

hour for marching was at six, rather than lose the precious privilege of communion with his God before setting out.

Luther, in his busiest seasons, felt that praying time was never lost. When remarkably pained with labor, he would say, "I have so much to do that I cannot get on without three hours a day of praying."

Sir Matthew Hale also bears this testimony. "If I omit praying and reading God's Word in the morning, nothing goes well all day." How many of us may find here the cause of many of our failures, and consequent discontent and unhappiness.

Our prayers must be offered in faith, or they will never enter heaven; they will never bring down close to us our Father's listening ear. "Let him ask in faith, nothing wavering," for to such the Father giveth liberally.

"Ask what ye will in my name, and it shall be done unto you."

THE CHRISTIAN VISITOR.

ST. JOHN, N. B., FEBRUARY 8, 1866.

Union Society Collections for 1866.

By the decision of the Association at Butternut Ridge in July last, the financial year of the benevolent action of our churches is made to close with the close of the year, and commence with the commencement of the year. With the opening therefore of 1866 we entered upon a new financial year. When we talked last June of raising \$4,000 we contemplated a year from that time; but by this change in the financial year the amount raised must be very much below the sum named. Now the question is how much should our churches contribute for the year 1866? Surely they will not ask us to name a sum less than FOUR THOUSAND DOLLARS. This would average less than fifty cents per member for all the six objects embraced in the Union Society. Small average indeed in this time of great prosperity. We must not at any thing short of this. Come as near as we can, and if possible go beyond the mark in this well-doing. How is it to be done? Only by hearty co-operation. Let every one give as the Lord has prospered, and the amount will be readily secured. The city ministers, with a lay brother from each church, meet on Monday evening next, to consider this subject and to propose plans of action which shall reach every church, and every member of every church and congregation. The idea is to begin in the city, and going out from this as a starting point, bring the appeal home to every heart. It will be desirable as far as possible in addition to circular application to bring the living voice of a living soul, fully awake to the great interests involved, to bear upon the success of this movement. Let missionary meetings be held first in all the city churches, and then extend them throughout the length and breadth of the whole land. The case has only to be fairly stated to our churches to secure their sympathy and co-operation. The Baptists of New Brunswick when properly treated, are not behind their neighbors in works of faith and love. Inspire them with confidence that their money is rightly and wisely appropriated, and they will not withhold. If tempted to do so they dare not, for they very well know that a niggardly covetous course, as God's word is true, tends to poverty.

Let us all, as the new year advances, seek for higher attainments in personal piety; and if we do so one of the fruits of this will be enlarged benevolent action in the support of the Redeemer's cause; and we shall experience in our own bosoms the truthfulness of the Saviour's utterance "It is more blessed to give than it is to receive."

From Rev. Dr. Crawley.

Wolville, January 29, 1866.

DEAR BROTHER BILL—I was obliged so soon after my arrival here to get into harness and work, with but imperfect knowledge beforehand of what my work was to be, that I have left much longer than I wished discharging the duty which I felt I owed the kind friends in St. John who made our visit there so gratifying: that of acknowledging their many kindnesses, which I trust you will enable me to do through the pages of your valuable paper. I had no idea that my return to these friendly shores was a circumstance of much consequence; but the dear brethren in St. John seemed bent on making me think otherwise; for besides the public welcome by Brother Robinson and yourself, in which you took so eloquent a part, some of my good friends paid the bill of myself and family at the hotel, took us to their hospitable homes, and then placed us without expense on board our packet. Another kind brother showered on us many valuable presents; and on arriving at the end of our voyage across the bay I found that besides providing us with provisions for our trip, he had paid the fare on board the vessel in which we embarked.

Similar kindness awaited us in Granville, where the brethren opened to us their hearts and houses; and our whole journey, from the moment we arrived in the Province until we reached our home, was attended with one unbroken series of christian and brotherly attentions. Surely, I am bound to devote to these beloved Brethren the utmost attention for their benefit of what may remain to me of life and strength.

I am much pleased with the appearance of the classes I met at old Acadia, and am happy in the thought of labouring for their improvement.

