

THE CHRISTIAN WATCHMAN.

THE "WATCHMAN" COMMITTEE.

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TERMS.

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Christian Watchman.

SAINT JOHN, N. B., JULY 17, 1861.

The Association.

The association held this year at St. Martin's, will long be remembered as one of the most important and momentous that the Baptists of this Province have ever known. A difficulty of the most painful kind was existing, and our people beheld the mournful spectacle of christian papers which should war only with wickedness, contending against one another.

It was known that the question must be brought forward at this association; that here examination must be made, here charges answered, here the question must be decided whether this unhappy rupture should be healed, or increased till it should destroy the unity of the denomination.

And it was this thought that was present to the minds of all as they journeyed from every side to this common centre. Was peace possible? Was religion more than a mere name? Could alienation be transformed to friendship? Or would mutual pride, or ill-advised hastiness, or angry words, or fierce recriminations, or any other dark passion, put away all hope of peace?

With such feelings as these the brethren came together. Solemn and serious, with sober faces, and anxious looks, they greeted one another. It was a war, but a war without hate. There was as true an affection for one another as ever, as earnest a desire to do right, and conquer evil. And it was from the very strength of this better feeling, that the true solution of the difficulty could come.

There were young ministers just entered upon their work, who looked upon the existing state of things as a kind of awe, and could only hope that while their inexperience was powerless, the wisdom of their elders might avail. There were those of maturer age, who despaired of finding a present settlement to strife so severe, which had gone so far. There were the old ministers who were most affected of all. To them, through all their career, associations had been only scenes of peace and happiness. The history of the Body had been one of calm and quiet, and never had they been called to encounter a trouble like this. These men could only take refuge in hope—and in prayer.

There were visitors from St. John who had watched the progress of the difficulty through every stage, and wondered where there might not at last be an end. There were delegates from the country to whom their churches had given, as a last charge, the commission to use all their might and influence in a sincere attempt to bring order out of tumult. For it was felt that while warfare among friends is an injury even in common society; it is a reproach on religion, and ruin in the church.

For the first day no allusion to the subject was made. Other business was brought forward and occupied the time. On the second day the earlier hours were suitably occupied, and as the inevitable moment drew near when the difficulty must come forward for discussion, an anxiety was created which could not be concealed. At first it was touched upon, but with universal caution, and self command; the subject which was brought forward being discussed, and postponed. A forced calmness characterized the proceedings of this day. At last the difficulty was fairly introduced, and a committee of investigation appointed, who were to report on the following day.

The third day came and found many an anxious heart. Through that night there were many who had not slept. A load was on every heart, and a painful suspense was every where present. Early in the day the Committee began its sitting, and continued it through the long hours. In the deep excitement which increased with every hour, it was not possible to give to other subjects the attention which they deserve. Waiting there in the Chapel, the delegates performed business, committees reported; and reports were adopted; and measures passed; but the hearts of all were elsewhere, and many an eye was constantly turning to the door, waiting for the return of those men who for that time seemed almost to hold in their hands the destinies of the denomination. For them, there was the most arduous task of all. It was theirs to discover the middle path through a difficult labyrinth; to heal wounds; to speak peace; to produce a decision which should be accepted and followed by all.

Four o'clock came, and at last the work was done. The Committee had ended their task. In the midst of a deep and solemn stillness they returned to the chapel. The eyes of all waited upon them and as their spokesman advanced to

read the report, there was a breathless eagerness of attention which was painful to behold.

He read the Report in slow and measured tones, and his language seemed to give promise of hope and peace and reconciliation. As he proceeded, the listeners could no longer remain seated, but all around the side pews, and at the lower part of the chapel, one by one, they rose to their feet still looking forward with a fixed and motionless gaze.

The Report was followed by a series of arguments giving the reasons of the decision which had been made. Still there was the same silence and even when the speaker had ended, the silence continued for some time, as though each man was afraid to break it.

