# THE CHRISTIAN VISITOR

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ST. JOHN, N. B., APRIL 4, 1867.

#### The Calls are so Numerons

So say the multitude when called upon to give to benevolent purposes. They really think it is so. Why? For the reason they see the calls in the light of their indisposition to give. Any appeals to the pocket, to some minds, are exceedingly troublesome, and when unwelcome, appear to come much oftener than they really do. Our impression is that the wants are far in advance of the calls. There are the wants of widows, of orphans, of the fallen, of seamen, of heathen at home and heathen abroad-the wants of sabbath-schools, tract associations, missionary societies, Bible institutions, educational organizations temperance movements, houses of refuge, industrial schools, homes for outcasts, and charitable associations, &c., &c. These are all based upon the principles of benevolence. In this celestial tide they live. move and have their being. They must therefore, necessarily, in some form, make their appeals to the public for support. Shall we excuse ourselves from giving to any, or all of these worthy objects, by the heartless plea, "The calls are so numerous ?" Think how often the Lord gives to us. Every day, every hour, and every moment we are the recipients of his bounty, and at the same time we are unworthy of the least of all his mercies. Then think, what if he should get weary of our applications and withhold the needed good, how sad would be our condition. If He were to plead our unworthiness as a reason for withholding. He would be just : but we cannot make the same plea in regard to the claims which He makes upon us. They are all good, and richly merit our most cordial support.

Perhaps you are ready to acknowledge the propriety of the demand made upon your benevolence, but plead your inability to give. But why not able ? Has not God greatly smiled upon you in His providence? It may be that you cultivate many broad acres, which yield you an abundant harvest from year to year, or that in lumbering, manufacturing, shipbuilding, in commercial life, or in some other department you have had enlarged prosperity, and vet you say you are unable to contribute to objects of christian benevolence. If so, are you not too lavish upon mere selfish gratifications. It may be that your living, clothing, furniture and equipage are all too expensive. Let the case be examined in the light of God's Word, and see if you could not curtail your expenses in various ways, that you might have wherewithal to bestow upon the Lord's cause. The direction of the inspired guide is, " 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." 1. Cor. xvi. 2. Mark the expression every one. The demand is obligatory upon each and upon all. "As God hath prospered you," is the only limit. We sometimes hear persons very loud in their professions of attachment to Bible guidance; but when judging from their acts, we have to conclude that they never read this passage. They lay by, "but it is for the purpose of adding house to house, farm to farm, ship to ship to extend their trade, or in some way to enhance the value of their worldly possessions; forgetting, if not wholly, very sadly, their obligations to lay by for the great purposes of the christian faith. Here is a definite rule gion of inspiration, let us upon our hearts, and unfold its beauty in a truly christian life, and then we shall never meet the just claims of benevolence upon us with the chilling remark, " The calls are so numerous !"

against which this case is pleaded, thereby plainly saying to us that ignorance, even attended by miraculous power, is unable to effect the great end of spreading gospel truth in the wide extent the mercy of God designed. Peter, and John, and James, weroriginally men of limited endowments in regard of iterature-" unlearned and ignorant men," whos 'speech bewrayed them ;" and yet in their writing we discover nothing of the kind : the orthography, the language and compass of thought of their epistle. discover no deficiency. Whence, then, had thesmen this learning? Plainly it was God-given, an in that fact we clearly see the finger of God pointin to the means which are to be regarded as essential t the advancement of His cause and bidding us go an seek it.

Will any gravely answer that we must wait for the same miraculous gift, if we would have the same ac. vantage as was conferred on these apostles? If sc why not wait for miraculous power of healing, or c language, instead of resorting to the physician for the ecovery of our sick, or studying the languages of th neathen ere we preach to them the word of life? The age of miracles is-for the present certainly - past and if we wait for miraculous power ere we labor, we shall sit down in utter inactivity.

But we return to the testimony of the past and ask, Who are the prominent names among daborers in the gospel field ? Without referring to Paul, we versed in all the learning of the Jews, and probably that of the Greeks and Romans also, or to the intel lectual and cultivated Luke, we descend the currenof history; and whilst we have reason to believe the often men of small attainments in learning have, a various times, labored usefully in the gospel field still, all prominent names are found to be those of men of cultivated minds, Such men were Clemen Romanus, Polycarp, Irenaus, Tertullian, Bazil, Gregory Nazianzen; and it is plain that, without direc. miracle, and miracle exerted as it never has bee heretofore, the churches that covered the then civ. lized world could never have been gathered or held to gether without learning.