I was sorry I was obliged to hurry off from St. John without again calling at your lodgings. Do say to Sister Bill that I fully proposed to see her again. I wished to have the solemn but precious privilege of again communing with her on those all-important truths, that in her feeble state of health are of such infinite moment. Assure her of my warmest sympathy. May the Lord supply all her wants, comfort her soul and yours, and so prepare your minds by His grace that every step of His dealing from day to day may seem in all things to be well. Please present my fraternal regards to dear Brother Robinson and all the kind christian friends I met in St. John. Mrs. Crawley joins in kind christian regards.

Sincerely and affectionately yours,

E. A. CRAWLEY.

From our Canadian Correspondent.

Confederation—Politics—Female Education.

Of the many arguments against Confederation with Canada which have been piled in the Lower Provinces, none seems to me weaker or more self-destructive than that based upon the alleged selfishness of the Canadians in the movement. We are told again and again that their sole aim is the promotion of their own special interests, and that they care nothing in reality for the welfare of the Provinces, only in so far as it promises to contribute to that of their own. Admit it, and what follows? Is the fact that Canada has reason to anticipate great benefits from such a union, any proof that Nova Scotia and New Brunswick cannot derive equal advantages? By no means. The presumptions and probabilities are all the other way, as has been repeatedly shown. From the very nature of commerce its advantages are usually reciprocal, unless the terms of the traffic are grossly unequal. And as to this charge of selfishness on the part of Canada, it is strange that any one should fail to see that it constitutes one of the most hopeful features of the transaction. It furnishes just the bond of union, just the pledge of faithfulness and perpetuity, which is needed. A political union not connected by mutual

advantages would be of little worth. One would not like to be very sanguine about its continuance. The first gust of jealousy or passion would be very likely to prove that the bands were of gossamer. Had Canada come forward with loud professions of disinterestedness, and claiming to be actuated only by a generous desire to do good to her neighbors, there would have been ground for the suspicions of the shrewd politician. We should be very sorry to doubt the existence between individual lovers of such a thing as an affection which will endure "for worse" as well as "for better," and which will scorn to make its exit by the window when want comes in at the door; that such a sentiment can scarcely be expected to exist between any political bodies, however closely assimilated by race, nationality, habits and tastes. Without such assimilation, as before said, none but the most mercenary union can exist, but with it the strong incentive of commercial advantage will still be found necessary.

Since I have stumbled upon this subject I may say that the political heavens have looked rather stormy in some quarters of late. We have had first the withdrawal of Hon. George Brown from the coalition ministry, for reasons which, though unknown to the public as yet, are expected to be taken upon trust as good and sufficient, until the time comes for revelation. Then came the prohibition of the importation of live stock from foreign countries into the United States, which has suddenly cut off an immense stream of traffic, and in which the shrewder or more suspicious of our politicians do not fail to see a measure designed to affect the negotiations for the renewal of the reciprocity treaty. And, lastly, there is the introduction into the senate of the neighbouring republic of the large, liberal and to-be-famous motion of non-intercourse with Great Britain. This latter is of course only "buncombe," yet is not without its significance.

May I change the subject and gossip a little about home matters? I have been deeply interested of late in the various educational discussions which are occupying so many of your columns. There is an element of danger in some of them which I should like to see eliminated; in other respects I like to see agitation on the Educational question amongst the Baptists of New Brunswick. There is need of it. But the communications which have interested me most deeply, and the only one upon which I shall venture a remark, are those touching Female Education. Those I have been right glad to see, especially those from the ladies themselves, the parties most deeply, yet scarcely most deeply interested. I trust the fair friends who have taken up the subject, and the many others who, I hope, feel their own wants and those of their sisters, will not let it drop. They have a right to be heard. Let them agitate! agitate! agitate!!!

