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THE CHRISTIAN VISITOR
affords an excellent medium for advertising.

FIRST PRIZE CABINET ORGANS!

PROVINCIAL EXPOSITION, Oct. 13, 1867.
The first and only prizes for Cabinet Organs was awarded to A. LAURILLARD.
READ THE JUDGES' REPORT:
"The exhibition exhibits a fine toned large Cabinet Organ, with two banks of Keys, Eight Stops, and FIRST PRIZE."
Mr. L. also shows a Cabinet Organ in Rosewood Case, Double Reed, with Knee Stop and Automatic Swell, of great power and purity of tone, which is entitled to Honorable Mention.
Also, an Organ in Native Wood, and one in Black Walnut, without Stops.

Also, an Organ in Native Wood, and one in Black Walnut, without Stops.

These Instruments are equal in every respect to the best American makers, and will be sold at 20 per cent. less than cost.
Every Instrument fully warranted. An inspection respectfully solicited.
PIANO WAREHOUSE—Sheffield House, No. 5, Market Square, (Oct. 17.) A. LAURILLARD.

Baptist Seminary!

FREDERICTON.
The First Term of the Academic Year will commence Senior Male and Female Departments, August 27th, 1868. Junior Male Department, July 22nd, 1868.

Rev. J. E. HOPPER, B. A., Principal, Tutor, Classics and Ancient and Modern Literature.
GEOFFREY E. TURR, B. A., Tutor Mathematics and Natural Science.
MORNING RECTOR, Professor Modern Languages.
EDWARD CADWALLADER, B. A., Professor Instrumental Music.

Assistant English Teacher.
The year is divided into four terms of ten weeks each.
Tuition Fees: Common English, \$2.00; Higher English, \$5.00; Classics, \$6.00; French, \$2.00 per term extra; Fuel, 50 cents per term.
The Boarding Establishment is under the superintendence of Mrs. J. P. Phillips. Board, Light, Fuel, and Bed, \$10.00 per week, payable quarterly in advance.

Female Department.
Miss ROSE A. BAXTER, Graduate of Wellesley Seminary, B. S., Preceptor, with competent Assistants.
The course of study embraces English, Mathematics, Classics, Modern Languages, Music and Drawing.

Common English, \$2.00; Higher English, \$5.00; Classics, \$6.00; Modern Languages, \$2.00 per term extra; Music and Drawing, usual rates.
Suitable Boarding Houses are provided for young ladies in the town, at moderate rates.
Full information furnished on application to J. E. HOPPER, Principal, July 9.

AGENCY

HAVING recently, and at considerable expense, fitted up the necessary machinery and appliances for the successful construction of the manufacture of VENETIAN BLINDS, parties in want of BLINDS of this description, would do well to give us a call before purchasing elsewhere.

For any style of VENETIAN BLINDS received at the Clock and Picture Frame Establishment of T. H. KEOHIAN, 21 Germain street, or at the Manufactory, where parties can be seen.

The subscribers have always on hand—DOORS, SASHES, &c., and which, from their facilities, they can make to order with the utmost despatch and upon the most reasonable terms.
Special attention is given to every variety of Carpen- tering, House Building and General Jobbing, at moderate charges made. DOOLEY'S BUILDING, WATERLOO ST., April 4.

THE ROYAL INSURANCE COMPANY, 92 Lombard Street, London, and Royal Insurance build- ing, Liverpool.
Chairman of the London Board—SARGENT BARNES, Esq.
Chairman in Liverpool—W. H. BARNES, Esq.
The Royal Insurance Company is one of the largest Offices in the Kingdom.

At the Annual Meeting held in August 1867, the following highly satisfactory results were achieved:
The most gratifying proof of the expansion of the business is exhibited in the one following fact—that the increase alone of the last three years exceeds the amount of the total business of the company in the last year.

The Premiums for the year 1867 being \$1,310,000. Showing an increase of \$1,000,000 over the year 1866. The amount of 50 per cent. in three years.

