

ST. JOHN, N. B., JULY 1, 1869.

The Official Minutes

of the Central Baptist Association of Nova Scotia, held in New Germany, are published in full in the *Christian Messenger* of the 23rd ult. From these we glean the following items. Rev. D. M. Welton was chosen moderator and Rev. E. M. Saunders Secretary.

The introductory sermon was preached by Rev. S. B. Kempton, a copy of which was requested for publication in the *Christian Messenger*.

A committee was appointed to prepare a form of deed, securing denominational property for the use of the churches.

The following resolution was moved by Prof. D. F. Higgins, and preceded by a warm-hearted speech, was seconded by Rev. Jas. Parker, and passed unanimously.

Resolved, That this Association is unwilling to allow Dr. Cramp to retire from the position of President of Acadia College, without expressing its high appreciation of the zeal and ability with which he has discharged the duties of that important office, and also of the pecuniary sacrifices he has voluntarily made in sustaining the educational interests of the denomination.

The researches Dr. Cramp has made into our early history in these provinces, the fraternal intercourse he has kept up with our churches, his jealous care in defending our principles, and the christian sympathy he has ever manifested toward our ministers, have contributed to give him a warm place in the hearts of our people, and to excite the hope that he may long be spared to mingle his sympathies with ours and exert his influence on our behalf.

A resolution having been introduced into the Nova Scotia Legislature, designed to deprive denominational institutions of support from the Provincial Treasury, the Association

Resolved, That the passage of the said resolution would be regarded by this Association as retrograde movement, unworthy of the intelligence and enlightened zeal of the people of Nova Scotia; and that in the judgment of this body the School Law should not be limited in its operation, but rather enlarged and extended, by affording increased facilities for the cultivation of the higher branches of learning.

The Committee on the Infirm Ministers' Fund, recommended the following, viz:—

1. That it is desirable to acquire an enlarged investment for the Infirm Ministers' Fund.

2. That the Churches of this Association be requested to make annual collections for the said fund.

3. That the amount of such collection, together with the amount of all individual donations of five dollars and upwards, and of all Legacies bequeathed to the Fund, be annually invested in good and sufficient securities, the interest derived therefrom being appropriated to the relief of Infirm Ministers and their families, under the authority of the Board, by votes at regular meetings of the same.

4. That a correspondence be opened with the Boards of the other Associations in this Province, with a view to ascertain whether some mode of union and co-operation can be devised in relation to this object.

5. That it be recommended to the respective Boards of the Associations to take into consideration the desirability of constituting a Fund for the assistance of Infirm Ministers and the widows of Ministers, on which Fund such Ministers and their representatives might have a legal claim in virtue of contributions annually made by them to the Fund.

6. That a Special Committee be appointed to carry the foregoing Resolutions into effect, by correspondence or otherwise.

J. M. CRAMP, Chairman.

This matter of support for Infirm Ministers, and for the widows and orphans of deceased ministers, is a matter of very grave import, and, as it seems to us, should be prayerfully considered not only by our Associations, but by our Convention; why not make it a subject for conventional action? Let a strong committee be appointed by our next Convention to make all necessary enquiry, and to submit a comprehensive plan for the consideration of the whole body. In this way a general Board could be formed, having charge of this special interest for all the ministers and churches represented in the convention. Let us have one general fund created by regular contributions from ministers, churches, and such individuals as may feel a special interest in such a movement. A comprehensive plan, if wisely arranged, will be more likely to succeed than one of very limited dimensions. Therefore let it embrace all the Associations included in our Convention.

Eighteen of the churches of the Central Association reported additions by baptism, amounting in the aggregate, says the *Messenger*, to 257.

The Association holds its next Anniversary with the 2d Baptist Church in Halifax.

For the Christian Visitor.

A Good Thing Well Applied.

BY THE REV. TIMOTHY HARTLEY.

[Written in 1864.]

"Thy word have I hid in mine heart, that I might not sin against Thee."—Ps. cxix. 11.