The Committee earnestly sought them to accept their Report without discussion. The request was made to men who were capable of appreciating their motives. No discussion was begun. A few questions were asked, in calm, and guarded words.

Meantime by one involuntary impulse a number of the elders had drawn near to witness the principles in this difficulty were standing, and filled the aisle between them, looking at them both in despatch.

The end was now short, and wonderful. One of them stepped into the aisle, and in a few words announced his willingness to receive that report, and hoped that there might be no discussion. The other turned towards him, and by a resistless impulse of frank and christian feeling held out his hand. In a moment it was as frankly grasped by the other, and the former, after uttering a few words, was overcome by a rush of deepest feeling.

That feeling seemed to communicate itself like an electric thrill to all within the house. The crowd of aged ministers who stood nearest, were first overcome, and with a deep sob all burst into tears. Others followed. Tears burst without restraint from all; some giving away unreservedly to an almost passionate outbreak of feeling; others turning away their heads and struggling in vain with the emotion that overpowered them.

Through that hallowed place, there was an unrelaxed scene. Strong men shaken with emotion; heads bowed down; tears streaming from eyes that might be thought incapable of weeping, and in the midst of it, wrung out from joyful hearts, such exclamations as—"Bless the Lord, Oh my Soul! The Lords name be praised!"

Then from a distant corner arose a hymn which fully expressed the general feeling; and the strains were caught up by all, till the walls of the sanctuary vibrated to the sounds of praise:

"From whence does this union arise?
That hatred is conquered by love!"

When this was ended, the moderator, in a voice which was tremulous with agitation, called on both the reconciled brethren to pray.

They knelt—they prayed—Fresh from the baptism of such holy feelings, with all bitterness driven from their hearts, their words came forth from their innert souls, and with sighs and tears, and joyful exclamations of "Wonder, and joy," they seemed to ascend up to the most holy place.

There were eyes filled with tears of joy all around, as they ceased; and faces lighted up with smiles; and hearts from which a crushing load had been removed. As the meeting came to a close, each grasped the hand of the one who was nearest to him, and it broke up in exclamations of delight, and thankfulness, and relief, which no words could express.

St. Martin's.

But little is known in St. John about that beautiful spot, which lies on the middle of the Bay, and goes by the name of St. Martin's. In common with most others, we supposed that it was a desolate and somewhat rocky place, with two or three shippers, and a few scattered huts.

This impression was gradually effaced along the road. Turning off from the beautiful scenery of Loch Lomond, we entered a country of rolling hills, which were covered up to their very summits with lofty trees. The farms which lined the road, in places, some smooth and well cultivated, others, but half cleared, and still dotted with stumps, were all well adapted to repay judicious labor.

Emerging at last from these hills, we came into the outskirts of the town, where the soil assumed a reddish hue, and hills of red sandstone rose along the borders of the Bay. It was an extensive dotted, all green with summer verdure, dotted with trees and groves, and glimmering with white houses. On the right a promontory extending into the Bay, terminates by an inlet on which was a light house. From this point the shore started and passed along the foreground with a magnificent curve till it swept along far away and ended in bold cliffs of red sandstone, which lifted their steep and storm-torn forms abruptly from the Bay. In the far distance lay the shore of Nova Scotia, which seemed towards the extreme left in the distance near the dark outline of the Isle of Hell, which was sharply defined against the opposite coast.

Starting from the promontory on the right, the village began, and extended all over the slope which we have mentioned. Amid the scattered houses were churches which lifted their neat spires into the air, while groves and gardens which lay between them gave additional attraction to the scene. These houses were neat, and of an even elegant; handsome paling fences ran before them by the roadside; many of them had well kept lawns, or flower gardens before them; and in several places, water had been brought from a distant hill, and burst forth from the lawns in graceful fountains.

