

ST. JOHN, N. B., AUGUST 8, 1867.

Our Convention at Wilmot

will soon be on hand. Are we making all due preparation for this Annual Convention of the tribes of our spiritual Israel? Two leading subjects will engage the attention of the delegates, viz.: Education and Foreign Missions. The former will be the engrossing theme. Our brethren, upon whom the responsibility especially rests of carrying forward and perfecting our educational plans, feel that there must be expansion or comparative failure. Under the mighty influence of the free school system Nova Scotia is making rapid strides in the cause of education. Her primary, grammar schools and Academies are all taking a higher stand. The Yarmouth Academy employs eleven or twelve teachers, and has an attendance of between three and four hundred pupils. Its range of studies embrace nearly every thing that is taught in our Colleges, with the addition of modern languages. What they are doing in Yarmouth they are seeking to do at all prominent points throughout the country. Amid such signals of progress can Acadia College remain stationary? She has got to move on, get out of the way, or be run off the track. More professors are required, more books and more teaching apparatus. All this means more money.— This is emphatically an age of enlargement. Some of the oldest and best endowed Universities in the United States have, within the last year or two, received benefactions to the extent of tens of thousands of dollars. Mr. Peabody gave Harvard University alone \$150,000. Other large donations have been made by its friends, and the State of Massachusetts continues its support of \$10,000 per annum. Yale and Dartmouth, Brown, Madison, Rochester and many others come in for their share. These sources of education call for large financial supplies, while they, as the result of these supplies, fill the land with the invaluable blessings of a healthy religious culture.— In the Provinces of this New Dominion shall we not do well to follow in the wake of these older States? Educate, educate the people—the whole people.

As Baptists, we have our part to perform in this great work. In the past, we are proud to say, our people have done nobly. In the future, we trust they will do still better. Get the young blood of the country stirred in this matter, and adopt such measures as will interest men of wealth, and they will push forward our Institutions with a will. Our FOREIGN MISSION work is very small and feeble, compared with the claims of the perishing millions who have no Gospel, no Saviour, and who are rushing into eternity by the million, without God and without hope. Shall their untold miseries appeal to us in vain? On this subject our Churches need to be aroused as with the trumpet's blast. Our Presbyterian friends are progressing nobly in their Foreign Missionary enterprise. We were the first in the race; but they are leaving us far in the rear. They struck out boldly, and entered a new field, trusting in the God of missions for success; and He has crowned their labours with his rich blessing. In this they have given us an example worthy of imitation. Why not follow it? True, one of their missionaries fell a victim to the enmity and superstition of the heathen; but the blood of this martyred Saint has been as seed rich in precious fruit.

If we are to do anything to the purpose in this great work of giving the Gospel to the heathen, we must engage in it with more comprehensiveness in design, and with greater energy in execution. We have a New Dominion, politically; let us have a New Dominion, spiritually. Let us strive to unite the religious forces of the new nation in one grand continuous effort for the world's conversion to Christ. The Foreign Missionary enterprise furnishes a broad platform for the Baptist Churches of the Dominion to stand upon, shoulder to shoulder, and heart to heart. We hope the Convention, in its wisdom, will be able to originate some plan for taking up this matter upon an enlarged, liberal scale; and that in the Great Master's name, we shall be able to combine the wealth and piety of the denomination, as to justify independent action in some section of the great empire of idolatry.

Permanency in the Pastoral Office.

No. 10. (Concluded.) Nothing, perhaps, more frequently renders the pastoral relation uncertain and temporary than the evil of disengagement in the work of the ministry. An apparent lack of success is magnified by the Church and the pastor into evidence that the union is without the divine approval. That there are some settlements made in the pastoral office, from which the favor of Heaven is withheld, cannot be questioned. But a decision of that nature should be framed carefully and slowly. The data should be very clear. For the ground on which has often rested such a conclusion, upon subsequent and sharper scrutiny, has been found to be wholly untenable. Mainly because souls were not being converted under his ministrations, in other words, because no additions, for a long while, were made to the Church, the pastor has fancied himself in the wrong field. The Church, becoming disinterested under this failure to gain numerical strength, may have aided the suspicion of the dispirited pastor by hints to that effect in private and in public. But additions do not constitute the principal, certainly not the only measure of a pastor's success. He has a great and responsible work, as before suggested in these papers, aside from that of enlarging the Church. The feeding and training—in a word—the building up of the charge committed to his ministry is a work in no degree secondary in its nature and results. Besides, that pastor may yield a rich harvest in the conversion of sinners. If he remain long enough he will have the reward of the reaper. If he abandon the field, in a fit of depression, another reaper. The latter reaps, and thereby comes the questionable reputation of being the successful pastor. It may be when a minister fails to see his labors rewarded with the conversion of souls that his Church is standing in the way of such a result, and in such a case, instead of a resignation from the pastor, there should be repentance on the part of the Church.