Bless God for the Bible! We are told that in the reign of Edward the First, the price of a fairly written Bible was £37. The purchase of a copy, therefore, would have taken a laborer's earnings for more than thirteen years. But now we can obtain the Bible for tenpence! For tenpence we may possess the book in which we are guided to the unsearchable riches of Christ—immortal treasures that fade not away. For tenpence we may purchase God's will, in which we may read what he has graciously assigned to us, if we but trust in the merits of his sole executor, Jesus Christ. Well has it been called *The Bible—The Book*: for through there are many good and useful books in which are to be found much wisdom and truth, like so many silver streams running here and there throughout the land; yet the Bible is the great and fathomless ocean of divine knowledge, without a bottom or a bound. The eye of the enlightened man reads upon its covers, "Counsel is mine, and sound wisdom: I am understanding, I have strength. Harken unto me, O ye children: for blessed are they that keep my ways. For whose sinfulness findeth life, and shall obtain favor of the Lord." The Bible! To what shall we compare it? When placed among other books it is like the sun amongst stars. True, stars are excellent things; and useful in many ways—to tell time, give light, and so forth. Everything that the Creator hath made is to serve some wise end; the stars, therefore, are not without their use. Once God marshalled them in battle array, and taught them in their courses to fight against Sisera. At another time a star directed the wise men to the birthplace of the infant Christ. But what were these world without the sun, though the stars shone ever so brightly? The result would be, there would be no day here; and we should long for transportation to that blessed place, of which it is said, "There shall be no night there." And stars without the sun are only other men's book without God's Book. They, like the nocturnal luminaries, may often have been instrumental in overturning error, and combating with infidelity and superstition. They, like the star of Bethlehem, may have been used in leading many a poor seeker to find joy and peace in the sinner's friend. But what were these books without the Bible? The night of superstition and ignorance would reign with universal dominion; and man would be without light, without hope, without happiness; yes, without life itself. We may go further still in our analogy, and say that as the stars of our system borrow their light from the sun, so every ray of pure illumination derives from this glorious orb—God's own book. The Bible! It is the Christian's dictionary. Hence he should procure words with which to arm himself, when he has to confront Satan, or his own