But the enemy of souls prevailed : error and in! quity began to abound, and pure and earnest godl ness seemed at length almost lost, till in the thin teenth and fourteenth century the good seed bega. to sprout again. It pleased the Lord to revive man vellously his cause. But who were the instrument of that revival ? Not " unlearned and ignorant men, but those who stood foremost among their fellows for cultivated intellect. Such men were Wickliffe, Hust Jerome of Prague, Melancthon, Zwingle, Calvin.

And ever since that period, have not the distin guished and most extensively useful men in every Christian community, on the Continent, in England n America, been those who possessed a large meaare of mental improvement? We may have seen otherwise, to some extent, in these Provinces; but these Provinces constitute but a small portion of the world, and the example they fornish weigh nothin, gainst the testimony gathered from the extensive field watered by gospel dews on both sides of the Atlantic; and there the laborers have mainly been c high talent, varied learning, and very unquestione piety. I might cite such names as Watts, Gill Booth, Whitfield, Wesley, Stennet, Haweis, as bein familiar, possibly, to most of my readers, and how many more of similar mark might be enumerate who have arisen in more recent times, and who, lik those others, were men of learning, and have trod in their footsteps in regard to all the blessed character istics of piety and usefulness by which those wor thies were distinguished; I might mention, for in. stance, Fuller, Hall, Milner, Newton, Scott, Hughes, Fawcett, Parsons, Hamilton, Spencer, Hinton, Steane, Davison, Bonar-but these names possibly unto many of you unknown. But what is true of prominent ministers is true also of prominent laymen in their churches. The labors of these is more out of sight, but no one extensively acquainted with the character of Christianity as existing in the most pious communities, doubts that learning has been as essential in them as in their ministers, in a multitude of cases, to enlarge and maintain their piety and usefulness. I have extended this letter too far, but I cannot close without a word on the use I make of this appeal to history and to fact. If the prominent and most useful ministers and laymen, in all ages, have possessed learning; if these have been the lights of the world, raised up by Providence to benefit and bless the pations, then the light they shed had previously enlightened themselves : it exalted and purified their own piety as well as that of other men. This is a general law of God's government. He. transforms men, and then sends them to become the instruments of transforming others; and thus learning, we see, becomes an instrument in the Divine in the laborers he chooses the strength and scope and power of their piety.

### THE CHRISTIAN VISITOR.

their over-fed flocks, and give some of their very best sermons to the poor, shepherdless, starving little churches on the mountains and in the valleys, far away in the country. Give them your very best They deserve, and can appreciate, the richest discourse you can present.