But to catalogue all the evils which vitiate and too often sever the pastoral relation, would occupy more space than is assigned to this series of articles, intended only as a hint, and not as exhaustive discussions. The evils and their causes which have been mentioned suggest their own cures. Both Churches and pastors have a duty to perform in this matter. If both parties regard the relation in its true and sacred meaning, in its solemn and far-reaching consequences to souls and to the cause of God, most of the evils now existing would speedily find a remedy. There should be much prayerful deliberation, a careful scrutiny of motives, on the part of Churches in extending calls, and equally so on the part of ministers in accepting calls. And when once the connection is formed there should be a striving together to render that connection strong, peaceful, permanent and prosperous. As a result of permanency in the pastoral office, we should have better instructed Churches, more pure and stable. Ministers would be better educated, more industrious and useful. We should have a more earnestness of spirit, and a more fervent love of glory, but who is

still enjoying a green old age and a fruitful ministry. while he stands in the same pulpit; where in youth, or in the prime of manhood, he was set apart to the pastorate of the Church he still seems with a mind yet fresh and vigorous. THAMBAIC.

Jottings by the way.

No. 1.

THE REVIVAL AT ST. MARTINS.

"Alas! how has the gold become dim and the fine gold changed!" is the sentiment of the Christian observer as he goes into a small prayer meeting, composed of seven women and one brother, still faithful to his post, in the vicinity of St. John. How different from the aspect of religion presented twenty-five years ago! Has there been any progress by the frequent changes of ministers? any growth in grace? What a moral desolation in a locality which once bloomed as the garden of the Lord! A permanent and properly sustained ministry can be the only counteracting influence in the way of the downward proclivity of human nature in connection with the Church of the living God. This is spiritual death. A journey of thirty miles over a rough road brings us into spiritual life. Amidst the manifestations of a glorious revival in Brother Smith's field of labor in Saint Martins, our first meeting was in a large barn filled with plain seats, crowded with saints and anxious enquirers. A short sermon is preached; exhortations follow; twenty-five rise up to be prayed for. The Spirit of God is moving mightily on the minds of the people. Meetings are appointed for morning service at 5 A. M. and 8 P. M. It can be no ordinary influence to bring together men and women at such an early hour. It is a great and blessed work, and this community, after seven years spiritual drought, is now assuming aspects of surpassing moral beauty. The singing of birds has come, and the voice of the turtle is heard in the land. Seventy souls have been baptized since the pastor returned, and the work is still going on.

The Lord's day was an high day. The Lord's Supper was administered to a large body of communicants. Nine were baptized and fourteen received into the church in the presence of the vast congregation. The presence of the great Master of assemblies was realized in a most cheering manner. After the expiration of twenty-five years, the writer renewed his acquaintance with this place, and met his old friend, the pastor, whose success has been very great in the ministry, commencing at Upper and Lower Wickham, twenty-six years ago—baptizing in these sections 128; going thence to Springfield and baptizing 100; in Upham, Hammond, and Norton, 60; coming to St. Martins, remaining seven years, and baptizing 271; going thence to Butternut Ridge and Canaan, baptizing 125; coming to Albert County and baptizing there 170; and after an absence of seven years, coming back to his old ground, St. Martins, and for these four months baptizing—having baptized during his ministry of twenty-six years nearly one thousand souls. Great and marvellous is this work, showing that an energetic man, called by God the Holy Ghost, can accomplish—not spending much of his time in study, having no scholastic acquirements, but possessing those qualifications which no college can confer and which God alone can bestow. If our ministry fail in converting souls, the object of the Christian ministry is not accomplished. There may be a popularity with the world; there may be a finely furnished mind; there may be eloquence, and the aids of human learning; but all these will not supply the place of a Divine call. No revivals will take place; no sinners will be brought to Christ without such power. And there is the same danger with us as with other denominations to have a merely professional ministry, turning aside to other pursuits if they offer better worldly advantages.