There are many places around the village which possess unusual attractions as well to the scientific man as to the mere tourist for pleasure. A narrow and deep inlet forms the only harbor in the place. Here lofty cliffs arise on each side. The road wound around in two places. In one place a large hollow is close by the way side which is almost a cavern. Further on the precipitous sides of the cliffs show the strata of the various formations. First there is the red sandstone which runs downward at an angle of about 45 degrees; and over this lies another which is

formed of loose conglomerate, which towards the surface above seem to gradually mingle with the soil. In places there are abrupt cliffs of dark trap, and further up the inlet which we have mentioned, a stream descends with infinite windings from among the distant hills.

Beyond this inlet is a wide beach which is approached by a circuitous road. Here the road, which passes along the edge of the cliff's base, has been broken and shattered by the storms of the past winter. Another inlet runs up towards the left, and on the opposite side is a large cavern whose arched entrance is about 50 feet in diameter, while its depth is about 120 feet.

Passing onward over dangerous rocks, we may go on till we come to another inlet about 500 yards deep and fifty in width, shut in by precipices, with no approach except at ebb tide; and beyond this again the red cliffs go onward with projecting shelves of rock, along which one may walk for a great distance with perfect ease.

So much for the place; as for the people, we can only say, that the usual warm hearted hospitality which prevails wherever Associations are held, was exceeded here. It seemed as though the whole population were Baptist. Certainly, nearly every house was freely thrown open. So pleasant was the place, and so general the hospitality, that most of the brethren stayed behind after the actual business was transacted, and a few declared their intention of remaining longer.

If there were any drawback to the pleasure of the occasion, it was the trouble which was present in the family of the beloved pastor. Bro. Rowe, whose afflictions have gained for him the tenderest sympathy of his people. Death has already laid a heavy hand on some of his children, and now another lies at the peril of his life. We tender him our warmest sympathies under his heavy afflictions.

The Association is described in another column, and the unusual circumstance which marked its conclusion, threw around the occasion, a finishing charm which will render it a memorable one in the hearts of all who were present. We confidently expect that the outbreak of feeling which then took place, will have a lasting effect as well upon the visitors from a distance, as upon the people of the church itself.

St. Martin's must contain as many as 4,000 people. Though scattered, it is spread over a great extent of ground. Were it not for the want of a deep water wharf it is probable that a semi-weekly steamer would have been making its trips. This want we hope will be remedied, if possible, but even as it is, we think that it would well repay any man to put a small steamer on that route, and make trial for one season. At this time when so many visitors come down in this direction, large numbers would go to St. Martin's, if it were only more accessible; trade would increase, Hotels start up, and the place be a favorite resort for those flying from the heat of the inland country.

Meanwhile we can only hope that something of this sort may be done, and conclude, in the words of an American friend, who accompanied us on a ramble round the cliff—"I tell you what—if the Yankees only knew that there was a place like this down here, such a crowd would come, that there wouldn't be houses enough to hold 'em!"

The N. B. University.

Among the minutes of the late Association at St. Martin's, in another column will be found the following:

Whereas the New Brunswick University has cost the people of this Province about £200,000.

And Whereas the Baptists who form at least one fifth of the population of the Province, have never derived any considerable advantage from this institution—

And Whereas by a late Law said University has been established to meet the wants of all denominations of Christians in the Province, which it should do as it costs the people of the Province £2,200 per annum.

Therefore resolved that the rejection of the Rev. John Pryor, D. D., a gentleman of high social position in these Provinces, and for many years President of a college, a man of such high and tried attainments, is an injury inflicted on the country; and if rejected because he was a Baptist, is an insult on all the Province.

This was moved by the Rev. Samuel Robinson one of the most influential ministers in our Body, who made some pertinent remarks upon the subject which the Resolution introduced, and urged it upon the attention of the meeting. Had it been put to the vote when first presented it would have been carried unanimously.

Let there might be any haste however upon the expression of opinion on an important subject, it was laid on the table for future action.