The recent returns of duty made by Government for this latter year (1867) against the same period of the former year, show an increase of \$1,000,000. Only one among the London insurance offices exhibits an advance to the extent of one-half the increase of the Com- pany, while all the others respectively fall far short of the ratio of its advance.

LIFE DEPARTMENT.
The amount of new Life Premiums received this year is by far the largest received in any similar period since the commencement of the business, and must far exceed the amount of amount received by the most successful offices in the Kingdom. The number of policies issued in the year was 159, the sum assured \$2,757,750, and the premium \$1,000,000. These figures show a very rapid extension of business during the last ten years. Thus—

Table with 4 columns: Year, No. of Policies, Sum Assured, New Premiums. Rows for 1848, 1852, 1856, 1860, 1864, 1868.

The remarkable increase in the business of the last four years, is mainly consequent upon the large bonus declared in 1865, which amounted to no less than 22 per cent. per annum on the sums assured and averaged 50 per cent. upon the premiums paid.

PERCY M. DOUGLAS, Manager and Actuary.
JOHN M. JOHNSTON, Secretary to the London Board.
All descriptions of property taken at fair rates, and Fire losses paid promptly, on reasonable proof of loss—without reference to the local agents.
JAMES J. KAYE, Agent for New Brunswick, Prince-street, opposite Judge Ritchie's Building, Feb. 15.

M. FRANCIS & SONS,
New Brunswick Boot and Shoe Manufactory,
88 Prince William Street.
We have been manufacturing very extensively during the winter, and are now prepared to meet our Wholesale and Retail customers with an assortment not to be surpassed. We now offer THREE HUNDRED of the best quality styles made.

Ladies', Misses' and Children's Serge, Kid, Goat, Calf, Pebbled Calf and Grain, in all the latest styles made. Ladies', Misses' and Children's Boots, in all the latest styles made. Men's, Boys' and Youths Wellington BOOTS; Balmoral, Congress, Oxford Ties and Brogans, suitable for Spring and Summer wear of the best English, French and Domestic manufacture.

The above Stock will be sold as low as any other establish- ment in this City.
Retail buyers will please call and judge for themselves in regard to quality and prices.
The Goods recommended in this establishment can be relied on—orders being given to the salesmen not to misrepresent goods. Terms CASH. M. FRANCIS & SONS, April 18.

GEORGE THOMAS,
Commission Merchant and Ship Broker,
Central Fire Insurance Company Agent at St. John, N. B.
No. 4, GEORGE THOMAS.

NORTH BRITISH AND MERCANTILE INSURANCE COMPANY, OF EDINBURGH AND LONDON.
ESTABLISHED IN 1823.
CAPITAL, £2,000,000 Sterling.
Invested Funds (1864), £3,504,512 7 10 3/4.
Annual Revenue, £64,463 18 2 1/2.

FIRE DEPARTMENT.
THIS COMPANY insures against loss or damage by Fire—Dwellings, Houses, Factories, Farms, Pro- perty, Stores, Merchandise, Vessels on Stocks or in Harbour, and other Insurable Property, on the most favorable terms. Claims settled promptly without reference to the Head Office.

LIFE DEPARTMENT.
Ninety per cent. of the Profits are allocated to those Assured on the Participating Scale.
INDISPUTABILITY.
After a Policy has been given in accordance it shall be held to be indisputable and free from all conditions, even if the assured should remove to an unhealthy climate after that time.

For any other information apply at the Office of the Company, on the corner of Prince and Canterbury streets. HENRY JACK, General Agent, March 21.

LIVERPOOL AND LONDON AND GLOBE FIRE AND LIFE INSURANCE COMPANY!
Fund paid up and invested, £2,919,943 5s. 1d. stg.
Premiums received in Fire Risks, 1867, £745,074 stg.
Losses paid in Fire Risks, 1867, £20,469 stg.
Premiums in Life Risks, 1867, £35,245 stg.
Losses paid in Life Risks, 1867, £14,119 stg.
In addition to the above large paid up capital, the Share- holders of the Company are personally responsible for all Policies issued.
EDWARD A. ALLISON, General Agent, (Commercial Bank Building), July 1.

The Christian Visitor.