Since my last report another station has been ad ded to my list, and one as inviting as any I have yet visited. It lies upon the shores of the outer Miramichi Bay, between Tracadie and Burnt Church, about 30 miles from Chatham. The name of the place is Tabusintac. There is a populous community of intelligent and substantial people in anti about Tabusintac. They have had no religious services since last September. Their sanctuary, which is under the control of the Established Church of Scotland, is a very neat and commodious structure, and will seat between three and four hundred. I was with this people last Lord's Day, and preached three times to them. In the morning I occupied the "Kirk," or, as we would say, the Meeting-house. This was filled to its utmost capacity by men and women, whose sagacious and discriminating eyes admonished me that I must look well to my business as the preacher for the hour. It was evident at a glance that the people had assembled for solid and solemn work. Most of them were Scotch Presbyterians. They had come, some of them, from 15 to 20 miles up the Tabusintac River, from Pokemouche, from Tracadie, from Nequac, from Burnt Church. This community is almost entirely Presbyterian in its denominational sympathies, but liberal, I should judge, towards other bodies of christians. One of the Elders said to me at the close of the services, "This house has stood here nearly forty years, and you, sir, are the first Baptist clergyman that ever officiated in its pulpit," They gave me a cordial welcome, and, on leaving them, a very urgent invitation to revisit them as soon as I could make it convenient. I tried to preach the Gospel to them. They, as far as I can learn, decided that it was the Gospel; and Scotch Presbyterians, in those parts at least, consider themselves abundantly capable to distinguish between the genuine and the spurious. And I am free to say, they are sound and discriminating in the great and fundamental doctrines of the gospel. There is a want of religious life in their logic and theology-or rather in them : for their views of Bible truth (which are substantially the same as our own) are full of life, but the life does not seem to lay hold of them as much as the legic of their theology This has been frequently and frankly confessed to me by some of their leading men. Hence, as it is well known to you, since nearly all of my congregations are of the Presbyterian order, I do not aim so much at doctrinal preaching as at the experimental and the practical. Consequently, some have expressed fears. that I am not thoroughly Calvinistic. I wish they would abolish the word "Calvinistic," and use Bibli. cal, or Scriptural, instead. I endeavor to mingle in enough of the purely doctrinal to suppress the fears and the prejudices that would deprive me of a hearing. You must not suppose that because I am among Presbyterians chiefly, I conceal my denominational banner. In the course of my preaching last Sabbath in the Scotch Kirk, I distinctly informed my audience that I was a Baptist, and proud of being numbered among the adherents to the principles and practices of that religious body, as I most emphatically believed they had the WORD or Gop for their foundation. In this matter I cannot conceal, even if the disclosure should deprive me of every hearer, and drive me from the field. I have not left more assur- of these alone, or even a lock of his hair, would have ance of God's presence with me since entering upon my mission than I did last Sabbath while laboring at Tabusintac. Monday morning, on my return I preached again at Nequac, in a building fitted up for the purpose by the courtesy of Geo. Leison, Esq., whose wife is the daughter of Alexander Goodfellow, Esq., who recently and suddenly died at the Waverley House in your city. Mr. Goodfellow has been a regular attendant upon all my meetings in Chatham ever since the opening of my labors in this town. I have at times this winter seen bim deeply agitated with emotion during the progress of the discourse. Mrs. Letson is greatly afflicted, having laid her father and one of her children in their graves on one day last week. This journey I performed nearly all the way from and back to Chatham on the ice, going within sight of the open sea. A view of open water was almost as exhilarating as the discovery of an open sea to an Arctic explorer at the North Pole. But if the present liquid state of the weather continue for another week, our river ice-which is now the highway of travel-will become disgusted, and, to me, disgusting ; for, since my plunge in early winter, I have no special regard for the beauties of travel on that line. A few weeks since, Bro. Hickson and myself spent a week laboring with Bro. Edwards at Doaktowo, about 50 miles up the river. It was a pleasant occasion, hand of saving the world, by first largely increasing for your three lonely missionaries love and trust each other with all their hearts, and relish each other's company most intensely. This week Bro. Hickson has kindly offered to go to Bathurst, relieving me of the long and tedious journey to the Bay of Chaleur; while I, on the approaching Lord's day evening, will supply his pulpit at Newcastle, leaving me the morning and afternoon for my stations in the vicinity of Chatham. My last trip to the Bay of Chaleur was rather severe on me and my horse. From Bathurst, where I preached in the morning, I started at 1 o' clock P. M. to go down to the Capes, to hold a service at the Presbyterian meeting-house in the evening-a distance of 24 miles-but did not reach there until 7 o'clock in the evening. Such was the severity of the wind, sweeping across the ice-bound Bay from the Canadian shore-such the intensity of the cold and the roughness of the road, being piled with enormous snow-banks, that no one ventured out, Mr. James Hickson would not let me go alone, as he, being familiar with the coast, apprehended the danger to which I would be exposed. After holding a meeting in a private dwelling with the family, we set out on our return to Bathurst, reaching this place at 2 o'clock in the morning with the end of my nose seriously damaged with frost. Here was a journey of 48 miles through great risks, only to be disappointed in my purpose. But our Divine Master knows what is for the best ; none of our toils in His cause are lost though we do not gain our own appointed ends. My congregations in Chatham are becoming yet larger. and the same is true of all my stations. But when will my harvest come ? . Perhaps not in my life-time. calities far exceeding the capacity of the buildings Well, "One so weth and another reapeth." If sowing occupied for worship. Could I bring my several con- only is to be my work, God grant that I may sow only is to be my work, God grant that I may sow precious seed, which will be sure to provide joyful work for some reaper in a future day.

Reported Murder of Dr. Livingstone. The following report of this melancholy event we

extract from a late issue of the Christian World :-Whether entitled to credence or not-a point into which we intend to inqure presently-a circumstantial account, attested by nine witnesses, has reached this country, that Dr. Livingstone has been killed. On the 5th of December last, there arrived at Zanzibar, on the north-east coast of Africa, nine men beonging to the town of Johanna in the Comoro They put themselves into communication with Dr. Kirk, our Vice-consul at Zanzibar, stated that they had formed part of Livingstone's expedi-tion, and declared that he had been mordered, some time between the July and September preceding, on the west coast of Lake Nyassa. The intervening time they had spent in making their way to Zanzibar, a period not too long when we consider that here were nearly a thousand miles to be traversed, and that a path had to be found through jungles. across mountains and lakes, and over burning plains. They had, they said, accompanied Dr. Livingstone to the Lake Nyassa, and crossed with him from its east ern to its western shore. They were there suddenly attacked by a band of Mazite negroes, a branch o the great t affre family, and a tribe who are described by Dr. Livingstone himself as peculiarly ierce and treacherous. The narrators happened to be at the time in the rear, and thus contrived to ensconce themselves in a wood, and see what took place without being seen. Dr. Livingstone and half the party were murdered. Sudden as was the attack. Dr. Livingstone had been prompt and gallant enough to overpower those who faced him; and was strugling to reload when cut down from behind. The This wound they all saw, and one of them had seen it inflicted. The assassing appear to have soon quitted the scene, for the men affirmed that they had returned the same evening and buried the body of their