A quarter of a century must make some change in a community; a number of houses must be built for an increasing population; an enlargement is seen in some respects; yet the aspects of Quaco are the same. The old meeting-house is the same; and accustomed to witness the educational progress in Nova Scotia, one looks in vain to see similar improvement here. New Brunswick requires a school law similar to her sister Province to develop the educational interests of the country. But here the writer met with a female teacher—a Governess in a private family—a native of the United States, who, in her leisure hours, had translated Virgil. What will the A. M.'s of Acadia say when I tell them that this teacher has translated all the Eclogues of Virgil, the Georgics, and nearly the whole of the Æneid, in literal and elegant English, equal to Dryden. I consider myself a judge of Latinity. Some I have found having a degree who could not read six lines of Hexameter verse without blundering. Her translations from French and German were very fine; her music beautiful, and her map-drawing superb. The lady who employs her has a treasure of knowledge in the person of her Governess. A growing desire for superior culture is perceptible in the place; elegant mansions are rising up; and the carriage and pair of splendid animals indicate the social status of the owner. The visitor looks around for the beautiful garden, the thorn hedges, and the rare flowers which may be found in the possession of wealth; but there may be more taste for the beautiful curves of a large ship, and the solidity of her well timbered sides, than for those adornments which, though they may gratify the æsthetic element of our nature, may not be so profitable or add much to the weight of the purse.

The kindness and hospitality of the people are well known; you meet with courtesy without intrusiveness, and hospitality without officious familiarity. Their appreciation of old Puritanic divinity is very perceptible; they constitute a material which may become one of the strongest Baptist interests in the Province. They require good schools; an Academy, or High School, is a desideratum for the place. A few of the leading men talk of altering the old house of worship, and fixing it up in more modern style. A steeple would be an improvement. A good bell would remind the folk of the hour of worship, and arouse some absent-minded preacher to think of his appointment. More anon. H.

Correspondence from Reading, Massachusetts.

July 29, 1867.

Rev. T. W. Crawley, late of St. Andrews, has become pastor of the Baptist Church, Reading, Mass., about twelve miles east of Boston. We have just received a deeply interesting letter from his pen; and although not designed for the public eye, he will pardon us, we trust, for giving a few extracts, so that his numerous friends in New Brunswick may know how he is progressing in his new home. He says:

Although my friends in New Brunswick may regard me as severed from them, among strangers, and in a strange land, I want to inform you that our lot is providentially cast in the midst of an active, sympathizing, and loving people. We have been in Reading about two months, and have already been cheered with a handsome donation, amounting to \$200. We have some rich Boston brethren living here during the hot summer months, and I tell you they are noble fellows. They work like men, who feel as if the salvation of souls depended upon their efforts. The Hon. Joseph Story is a Boanerges, the title which the Saviour gave to his disciples, James and John. If you could see him and hear him, you would conclude, that he deserves the name. I tell you, it does one's soul good to see these active, noble, Christ-like men. They have been the means of building up this church. Mr. Conant, his brother-in-law, is another blessed brother in Christ; and Deacon Wilbur his father-in-law, although an old man

in his eightieth year is always present on the Sabbath day, in the Sunday school, and in the prayer meeting, his sun fast going down, but shining even more brightly and gloriously, than in the zenith of his power. We are enjoying blessed meetings, and I trust before long to be in the water of our beautiful lake to exhibit this striking, impressive tableau vivante of our Saviour's burial and resurrection. These Yankers are noble workers. They believe in prayer—in practical sympathy for their ministers; and in union with their brethren of different names. Here is the main strength of Christ's cause. It is the love and united effort of the brethren, that the Holy Spirit displays His omnipotence to save souls. And I verily believe that it is by this union of feeling and effort, that the memorable prayer of Christ is to be answered.

New Books.

THE CHILDREN'S ALBUM OF PICTURES AND STORIES BY ASA BULLARD. Story books are always pleasing to the children—doubtless so when illustrated with beautiful pictures. The author of the "Children's Album" has spent much of his life in social intercourse with the young and in labors for their welfare. He, therefore, thoroughly understands their habits and wants. His personal experience and observation have enabled him to furnish a book highly attractive in appearance, and well adapted in all respects to exert a most useful influence in the domestic circle. Every family should give it a place in the household library. Our little ones are perfectly enamored with its contents.

TRIED AND TRUE, OR LOVE AND LOYALTY. This is a story of the great rebellion, written by an intelligent southern lady, who followed her husband, a general in Sherman's army, to the battle-field for the purpose of administering to the wants of the suffering and the dying. While the work is fictitious in style, we are assured that its principal events and pictures are drawn from real life. The heroine of the book was the wife of an Alabama planter, who left her home to become a nurse in the Federal army. Her story is told in a style of fascinating interest. Its pictures of the horrors of slavery move the heart with the deepest sympathy for those whose necks are under the rule of the cruel task-master.

