, we may not only contemplate hopefully the future of England and America, but appeal earnestly to the government of South America and the Continent of Europe to evangelize and educate the people, and then make their land a blessing to the world. With this operating light, standing shoulder to shoulder with an evangelical ministry, no scheme of moral reform can be brought forth too gigantic for accomplishment. The period of which we are here speaking, has been characterized by missionary enterprises, which fully warrant this assertion. Doubtless the Gospel has been preached previously, by learned and faithful men; but it failed to bring forth these great results, because the laity had not been trained to co-operation. The aggressive force of Christian faith has always been theoretically held as one of the most prominent features of the Gospel. But it was only when a way to work was pointed out, and clearly defined and insisted upon as the only evidence of discipleship, that it became an energizing power to the many. The Gospel is not only held as a code of doctrines, but a moving power, even the power of God to salvation. The hand thus in sympathy with the heart is ready and quick to supply the necessary fuel for every judicious undertaking.

In the light of the present, we can see the darkness of the past, and look with hope upon the future. The great Reformation restored to us the simplicity of worship, purity of doctrine, and placed the Bible in the hands of the common people. But the student of the New Testament is convinced that even now we have not attained to the universal brotherhood of the Primitive church, or called forth that entire consecration of persons and property which gave Christianity its early victories. Choked still by worldliness, the word of God has produced only a rustle among the leaves of a great forest, where we long to see a mighty tempest. But, instructed and encouraged by partial success, we can see how the masses of mankind can be everywhere brought within the reach of moral renovation. The Sabbath-school worker has learned how to keep his hopes and graces alive, and his armor shining. His personal grapple with the evil forces of the world, once assisting him to his Master, and lifts his eyes heavenward for spiritual help and strength. With love akin to that which brought the Saviour from heaven to earth, his burning words reach the heart and reform the life.

Reader! on the part you take in this conflict, hang your own hopes, and in some degree, the hopes of the race.

## The American Conflict not ended.

Southern slavery has ceased in name, but practically it is nearly as rampant as ever. The slaveholders that inaugurated the rebellion, and their friends in the North, are deadly opposed to the reconstruction of the rebellious states on the principle of freedom and the right of citizenship for the colored races. The great Republican party of the North will be satisfied with nothing short of this, and have it they must, or emancipation will remain upon the statute books of the nation simply as a "delusion and a snare." So far as we have seen, President Johnson has not fully declared his will regarding this important matter, but the Northern press is outspoken and distinct. A late issue of the *Christian Era* describes, in ringing utterances, the nature of the conflict. In speaking of reconstruction, it says:

"The rebellion is subdued and the war ended" has been echoed from Maine to Florida, and re-echoed from the Atlantic to the Pacific. But he is only a casual observer of current events, and poorly acquainted with the workings of human nature, who supposes that the American conflict is ended. We thank God that the slaughter of marshalled hosts is ended, and that hundreds of thousands of noble patriots have returned to their homes which they left at their country's call.

But the war is not ended. Battles fierce and bitter must yet be waged, and still greater victories achieved. The scene and mode of the contest are changed, but not its bitterness. Slavery is declared and acknowledged to be dead; but freedom is not yet secured to the oppressed. The status and rights of colored people in the seceded States are yet to be determined.

In Maryland recently, the attempt was made to bind out to slavery the children of a colored man, an inhuman act. This was slavery with its horrors intensified. But a Judge there presided who

had some fear of God and regard for justice, hence he declared the conventional provision illegal and void.

In Virginia the slaveholders have just held a convention to fix the prices at which the negro shall work; the result is that field hands will be paid "five dollars per month, the negro to furnish his clothing and pay his doctor's bills." This," says the *Christian Era*, "is an important movement, being the first fixing of the price for the negroes in Virginia. These prices will rule throughout the State, and very likely throughout the South."

This too is slavery without its name. Before the war slaves were hired out by their masters for \$125 to \$175 per year, besides being clothed and fed and taken care of in sickness. Now it is proposed to pay the freedman five dollars per month, and he take care of himself. Every body knows that no man could support his family on any such amount. But the editor of the *Richmond News* gives us a still further insight to the new system of slavery which it is attempted to inaugurate, when he says, "This is a hot place for 'American citizens of African descent.' They are treated just as Confederate conscript catchers, who formerly infested Richmond, treated white people. Every negro is stopped by an armed soldier, and if without a pass is marched off to some military post and assigned to duty." Can it be possible that our Government, after having struggled through a sea of blood for four long years, is willing still to perpetuate the curse of African oppression?