On the following day it was again presented. Many spoke upon it; and on all present there was but one feeling, and that was, that the Resolution expressed the feelings of every Baptist, and should be passed.

Circumstances arose however which brought other considerations forward.

It was feared that a false interpretation might be put upon it; that it might be said of the Association that they were meddling with politics, or of the Baptists that from a fancied slight they were preparing to leave the Liberal party. For it was seen by all that nothing could be easier than a misinterpretation of the vote, while at the same time nothing would be more injurious.

For these reasons therefore, although perfect unanimity was felt about the subject of discussion it was decided that the usual course would be not to make a public expression of their feelings at this time. And so the mover withdrew it.

But the fact remains, that in the discussion of this, the Baptists have expressed their feelings, and showed that they had no confidence in the N. B. University; while in the Report of the Committee on Education, it will be seen, that the Denominational system, as at present embodied in Acadia College, will henceforth receive their individual support.

The Baptist Church of Amherst is one of the most enterprising and thriving in Nova Scotia. We are happy to learn that it has succeeded in obtaining the services of Rev. G. P. Miles. Their large and splendid place of worship now in course of erection is advancing towards completion. The Bazaar recently held was well attended, and we hear that the proceeds amounted over £150.

The Rev. T. W. Crawley will preach a sermon on Sabbath Schools on Sunday Ev'ing next, in the Hall of Ritchie's building at 6 P. M. A collection will be taken up in aid of the Sunday School at that Place.

N. B. B. Home Missionary Board.

We give a list of the names of the members of the N. B. B. Home Missionary Board for the year 1861—1862. Errors in the list will be corrected.

President.—Rev. Samuel Robinson.

Vice President.—Rev. A. D. Thompson, Rev. G. F. Miles, Rev. I. E. Bill, Rev. David Greenhall, Rev. Charles Spurgeon D. D., Rev. J. A. Smith, Rev. J. A. Newcomb, Rev. T. W. Crawley, A. M., E. Lunt Esq., G. Hoban, Esq.

Corresponding Secretary.—Rev. E. C. Cady.
Recording Secretary.—Mr. James Masters.
Treasurer.—Hon. A. McL. Seely.

Auditor.—Hon. W. B. Kinnear.
Executive Board.—Mr. J. F. Cogrove, Mr. J. May, Mr. Johnathan Tins, Mr. T. Sims, Mr. G. Garrison, Mr. M. Lawrence, Mr. S. N. Robinson, C. D. Everett, Esq., Mr. J. Christopher, Mr. John Masters, Mr. Samuel Brayley, Mr. John Fisher, Mr. M. Francis, Mr. Edward Barteaux, Mr. T. McHenry. With the officers of the Society, and the Ministers connected with the two Associations.

Let us call attention to the pleasure trip to Charlottetown and Westigoche advertised in another column. It may be some time again before we will have such an opportunity to visit Westigoche, though the least known yet perhaps, to the tourists, the most attractive portion of our Province.

Let Mr. Wells of Harvey send to his sons address.
Papers to Messrs. John Cahill, and Sylvanus Minor, are sent regularly to Way Office Westmorland. Is this the right address? Rev. D. McKean will please give the name and address of the persons to whom he wishes the paper sent. The old address was mislaid.

For the Christian Watchman.

A TRIP TO TORONTO.

THINGS SEEN AND UNSEEN.

Who can say anything new about a railroad or a steamboat trip? A youth, fresh from the verdant country of New Brunswick may see many new and strange things, and think many new and strange thoughts, during even so ordinary an affair as a voyage by steamboat to Portland or a whirl, by rail through to the St. Lawrence and over to Toronto, but he must not fall into the very natural error of supposing every reader of the Watchman, to be as much interested in his discoveries and reflections as he is himself.

We give fair warning to the reader who has "travelled" and is "posted up" on all such matters to turn to another column.