THE OFFICE OF THE
CHRISTIAN VISITOR,
68 PRINCE WILLIAM STREET,
SAINT JOHN, N. B.
REV. I. E. BILL,
Editor and Proprietor.
Address all Communications and Business
Letters to the Editor, Box 194, St. John, N. P.

"Hold fast the form of sound words."—2d Timothy, i. 13

SAINT JOHN, N. B., THURSDAY, FEBRUARY 4, 1869.

Old Series,
Vol. XXII., No. 5.

"My Candle will soon be out."

BY THE REV. TIMOTHY HARLEY.

The hour was late, and the night was dark,
The light was severely keen,
While wrapt in gloom, in a dismal room,
A woman at work was seen.
And as she plied her needle, she eyed
Her glimmer with anxious doubt;
And, faint and sick, said, "I must be quick,
My candle will soon be out."

O man of God! by the burial clod,
Which should not be turned for thee;
By life's brief stay, by the judgment day,
By time, by eternity,
With every nerve thy Redeemer serve,
And spend not a day without
Striving to win precious souls from sin,
For thy candle will soon be out.

Thy Master's course, till he reached the cross,
Was one of incessant toil;
He bore thy woes, he subdued thy foes,
That thou mightest share the spoil.
To do God's will, His law to fulfil,
He constantly went about;
With every power, he improved each hour,
As his candle would soon be out.

Be stirred, my soul; thou art near thy goal,
Time flies on the swiftest wing;
Work while 'tis day, and in every way
Thy powers into action bring.
Let my life be bright as a shining light,
My spirit, like Christ's, devout;
My days are few, there is much to do,
My candle will soon be out.

O sinner! think of the feeble link
Which holds thee above the grave;
If that should snap—oh woe! what mishap—
No power thy soul could save,
Hail is the end to which sinners tend,
And short is the longest route;
Weigh well thy fate, ere it be too late,
Thy candle will soon be out.

Whatever you be you will shortly see
The Judge of the earth appear,
Now—now be wise, for the dread assize,
The day of the Lord is near.
To fix your fate in a changeless state,
The Lord will descend with a shout;
O seek his face in this day of grace,
For your candle will soon be out.

Baptismal Regeneration.

A Sermon delivered on Sunday morning, June 5, '64
BY THE REV. C. H. SPENCER.

DEDICATED TO THE BISHOP.
"And he said unto them, go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—MARK XV. 15, 16.

But you will say, "Why do you cry out against it?" I cry out against it because I believe that baptism does not save the soul, and that the preaching of it has a wrong and evil influence upon men. We meet with persons who, when we tell them that they must be born again, assure us that they were born again when they were baptized. The number of these persons is increasing, fearfully increasing, until all grades of society are misled by this belief. How can any man stand up in his pulpit and say, "Ye must be born again" to his congregation, when he has already assured them, by his own "unfeigned assent and consent" to it, that they are themselves, every one of them, born again in baptism. What has he to do with them? Why, my dear friends, the gospel then has no voice; they have ramm'd this ceremony down its throat and it cannot speak or speak truth. The man who has been baptized or sprinkled says, "I am saved; I am a member of Christ, a child of God, and an inheritor of the kingdom of heaven. Who are you that you should rebuke me! Call me to a new life! What better life can I have! For I am a member of Christ—a part of Christ's body. What! rebuke me! I am a child of God. Cannot you see it in my face? No matter what my walk and conversation is, I am a child of God. Moreover, I am an inheritor of the kingdom of heaven. It is true, I drink and swear, and all that, but you know I am an inheritor of the kingdom of heaven, for when I die, though I live in constant sin, you will put me in the grave, and tell everybody that I died 'in sure and certain hope of the resurrection to eternal life."

Now, what can be the influence of such preaching as this upon our beloved England? Upon my dear and blessed country? What but the worst of ill! If I loved her not, but loved myself most, I might be silent here, but loving England, I cannot and dare not; and having soon to render an account before my God, whose servant I hope I am, I must free myself from this evil as well as from every other, or else on my head may be the doom of souls.