But Tennessee gives no brighter prospect in its reconstruction operations. A State convention called by Andrew Johnson, the military governor, declared slavery within its limits abolished and prohibited forever. The military governor, in the enthusiasm of the joyful hour, assured the emancipated people that "the rebellion and slavery had perished together, and that henceforward the destinies of Tennessee should be controlled by her loyal citizens, whether they were white or black." The State is re-organized, under Gov. Brownlow, Johnson's friend, but how is the promise kept? Says the *Worcester Spy*:

"Loyal Tennessee does not keep her promises. She makes the old slavering dogmas the basis of her legislation, and sneaks her freed people through the empty name of freedom. A bill has passed her House of Representatives which makes contracts between a white and colored person invalid unless witnessed by a white person; disqualifies a colored person from bearing witness against whites; empowers county courts to bind out the children of free persons of color at their pleasure; provides penalties for white persons who harbor negroes; makes certain crimes capital when committed by a colored person, but venial when committed by a white; subjects free persons of color—as if there might still be slaves—to a constant and degrading surveillance, to be followed by fine, imprisonment, or sale into slavery, in case of failure to render satisfactory account of their movements."

What else is this but slavery without the name? Yet is just what every slave State will do, if the loyal colored men are kept away from the polls. It is said that they are ignorant? So are many of the whites, and therefore incapable of exercising a proper exercise of the elective franchise. The American Constitution knows no color in citizens, and why should President Johnson, who is sworn to guarantee a republican form of Government to every State in the Union?

Upon the question of sovereignty in the seceded States, Mr. Sumner forcibly says:

"There can be no question here whether a State is in the Union or out of it. This is but a phrasology which discursive statesmen use at the actual fact. Here all will agree. The old governments are vacated, and this is enough. Until the whole body of loyal people have set up a government, all is under the national authority, acting by the executive or by Congress; and, since the constitution, even without the injunction of the declaration of independence, knows nothing of color, it is the obvious duty of the national authority to protect all loyal people against the denial of rights on this pretence. A fidelity it has undertaken to say that certain persons shall not vote."

Surely the same authority which may limit the electoral law of slavery may enlarge it. If the authority can do anything about elections; if it can exclude a traitor who is still at large, it can admit a loyalist, whose only incapacity is in his skin. The difficulties attending reconstruction are neither few nor small. It is a work more than our Government can do in the future. The halls of Congress will be the theatre of some more revolting to us than any in the past; for unless the colored people are permitted to have a voice in the election of members of Congress, one-fifth more of the enemies of our Government will be sent there by the old slave power now than when slavery existed. Then may we expect a contest for repudiation of Government debts, or the assumption by the Union of Confederate debts. Nor is this failure in this effort rendered by any means certain.

We have needed good men and true to the ship of State during the past, but we need them more in the future. If President Lincoln needed the prayers of christian men, President Johnson needs them still more. Shipwreck of the nation would be easy, but what pencil can portray the terrible consequences if this should occur?

For the Christian Visitor.

## From our Travelling Correspondent.

MR. EDITOR—Our route lay through a section of that beautiful country known to many as the valley of King's and Annapolis, and a portion of Hant's. In all directions were seen signs of an abundant hay crop. Of other productions it is too early to speak if we except the appearance of fruit.

Strawberries would make one wild with their abundance, while in some localities the cultivated are displaying their magnificence in size and delicious flavor. In no spot did these appear to greater advantage, for quantity and quality, than on the grounds of G. V. Rand, Esq., of Wolfville, whose enterprise in the cultivation of fruits is rapidly extending its influence. In his garden, on the 20th inst., were gathered cherries, grown in the open air.

Apples and plums are promising abundance. The cultivation of the former of these is rapidly increasing, nor will it be easy to have this over done; the growing demand for exportation is as yet far in advance of the production. The favorable notice of Nova Scotia apples abroad, especially in England, foreshadows a large demand at remunerating prices, and where the necessary care in packing and shipping is rigidly adhered to our apples will find a ready market.

Plum orchards are profitable; a ready sale is generally found at liberal prices for those of good quality and best kinds; and many are beginning to know that good fruit is more highly remunerative than poor.

Some few persons with that forecast that generally marks the successful man are already making their dollars. Not long since four hundred dollars were paid for one hundred barrels of apples, fifty per cent. of which, would doubtless, be clear profit.

It is pleasant as you re-visit to notice improvements. In this respect the change in the style and convenience of dwelling houses is strikingly apparent. Out buildings are no less conspicuous for this. The removal of unsightly objects from the road side, such as old fencing, farming utensils, woodyards, pig sties, &c., give an air of neatness in many localities, while in others this, even in otherwise pretty villages, is sadly neglected. The planting of ornamental trees, a work by no means expensive, adds beyond ordinary calculation to the appearance of a place; and although there may be, as we saw evidence, of some boorish enough to break down a portion of the trees thus planted, it only requires a little time, until these despoilers shall be as ashamed of their conduct as it is mean and contemptible. These improvements might be extended to great advantage.