evil inclinations. Hence, also, he should learn how to speak the language of Canaan; and seek to forget the slang speech of the strangers and foreigners with whom he is daily surrounded. The Bible! It is the Christian's lamp, with which he guides his feet from the pits and snares that are in his path. By the light of this lamp he can look forward to the end of the road, and behold his Master waiting to receive him. The Bible! It is the Christian's beacon. He is tempted to sin, perhaps to adultery; and his answer is, no! David sinned in this matter and went mourning all his days. Or it may be drunkenness, and he replies, "I cannot, Noah drank, and through his sin invited a second." Or he is tempted with covetousness and sordid gain; but rejoins, "I dare not; Demas forsook the ways of Christ having loved this present world;" and so the many falls of good men that are recorded in the scriptures become warnings lest he should in like manner transgress. The Bible! It is the Christian's granary. Here is stored up the corn of the kingdom. The finest of the wheat—wheat without tares. It is the Christian's mine. In it are to be found gold and silver of the richest kind. "Its fruit is better than gold; yes, than fine gold, and its revenue than choice silver." It is a casket of peerless jewels. A chest of costly and sparkling rubies. A cabinet of priceless gems of brilliancy the most transcendent. Surely we should make the Bible the man of our life. By it we should wind up the watches of our hearts; not being continually to this ministerial clock and that christian timepiece to set our works right; but repair to the sun and by that direct all our motions, and we shall ever keep the right time of day. From what I have said, you will see how the Bible is absolutely indispensable. The world without the Bible! It were like the earth without the sun, the ground without rain; a caravan on the Sahara without water; a ship at sea without a compass; an Alpine traveller without a guide; an episcopal clergyman without his prayer book; a soldier in battle without his sword; or a race of men without laws or government. We may well say then, blessed God for the Bible! It has been said, "The Bible, and the Bible only, is the religion of Protestants." Would that this were more truly felt, and more practically exemplified by the Lord's people in these days of division of opinion and laxity of doctrine. If it were so, party names would soon be no more. Calvin would be forgotten, that Christ might be oftener spoken of; we should lose sight of the stars in the brilliancy of the sun of righteousness. Let us but hold fast to the word of God; and our eyes shall soon lead the glorious time when there will be but one Lord, one faith, and one baptism. Consider the author of the Bible. When we take up a book our first question is, who is the author? And if the author be a bad man, or so ashamed of his writings that he leaves out his name, we reject it saying, "a corrupt tree bringeth forth evil fruit, and a filthy fountain sends forth foul streams." "Do men gather grapes of thorns, or figs of thistles?" But who is the author of the Bible? Let it speak for itself. "All scripture is given by inspiration of God." For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. They wrote not as men, but as men of God. They were the Lord's secretaries writing down his count- less thoughts of matchless love. He was the great deep overflowing with grace and compassion, they were the channels through which the life-giving streams ran to multitudes of dying souls. This book is a precious letter in which he has revealed the graciousness of his nature towards self-degraded man, in which he shews us the depths of our depravity and the fearfulness of our danger; in which he tells us of his unwillingness that we should perish, and as a proof provides salvation for all who believe in his Son Jesus. The Bible is a mirror that reflects upon a ruined world the loving face of our infinitely merciful God. Christ was God's love manifested in the flesh: the Bible is God's love manifested in ink and paper. Is God the author? Then it may well be called most emphatically the *Holy Bible*. For how can it be otherwise, having originated from so pure a source. We need not wonder either that it is so full of mysteries, which to our poor shallow minds are incomprehensible, when we see that it sprang of Him whose way is in the sea and whose footsteps are not known. Moreover, who can doubt its veracity, when God himself, that cannot lie, has set his seal to its heavenly origin and divine faithfulness? Is God its author? Then it is no cause for astonishment if it say "The word of the Lord is quick and powerful." Thank God the word has not lost any of its power. Its ministers may lose power in proclaiming it, but when the spirit applies it, it ever comes home with demonstration and with power; and it is the power of God with salvation to every one that believeth. Consider the *adaptations* of the Bible. It is a book for the million. It suits every age. Here children may read of Samuel, Josiah, or Timothy, all of whom sought the Lord in early days. The young man may study the life of a Joseph, or of David, who followed and served God in the bloom of their youth. The old man may call to mind such men as Jacob, or Stephen, who stood firmly to the end. The young woman may mark a Ruth, or a Mary, the mother of Hannah; and the aged matron may find instruction in the character of Elizabeth. It suits every position: whether king or subject; teacher or learner; minister or people; master or servant; high or low; rich or poor; wise or ignorant: whatever may be the circumstances this book will be found by all a necessary guide. Note David's *hiding place*. "In my heart." Many hide it in the head; others hide it in the library; the best place is in the heart. If it be only hidden in the library, thieves may move it. If but in the head, death will deprive us of it; if in the heart it must be in good custody. In the heart it will be secret and God seeth in secret. The Lord searcheth and pondereth the heart, and if he there finds his own word, he will take up his abode there, fulfilling the promise ever before his eyes. Moreover, in the heart it will be secure. The godly man's heart is an iron safe which can bid defiance to the legions of earth or hell, and to the fire and fury of them both. In the library it is seldom read, in the head it is seldom practiced; but in the heart it is ever useful, and never useless except when there. It is not meat on the table, but in the stomach, that does us good; so it is not scripture on the tables of our memories, but in the depths of our hearts that gives us spiritual and substantial refreshment. Once more, in the heart the Bible will be loved. The creature we love dearest we bind nearest to our hearts; so if we love God's book above all other books we shall hide it in our hearts; seek to love it more. David's *design* was that he might not sin against God. He had a thorough hatred of every sin, in every shape; therefore he took every possible precaution to be free from its guilt and power. He believed God's word was the best preventative. When the ark comes in, Dagon comes down; so thought this holy man. When the word of God is in the temple of my heart, the idol of sin will lay prostrate and powerless. Finally, God's word will either for our instruction or destruction. If we attend to it, it will lead us safe to glory; but if we neglect it, we shall lead ourselves to everlasting sorrow and misery. May we all imitate David by hiding the most choice of possessions, in the most choice of places, for the most choice of purposes.

Many thanks to Rev. Dr. Hurd, as also to "Victor" for their interesting articles on the "Peace Jubilee." We feel much pleasure in giving this fresh correspondence to our readers in place of the editorial on this subject promised in our last issue.

THE CHRISTIAN VISITOR.

For the Christian Visitor.

The Peace Jubilee.

BY REV. J. C. HURD.

Mr. Editor—This gigantic affair which has just come to a close, is pronounced, by all who have had the good fortune to see and hear it for themselves, a magnificent success. The *Prospectus* put forth by its projector, a few months ago, took the country by surprise. Some hailed it with delight, and entered into the spirit of it most heartily; others received it timidly, and talked of it with mingled interest and fear; while not a few met it with ridicule, holding it up as a wild and impracticable scheme floating in the imagination of a musical monomaniac. But those who visited the Coliseum last week, had ample proof, that P. S. Gilmore was not only *compos mentis*, but immeasurably in advance of the *sage* prophets who confidently predicted the failure of his mammoth enterprise.