Here let me bring in another point. It is a most fearful fact, that in no age since the Reformation has Popery made such fearful strides in England as during the last few years. I had confidently believed that Popery was only feeding itself upon foreign subscriptions, upon a few titled perverts, and imported monks and nuns. I dreamed that its progress was not real. In fact, I have often smiled at the alarm of many of my brethren at the progress of Popery. But, my dear friends, we have been mistaken, grievously mistaken. If you will read a valuable paper in the magazine called "Christian Work," those of you who are not acquainted with it will be perfectly startled at its revelations. This great city is now covered with a network of monks and priests, and sisters of mercy, and the conversions made are not by ones or twos, but by scores, till England is being regarded as the most hopeful spot for Romish missionary enterprise in the whole world; and at the present moment there is not a mission which is succeeding to anything like the extent which the English mission is. I covet not their money, I despise their sophistries, but I marvel at the way in which they gain their funds for the erection of their ecclesiastical buildings. It really is an alarming matter to see so many of our countrymen going off to that superstition which as a nation we once rejected, and which it was supposed we should never again receive. Popery is making advances such as you would never believe, though a spectator should tell it to you. Close to your very doors, perhaps even in your own houses, you may have evidence enough of what a march Romanism is making. And to what is it to be ascribed? I say, with every ground of probability, that there is no marvel that Popery should increase when you have two things to make it grow. First of all, the falsehood of those who profess a faith which they do not believe, which is quite contrary to the honesty of the Romanist, who does through evil report and good report hold his faith; and then you have, secondly, this former error known as baptismal regeneration, and commonly called Puseyism, which is not only Puseyism, but Church of Englandism, because it is in the Prayer Book, as plainly as words can express it—you have this

baptismal regeneration preparing stepping-stones to make it easy for men to go to Rome. I have but to open my eyes a little to foresee Romanism rampant everywhere in the future, since its germs are spreading everywhere in the present. In one of our courts of legislature but last Tuesday, the Lord Chief Justice showed his superstition by speaking of "the risk of the calamity of children dying unbaptised!" Among Dissenters you see a veneration for structures, a modified belief in the sacredness of places, which is all idolatry; for to believe in the sacredness of anything but of God and of his own Word, is to idolize, whether it is to believe in the sacredness of the men, the priests, or in the sacredness of the bricks and mortar, or of the fine linen, or what not, which you may use in the worship of God. I see this coming up everywhere—a belief in ceremony, a resting in ceremony, a veneration for stars, fonts and churches—a veneration so profound that we must not venture upon a remark, or straightway of sinners we are chief. Here is the essence and soul of Popery, peeping up under the garb of a decent respect for sacred things. It is impossible but that the Church of Rome must spread, when we who are the watch-dogs of the fold are silent, and others are gently and smoothly turling the road, and making it as soft and smooth as possible, that converts may travel down to the nethermost hell of Popery. We want John Knox back again. Do not talk to me of mild and gentlemanly, soft manners and squeamish words; we want the fiery Knox, and even though his vehemence should "ding our pulpits into blades," it were well if it did but rouse our hearts to action. We want Luther to tell men the truth unmistakably, in homely phrase. The velvet has got into our ministers' mouths of late, but we must unrobe ourselves of soft raiment, and truth must be spoken and nothing but truth; for of all lies that have dragged millions down to hell I look upon this as being one of the most atrocious—that in a Protestant Church there should be found those who swear baptism saves the soul. Call a man a Baptist, or a Presbyterian, or a Dissenter, or a Churchman, that is nothing to me—if he says that baptism saves the soul upon him, and a baptism shall be saved; but he that believeth not shall be damned." God give us this vital, essential faith, without which there is no salvation. Baptised, re-baptised, circumcised, confirmed, fed upon sacraments, and buried in consecrated ground, ye shall all perish except you believe in him. The word is express and plain—the that believeth not may plead his baptism, may plead anything he likes. "But he that believeth not shall be damned" for him there is nothing but the wrath of God, the flames of hell, eternal perdition. So Christ declares, and so must it be. (To be concluded in our next.)