The constant dropping will at last leave its mark. It is a shame and a sin that the eight or ten thousand Baptists in New Brunswick have no public institution specially adapted to the mental and moral culture of those sisters and daughters to whose hands is to be committed the moulding of the coming generations. And why may not such an institution be forthcoming? Are there are not the men and the women to take the matter in hand and carry it through? If there is no provision and no room at Fredericton, are there not a dozen other localities possessing the requisite recommendations, such as easiness of access, healthfulness and quiet? Would not the inhabitants of many of these localities gladly contribute suitable grounds at least, in return for the boon such an institution would prove? And then are there not some few in the denomination who are able, and who, if the subject were rightly brought to their notice would be willing to contribute their thousands towards the necessary edifice? How many would give five hundred? How many one hundred? How many ten? And how many whose means preclude such offerings would gladly give the half dollars and quarter-dollars, the mites, which, our Saviour himself has taught us, are by no means to be despised? Of course it is not at all desirable that any overweening ambition should attempt something equally beyond the means and wants of the denomination. But with a plain, commodious and substantial building in the pure atmosphere of some beautiful country district, with a staff of earnest and self-denying teachers, and with some such economical and excellent system as that of the widely known Holyoke Institution—with such means and the blessing of the Great Teacher, a work might, we are assured, be done which would in a few years redound to the good of the denomination, to the advancement of the cause of Christianity in the Province, and to the glory of the Master. May the day be hastened!

Quarterly Meeting at St. George's

Met, according to appointment, in the Baptist meeting house, at 2 o'clock, on Friday, 12th. Brethren A. D. Thompson, Hopkins, Goudes, Crawley and Hughes, with Deacon O. B. Rideout, were present. The congregations (through the week and on the Sabbath) were unusually large, solemn and attentive. Report of the churches was dull and sad. At the *Rolling Dam*, there has been faithful preaching, but a great falling off in the Sabbath school, prayer and conference. Church at *St. George's* is cold, lethargic state. No religious interest at Upper Falls. 2nd St. George's Church—Pastor, E. Goudes, complains of being overtaxed with labor. Some encouraging meetings; but few to sing the songs of Zion. No report from Pennell or Bocabec. Bay side Church—Preaching once every Sabbath. Prayer meetings very interesting, and Sabbath school very encouraging. St. Andrew's Church—Prayer meeting every Sabbath morning. Preaching in afternoon and lectures in evening. Congregations good and attentive. Prayer meetings rather dull. A large and interesting Sabbath school. Our union prayer meetings have been largely attended, and a lively interest manifested. After preaching on Sabbath evening, there was a very encouraging social meeting; several confessed their backslidings, and resolved to be more faithful in the future. A few expressed their desire to follow their Saviour. The next Quarterly Meeting will be held at the Upper Mills, St. George's, 2nd Friday in April.

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double its present number? The answer comes from our rich men, our poor men, our men of moderate means; from the sturdy yeoman, the honest mechanic, that this must be accomplished before the close of the year, and apparatus obtained for the institution, and that she shall be made second to no place of the kind in these Lower Provinces. To do this money must be had, and an agent appointed—an active, vigorous man. Such a one as the Rev. Thos. Todd, of Sackville, who I hope will be appointed, and who, I further hope, will consent to serve. One thing I can safely assert that he will not have the opposition that the last agent had to contend against—the feeling is changed. Let us figure up. We want for—

1. The debt on Sackville	\$2,000
2. Enlargement of Building (est.)	4,000
3. Purchase of adjoining lot (say)	500
4. Apparatus for School	600
5. Furniture, &c., for Female Boarding House	550
	\$7,650

Say in round numbers \$8,000, and what is that among many Baptists as there are in this Province. Not one dollar to each church member, nor a shilling a piece to our adherents.

Bro. Todd, while on this agency, could urge upon the people to organize the "Union Society" where it has become defunct, and increased liberality where they have grown slack in giving—a Society with whose formation he had so much to do.

January 24th, 1866.

For the Christian Visitor.

DEAR EDITOR—Please insert in your valuable paper, the following brief account of a donation visit to the Rev. J. R. Strang, made by his friends, and members of the First and Lower Cambridge Churches, over which he has the pastoral care. The evening of the 1st inst., being uncommonly fine, those wishing to assist their Pastor in addition to his salary, assembled at the residence of Mr. William J. Straight, who kindly opened his large and commodious dwelling. And after a very pleasant tea, which all seemed to enjoy, a purse was presented containing \$24 in money; also \$44 worth of valuable goods for family use were handed in; the remainder of the evening was spent in singing, and listening to appropriate speeches, made by Revs. A. B. McDonald and Strang, and at a reasonable hour all left for their homes delighted, and feeling it more blessed to give than to receive. Enclosed find address and reply. ONE PRESENT.

ADDRESS.