HOME, A RELIGIOUS BOOK FOR THE FAMILY. This is a work of rare merit. Man's home is a divine institution. Its constitution, laws, and sanctities, give law and order to empires. It is the great conservator of human health and happiness. From this sacred shrine, guided by religious principle, influences go forth which contribute largely to the very highest interests of society. Hence the importance of having model homes. These constitute the power that moulds humanity into forms of christian beauty and loveliness. If we would have such homes multiplied we must diffuse widely the necessary instruction. Rev. W. K. Tweedie, D. D., the author of several valuable works, is the author of this "Home" book. He glances first, "at the component elements of a full household," and, second, expounds the laws which should preside over all that is done. In sentiment the work is healthy, in style chaste, and in illustration impressive. Husband, wife, father, mother, son, daughter, brother, sister, each and all here have their portion of meat in due season.

These books are issued by the publishing house of W. J. Holland, Springfield, Mass., and are offered for sale in this city by a young gentleman from Yale College upon reasonable terms. We hope they will have an extensive circulation.

Religious Intelligence.

SWEDEN.

A remarkable work of grace is in progress under the ministry of Baptist missionaries in this far off country. Mr. Wiberg, writing to the *American Missionary Magazine* from Stockholm, says:— "The good work is prospering among us in an unusual degree. Here in Stockholm, souls are born into the kingdom every week. Last Sunday week I had the privilege of burying seven candidates in baptism and receiving them into fellowship with our church; and by Gustavus Almqvist baptized the following day six, to be united with the second Baptist church. The first-named baptism was an occasion of unusual interest. Never before has the chapel been so crowded. Though the chapel was thronged to its utmost extent, as many were said to be outside as in. And so great was the crowd outside, that the police threatened to interfere, if such a gathering should occur again.

HUNDREDS CONVERTED.

In Skane, south of Sweden, a most remarkable revival has been going on during the last few weeks, through the labors of Dr. Ola Hansson. Hundreds have been converted, and thirty-seven have been added by baptism to the churches in Skane during the last two months through the labors of this brother. There has also been a remarkable revival during the last few weeks in my native parish, near the town of Hudiksvall, province of Gefleborg. And it is a matter of inexpressible joy to me that among the converts are four of my near relatives, children of my two brothers and their families. Now the Lord has given me proof that my prayers have been heard and answered. Praise be to his holy name for all his infinite mercies! May not these tokens of a revival spirit be the fruits of the united prayers of our brethren in America for an outpouring of the Holy Spirit on the mission?

NEW CHURCH IN NORWAY.

From Norway, too, I received the intelligence through a letter from a br. Hubert, dated Kragero, Feb. 26, that he was going to the town of Arendal to baptize fifteen and organize a church. But while the fields are thus whitening for the harvest, there is a deplorable want of laborers both for Sweden and Norway. May the children of the Lord more earnestly pray that He may send more laborers into his harvest.

SEMINARY.

A letter from Mr. Stangneski, speaks of a blessed revival of religion in Goyden, refers to the promise which says, "I will pour water upon him that is thirsty, and floods upon the dry ground," and says we have long prayed for the fulfillment of this promise by a faithful God, calling upon him from the bottom of our hearts; for last year we were like a dry tree, having no power to bring forth fruit. We cried in view of the drought, "O Lord, how long?" The beginning of December last we established a third service every Lord's day, to be called a Bible-class, but it was both a Bible class and a prayer-meeting. This filled an important niche; the attendance was good, and a blessing followed. Soon after came Christmas and New Year's. God in mercy gave his word power over the heart, and penitently we called upon his name, praying for the outpouring of the Holy Spirit. But it seemed as if heaven was shut, and our prayers did not reach the throne.

THE WEEK OF PRAYER.

Then came the week of prayer. The first days and seasons of prayer passed without anything in particular. On the contrary, many who attended the meetings seemed weary and listless. But at length the prayers began to have more life and fervor. At the prayer-meeting on Lord's day, Jan. 13, God in his infinite fulness gave such a blessing, that we resolved to continue the meetings every evening the next week. On Tuesday, the 15th, some who had hitherto given us little hope found their mouths opened to call upon God. My own son, sixteen years of age, was the first to plead with the Saviour for the forgiveness of his sins. Then a young woman of twenty, bathed in tears, and confessing herself a great sinner, cried to God for mercy. Now the Lord desired them to speak, and the Spirit wrought in many hearts, revealing to them their guilt in his sight. The feeling increased day by day to such a degree that in many prayer meetings more than thirty or forty prayers were offered, and the whole assembly was dissolved in tears. The anxiety of those who wrestled with God was so great that I sometimes inquired with myself, "What will be the result?" With all our might we call upon God for his help. The second week passed away, and but a single soul found comfort and peace. On Sunday, the 30th, I endeavored in my sermons, with Divine aid, to lead the weary and heavy-laden souls to the invitations of the Gospel, and to point them to Christ. In the forenoon, I preached on the Syrochondian woman, and in the afternoon, on the man who was born blind. At the evening prayer-meeting, I an-