does affect the man, does save the soul. My hearers, if you would be saved, you must believe in the Lord Jesus Christ. Let me urge you with all my heart to look nowhere but to Christ crucified for your salvation. Oh! if you rest upon any ceremony, though it be not baptism—if you rest upon any other than Jesus Christ, you must believe, as surely as the Book is true. I pray you believe not every spirit, but through I, or an angel from heaven, preach any other doctrine than this, let him be accursed, for this, and this alone, is the soul-saving truth which shall regenerate the world. "He that believeth and is baptised shall be saved." Away from all the tag-rags, wax candles, and millinery of Puseyism! away from all the gorgeous pomp of Popery! away from the fogs of Church-of-Englandism! we bid you turn your eyes to that naked cross, where hangs as a bleeding man the Son of God.

There is life in a look at the crucified; there is life at this moment for you. Whoever among you can believe in the great love of God towards man in Christ Jesus, you shall be saved. If you can believe that our great Father desireth us to come to him—that he hath a path for us—that he calleth us every day with the loud voice of his Son's wounds; if you can believe now that in Christ there is pardon for transgressions past, and cleansing for years to come; if you can trust him to save you, you have already the marks of regeneration. The work of salvation is commenced in you so far as the Spirit's work is concerned. O, I would plead with you—lay hold on Jesus Christ. This is the foundation: build on it. This is the rock of refuge: fly to it. I pray you fly to it now. Life is short; time speeds with eagle's wing. Swift as the dove pursued by the hawk, fly, fly, poor sinner, to God's dear Son; now touch the hem of his garment; now look into that dear face once marred with sorrows for you; look into those eyes once shedding tears for you. Trust him; and if you find him false then you must perish; but false you never will find him while this word standeth true. "He that believeth and is baptised shall be saved; but he that believeth not shall be damned." God give us this vital, essential faith, without which there is no salvation. Baptised, re-baptised, circumcised, confirmed, fed upon sacraments, and buried in consecrated ground, ye shall all perish except you believe in him. The word is express and plain—the that believeth not may plead his baptism, may plead anything he likes. "But he that believeth not shall be damned" for him there is nothing but the wrath of God, the flames of hell, eternal perdition. So Christ declares, and so must it be. (To be concluded in our next.)

Saxon and Norman Periods of English Literature.

BY PROFESSOR J. DEMILL.

No. IV.
The greatest of all these men is ALFRED. Who does not know by heart the vicissitudes of that romantic life—his childhood, his boyish emulation which wins for him the prize of a book of songs, his call to the throne amid the blood and fire of Danish war, the scene is the herdsman's hut where he learned the worst of humiliation, his visit as a harper to the Danish camp—all these things are familiar to every school boy, and make this one, of all the heroes of our English history, the most loved and the most home like. Admired in childhood, admired no less in later years, in peace, and in war, with the sword and with the pen, rightly named Alfred the Great.

The terrible inroads of the Danes had so distressed the kingdom that when he at last gained the throne, all things appeared lost. The famous monasteries with their schools had all suffered greatly, and many had been destroyed. The great libraries which had been the pride and boast of England had been burnt and their collections scattered. The clergy had sunk into a state of deplorable ignorance and the people had become impoverished.

But Alfred rose to the demands of the time. He found great men and put them in high places. But they were only able assistants of the great king. He guided. He thought it not enough to reform civil affairs, but aimed to advance literature and education. "As a desire," said he, "that all the youth that are now in the English nation, if freemen, may be put to learning." To further this he worked himself. He mastered Latin, and then made translations into the common tongue. He worked incessantly. His memorable division of his time shows how he labored. How parsimoniously he measured out his precious hours we all know from the stories of his contrivances with candles, which bore marks to indicate the lapse of hours and half hours as they burned away.

Upon the traces which he governed he left deep and lasting traces. He consolidated them and infused into them sufficient vigor to keep the Danes at bay for many a long year. After him, the English became a people who had glorious recollections to inspire them, and make them preserve those great qualities which were destined to bear rich fruit. Yet his own period of peaceful effort did not extend over fifteen years. Then the Danes came, and scarcely had he defeated them, when a worse enemy than the Danes appeared in the form of the pestilence. And so, worn out by his life-long toil, he yielded up his mighty life.