To the Rev. J. R. Strang:—

DEAR BROTHER—We present you this purse, with the various other articles useful for household purposes, as a small token of our esteem for you as a Christian Minister and as our Pastor. We pray that your labors may be blessed among us as in the past. May your partner in life and family share in the spirit and grace of God.

In behalf of the First and Lower Cambridge Churches.

JAMES A. McDONALD,
RONALD L. AKEDAY,
GEORGE L. COWELL,
E. M. HENDRY.

Committee.

REPLY.

My beloved people in the Lord and much esteemed Friends—This expression of your care and sympathy for me as your Pastor, has not only awakened a stronger regard for your spiritual and temporal welfare, but a deeper sense of the faithfulness of our Heavenly Father. I hope we shall reap a richer harvest of spiritual blessings this year than last. That those for whose salvation we have prayed and labored may be gathered into the fold of God they have rejoiced together over penitent sinners and returning prodigals in the past year.

May our Heavenly Father continue to bless us, and make us a blessing to all around us, and at last receive us all with the sanctified into glory, where the Lamb shall feed us, and lead us to fountains of living water. And now you will please accept the most sincere and heartfelt thanks of Mrs. Strang and myself, for this liberal expression of your desire for our welfare. We have not forgotten former expressions.

And may the God of all grace fill you with all spiritual and temporal blessings in heavenly places in Christ Jesus. Amen.

J. R. STRANG.

For the Christian Visitor.

Parsonages.

MR. EDITOR—What would tend more to the settlement of Pastors over our churches than the building of Parsonages homes for the Minister and his family? I think this is one of the causes that has to do with so much of the unsettlement of the Baptist ministry of this Province. It too often happens that when quarter day arrives—when the Pastor ought to receive his salary—that there are no funds in hand for the purpose. This makes no difference to his landlord, who must have the rent due. Matters assume a serious aspect. The Minister has to borrow—perhaps paying a share of five per cent. besides legal interest. Another quarter rolls round, when perhaps he has been unable to save but little of the money, paid to him in arrears, to pay the second quarter rent, much less the note of hand to square that of the first quarter. Thus matters go on, growing worse and worse, and the Minister becoming more deeply involved in debt. At length, despairing of ever keeping square with the world in his then place of residence, he resigns. Thus the denomination suffers loss as well as the poor Pastor, for when a Church is deprived of an overseer, the members too often become scattered before the post is again filled, which in some cases amounts to the long term of two or three years. Much of this would be done away if there were a home provided for our Ministers.

There are but few Churches of any size—either in town or country—where a good house could not be built for the use of those who labour to uphold our churches. In the country especially, where land is cheap, one could give two or three acres, others get the timber for the frame, &c. &c., and the labour so divided that the real expense would be comparatively trifling. In the city, too, no church should be without its Parsonage. It would relieve the "under shepherds" of great anxiety, and give them a home feeling that they would not otherwise have.

I attach so much importance to this subject, Mr. Editor, that in sending out a Missionary to any centre of Missionary operations, I would even have him a house built before trying to erect a Chapel, so much do I believe that the building of a mission-house has to do with the prosperity and permanency of the Mission. It would also do away with that degrading system of hiring a Minister as you would a day labourer.

I would have another object added to the "Union Society"—the building of mission houses on Missionary ground. In this way let a grant of two hundred dollars be made, on the condition that land be given for a building site and a subscription of three times the amount granted raised. By so doing, it would be a greater inducement to the people among whom the Missionary is to labour to build a Church for him than if he had no home amongst them.

Brethren of the churches think of this matter; talk it over amongst yourselves; pray over it; and resolve to do your duty. Hoping that others will take this matter up also.

I remain yours, &c.

A LAYMAN.

January 26th, 1866.

For the Christian Visitor.

Grand Lake Branch Bible Society.

The annual meeting of the above Branch was held in the Independent meeting house at Douglas Harbour, on Saturday evening, Dec. 30th. The President, Mr. D. C. Stillwell, in addressing the meeting, alluded very feelingly to the loss sustained in the removal by death of the late Chief Justice Parker, President of the N. B. Auxiliary of the British and Foreign Bible Society; and deeply regretted the absence of the venerable Secretary of this Branch, who

has always been at his post since its formation, but was prevented attending by the infirmity of age. May he be faithful held of those covenant promises recorded in that book which he has so long and so warmly advocated! The evening was severely cold, and the audience not so large as usual, but a lively interest was evinced, and short but appropriate speeches made. One speaker remarked that he knew no better way to put down Fanaticism, and all other isms, than by circulating God's Word, which is able to make wise unto salvation through faith in Christ. Let us, continued he, bid it God-speed, not in word only, but also in deed.