If, in designating it, we may be allowed the use of a popular idiosyncrasy of Yankee phraseology, we may safely set it down as a "big thing," and the affirmation will be met by a response equally expressive: viz: "that's so." But should we venture to superlatize the said designation by the force of the superlative, and call it the *biggest* thing of the kind that the world ever saw, we might be charged, by many who "couldn't see it," with the use of very strong language—unjustifiable hyperbole—unwarrantable bragadocio. Still it is claimed that the Festival just closed in Boston, greatly surpassed anything ever attempted in music elsewhere, in either ancient or modern times. The following statements which I condense from records before me, for the benefit of your readers, will enable them to form a tolerably just estimate of the claims of the late *Peace Jubilee*, to superiority over all the great musical festivals which have preceded it in any part of the world.

THE CHORUS OF ISRAEL.

The chorus of Israel, the mightiest chorus ever heard on earth, was that which assembled on the mountains of Samaria, when their conquests in Canaan were completed. In dense masses at the base of the mountains, on the limestone ledges rising tier above tier, rank upon rank, they stand, an unnumbered multitude, hundreds of thousands, two great responsive choruses, answering each other, and the choir of priests below them. From the priests we hear the chant ascending—"Cursed be the man that maketh any graven image."

"Amen!" is the answer from Ebal. "Blessed shalt thou be in the city, and blessed shalt thou be in the field," swells upwards from the valley. "Amen," is the response from Jerizum, uttered by the hundred thousand voices.

"Grand and majestic is the scene. Never before or since, has there been anything like it. But the one utterance of 'Amen,' was the only part undertaken by the vast multitude. There was no grand orchestra to sustain them. Musical art was rude in those days. Tinkling timbrels, and symbols, and ran's horns, were the chief instruments. A band with conch shells, hurdy-gurdies, and brass plates, would make just such music as that performed by the orchestras of the time of Joshua."

MUSIC OF ANCIENT NATIONS.

The melodies of the ancients were chants, with variations of a few tones. Their best musical instrument—the harp—was a weak and feeble affair. On the sculptural walls of Karnac, on the marble slabs exhumed from Nineveh, on the frescoed walls of Pompeii, we see the musicians of those periods. David, the Prophets, Homer, and Herodotus, have described the instruments of the times in which they lived. David's harp of ten strings, would not be of much account in an orchestra. The Pandean pipes which the shepherds played in the groves of Arcadia, would not be much more effective in sustaining a grand chorus than a penny whistle.

Sculptured upon the arch of Titus, we see the victorious legions of Rome returning from Jerusalem, bearing the spoils taken from that sacked city—the seven branched golden candlesticks, and the trumpets blown by the priests in the temple service. The trumpets were long, straight, brass tubes, with bell-shaped mouths, effective only for triumphant peals. Through all the years of Rome, through the night of gloom that settled over Europe upon its downfall, there was little advance in musical invention. Old Rome had the trombone, the oboe, the violin. But musical notation, the science of harmony, melody, orchestration, all belong to modern times. In India and China, we see the kettle-drum, the cymbal, the one and two stringed fiddles, the gong and flageolet, the instruments of former days; and we hear the wailers of Egypt, the Nautch girls of India, the minstrels of China, singing just such music as has been sung in the East for three thousand years."

"The advancement in musical science and orchestration up to the time of Elizabeth, Queen of England, may be seen by the composition of the Royal Band, which played in the grand dining hall of the palace while the Queen was at dinner. It consisted of twelve trumpets, two kettle-drums, several flutes and lute players. When we remember that the lute was an instrument inferior to the guitar, we can imagine the feebleness of such an orchestra in melody. But if wanting in sweetness it had power, like the door of Pandemonium, 'to grate harsh thunder.'"

"Up to the year 1600, the violin was hardly known in England. It was introduced by strolling minstrels, and was regarded by the higher classes, as a low class instrument: they looked upon it as we look upon the banjo at the present time. Our own memory looks back to the time, when the straight-laced, white-haired men of a former generation, were in doubt about admitting such an instrument into their households or into church. A bass viol was sober and solemn, but a violin might be an instrument of the devil to allure souls to perdition." "It was not used in Concerts till about the time of Handel. He was the first to recognize its material power, and employ it to represent the highest and holiest emotions of the soul. But even Handel did not fully comprehend the transcendent qualities of that instrument. It was reserved for Mozart and Paganini, and other great masters, to bring out the tragic powers of the violin."