We know not how others are affected but to us there is something strangely, we do not say pleasantly, interesting in finding ourself called upon to spend some fifteen or twenty long hours in the company of a hundred or two persons whose faces we have not even before seen.

Such was our position on board the fine steamer "New Brunswick" en route for Portland. The first impulse as the deafening whistle ceases and the city begins to recede, is to glance eagerly over the moving mass of faces, to satisfy ourselves if there be one familiar one on board.

Satisfied on this point we do not feel palled upon to manifest any more especial interest in our fellow passengers at present, and so are absorbed for a time in arrangements for our own comfort and amusement. But the time has at length arrived when the scenery attracts no longer, when the newspaper is read through, and when the unsettled state of the brain and the slight nausea consequent upon the motion of the vessel unfit one for following the thought of any book worth reading. Then if there be no light literature or work of fiction at hand, to coax the drowsy will nothing is left for one but to shrink into some cushioned corner and use one's eyes and ears.

The first sensation is one of amusement approaching the ludicrous. One wishes for an artist's pencil to perpetrate the picture. There are, first of course, varieties of costume as numerous as the individuals half filling the spacious saloon, varieties as great as the accommodating fashion plate of our meridian will warrant, if not a little greater. Coats of numerous styles and patterns, dresses of every degree of shade and circumference, hats of all shapes and sizes, from the two striped black, which would seem to one uninitiated as if built for an observatory of some pigmy tribe, down to the saucy little straw one which sits so gracefully upon the flaxen tresses of the fair young lady in the corner. And then the figures, and attitudes and occupations. Men tall and men short, men thick and men thin, and men medium, young ladies, middle aged ladies, and ladies of riper year; lounging on sofas, nodding in arm-chairs, playing at the centre table, a group here lavishing a prodigality of wit in brilliant nothings, another there admiring the logical powers of the gentleman who is trying to convince the sea-sick lady that the vessel's motion is a thing of the imagination only, and those sages who bravely criticising the material and movements of the American regiments, and laying profound strategic plans for General Scott.

"Tiring of this panorama, ever shifting though it is, a deeper study presents itself in our second round of observation, in the changeable countenances of the individuals of the various groups. What a thing for study is the human countenance. True we may meet hundreds of strange faces in the public street, or have them long in view in the public hall or house of worship, and fall off our pursings or intent upon the object of the gathering, find little in them to interest us. But on board ship, or travelling car, with no earthly business or interest to take our attention, we can scarcely avoid having some strange thoughts, and questionings as we look from one to another. Our cause for deep wonder and admiration is to be found in the fact, that with so little difference in size and features and general outline there can be such a vast and such a remarkable distinction in look. We glance over the hundred and two faces around us and see no one which the most casual glance of a stranger cannot readily distinguish from every other on board. We remember that the numbers before us must be multiplied by tens of millions before we approach the population of the globe, and yet, could these vast myriads be made to pass muster before us we could scarcely conceive of so many changes wrought upon so small a surface. The same remark cannot be made of other animal or vegetable tribes. It can only be true of

the human countenance by virtue of the soul that lies beneath, that electric deathless life that breathes and speaks through it, controlling its every muscle, sending forth every shade that dims the brow and every gleam that lights the eye.

It is a strange thing to be thought, this individuality that has its seat in every human heart, and dwells itself in every human face. One looks within himself and finds there a strangely complicated system of instincts, and reasoning, and imaginings, of wants and cravings and impulses and restraints, some working in unison, others in apparent antagonism, yet all now quiescent in the resolve which is urging him on to new scenes and associations. All that is mainly important or desirable in the world is so by virtue of some relation it bears to the present or the future of this wondrous age. And then one looks around upon a hundred figures about him each equally instinct with all these elements of life, and remembers that it is a compilation of infernal forces, similar yet diverse, which has brought every other upon the same journey. To each in the same sense, "I" mean all that is of most importance in the universe, constitutes the great central stand point from which all things are viewed and from their relations to which they derive their respective degree of value. Strange ideas isn't it, that that poor, sallow, woody headed servant, despised descendant of a down trodden race, who ever and anon bustles through the saloon on some important errand, should be so inflated as to esteem his own trivial life or happiness more highly than that of your elegant lady who would not for an estate, spend an hour in his companionship, or be caught exchanging with him the ordinary civilities of social life.