Such is the account of the Johanna men. On being separately questioned, they differed more or less in heir narratives, and the date assigned for the catasrophe, ranging over at least a month, was vague. But in substantials they agreed, and slight discrep ancies as to date and detail tend rather to confirm han to invalidate the report of such witnesses. It is very serious consideration, moreover, that Dr. Kirk regards the tale of the Johanna men as reliable. There are, however, several circumstances which lead the most competent judges, conspicuous among them Sir Roderick Murchison and Sir Henry Rawlinson, to suspend their judgment. A letter from Sir Roderick Murchison upon the subject was communicated to the Royal Geographical Society on Monday, in which he declares that the sad event requires to be substantiated by better evidence than that now before us. The people of the Comoro Islands are described by travellers as Mahommedans, and they might have been " disgusted with or intimidated by the ferocious Pagan natives on the borders of the lake Nyassa. They may accordingly have deserted their chief, and tramped up this story in order to attract interest to themselves, and mitigate the severity of the contempt which the cowardice of their desertion would have called forth. "There are also," says Sir Roderick, several parts of their narrative which seem to me to be difficult to understand-for instance, their having hidden in a wood, and yet their observation of the at tack on Livingstone being so accurately described." We do not think there is much force in this. The at tack seems to have been made in a gorge of the wood or on the strip of sand between wood and water or the shore of Lake Nyassa. These men, skulking behind the trees, might look, upon the combatants in the frenzy of a life and death struggle without any danger to themselves. - Classical readers will recollec Livy's statement that, at the battle of the lake Thrasimene, fought between the Romans and the Carthi ginians, an earthquake rolled along the field without being observed by either party. More weight is to be attached to the circumstance that the men are in possession of no relic which might youch the truth of their story. Sir Roderick Murchison points out that the savages who attacked Livingstone "would have cared little for his note books," and adds that " one ood auxiliars True be it remarked that, though not valaing scientific notebooks as Sir Roderick would value them, the Ma zite savages might simply have thrown together his notebooks and all his other effects, including the dress he wore, and made off with them, and that the idea of taking a lock of Dr. Livingstone's hair as evidence of his death, may very possibly never have occurred to the Comoro islanders. Probably the most important observation in Sir Roderick's letter is that many an African traveller who has returned safely to England has been reported to have been killed (usually by runaway natives who had deserted him)." Dr. Gilland, of Brentwood, moreover, states' that he received a letter from a medical friend in practice at Zanzibar, dated the 7th of January last, in which allusion was casually made to Dr. Livingstone, but there was no mention of his death. We have thought proper to state with impartial fulness the evidence on both sides in this agitating case. Dr. Kirk has already taken steps to investigate the accuracy of the account of the Johanna men, and the result of his investigations will be forwarded to Europe with all possible despatch. Until then we suspend our decision, clinging to the hope that Dr. Livingstone may be in life, but baving really no fixed opinion on the subject. Meanwhile we may remark that the personal friends of Dr. Livingstone must have observed with gratification the burst o sympathy, distress, and panegyric which arose from the public of every denomination on the arrival of the tidings that he was dead. Unanimous and enthe thosiastic have been the testimontes in his favor, and it has been recognized that, not only as a lion-hearted man and indefatigable explorer, but as the most de-vout yet most practical of Christian missionaries, he deserved to be placed high among the heroes and benefactors of his race. At a meeting to Exeter Hall, just before he left England, the manly simplicity and child-like reverence with which he besought Chris tians present to remember him in their prayers will not soon be forgotten by many. Perhaps-who knows?-the hand invoked in those prayers may have shielded him when one band of savages attacked and another deserted hits party add rol inda

at the place of worship, your heart would have been made glad. But I have no time now to write. Please order the Christian Visitor to this town, as I am seldom at the Marine Hall in Boston, the Lord Jesus having most assuredly directed me here, in answer to a call from leading men of the several Churches. At another time I may write you more about it, if your Boston correspondent fail to furnish all you want for the columns of your very welcome and useful " Visitor." Hoping that, by the grace of God, you are equal to the onerous duties that you are still called to discharge, and that your vigor of mind and body shall continue unabated till the Master shall call you up. I remain as ever yours in christian af-E. N. HARRIS.