"The first oratorio, or religious drama, ever performed, was produced in Rome, in the year 1600. Several were composed before the time of Handel; but they were for the most part severe chorals with meagre instrumentation. Handel was born in 1684, and he was the first to emancipate melody—give it its proper scope—and introduce such progressions as had never before been attempted. But the orchestras of his time were miserable affairs. Haydn and Beethoven advanced instrumentation immeasurably. Clarionets were not used in orchestras till 1780; and Beethoven was the first to use the power of violin-cellos to represent those streaming sounds—those moans and wailings, which are heard in his symphonies."

MODERN ORCHESTRAS.

"Orchestration is almost wholly the growth of the present century. Beethoven, Rossini, and Meyerbeer—all born at the close of the last century—developed instrumentation, and employed instruments before unheard of, to give dramatic effect to their productions. Mendelssohn, with genius ranking with Beethoven and Handel, consolidated the work of his predecessors. Not till later years, have anvils, cannon, and church bells, been employed with drums, cymbals, trumpets, trombones, bassoons, clarionets, oboes, flutes, violins, double basses, and horns, to represent all that is sublime and grand, or sweet and pathetic

in music; to stir the loftiest and tenderest emotions of the soul; to quicken as if to a battle charge; to soothe in tones as soft and tremulous as the quiverings of an eolian harp."

GREAT ASSEMBLIES.

"Not till this present period, have there been any great musical assemblies. The Messiah has been performed in London for a century; but the performers never exceeded 700 or 800, and the orchestra and chorus combined, have not reached that number till recently."

In 1866, Mendelssohn conducted the great Dusseldorf Festival, when the orchestra numbered 220, and the chorus 816; a total of 536 performers. In 1846, he conducted the Birmingham Festival, when the performers numbered about 700. It was the grandest that England had ever seen. Since then, there have been great musical gatherings in England, especially at the Crystal Palace. In 1861, thirty-five hundred children, and one thousand adults, took part. In 1862, a chorus of four thousand was brought together from all parts of the United Kingdom. Probably the most effective chorus and orchestra ever combined, up to that time, was that which assembled last year at the Crystal Palace, under the direction of Costa, the Composer of Naaman, when the orchestra consisted of about five hundred instruments and forty-five hundred voices. On several occasions, eight thousand charity scholars have been gathered in St. Paul's Cathedral, singing with wonderful effect."

"The largest orchestra and chorus ever brought together in Europe, probably was that which took part in the ceremonies at the distribution of the prizes at the Great Exhibition in Paris, July, 1867. It was in the magnificent edifice on the Champs Elysees. Royalty was there to give eclat to the proceedings—the Emperor and the Empress, the Prince of Wales, the Sultan and the Viceroy of Egypt. All that could do, had been done to make it the grandest display of the century. At one end of the vast hall, containing fifteen thousand persons, was the orchestra and chorus—four hundred performers and six hundred singers—with a great organ to lift them up with its deep-diapason and loud clarion. The best talent of the empire was there—bands from every city in France. Musicians from all the Provinces were selected to take part in that Jubilee."

THE BOSTON JUBILEE.

Want of space forbids an attempt to describe the *Coliseum*—its general form, the arrangements of its seats, or the magnificence of its decorations. Indeed, description could give but a meagre conception of the reality. It must be seen to be appreciated. It is said to be capable of seating forty thousand persons. I saw it when it was filled to its utmost capacity. It was a grand and imposing spectacle—that vast sea of human countenances stretching out in all directions, like wave after wave from centre to circumference.

The instrumental performers were arranged in two orchestras: one for accompanying the chorus, and the other for rendering instrumental music alone. The chorus orchestra was made up of 430 stringed, and 74 wind instruments. The grand orchestra was composed of 590 instruments; making in all 1094. The chorus was made up of ten thousand singers. Add to all this the ringing of bells and anvils, the roaring of cannon, and the peals of a great organ of tremendous power; and let any one who did not witness it, conceive if he can, the indescribable effect."