forced Luke 12: 49-51, making it a kind of catechetical exercise. It was designed as a means of comfort, but God used it as a means of awakening. More and more were aroused from the slumber of indifference; even children, only eight or ten years old, cried for mercy, with many more confessing their sins. The meeting on the last Sabbath evening was not closed till after one o'clock at night; and if I had not closed it, the whole night would have been spent in prayer and wrestling with God; but I was too weary to remain longer.

In this extraordinary state of things, nothing was to be done but to continue the meetings another week. On Monday, the 21st, the rush to the meeting was great, very great. But I had scarcely prayed, and was about to close, when several began at the same time to call on the Lord, bathed in tears. This evening eight souls began with tears of joy to tell of the goodness of God, the love of Christ, and the forgiveness of their sins through the blood of the Lamb. Others in deep distress continued to plead for mercy. At day-break on Tuesday, some were so oppressed in mind that they lost, through the wiles of the devil, the peace which they thought they had gained the day before, and indulged in bitter lamentation. The evening prayer-meeting was accordingly closed, and the meeting with God was again universal. I spoke on John 16: 33, "These things I have spoken unto you that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world." The meeting continued from eight o'clock till eleven. At this meeting two young persons in their prayers offered thanks to God, rejoicing that they had found peace and pardon through the blood of the Lamb. One of the two was my own son, and the other one of my sisters. This is a missionary who died last summer. When the latter was pleading for mercy, he confessed in the presence of the assembly that his father, shortly before his death, entreated him to seek the Lord; and that, although he promised his father that he would, hitherto he had been without feeling and wholly indifferent.

RESULTS OF THE WORK. Even the old have become young again. Those who were excluded years ago and have since been serving the world, are again caught by God's grace. The Holy Spirit is doing mightily among the sinners. Many houses have become houses of prayer. I pray that the work may not cease, until many have passed from death unto life. One man, excluded two years since from the church in Kionsken, came last Sunday and was impressed to confess his sins and to pray for forgiveness.

What is in store for us, we do not know, but we expect great things. Thus far twelve souls have been enabled to trust in the Divine promise, "I will blot out all thy iniquities, because thy righteousness are clear as the sun." Return unto me, for I have redeemed thee." We rejoice especially that this blessed work has begun among the children of our members, the pupils in the Sabbath school, so that these are the first fruits of the Sabbath school, which greatly encourage the teachers. May God strengthen them for their important work, and help them ever to believe that their labor is not in vain in the Lord.

RELIGIOUS LIBERTY IN SACHSEN-ALTENBURG.

Table, Feb. 8, 1867.—When the work of the gospel began in the duchy of Sachsen-Altenburg, three years since, it was well known that there, as in all districts under Saxon domination, there was no religious freedom, but on the contrary every description of restraint and persecutions. At the second meeting held within the territory, was only allowed to address the people—singing, praying, or anything giving the appearance of an assembly for Divine worship being strictly prohibited. Our members were able to meet only with closed doors, and many of them last summer were arrested and imprisoned for inviting others to their worship. Two years ago, however, we made application for religious freedom to the authorities, accompanying our petition with a copy of our Confession of Faith. We were met with repeated petitions to Him who has all power in heaven and on earth, and who turns the hearts of men as the rivers of water are turned. To his glory, he said, our prayers have not been in vain; for at the close of last month, proclamation was made by the highest authorities that our petition had met with favor, and that we now have full liberty to hold public worship, to preach the word of God and to administer the ordinances, and to educate our children in our own religious views. This action is the more important, inasmuch as we were the first and only district under the National Church in the whole duchy.

Our joy was very great, and we felt it to be our duty to thank God, to implore his blessing upon the Government, and to pray that this liberty to enlarge the boundaries of his kingdom and to save souls might redound to the glory of our Redeemer.

INTEREST AWAKENED.—BAPTISMS.