The thriving village of Wolfville with its churches and literary institutions affords many things to please, and alas! many to regret. Its scenery, its rapid improvement in neatness and beauty, its growth in wealth, population and intelligence, are each a source of pleasure. On the other hand its places of resort for the tippler, and the already fallen victim of intemperance, are spots upon its otherwise pleasing and social aspect. A choice and a contrast are nevertheless thus presented; and it would almost seem as if the presence of good and evil there before us were to mark with distinctness the contrast and the choice. I wonder that there should, as I fear there is, any

want of appreciation of such institutions of learning as adorn the place, by any in the vicinity and surrounding communities. Their influence for good is so marked and apparent that one cannot help wondering at the suicidal tendency. What have they not done in the building up of Wolfville? "Mud-bridge," would have to this day, been the recognised feature of the place, to say nothing of the change in the social and intellectual position of its inhabitants and those of surrounding communities.

A ride of two or three hours carries us through Lower Horton, ever memorable in history as the scene of "Evangeline" to Windsor, whose pulse, from the bi-weekly visits of the steamer and daily visits of cars is spasmodically quickened; while the plaster in such great quantities on the wharves plainly indicate a dull commercial interest. The arrival of the cars to meet the boat from St. John is an accommodation appreciated by travellers.

The increase of travelling, and the expeditious transmission of freight from Halifax to St. John and vice versa, express the desirableness of the extension of railroads, more emphatically than the eloquence of statesmen.

From this place my locomotion is changed from the steady horse to the fitful wind, and from the jolting coach (?) to the smooth gliding vessel.

Yours truly, YOUR CORRESPONDENT.

Windsor, June 31, 1865.

For the Christian Visitor.

MR. EDITOR—In the notice of the Examination of the classes at the Seminary, over the signature of "G." is a criticism upon the Reading, which I consider very unjust. We are not to expect perfection from lads, but considering the nature of the reading, any unjudged person must conclude that they displayed considerable ability.

The inference which he deduces I most decidedly contradict. I have devoted a considerable portion of my time to reading, and have the satisfaction of knowing, that with two exceptions, they have made rapid progress. Without saying anything to the disparagement of the literary acquirements of "G.," I believe there were those present quite as well qualified to express an opinion, which they have done in terms of commendation.

J. JONES.

Woodstock.

For the Christian Visitor.

A public exhibition of the pupils of the school taught by Chas. W. S. Barker, at McKinley's Ferry, took place on Saturday evening, 1st July. The audience, for the busy season and short nights, was large, and listened with close attention to the exercises which were of a high order, and reflected creditably on the pupils for diligence and faithfulness. The following is a list of the pieces, together with the speakers:—

1. Speech—Descriptive Integrity—John R. Kilburn.
2. National Anthem—Edwin Lawrence.
3. Address to the Mummy—Donald Hendry.
4. Belshazzar—William E. Everett.
5. Dialogue—Equality—Zebedee R. Estey and Donald Hendry.
6. Dialogue—Scene from William Tell—John R. Kilburn and James F. Everett.
7. The Dying American Tar—Joseph C. Brewer.
8. The Soldier's Dream—Chas. W. Risteen.
9. True Greatness—Frank N. Risteen.
10. Hymn of the Moravian Nuns—Alwilde J. Brewer.
11. Loss of the Royal George—James F. Everett.
12. Dialogue—Irish Courtesy—James A. Kilburn and William J. McKinley.
13. Morning Thoughts—John McKinley.
14. The Common Lot—Joseph H. Estey.
15. Dialogue—Hardcastle and his servants—Nelson Brewer, Chas. W. Risteen, Joseph H. Estey, Frank N. Risteen, and John McKinley.
16. The Gladiator—Alwilde J. Brewer.
17. Dialogue—Goody Grino—Nelson Brewer, Jos. L. Hendry, Zebedee R. Estey, and Donald Hendry.
18. Dialogue—Indigestion—Elijah M. Hawkins and Joseph L. Hendry.
19. The Graves of a Household—John Hendry.
20. Speech—On the advantages of a well cultivated Mind—Elijah M. Hawkins.
21. The Coot—Hannah J. Estey.
22. The Lady of Duar's Vengeance—Emily McKinley.
23. William Tell—Alfred McKay.
24. Dialogue—Norval and Glenalvan—Calvin Currie and Z. L. Estey.
25. Marco Bazzaris—Nelson Brewer.
26. Dialogue—About going to School—Emily McKinley, and Alwilde J. Brewer.

At the close, an excellent address to the pupils, parents and teacher, was delivered by Mr. Gennelle, Teacher. c. r. n.

Lower French Village, July 8, 1865.