"As the roar and thunder of a great city falls melodiously on the ear from a distance, so did trumpet, brass, organ peal, wail of violins, clash of cymbals, beat of drum, blend with the many thousand voiced choir in grand and majestic harmony. Every instrument and voice, was obedient to one controlling spirit of the hour; the Coliseum was so constructed, that every singer and player was able to see the baton of the conductor, and take the time from him alone."

"Volume of sound is not necessarily discordant. Is there deeper, grander harmony, than that which rolls along the shore when the ocean is tossed by storm and tempest? Niagara gives out no discord; and its mighty thunder is sweet music to our listening ear. So the Great Musical Festival was not a "Babel" of sound, a discordant din, but all blending as the multitudinous voices of nature blend—the songs of birds, the passing breeze, the rushing of the mountain torrent, the deep rolling thunder, in majestic harmony."

I had no intention of writing so much when I began, and ought to apologize for so great a trespass on your patience. But perhaps many of your music-loving readers may be interested in what I have been able, at the expense of considerable effort, to place before their eyes. Meanwhile, I remain

Very truly yours,

Medford, Mass., June 21, 1869. J. C. HURD.

For the Christian Visitor.

A Sabbath Morning in the Country.

HOWARD CAPE, Albert Co., June 16th, 1869.

DEAR VISITOR—As it is your province to chronicle items in any way affecting our Baptist Zion, I propose to send you an account of a Sabbath morning spent here away. If my pen were wont to wax eloquent, the beauty of the surrounding country and the splendor of this blessed Sabbath morning afford abundant material from whence to gather inspiration, but this is not its forte, imaginative writers know why. The sun has risen gorgeously and pouring a flood of light into my window "bright and early" warns me that if I would not lose half the pleasure of a visit to the country I must rise early. Up and dressed, what shall I do? What a sweet peace is on the world abroad, there is no rumbling of the city milk-wagon, no sound of the tramp over paved streets of the devout worshipper at matins, no ringing of the early Sabbath school bell.

"All things speak of calm repose;" and all nature lads in the magnificence of June verdure lifts one's heart to Him who in wisdom made all this. There is to be a baptism at 10, and preaching at 11 o'clock. One need not inquire here the "persuasion of the preacher, or the mode of the baptism. From time immemorial this has been an essentially Baptist country; and with wonderfully few exceptions, the people believe in nothing but what we are wont to call, perhaps to some rather provokingly, however truly—Bible baptism. I go early to the place appointed, and have time to think. Here is a beautiful stream, the old minister, Rev. Wm. S., used to call it Jordan. It descends from far inland through a beautiful winding valley of intervals land. Stalwart trees, birch, pine, and trailing willows, laden with foliage, never so richly skirt its pure waters. To the west hard by rises Shepody mountain, its forest covered sides ablaze with the light of this "leafy June" morning; on the brow of the hill near by is the old Calkins meeting-house. I am not a stranger hereabouts. Long years ago, in boyish spirit, I clambered over these hills and, with rustic fishing rod, waded this stream. In that meeting-house I was taught from a good text book by a gray haired teacher, who, old and bent, is here to day, lessons which I now know were of infinite value. But the people are gathering to the baptism. The administrator has arrived; he is a tall gentleman, let me say Christian gentleman, of the many presence; a pleasant countenance, which speaks so plainly, that we do not require to be told that this work for his Master is much to his liking. He is known to, and held in deservedly high estimation, by the *Visitor* and hundreds of its readers. The candidates are members of the same family—a brother and sister.

The former has seen but little over a score of years; only a little ago he returned from taking his diploma at a medical college. A glance at his slight frame and pale complexion, tells us that confinement, study, and may be, a predisposition to disease, have told upon his health, and have, perhaps, reminded him of the necessity of an application to the great Physician. A large number of people have gathered now; and the minister gives out a hymn, in which we all reverently join in singing. The woods all around us are vocal with the songs of sweet birds, and our voices blend with theirs in lifting on the clear morning air a song of praise to God. Then the preacher, with clear voice and in appropriate words, leads our devotions in invoking the Spirit which long centuries ago descended on a scene which, may we not say, we know, was not unlike this. The candidates are led down into the water, and amid breathless silence, only broken by the formula, "In the name of the Father," &c., are "buried with Christ," henceforth, we trust, "to walk in newness of life."