Lives there on the page of all history one superior to this—the great stout heart; the wise spirit; the heroic nature; the man who carried his high resolve through life, and in the midst of despair still held on to his patient purpose, fighting to the death against invaders, saving his people, and then when safety had been secured giving himself up with all his soul to the work of their elevation; uniting in himself the opposite qualities of generalship, statesmanship, and scholarship! No name is more brilliant than his; and not the least of his glory is this, that he who is the greatest of the Kings of England, has also a name in the history of his country's literature.

To Alfred is due the famous Saxon chronicle. Plegmund, one of his ablest assistants, began it, and after his death it passed on to other hands, in various monasteries where the record continued to be faithfully kept up until the middle of the 12th century. From this great work, the product of ages, we learn much of English history. As a work of historical reference its value cannot be estimated too highly, and if Alfred had no other claims upon us he would deserve honor from this fact alone, that in his reign the work began, and the man whom he had elevated wrote all the first part. Thus the great king doubly saved the kingdom, first from destruction at the hands of the Danes, and secondly from oblivion at the hands of time.

Alfred's immediate successors carried on the great work which he had begun. Edward the Elder ruled with a strong hand; Athelstan's reign is scarcely inferior to that of Alfred. Afterward comes the great Danstan. Under Danstan and Torketil the kingdom held its own until the dark days of Ethelred.

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Dunstan devoted himself to the cause of the church, and quite as zealously to literature. The works which he left were very numerous. The chief one is the "Benedictine rule," written, to advance the interests of his beloved order, both in Latin and in Saxon. The numerous schools which he founded and fostered extended intelligence, and his efforts in behalf of education were part of his plan for the consolidation of the kingdom.

The arbitrary conduct of this man has made his name odious; but in spite of this, he has claims on the respect and gratitude of posterity. The kingdom suffered an irreparable loss in his death.

For soon the blackness of darkness settled down upon it. War, plague, pestilence, and famine desolated the nation. Ethelred endured defeat, want, and exile, and finally ended his life at London amid the darkest gloom.

In his days lived the last Anglo-Saxon writer, Alfrie, about whom little is known except that he wrote some grammatical works, and eighty homilies, in Anglo-Saxon, of which the most famous is the Paschal Sermon. In these homilies he alludes to the belief then common throughout Christendom that the end of the world must take place in the year 1000. All the signs of the times favored this belief, both in the minds of all thoughtful and the ignorant. Calamities of all kinds increased, and the kingdom approached the borders of dissolution. These forebodings were not altogether wrong, for not long after the Norman came.

Shall the Seminary Debt be Paid?
I left my home on Tuesday, the 12th ult., for this object. Reached Norton in the midst of the storm. Bro. Moore is preaching to this church with good acceptance. The signs are favorable for a revival. Some special meetings have been held. I did nothing in Norton for the Seminary, as it was storming, and Bro. Corey came early to take me to

SPRINGFIELD.
The attendance on Tuesday night was very small, as the people did not expect me on account of the storm. On Wednesday Bro. Corey assisted me what he could, taking me around in the forenoon, and Bro. Walter Davis in the afternoon. In the evening a goodly number met at the pastor's residence, spent the evening socially and pleasantly, leaving him some \$60 richer than before they came, and assuring him that his labors are appreciated, and that he lives in the affections of his people. The second Springfield church will make our Bro. a similar visit before long. Bro. C. has preached in Springfield for the last nine years, and from present appearances will continue to do so the rest of his days. I raised \$30.50 for the Seminary debt, \$13.50 of which was in cash. It is hoped that over \$50 will be raised in Springfield before the work is completed. Bro. Corey is whole-hearted in working for this object. He is not only ready to canvas the country with any suitable Brother, but paid down his own subscription of \$4. Bro. Troop took me on Thursday to

WICKHAM,
a place which I had never visited before. In the evening I preached in the Orange Hall to a very good congregation, considering the shortness of the notice. Here I met Bro. Lockey. He is preaching in various places from time to time, as opportunity affords, being in good health and good spirits. He paid down his unsolicited subscription of \$2, and entered upon the work most heartily of completing the subscription in Wickham among those whom I could not visit. From the few I saw I raised \$10, and felt quite confident that Bro. Lockey will raise it to from \$20 to \$25, if not more.