### For the Christian Visitor.

On the evening of the 6th inst., by invitation, had the pleasure of meeting with the members of Mr. Steadman's congregation in the school room (near Deacon William Parkin's), where a bountiful tea was provided, of which about 200 persons partook ; the proceeds of which were generously bestowed upon the pastor (J. C. Steadman), which left him the richer by some sixty dollars, eight of which were in cash, and the remainder in useful articles for the family ob daidy oboilt

Then again on the evening of Tuesday, the 26th inst. I had the pleasure of meeting with a number of christian friends at the residence of Rev. E. M. Starratt, and partook of a bountiful repast, the result of which was \$35 in cash, and about the same amount in articles suitable for the use of the house, courteously handed over to our Bro. Starratt, to add to the comforts of himself and family. We hope that such instances of benevolence will increase more and more. W. BLEAKNEY.

The Revival Interest

ELGIN, A. C., March 27, 1867.

in the United States is extending with great power among the several evangelical churches of the Union. The following interesting summary is given by the Morning Star of recent date :-

The revival interest in the North Baptist church, Newark, N. J., Rev. R. Atkinson, pastor, is progress ing with great power. The house is crowded with earnest workers and inquirers. Many are indulging a hope, and many more are seeking. Some whole families have been converted. - In Bordentown, N. J., Rev. J. W. Custis baptized twenty-one on a recent Sunday. A number of backsliders have been reclaimed, so that up to this time over eighty have been added to the church. Many are still inquiring. in all, nearly one hundred and fifty have attended the pastor's inquiry meetings .- In Rushford, N. Y. Rev. A. T. Cole (Baptist), writes of the revival, that it commenced with the week of prayer, and the tide still rolls gloriously on. All the churches in the place are earnestly engaged. Sinners, old and young, are coming over on to the Lord's side. Backsliders are returning. It is hoped that more than four-score are converted, and many are yet seeking unto Jesus. -In the Congregational Church, Painesville, O., Rev. H. C. Hayden, pastor, there have been more than a hundred hopeful conversions. Lake Erie Female Seminary has shared in the refreshing, and nearly every pupil is entertaining hope of eternal life. The other churches of the town have also received large additions .- In Wyoming, Iowa, the Congregationalists and Methodists have held a union meeting which resulted in the conversion of from forty to fifty persons.—The Congregational Church at Ludlow, Vt., is enjoying a revival, under the labors of its pastor, Rev. Ira Pierson, now seventyfive years of age. - In Wellington, O., a deep inter-est was manifested in the Methodist Church, where there have been over eighty conversions .- In Columbus, Wis., the people are in the midst of a precious revival. The Baptist, Congregational, Methodist, and Presbyterian churches have been holding union meetings, beginning with the week of prayer. " Rev. A. Sanderson has been holding a series of meetings in Atherton and Grand Blanc, Mich., with cheering re-sults. Nearly every regular attendant upon public suits. Nearly every regular attenuant upon puone worship has been hopefully converted.—A powerful revival is in progress in Bristol R. I., and the adjoin-ing town of Warren. It has been in progress several weeks, and has reached all classes in the community. The work is still advancing, and there is an aggregate of from three to four hundred inquirers. The work also continues in the city of Providence .- On Sunday last about thirty persons were received into the church under Dr. Armes's care, at Norwich, Conn. and about sixty united with the Greenville, of which R. P. Stanton is pastor-fruits of the recent revi-vals.-A remarkable revival is reported from the Sicily Islands, where 150 persons, or one-tenth of the entire population, have professed conversion during the past few weeks.

The Revival on the Pacific Coast is extending far and wide. The Evangel says :-

"During Brother Earle's labors at San Jose, it is estimated that over 250 were converted or reclaimed. Since Brother Earle left, meetings have been held in the different churches. Last Sabbath Brother Day. enport baptized 14, and 6 others were received by letter and experience. The baptism was a very interesting occasion-some 8,000 being gathered to witness it. The spiritual condition of the church is good. Great harmony and devotion of spirit prevail. Brother Davenport resigns his pastorate, as he wishes to continue in the work of an evangelist, and deems the missionary purpose for which he went to San Jose, accomplished

From San Jose Brother Earle went to Santa Clara, and all denominations-Baptists, Presbyterians, Methodists, North and South Cumberland Presbyterians. Disciples, united in the work. Over 150 are judged converted or reclaimed. The meetings still continue, while Brother Earle has passed on to Stockton and Marysville.