I cannot help wishing that our city open air baptisms could be conducted with at least something of the decorum and quietude which so conduces to solemnity and impressiveness here in the country; nevertheless, since this seems impossible, I would not have our baptisms only as necessity requires, performed in fountains. We believe we have the Bible mode, and that witnesses to its administration are impressed that it is so. While then, we could earnestly wish that open air baptism in the city could be performed without the derisive shoutings that so generally attend them, we may not limit the ability of the Spirit to convince, here as elsewhere, of the truth.

C. R. J.

From Our Ontario Correspondent.

The Great North West, its size and fertility—The Future Possibilities of the Dominion—The Dominion Anniversary—Tendencies towards Union and Voluntaryism, etc., etc.

The Great North West question may, I suppose, be regarded as definitely settled, now that the bargain with the Hudson Bay Company has been struck, and the purchase money, a *million*, and a *half* of dollars, voted by the Dominion Parliament, together with another *million* and a *half* for the commencement of the opening up of the country. Three millions of dollars seemed a pretty large sum to those who are in the habit of counting the precious metal, or its various proxies, by fives and tens. Yet I can scarcely suppose that any one who has embraced with any degree of cordiality and enthusiasm the idea of a future for the Confederation, will hesitate to regard the opening up of this region as a consummation devoutly to be wished. If we admit in any case the validity of the well worn arguments in favor of mortgaging a certain portion of the income of posterity for the sake of advantages in which they will be the chief sharers, the application of the principle to this case can scarcely be denied. No true British American can have paid any attention to the vast tide of emigration which has been for years past rolling westward across the continent, and which still rolls on with constantly increasing volume, and with Western States and Territories, without a wish that we too had a Great West. We now have it, and if any reliance can be placed upon testimony, it is at least equal, a large portion of it, to the most fertile districts under Lord Jonathan's rule. I confess to having indulged in a good deal of scepticism upon this latter point, but must admit that there seems no longer much ground for unbelief to stand upon, with- out ignoring in a large measure the validity of testimony. Well informed men and men of reputation and sound judgment and strict veracity, continue to send us the most glowing accounts of the fertility of the regions about the Red, Assiniboine and Saskatchewan rivers and the basin of Lake Winnipeg generally. Of course it is scarcely necessary, for years to come at least, to cast our eyes towards the almost limitless regions beyond. It is confidently and repeatedly asserted, on what seems to be reliable authority, that we have in the district in question, available for immediate settlement, tracts of land, available for the most part, exceeding in fertility that of Minnesota, one of the most productive of the North Western States. With reference to size, it is said that these tracts are "of such extent that, leaving out all that may have to be deducted from the gross average as occupied by lakes, or unfit for agriculture, there is more of the very finest soil, prairie and wood-land, than there is in Great Britain and Ireland, than there is in the district of Canada, and more than this, of course, represents only a mere fraction of the whole. It is profitable to try to grasp large ideas, at least occasionally, and to set before us large aims. So doing, we shall generally, though necessarily falling far short of their accomplishment, yet accomplish much greater things than if we had compressed our ideas and our aims within the narrow limits of modest probabilities. On this principle let me give you a rough one or two of the future possibilities of the Dominion. As the Dominion, before the addition of the North West Territory, it is larger than "all the New England States, with New York, New Jersey, Delaware, Maryland, Virginia, the Carolinas and Florida, taken together," or "very nearly as large as Holland, Belgium, France, Spain, and Portugal united." Here there is room for a population of *forty millions*, before the most thickly peopled of European countries, would be reached. A glance at the map will enable any one to guess how many times this acreage is increased by the addition of the North West, but certainly it is a very moderate calculation, to say that the portion of that territory which has fertile soil and a good climate will be more than double it. One well-established fact with respect to climate must not be lost sight of. The lines of equal heat, and especially northwards as we cross the continent from east to west, are becoming more and more equidistant.

One objection, of course, will be always ready. Why purchase more territory while we have so much already unoccupied. The answer—leaving out of sight the take-it-while-you-can-get-it argument—will have to be sought for in that restlessness in human nature, which keeps society, especially in this New World, constantly on the move, carrying thousands for instance from each of these Provinces every year to the Western States, and thence to the Pacific. It is true, many of them have been, and are, connected with the epidemics whose origin is mysterious, and its course erratic. Those who like to trace a God in History, may perhaps now, certainly at some future day, see the finger of a wise and beneficent Providence in it.