On the next Sabbath, when I was again in Altenburg, public notice was given of our meeting—a thing which never occurred before, and the consequence was that our spacious room was filled at every service. And, glory to his name, the Lord gave testimony to his own truth. A few weeks before we had baptized two new converts, and now we were permitted to baptize thirty-seven. One of them was a well-to-do person seventy years of age, and the other a poor woman of seventy-seven. Many others are anxiously inquiring, "What must we do to be saved?" We hope the Lord will grant us here an abundant harvest; for the missionary is an active laborer, and is now free to preach the Gospel everywhere; and "faith comes by hearing."

THE WORK IN HALLE.

In Halle and vicinity there is some revival and an earnest inquiry after truth. Recently we received a few additions, and last Lord's day three more were baptized. Two others are candidates, and many are anxiously seeking peace with God. Thanks be to God for his wonderful works toward the children of men.

The Ingraham Claim.

The New York Tribune of the 5th of July, furnishes a startling account of a Will case, which appears to be exciting a very great interest in the minds of those who are expecting soon to be put in possession of immense wealth. As we happen to belong to the Ingraham family, it is just possible that in case the legality of the claim set up be established we may come in for a share, we are therefore inclined to publish the story, as given in the Tribune, for the special information of those who, like ourselves, may have a personal interest in its contents. Here it is:— About two hundred representatives of the Ingraham family in the United States met at the Astor House yesterday. Among them were gentlemen and their wives from all parts of New York and Rhode Island, Vermont, Massachusetts, Connecticut, New Jersey, Pennsylvania, Ohio, Kentucky, Illinois, and California. Mr. W. J. Ingraham, President of the Ingraham Association, called the meeting to order, and made a verbal report of the action of the executive committee since their appointment in October last, showing that immediately after the October meeting, when the family empowered the committee to act, they advertised in the *Weekly Tribune* and other American journals of large circulation, offering \$20,000 for the original will of Joseph Wilson, of Yorkshire, England—a will which was believed to be somewhere in America. The committee ransacked the country for information but without encouraging result, until January last, when they traced it to two brothers, but where the committee do not say. An interview was arranged, and in March last the custodians of this long lost and highly prized paper, offered to surrender it for \$10,000 in money and a tenth of the property which it devised. The committee rejected this proposition and others, but at length, in June last, they coveanted to pay for the will, as soon as it should be to their satisfaction proved to be genuine, \$20,000 in money and \$30,000 in the Ingraham Association stock. The committee have satisfied themselves that the descendants of Joseph Wilson can, if they choose, establish their claim by a civil action, but they deem it prudent to purchase the paper, which will give them a clean title to the property which they claim, since a law suit might be tedious and even more costly than the proceedings which are proposed. Mr. Ingraham having concluded his remarks, Mr. Van Dora, of Vermont, informed the meeting that he had made personal inquiries of the American claimants require is Joseph Cowell's will to establish their ownership of every rod of land whereon the city is built—every manufacturer and every householder there to this day being merely a tenant paying ground rent to agents who assume to represent the lawful heirs, and the larger manufacturers being desirous of finding somebody who can sell and give them a perfect title to the lands on which all their lives they have been merely squatters. After remarks by several lawyers of the family, stock

subscriptions were opened with a view to collecting the necessary \$20,000, and before the adjournment the sum actually paid or pledged reached about \$4,500. The family will meet again to-day, perhaps with repairs, and resume the subscriptions, and until the entire \$20,000 has been obtained, or until it shall become necessary to pay out the money, the executive committee will deposit the association's funds with the Life and Trust company of this city.