### Revival in Hillsborough.

At the close of a business note of the 1st inst., Rev. W. T. Corey remarks, "The Lord is prospering His cause here; sinners are being converted, and backsliders reclaimed. We have had baptisms the last four Sabbaths. Thirteen in all have been baptized, ten of them have been heads of families ; we are expecting more. Pray for us dear brother."

Rev. G. D. Ballentine has closed his labors with the church in Acton, and has entered upon the duties as pastor of the Lebanon and North Berwick church. All communications intended for him should be addressed, Rev. G. D. Ballentine, Lebanon, Me.-Zion's Advocate.

We exceedingly regret that our esteemed Brother, Rev. T. W. Crawley, feels it to be his duty to retire from St. Andrews and St. Stephen, and to seek a new field of labor. His mission in both these places has been quite a success, and his place will not be easily supplied. We hope that he may yet see his way clear to remain in this or the neighbouring Province. The Baptist Church of Milton, Liverpool, N. S., have extended to him a cordial invitation to become their pastor. THAT HALL BELLE

An interesting Obituary notice appears in the Intelligencer of last week, of the lamented editor. Rev. E. McLeod, from which we shall furnish some extracts in our next issue.

N. B. B. Home Missionary Board met at Brussels Street on the 1st inst. Members present were Rev. I. E. Bill, and Brethren Everett, Barteaux, Smith, Titus, Bell, and Masters. Corresponding Secretary reported having corresponded with Brethren Rattray and W. A. Crandall in reference to grant for Sabbath-school near Norton, and felt satisfied that the grant had been made at the Association as stated. and recommended that the amount be paid. On mo tion, the report was received, and the amount, \$6.

ordered to be paid from Sunday-school fund. Rev. T. W. Crawley reported three months labour at St. Andrews and St. Stephen, which closes his mission in that field. On motion, the report was received, and the amount due voted to be paid.

Rev. W. A. Bleakeney reported three months la bor in his field. He has been extending his labours and feels much encouraged. The report was received and the amount due, \$25, voted te be paid.

Resolved, That in future the meetings of the Board commence at 8 P. M. On motion, adjourned to meet in Germain Street on the first Monday in May, at 8

### Want of Decision

is strongly put by Sidney Smith. He says a great deal of labor is lost to the world for the want of a little courage. Every day sends to their graves a number of obscure men, who have only remained in obscurity because their timidity has prevented them from making a first effort, and who, if they had only been induced to begin, would in all probability have gone great lengths in the career of fame. The fact is, that in doing anything in the world worth doing. we must not stand shivering on the bank, thinking of the cold and danger, but jump in and scramble through as well as we can.

It will not do to be perpetually calculating risks and adjusting nice chances; it did all very well before the flood, when a man could consult his friends upon an intended publication for a hundred and fifty years, and live to see its success for six or seven centuries afterward; but at present a man waits and doubts, and consults his brothers, and his uncles, and his particular friends, till one day he finds that he is sixty-five years of age, and that he has lost so much time in consulting first cousins and particular friends, that he has no more time to follow their advice. There is so little time for over squeamishness at present, that the opportunity slips away. The very period of life at which a man chooses to venture. if ever, is so confined that it is no bad rule to preach up the necessity, in such instances, of a little violence done to the feelings, and efforts made in defiance of strict and sober calculations.

STINGSTRAND CONTRACTOR

For the Christian Visitor. Knowledge a Means of increasing Piety. No. 6.

### To the Baptists of New Brunswick :-

DEAB BRETEREN,-If knowledge with the grace of God be a means of increasing piety, it is plainly of such immense importance that I trust you will admit it to justify another letter devoted to the same

subject. I know, indeed, you have among you those who need not be taught the principle I am urging, who acknowledge its truth and deeply feel its magnitude. But then there must be many who do not believe it : or your whole body, as one man, would long ago have been foremost in advocating, aiding, and establishing the means of education, public and denomina tional, with the same zeal with which men labor for health, or riches, or life.

I am conscious, therefore, of a trembling interes in again coming to you with the same declaration that knowledge is a means appointed of God for the growth of godliness. Many individuals, no doubt there are, and many communities, sincerely religious without education ; but then, it must be admitted that without it they are not, they cannot be, what with it and with an equal measure of Divine grace. they might have been-any of them-in personal in religious usefulness. Their piety may be

ad over the whole history of its progress, and we to some of my audiences, and to witness in the looks and tearful eyes the deep interest which is orld that have greatly advanced in piety without in your efforts to communicate the precious to and over the whole history of its progress, and we

Farewell for the present. Yours affectionately.