ONE OF THE AUDIENCE.

For the Christian Visitor.

Agassiz's Brazilian Exploring Expedition.

(Extract of a letter from C. F. Hart, A. M.)

LINHAES, Rio Doce, Province of Espirito Santo, Brazil, November 26th, 1865.

When I last wrote you, I told you that I was to set off in a short time for the north, to finish up our coast explorations. On the 6th Oct., Copeland and I embarked on board a little schooner bound for Sao Matheos, expecting to make the voyage in some eight days. Before we had got out of the bay of Rio, head winds established a storm, and it came to anchor. Several days we waited about off Cape Frio, trying to get northward, and when we had passed the Cape, we found Cape Sao Thomé an obstacle which we were nearly a fortnight in surmounting. Three times, after beating about in storms and drifting in calms off Cape Sao Thomé, we had to turn back and anchor behind the islands of Sta. Anna, some 50 or 60 miles to the south. We had no cabin, only a little cupboard-like berth on deck, which C. and I occupied by turns.

One of us sleeping in the stifling hold, among fish barrels, crockery, boxes, and large quantities of iron, or in the launch. We had no shelter from sun or rain, and all day long, on the beach, we were exposed to the fierce rays of the sun. Add to this, a miserable starvation fare of black beans, farina, and dried beef, and our situation was bordering on the insufferable. The captain was one of the meanest, stingiest men I have met in Brazil. Brazilian fare is bad enough, but when one is denied enough to satisfy hunger—when the allowance of pork that makes the villainous fare a large and hearty meal is hard work to live. Fortunately, C. and I had brought with us, for use on Rio Doce, some dozens of cans of preserved meats, and one of these occasionally served to make our lot bearable. Every one on board was growling about the hard treatment, and even the dogs and hens were always hungry. C. and I had brought with us some scientific works, and a book or two in French and Portuguese, and we occupied the time in study.

Whenever we anchored, I went on shore, and made as large collections of shells, &c., as I could, and in the study and arrangement of these, I managed to pass much of the time whilst we were detained. I made in making drawings of the coast and of the localities at which we anchored, and of the fish which were caught on the voyage. At last we passed Cape Sao Thomé, and found ourselves off the Rio Doce; but the winds were adverse, and after beating about wearily in attempts to pass it, we turned our prow southward to Victoria, and anchored in the harbor nearly a week, waiting for a southerly wind. The delay was almost unbearable, but the time was not lost. I made a large and very complete collection of the marine animals of the bay, corals, shells, &c., and secured hundreds of interesting things which I had failed to get in my former visit. By and by, the south wind, so long looked for, came with a heavy thunder storm, and we set sail for the north. On the 8th of November, we entered the Barra of the Rio Sao Matheos, and anchored there. We had plenty of south wind, but now we wanted a north wind to ascend the river, and for three days we lay at anchor awaiting its coming. I made, during that time, a large collection of fish and other specimens, and secured the shell of a new sea-turtle. On the fourth day, we started off up the river, but not long after noon, we were stopped by a heavy rain, and we were forced to anchor on a sandbank, and all our efforts during that day and the next to get off were fruitless. Here we were, with no hopes of getting ashore for several days. C. and I took the big clumsy launch, and after a severe pull up the river in search of a canoe, found, to our surprise, that we were only about an hour's walk from the house of the gentleman to whom we had a letter of recommendation. So we left our baggage, and reached our place by land, while our host sent a canoe for our baggage. After a delay of two or three days in making preparations, our host—Commandador Reginaldo, a man probably worth a million, and the most influential man in Sao Matheos—gave us a transport to the Rio Doce. He gave us a canoe, manned by two blacks, and in this we descended the river to the mouth of the Maricuri, a river which empties into the Sao Matheos from the south, flowing parallel to the coast; and we ascended this river.

Twenty miles, shooting