This remarkable claim to lands which were bequeathed nearly 200 years ago, and on which an opulent and busy city of 200,000 population has been built, involves a love-story which might form the thread of a readable romance. The daughter of Joseph Wilson, a wealthy English nobleman, married, without her father's approval, Edward Cowell, a plebeian of Yorkshire, and the young couple, renounced by Wilson, emigrated to the American colonies and cast their lot in Boston. In 1680 Wilson died, without, however, relenting toward his daughter, and when his last testament was opened it appeared that he had given his property, consisting of lands on the river Aire—about six miles in length by three in width—to his grand daughter, Sarah Cowell, entailing, it is believed, the lands to her heirs forever. The will was sent to Sarah Cowell long before her marriage with Timothy Ingraham, and was handed down to her daughter; but the estate, being unsettled and yielding no revenue, and being, moreover, entailed to the descendants of heirs dwelling at a great distance, was left in the hands of agents and almost wholly forgotten except by them. At length a manufacturing town of considerable importance rose on the Wilson lands, and a grandson of the deviser made an attempt to recover the property, but he died on a shipboard before reaching England, and the property was made in 1803 by Capt. Solomon Ingraham, a great grandson of the deviser. He was an East India captain and sailed with his wife from New York, taking all the papers relating to the estate. These he entrusted with Mr. Erskine of London, then an eminent lawyer but afterwards Lord Chancellor of England, Captain Ingraham having died at Madras, the papers were retained by Erskine of London, nobody making further inquiry touching the property until 1855, when the Ingham family, through the agency of the papers had contained advertisements seeking the heirs. They then sent Isaac Smith to England to look up the estate, which was then reported to be worth more than £40,000 a year. He learned that the papers had been left by the first Lord Erskine to his son and successor, then minister to Belgium, and that they were locked up in London. Therefore Smith returned unsuccessful, to America. No further effort was made until 1852, when Gilbert R. Gladding, of Providence, and Columbus Smith of Vermont, the latter a lawyer who had been eminently successful in prosecuting American claims to English estates, went to London and saw the late Lord Erskine, to whom the papers had fallen; but Lord Erskine dilled with Messrs. Gladding and Smith until, their funds failing, they were compelled to return to America. Mr. Gladding pursued his researches, and, after scouring England in vain, died in Providence in the full belief that the will had been brought back to the United States and was somewhere to be found in this country. Mr. W. J. Ingraham and others took the task in hand, where Gladding left it, and were until recently subjected to the scoffs of many incredulous heirs; but the announcement of the finding of the will silenced cavil, and drew together the largest multitude of heirs that ever assembled. Mr. Ingraham has no doubt, whatever that the descendants of Sarah Cowell can recover this enormous property, which he estimates to be worth more than \$100,000,000—exclusive of the back rents, for which it may not be worth the while to contend.

It is just possible, after reading such a flaming account as this, some of our friends may become unduly excited in the prospect of sudden wealth gleaming in the distance, and may need a word of caution. If we may venture to give such a word, it would be, "Trust not to uncertain riches."—[En. C. V.]

For the Christian Visitor.

City Schools.

The season has arrived where most of our city public and private schools, male, female and mixed, have either re-opened or are about soon to re-open after the summer vacation. The respective claims of these schools are presented in the numerous advertisements that appear in the columns of almost every paper we peruse. Being a devoted friend to education, I hope every one of these schools will be not only well patronized, but literally crowded with pupils. I am happy to observe notices of so many higher seminaries for *Young Ladies*, and that extraordinary efforts are being made to increase their efficiency. Their enterprising proprietors deserve to be well sustained. The labor, expense, and responsibility of conducting them are too often, I fear, met by an inadequate income. With much pleasure I notice the continuance of that deservedly popular seminary for *Young Ladies* conducted by J. W. Hart, Esq., A. M., and the Misses Hart, his assistants. Mr. H. has become a veteran in the cause of education, and I consider it exceedingly fortunate for the interests of the cause of Female Education in this city, that he has devoted himself to the management of this Seminary—a work for which he is most eminently adapted; and I most cordially congratulate the young ladies there receiving instruction, on the extraordinary advantages they enjoy; and I would recommend those parents, who are seeking a thoroughly efficient school for their daughters, to make themselves acquainted with the superior opportunities for improvement this school presents.

I am assured that young ladies anxious to prepare themselves to become teachers, will find all the instructors in this school greatly interested in promoting their advancement, and unsparing in their efforts to fit them for their important work, and thus make their success at the training school more certain.

Before closing this communication I beg to allude to one most serious drawback to the cause of education generally in this city, and to that of female education in particular—I mean the shameful want of proper school buildings. At present it is unavoidable to use for school purposes, houses intended for private residences, and which must of necessity be inconvenient, less airy, and consequently less healthy than school edifices erected on improved modern principles would be. How surprising that St. John, justly so proud of her churches and other noble and elegant public and private structures, should alone be inattentive to what, in most places of even much less wealth and general enlightenment, receives the earliest attention! ALIQU.

VALENTINO.—Rev. Geo. A. McNutt preached his farewell sermon in the Leinster street Baptist church on Sabbath evening last, to a large and deeply affected audience. The preacher chose for his text the words of Paul to the Corinthians, "For I determined not to know anything among you save Jesus Christ and him crucified." The ministry of this esteemed brother in St. John, both before and after he became a Baptist, has been in full accord with the sentiment and spirit of this inspired utterance. This fact gave special emphasis to his parting words on Sabbath evening. His life and ministry in this city have both been characterized by a sincerity and earnestness which have given him a large place in the hearts of the people, and we have reason to believe that the messages of truth delivered by him have left a lasting impression on many souls. He will carry with him to his departure to his new field of labor the earnest prayers of many Christian hearts for his continued prosperity in the cause of his Divine Master and Lord.