# E. A. CRAWLEY.

### From our Mission Field.

We regret exceedingly that the following deeply interesting letter from our esteemed missionary, Rev. W. S. McKenzie, was not received in time for our meeting last evening; but as it was too late for the meeting, we give it in full in the Visitor. Here it is)----

CHATHAN, March 29, 1867. To the Secretary of the N. B. Baptist Miss. Society ? My DEAR BROTHER, -- I am reminded that the Board convenes next Monday, April 1, the day on which my second quarter's services as your missionary come to a close. At that time you will wish to have in hand the customary Report from me. There is much I should like to record of experience, reflection and facts, but must forbear. The last quarter has been one of severe labors, rendered severe by the numerous difficulties incident to winter travelling in this northern region. But these labors have been most agreeable to me, and, I hope, in some degree profitable to the people. I may presume that but few of your missionaries, in the course of three months, preach to a larger number of souls than I do; as my work extends over a wide reach of territory, while in every place my congregations are large, in some logregations together, to whom I have been minister ing the last three months, according to the lowest estimate they would compose an assembly of about sixteen hundred souls. Does any pastor in your city preach to a larger congregation ? There is this difpiety or in religious usefulness. Their piety may be deep and sincere, but it cannot be as enlightened, as intelligent, or as elevated. Remember, I say this on the condition of an equal degree of Divine grace in both cases. A nobler offering is rendered to God by intelligent than by ignorant piety. Let an appeal be made to facts. Look over the face of the world wherever Christianity has spread,

During the last three months the miles travelled have been 674; sermons and lectures, 84; money collected, \$8.18; paid out on the mission, \$10.29. Yours in the Gospel, a stain in

## W. S. MCKENZIE

BT Rev. E. C. Cady baptized five candidates' las ath morning, in the presence of a large con the pastor in the revival meetings at Portland. is sinking condition. All hands labored for days and Rev. James Herritt, of Havelock, is spending a few nights at the pumps to save her, but in vain. The

### The Revival in Springfield.

Under date of March 26th, Bro, Corey, the pastor writes :- "God is blessing us in this place with a refreshing season. I have baptized four Sabbaths in succession in the 1st and 2nd Baptist Churches Wanderers have been reclaimed; the Churches gene fally revived, and sinners converted. Rev. E. Kier stead came to our assistance early in the series of meetings, and still remains with us, rendering value ble service. Rev. B. F. Rattray spent the Sabbath with us, and, we hope, will spend a few more days in this place. His labours are highly appreciated Rev. A. Mutch was with us one Sabbath. Seven have been, added to the 1st Church and ten to the 2nd since the revival commenced, and still the work goes on ; many more are seeking the Lord. The work is deepening and widening, taking hold of old and young I feel to thank God and take courage. Pray for us dear brother, that the good work may still continue. I wish you could come up a few days to assist us.": A note just received from Brother D. Crandal, informs us that twenty candidates were immersed by the pastor, Brother Corey, last Sabbath

Correspondence from Massachusetts. Gloucester, Mass., March 3d, 1867. My DEAR BRO BILL-You will see by date that this is the Sabbath. I have just returned from the Town Hall where I hold Lord's Day services, and had the pleasure of preaching Jesus and the resur-rection to an *immense crowd* of most attentive hearers. Capt. R. Crocker, of Yarmouth, N. S., and chief officer, John Scott, of your city, with their wh crew of men, representing six nationalities, landed here last night by the schooner Bou Billms, Said men were taken from the beauti greatly improved, we rejoice to say, to barque Dennie Horton, last Sabbath. She king condition. All hands labored for days and

### Temperance Action at Nictaux and Wilmot. N. S., 38 Years ago.

The last issue of the Messenger and Sons of Tem. perance Journal of this city says :---

"The following article appeared in a periodical pub-lished in this city (St. John), 38 years ago. Our (Baptist minister), Secretary. We are not in posses ion of the particulars of the constitution of this sion of the particulars of the constitution of this Society, but we understand, generally, that the members signed a document, by which they pledged themselves to discontinue, in every practicable form, and to discountenance the use of spirituous liquors; and that in their future transactions with mercantile men, they will give a decided preference to those merchants who abstain from selling the article. We understand further, that the number of persons who have entered into the association is user. have entered into this association is very considerhave entered into this association is very consider-able, and that the design is very generally approved of in that part of the country. This is the first Temperance Society of which we have heard in Nova Scotia, consequently the township of Wilmot will have the honor of being foremost in the cause of temperance.—*Religious and Literary Journal*.