But we were speaking of individualities. We were going to add another thought upon us.—Through the presence of each one here, and every action of each while here, is the result of a certain determination of all those conflicting forces within, yet in no two individuals are either the powers, the processes, or the results the same.—Each obeying a law, each forming a character, and each working out a life and a destiny of his own. Each one's present and future will being a matter of his own absorbing interest in his own estimation, and of very trivial importance in that of every one else, and all, perhaps, equally esteemed by the maker and judge of all who is "no respecter of persons." Surely our self-importance ought to be a little diminished, and our regard for others interested a little increased by such considerations.

And then we remember again that a time will come in the history of each of these moving, living forms, the only event in its whole existence that we can predict, with infallible certainty when it will have ceased to move and breathe. The flushes of cheek the eye flashes, the play of features, all these indices of the soul will have disappeared; sealed up in the marble immobility of what we call death. But will the individuals there have become extinct? Will this cherished principle of being, this thinking, suffering, all important "I," lose its identity and die out with the flexure of muscle ceases? We know it is a favorite theory, almost universally cherished that it will not, that the "I" is immortal. Most of these people around us would feel insulted at being asked the question, "As if any one is a christian land could doubt such a thing." "As if it seems to us from a few days quiet observation that most persons don't really believe that their essential selves will outlive their clayey tenements. At least they must believe that life after those have been dropped will be a very unimportant affair. Or else they think they can know nothing of it and have nothing to do with it before hand. We know the popular theory is very different from this. Nearly, or quite every one on board would tell us, if asked, that he places implicit confidence in the teachings of that large book that lies on the marble topped table. We know that that book teaches that the part of life beyond this great change throes the present portion of it into the most utter insignificance, except as a privilege to that, teaches that this portion of life derives its only great value from the opportunity it affords us of determining our state in that coming phase of it, that regards those enjoyments or sufferings, both in regard to intensity and duration, unspcakably and immeasurably surpass those of the present time.

And yet we watch in vain for any manifestations of interest either in that future or in the book which is the chart of it. We see, indeed one or two, apparently overcome by earnest, sit with some degree of reverence and peruse a few passages at random with an abstracted air. And we noticed one or two others stray along and open it, who closed it again with a checked and disappointed air, and looked around half apologetically to the company. And we have listened as we have had opportunities to a great deal of talk on various subjects by people of all classes, all the way from St. John, up to this place far away in Western Canada, and excepting the man in the black gown who stood behind the desk in the large house with a stool on it, on Sunday, we have never, to our recollection, heard the slightest allusion to anything concerning the life beyond the grave. We should feel inclined to be very severe upon the folly and inconsistency of such conduct could we not look within ourselves and see much of the same illigiberal behaviour. Surely we have much to teach that some one should teach us to estimate now more correctly the various relations of life.

We have strayed far from our starting point. We were going to chat a little about our trip. Could steamboats be made to keep pace with the thoughts of tired and half sea-sick passengers we should not have to apologize to our readers for having not yet reached Portland. We think the train of thought not calculated to injure our own mind in being recalled and if any of our readers who believe in an spiritual and eternal life, should feel deeply convicted of inconsistency and folly as we do, they will pardon the digression. With their permission we will speak more of our journey in the next letter.

ALBERTUS.
Canada West July 1st.

FALLURES IN THE UNITED STATES.—The Boston Commercial Bulletin list of business changes for last week reports 5 failures and suspensions in Boston, 14 in New York, 3 in Cincinnati, 3 in Louisville, and 7 in other places. Total 32.

derations were suggested, and the result was that for fear lest the Resolution might be misinterpreted for political purposes, it was withdrawn.