I have altogether overstepped the limits I had prescribed to myself on this subject, and crowded out some things I intended to say upon other matters. The most interesting religious movements amongst us just now, are those connected with the assembling of the representative men of the various religious bodies in their respective anniversaries. Synods, Assemblies, Conferences, Associations, are just now the order of the day. I venture to take space for the bare statement of two thoughts, suggested by proceedings in some of them.

The first, is the marked tendency towards union which is apparent amongst the different branches of the same sect. For instance, though the union of the different bodies now constituting the United Presbyterian Church of Canada, is but young, we see already overtures towards a further blending of this body and the church of Scotland in Canada. This complete fusion of all branches of the great Presbyterian family in the Dominion, is regarded by many as a fore-gone conclusion, a mere question of time. So, too, we have notices of committees appointed by the various Methodist Conferences, with a view to the bringing about of the same result in regard to them. I am not quite sure whether the Wesleyans unite with the Primitive, and the N. C.'s in the movement or not.

Another tendency still more marked, is that towards *voluntaryism*. First, we notice a successful fund movement, not accomplished, it is true, without a very hot engagement in which the combatants were not always careful to use the choicest weapons, in the Anglican Synod of the Diocese of Toronto. The battle ground was the question of patronage of Rectories—should it remain wholly with the Bishop, or should the laity have a voice. After one or two deadlocks between the clerical and lay orders, said patronage was left in the hands of the Synod till next session; meanwhile a committee composed equally of clergymen and laymen, is to prepare a report upon the subject. The point is clearly an advantage for the laity, and a step towards giving them a voice in the selection of their pastor. If any of your readers know, as some of us do, of cases in which the people are heartily tired of their spiritual superior, and have exhausted all endeavors to bring about a change, only to be met with dogged assertion of the incumbent's resolution to remain till death, they will

understand more fully the bearing of the decision referred to.

Next we have the announcement from the Methodists (Wesleyans), that more than half of the \$100,000 required to endow their University (Victoria College, Cobourg), has been pledged. Notwithstanding the pitiful plaint sent up from all quarters to the Legislature, against the withdrawal of the grant, they are proving the efficacy of the voluntary principle, even when forced upon them.

Then again the Kirk Synod report \$70,000, already pledged towards the endowment of their Institution (Queen's College, Kingston), which lost Government support at the same time. One cannot call these occurrences in our own land, and then cast his eyes across the ocean and note what is going on at the same moment in Scotland, where even the stiff old Kirk, is voluntarily relaxing in favor of the people, its cast iron laws upon the question of patronage—in England where the Irish Church Bill has just passed its second reading in the House of Lords—in Spain, which has sprung at a bound from the most intolerant spirit of despotism, to a respectable position, up the steps towards liberty of conscience; and, to go no further, in Austria, so firmly upheld by all its antecedents, to be one of the last strongholds of religious intolerance, but now falling into the rear of the advancing column of nations, without feeling constrained to calculate, "Ideas rule the world after all," or rather, "Truth, the truth of God, is mighty, and must prevail."

"Notes of My Trip."

BY REV. G. M. W. CAREY.

NO. II.

Passing over in the ferry boat from Port Sarnia on the Canadian side to Port Huron on the American, I saw, for the first time, the State of Michigan. It is said the name is derived from the Chippewa language, "Michigam" great, and "Sagigam" lake—a name formerly applied to both the lakes Huron and Michigan, but now restricted to the latter.

It was astonishing to see the people going West in such great numbers. As for the emigrants, there must have been several hundreds of them waiting to have their baggage assorted, examined and passed under the keen inspection of the Customs House officer. I was told that there were in the strange gathering Swedes, Norwegians, Danes, High Dutch, Low Dutch, Bohemians, Swiss and Welsh. From the appearance of the people and the number of languages spoken, I concluded that a goodly portion of Continental Europe was represented by the mixed mass buddled together in the waiting room and in groups around the station. Some of the women and little girls had great brass ornaments stuck in their hair and fastened on their bonnets. They were very healthy, exceedingly lively, and doubtless carried considerable money with them, all going to build up and develop the resources of the Great West. How true and pertinent the remark of a witty American to a Canadian respecting immigration, "Oh, sir, when the emigrants from the Old World come in at our front door we have a large back yard to turn them out in." Not so much a back yard as a fine garden. Certainly the West is large enough, and "Uncle Sam is rich enough to give them all a farm."

If, with our present enlarged ideas, we aim at becoming a truly great and honorable people, paying our debts, keeping our credit