Bro. Curry is the highly esteemed and faithful pastor of the Wickham church. He was at his home and I did not see him, but I know his heart is in this work. On Friday Bro. Thos. E. McDonald took me to

JEMSEG.
The Good Templars in this place are a live body. They were to have a lecture that evening from R. T. Babbit, M. P. P. But as he was unavoidably detained from being there, I was so- licited to give them my lecture on "Babylon," which I did to a large and attentive audience. Most of the Jemseg people subscribed last Fall. Some of the old subscriptions were paid, and \$1.50 added to the list. Our Jemseg friends should feel a deep interest in the removal of this debt now, as the July Association is to meet with them, and if the debt should be removed before that time, the occasion should be made one of rejoicing and praise.

On Saturday morning Bro. Springer took me on my journey to visit Newcastle, New Canaan and Butterkut Ridge. I feel very much indebted to Bro. S. In fact I do not know how I should have accomplished my mission without his aid. I should add, all the pastors co-operated heartily with me. We reached

NEWCASTLE, GRAND LAKE,
in time to attend the Conference meeting. There are some praying ones left. Some remarks of mine about Miss De Wolfe, our missionary in Burmah, brought out the fact that one brother here could say that "since our young sister left our shores, he had never bowed his knee in prayer without remembering her, although he had never enjoyed the privilege of seeing her." No wonder God had blessed her labors on her way to Burmah. I preached three times for Bro. Trimble on the Sabbath. He has been much blessed in his labors on Salmon Creek, and is praying for a revival in Newcastle. Our friends here took hold of my mission most heartily, although they were preparing to give Bro. Trimble a donation visit on Tuesday the 19th inst. One brother started the subscription with \$25, another added \$10, and before I left on Monday noon, I had \$60 pledged from twenty-four individuals, besides a good collection. If I could have seen a few more who were in the woods, I could have increased the sum to \$100. On Monday night I preached at

CUMBERLAND BAY.
We had a solemn time. This church is without a pastor, but I was happy to learn that brother Kierstead had visited them of late, and had left an appointment to come again. The friends here subscribed last Fall. We reached

NEW CANAAN
late on Tuesday evening, and only just in time to stop the audience, which had commenced to disperse. But here I was happily disappointed, as once before, to find so good an audience on so short and uncertain a notice. This church has been highly blessed of late, especially in the lower part of the field. Their pastor, Rev. Jason Blakey, baptized over thirty young converts. No wonder his heart has been greatly rejoiced. He lives at Petiteville, and hence was not with me. His people have of late given him a handsome donation, and show their appreciation of

his untiring services. Here I obtained a subscrip- tion of \$19.75, which will be swelled by some I did not see.
On Wednesday night I preached at

BUTTERNUT RIDGE
to the largest audience I had while I was gone. Bro. Williams, their pastor, is highly esteemed and greatly beloved. He has been laboring with great zeal, and has become nearly worn out in the service. He has been obliged to take a little rest. Some souls have been converted. The people showed their regard for him and his family last Fall by a liberal donation of over \$200. Here I presented the claims of our Seminary; but as I had been unable to get the subscription started before the meeting, and as most of the leading members of the church were absent, there was a general reluctance on the part of those present to move in the matter, so I thought best not to press the matter, but leave it for another occasion. I think the liberal people of Butternut Ridge will yet take hold of this work and do their proportion. Our aged Father Bancroft, although quite feeble, was at the meeting, and spoke approvingly of the present effort to remove this debt. Rev. James Herrett was also present, and privately expressed his willingness to give and labor for the completion of this work. I spent the night with Bro. H. He took me to the cars on Thursday. He is still preaching to the North River and Glenville churches. I reached my home on Thursday night, after an absence of ten days. I had a pleasant and prosperous journey, by the blessing of God; but the debt is not paid yet. E. C. CADY.