The Committee of Investigation then presented their report. Your Committee report that they invited Brethren Bill, McHenry, Robinson, E. B. Demill, and others, to give testimony before them in reference to remarks made in the fifth number of the Christian Watchman, and from said testimony have come to the following conclusions:—

1st. Rev. E. B. Demill had reason to believe from statements made to him, by brethren in whom the Denomination had confidence, that there was nearly £500 due the Christian Visitor at the time it was transferred into the hands of Rev. I. E. Bill and R. Thomson; but from testimony given before your committee, it could not be proved that the amount was more than £300.

He also had reason to believe that Brother Lockey collected £50, £70 of which was "Visitor money." But from testimony brought before your committee, it would seem that he collected only £67, what proportion of which was "Visitor money," cannot now be ascertained.

2nd. Rev. I. E. Bill, and R. Thomson, were to pay into the hands of Hon. A. McL. Seely, Treasurer of Visitor committee, all monies due the Visitor, after deducting such amount as was due to subscribers who had paid in advance of 17th of January 1862.

It appears from some testimony that none was paid over according to said agreement; from others, that about £40 was paid. Still it appears that whatever monies were thus collected, were used for paying the debts of the Visitor to amount of about £146, and so far as Bro. Bill is concerned we believe that the spirit of his engagement was complied with.

3rd. It further appears that Bro. E. B. Demill sincerely regrets the publication of the whole controversy which called forth the said articles, still he feels that remarks made in the Visitor may strongly be urged in justification of the publication of said articles.

Your Committee feel that they have done their duty impartially and that they do not feel themselves called upon to express any further opinion in the matter, and respectfully beg to be discharged.

W. A. COLEMAN Chairman.

After a few questions it was put to the vote, and passed unanimously.

Prayer by Rev. I. E. Bill, and Rev. E. B. Demill.

Adjourned.

REPORT OF COMMITTEE ON EDUCATION.

In reporting upon the subject of Education, your committee are happy to express the belief that there exists in the Denomination an appreciation of its claims which is truer than ever before; and a solicitude in its behalf which argues well for the future. Our Fredericton Seminary is in a most encouraging condition, and the sound instruction which is imparted to youths of both sexes, has given it a high rank among similar Academic Institutions in the Province. In Acadia College the efforts of Baptists have met with abundant success. In the higher forms of Education which it imparts, the young men of our denomination will find the means of true advancement; while the Religious Influence which it exerts will impart that heavenly knowledge which is life eternal. In this Union of Religious influence with secular Education, your Committee see what is the true idea of a Denominational College, and believe that the Institution which Heaven has so highly blessed, will be cherished, and cordially sustained by every Baptist, in preference to others, which are devoid of these influences.

J. DEMILL Chairman.

REPORT ON TEMPERANCE.

Your Committee beg leave to submit the following. They regard the subject of Temperance as one of vital importance demanding the hearty support of the Baptists of this Province, and would earnestly recommend a continuance of every proper exertion to advance its principles through the pulpit, the platform, and the press.

Your Committee would further recommend to all the churches of the Association, the propriety of enjoining upon all their members the principles of strict total abstinence, and thus endeavoring by precept and example, to persuade others to do the same.

J. C. HIND.

SUNDAY SCHOOL STATISTICS.

No. of Schools.	Tes.	Schol.	Vol.
2d St. Martin's	1		
Loch Lomond	1	6	40
Durban	1		Sm. Lib.
3d Springfield	2		
Cambridge	1	5	40
1st Grand Lake	1		
Hillsborough	1		
1st Springfield	1	15	80
Shediac	1		100
2d Sackville	3		
3d Upham	1		
Dorchester	1	4	30
L. Cambridge	2	9	70
1st Coverdale	1	5	30
Hopewell	3	8	130
Hampton Ferry	1		