## Our Mission to the Churches of Albert and Westmorland.

We were absent from the city from June the 21st, to July the 10th, nineteen days, attended in all nine meetings, made many calls and obtained in subscriptions and donations to the objects of the Union Society as below:

|                     |           |
|---------------------|-----------|
| Hillsboro.....      | \$262 60. |
| Hopewell.....       | 88 51.    |
| Hayre.....          | 45 50.    |
| Carleton Place..... | 8 84.     |
| Baltimore.....      | 14 75.    |
| Dawson St.....      | 8 25.     |
| Turtle Creek.....   | 7 90.     |

|                             |           |
|-----------------------------|-----------|
| Total in Albert County..... | \$432 39. |
| Sackville.....              | \$137 05. |
| Dorchester.....             | 20 45.    |
| Moncton.....                | 40 25.    |
| Salisbury.....              | 61 86.    |

Total in West County.....\$109 61.

Whole amount pledged in Albert and Westmorland Counties during the mission, \$701. Collectors were appointed in all the above churches to increase the list and to collect the unpaid subscriptions. A large portion will be handed in at the Association. The balance will be forthcoming in good time. The collectors, it is expected, with the assistance of the pastors, will largely increase these lists. Brother Smith informed us on our return from Harvey that the Hillsboro list had reached \$280, and he expected to get it up to \$300. The Sackville list will probably come up to \$200, and the Hopewell list to \$100. As want of time would not allow us to visit all the places, Brethren Smith and Irving consented to visit the churches in Elgin and Coverdale, and Brother Steadman the church at Alma, Salmon River. We have not heard the results of their labors.

In all the above churches our mission received the most cordial support and active co-operation of the pastors and leading brethren of the churches, and everything possible was done by them to help on the good work, and to administer to our personal comfort. Many thanks for all these expressions of good will and of soul interest in the cause for which we plead. May the Lord reward an hundred fold!

I. E. BILL, Cor. Sec.

P. S.—The list of receipts will be made up and published in full after the Association.

## Sad Catastrophes.

During our absence, a note was sent to our office by Rev. E. Hickson, which should have been inserted before, containing a telegram from his brother, saying that the new Baptist Church, at Bathurst, had been destroyed the night previous by fire; cause unknown. The house had been insured up to May 23, but as no danger was apprehended the policy was not renewed. The personal loss to our esteemed Brother Hickson, we regret to say is some \$600. That is a sad calamity, and calls for deep sympathy from the denomination for our valued Brother Hickson, who has lost so heavily by this unexpected catastrophe. He had it in his heart to build a house for

God in Bathurst, and had nobly accomplished his purpose. Last autumn it was dedicated to the worship of God, and we were expecting soon to be able to secure a permanent missionary for that interesting field; but a mysterious Providence in an unexpected moment has put the faith of his servants to a fiery test. Doubtless it will in some way be overruled for his glory and their good. We hope there will be such a practical expression of sympathy on the part of our people as will enable Bro. Hickson speedily to rebuild the house.

The N. B. H. Missionary Board met at Brussels Street Committee Room on the 10th inst. There were present Rev. Messrs. Robinson, Cady, Gomer, Bill, Seely, Spencer, W. A. Harding, Steeves, Gabel, Titus, Smith, Clarke, and Masters. The motion to appropriate \$50 from the H. M. fund, to aid Rev. J. C. Blakney, at Woodstock and Richmond Station, for one year from 1st May last, was taken from the table, and after a review of the finances, was carried. The motion to appropriate \$20 to Bro. E. B. Corey, from Ministerial Education fund, was carried. A letter from Rev. E. Hickson, informing the Board that the Baptist Chapel at Bathurst was destroyed by fire. The following brethren (Harding, Seely, Robinson and Cady) were appointed a committee to confer with Bro. Hickson on the subject, and report at the next meeting of the Board. Rev. W. A. J. Blakney submitted a report of labour performed at Grand Falls and Andover. Voted to pay Rev. T. W. Crawley \$25 from H. M. fund, the amount due to 1st inst. Voted to pay Rev. W. M. Edwards \$25 from H. M. fund, the amount due to 1st inst. On motion, a further appropriation of \$2448 was made from Sabbath School fund, for School at Grand Falls. Voted to pay Cor. Sec. \$4 from Union funds, for postage paid by him. Rev. E. C. Cady submitted a verbal report on the best mode of procuring books for destitute Sabbath Schools. Committee was requested to make further inquiry, and report in writing at next meeting of Board. On motion Board adjourned, to meet at the Baptist Association at Butternut Ridge.

J. E. MARSTENS, R. S.

At a meeting of the Brussels Street Juvenile Missionary Society, on Monday evening, the following persons were elected as Officers and Board of Managers:—

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