Mr. Editor.—"A Beginner" asks me to point to one man who has suffered to any extent in mind, body or estate from his connection with the Temperance cause? I do most sincerely question "A Beginner's" sanity for asking such a question.
I can point him to many men who have suffered in body by exposure and toil, year after year, for the promotion of Temperance. Men who more than once have exhausted their limited worldly estate in supplying the wants of the drunkard's wife and children; and also to many others whose money has been freely given for the support of those thus engaged. I can point him to ministers of Christ, whose toils, whose self-sacrifices, whose losses of pecuniary support because of their unflinching and uncompromising love and advocacy of temperance, are records made in Heaven. Yes, to many such heroes in this good and great cause, I can point him, and I bless God for them, and the truly good and great and wide-awake men of the age bless God for them; and drunkards' wives and drunkards' children long will bless their honored names.

Does "A Beginner" think that he is telling me something I don't know, when he says,—"I tell you, 'Pansamaquoddy,' that I am laying his schemes deep and broad," &c., &c. Yes, 'Pansamaquoddy' knows it, and has known it for many years; and had others, with 'Pansamaquoddy,' adopted the do-nothing policy, there would have been no Temperance Societies, nor no precious fruits gathered, nor no great and lasting blessings secured to the world through these societies.

Surely "A Beginner" must not treat as an unmeaning sound, the songs of joy and gladness that have ascended to heaven from so many of earth's plague-spots long deluged with floods of crime and woe, as they have been lifted up, washed, cleansed, purified, and redeemed to temperance, peace and prosperity through the instrumentalities of men who have done so much for the amelioration of their fallen fellow-men.
I can assure "A Beginner," and all others who entertain similar notions, that years gone by "Pansamaquoddy," drew his sword and threw away the scabbard, and intends "fighting it out on this line," if it take all the years allotted him by the great author of Temperance, and he and all the friends of humanity will most heartily rejoice to have "A Beginner's" heavy co-operation in assailing these strong holds of the rum power to which he refers, in rolling back this terrible tide of iniquity, and in rescuing the "thousands" that are enthralled by a vicious appetite from the drunkard's fearful doom.

PASSAMAQUODDY.

From our Travelling Correspondent.
HOPEWELL CARE, A. C., Jan. 21st, 1869.
DEAR VISITOR—Permit me to give a brief sketch of my journey since I last wrote. The first week after leaving St. John I spent at Norton, Hampton, and the Titus Settlement. I enjoyed a precious season with the brethren in Norton, during the "week of prayer." I am sure the Lord was in our midst to bless. Wanderers were constrained to confess their faults and seek forgiveness. Bro. Moore is laboring very hard, and feels much encouraged. Several on beds of sickness sent a special request to be remembered at the throne of grace, while others felt deeply their need of an interest in Jesus. Norton is a beautiful section of the Province, and is well adapted to farming purposes. There are also indications of progress, especially in Educational matters. Hampton is a lovely village, near the Railroad. It has some energetic business men, but more enterprise and wealth are required to promote the resources of the place. Sabbath congregations are comparatively small. In the Titus Settlement they are destitute of a pastor, for what reason I cannot tell. There is plenty of wealth and a sufficient number, not only to promote preaching among themselves, but also to contribute largely to the support of missions. On Saturday I spent a few hours in Sussex. Business appears brisk, and the inhabitants appear to be laying up the treasures of this world. In the evening I met the pastor of the Elgin church at South Branch. We spent a little more than a week in this large field in holding meetings. I was pleased to be able to state that Bro. W. A. Crandall has taken a very deep interest in the circulation of the Visitor, and I found the benefit of it in my mission. There is not the number of copies taken in this field that there should be, but they are multiplying. This is a large and wealthy church, and should be doing much for the cause of God. They purpose building a new meeting house soon, which they very much need. Bro. Stedman is holding frequent meetings in his field, and has baptized some thirteen. Much of this Parish is new, and there is an excellent opportunity for some of our young men to obtain good farms at a very cheap rate. The soil is excellent and the scenery beautiful. It would be well to come and take a