Rev. Mr. McKenzie left in the boat on Wednesday morning, en route for Providence, his former home, where he will spend a few days. May he have a pleasant visit and a safe return!

We regret to learn that the frame of the new Chapel, in progress of erection by the 3d Baptist church of Halifax, was blown down by the violence of the gale on Friday night last. The timber was badly injured. Loss said to be a thousand dollars.

DR. CHAPIN, the celebrated preacher and lecturer of New-York, greatly delighted our citizens by two deeply interesting lectures in the Institute last week. The first on "Social Forces," and the second on "Columbus." Both were rich and fresh in thought, and were delivered in a chaste and lofty style of masterly eloquence. He preached for Rev. Mr. Bennett on Sabbath morning, and for Rev. Mr. Hastings in the evening. Houses crowded and the people entranced. His denominational proclivities, as a Universalist, were not made prominent.

The N. B. V. H. M. Board met in Germain Street Baptist Vestry on the 5th inst. There were present, Rev. Messrs. Bill, Carey, Calhoun, McNeil, D. Crandal, Manser, Washburn, and Bro. Selye, Fisher, Bartheaux, Francis, McMann, May, Smith, Hart, Calhoun, Gerow, Burnham, Berryman and Marsters.

On motion it was Resolved, that the appropriation to the Shediac church date from 1st May, and that to the Dorchester church from 1st July. On motion it was voted by Rev. J. Rowe \$ for services performed as Financier Agent in Carleton County.

Reports were received from the following Brethren: Rev. W. M. Edwards, three months at Blissfield: is much encouraged. Rev. W. McKenzie, four months on the North Shore, which closes his Mission.

Bro. D. W. Mansier, three months at Shediac. Rev. A. Washburn, two months in the Parish of Lancaster, which closes his Mission: he has been permitted to see some fruit of his labor—one has been converted and united with the interest.

On motion, the amounts due those Brethren was voted to be paid. Read letter from Rev. D. Blakener, asking aid for Sabbath School at Elgin; voted \$6 from Sabbath School Fund.

Voted to appropriate \$25 from H. M. F. to aid Rev. D. Crandal one quarter of his time, at Mechanic Street, to the Dorchester church, for six months. On motion it was Resolved, to continue the appropriation to Rev. A. W. Washburn for six months. Brethren Cady, Carey, May, Calhoun and Hart, were appointed a Committee to devise means of raising funds in the Western Association.

On motion adjourned to meet in Leinster street on the first Monday in September. JAS. E. MASTERS, Rec. Secretary.

Secular Department.

COLONIAL.

Our friends of the secular press seem more than usually excited over the route of the International railway. The river papers, are a unit in favor of the southern route. The northern editors are equally strenuous for the northern line. A writer in the *Morning News* of Monday puts in a strong plea for the central route based upon the Fleming report. As a matter of course, every body wants the road to pass near his own door; but as this cannot be, we beg to suggest that all parties keep perfectly calm until those in charge, who are expected to understand the matter in all its bearings, shall give some expression on the subject. If we speak of location simply from a narrow, selfish stand-point we should, of course, bring this great international work in close proximity to St. John; but if we are to regard the welfare of the whole public, and the general progress of the country in the future, then, we should say, let the central line be chosen. On the South and on the North nature has given us magnificent rivers and bays leading to great oceans as grand thoroughfares of travel and of commerce. These, with the splendid artificial roads, built mainly at the expense of the Provincial Treasury, afford great facilities for travel and for transportation; but the great interior of our country remains for the most part an unbroken forest. If ever this vast wilderness becomes a fruitful field, and these hidden resources be opened up, it must be by creating lines of transportation. The great Western States have been opened mainly by railroad communication; and so it must be in relation to central New Brunswick. Let the International road pass through these immense tracts of unsettled country, exceedingly rich in timber, in agricultural facilities, and, for aught we know, in mines and minerals, and you give a back bone to your country—you put the main artery in its proper place, and lay a broad foundation for extending a healthy vitality to every central point of influence and of progress in all the land. We trust our statesmen, editors and men of influence generally will rise above the strife of party and look at this whole question of route from a national standpoint. First ascertain what the present interests and future progress of our country demand, and then advise accordingly.

MR. J. E. MORREY.

gave an able electioneering address the other day to the good people of Norton, which appears in full in Tuesday's *Telegraph*. He believes in infusing "young blood" into the first Parliament of the Dominion, and he has no objection to becoming one of the leading arteries for King's. His Norton speech does not argue lack of natural ability for the position.—His moral qualities, we understand, are unobjectionable.</