The paper," from which the above was extracted was published, we are told, by a Mr. McLeod, father of the Rev. Mr. McLeod, formerly a Wesleyan clergy-nial Bailway has passed in the House of Common man in this city, now in Baltimore. With the ex-ception of the position held by the persons named above the extract is perfectly correct. Rev. Mr. Bill, York paper that the was President of the association, Col. Bayard, Vice President, and a celebrated teacher by the name of Gallagar was Secretary of the association. Our im-way Hall Fourteenth-street, last evening, Edward Deression is that that was the first regularly organiz- lafield, M. D., President of the College, in the chair. ed Temperance Society formed in these Lower Proad Temperance Society formed in these Lower Pro-The exercises were opened with prayer by Right pinces. The amount of good effected by it was truly Rev. H. A. Neely, D. D., Bishop of Maine. wonderful. A large number of retail liquor shops A large number of students graduated, among were in full blast at the time the organization took whom, were the following names from Nova Scotia, place; but so rapid and so extensive was the influ- viz :- Thomas R. Almon, Frederick S. Barclay, Fredence of this new movement that all these shops, with erick S. Crulman, Charles M. DesBrisay, James N. one or two exceptions, abandoned the unrighteous Fitch, A. B., (son of Dr. J. R. Fitch, of this city), traffic in the course of a few short months, moderate Daniel D. Harrington, Win. M. Lyttleton, David H. drinkers gave up the use of liquor, confirmed drunkards were reclaimed, the young were impregna with the Temperance element, and the whole country passed through a moral revolution, the good effects of which are manifest to the present hour

(From the New York Times.) COMMENCEMENT EXERCISES OF THE NEW YORK UNI COMMENCIAL COLLEGE --- The Chapel of the New York University was filled last evening. March 1st, 1867, with an intelligent and select audience on the occasion of the annual commencement of the "Uni-versity Medical College." The stage was occupied by or Ferris, Doctor J. W. Drsper,

# Secular Department.

## COLONIAL.

It will be seen by our telegraphic despatches, that not only has Her Most Gracious Majesty the Queen of the British realm, given her sanction to the Con federation Bill, but that the House of Commons, after full debate in Committee, have sanctioned the proposition of the Government to guarantee the interest ON FIFTEEN MILLIONS OF DOLLARS required to construct the Intercolonial Railway. This will secure the money at a much lower rate of interest than would be demanded by capitalists without such guarantee. The expenditure of a very large proportion of this money in New Brunswick will infuse new life into all departments of business, and tend to promote the general prosperity of the country. This Province gets the lion's share of the money, but Nova Scotia will obtain the lion's share of the permanent advantages resulting from this new combination. Her geographical position makes her in this respect tished in this city (St. John), 38 years ago. Our readers will perceive that the Baptist minister referred to is now editor of a religious paper in this city :--TEMPERANCE IN NOVA SCOTIA. -- We have just been informed that some short time since a Temperance Society was formed in the township of Wilmot, N. S. of which the venerable Samuel V. Bayard, Esq. (Methodist), is President, and the Rev. Mr. Bill Content matter of the situation. Nova Scotia raise an army to oppose Confederation! She would as soon at-tempt to roll back the waters of the broad Atlantic that wash her shores, constitute her magnificent har-bours, and that pour into her lap the wealth of na-tions. We rejeice to believe that our native province tions. We rejuice to believe that our native province is about to enter upon such a career of prosperity as will far exceed the highest expectations of ber most sanguine sons.

The Hon. Mr. Tilley arrived in the city on Thursday evening, and continued here until Monday morning, when he left for Fredericton. On his arrival and during his short stay, he received the most marked attention from all parties, but more especially from his political friends 图131年,TA中的目标

The following telegram, received from England on Saturday, via Canada, by the Hon. S. L. Tilley, removes all doubt about Confederation and the Intercolonial Railway :-

The Queen has given her sanction to the Union Act.

COLLEGE OF PHYSICIANS .- We learn from a New York paper that the sixtieth annual commencement

Muir, Harry Gove(New Brunswick .)

The Rev. John Stokes, of Devonshire, England rites to the Christian Era thus :

The Fenian imposture has come to an end. A few sident inhabitant init ss of a life on either sid imself, has given it, and all the ish people w nt equ

