

POSTAGE.—To prevent any misunderstanding or difficulty, it is remembered, that no Post or Way Office keeper can collect any postage on the delivery of the INTELLIGENCER, as we have paid in advance the postage on our whole issue!

Some of our Exchanges are addressed to St. John. The Editor's Office is in Fredericton, and Publishers will confer a favor by addressing papers intended for him to FREDERICKS.

TERMS AND NOTICES.

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Religious Intelligencer.

ST. JOHN, N. B., JANUARY 5, 1872.

EXTENSION OF TIME.

THE OFFER OF THE "OPEN DOOR" YET GOOD!! Our friends will bear in mind that the "OPEN DOOR" is still sent to each new subscriber to this paper; and also that an additional book is sent to each person who sends us five new names.

A great many have sent us parts of clubs, and the continuance of the offer will give them ample time to complete their lists, and thereby secure the book. Let no time be lost. The canvass thus far has been brisk and effective, having added largely to our list. Our friends have our hearty thanks. Let the canvass be continued with equal zeal, and this month will witness a still greater increase.

So many of our present subscribers having expressed a wish to purchase "THE OPEN DOOR," we made an announcement last week which we repeat here:

TO EACH PERSON REMITTING ONE DOLLAR TO OUR ADDRESS (Fredericton), WE WILL SEND A COPY OF "THE OPEN DOOR" (post-paid), TO ANY PART OF THE DOMINION.

This is much cheaper than the regular retail price of the book. Our only object in placing it so low is that it may be secured by all who wish it. Send along your orders early.

DO YOU WANT A REVIVAL?

A good many churches all over this continent are now enjoying revival. They are working for God and souls, and He is blessing them with success. Other churches are anticipating revival. They expect it some time soon, certainly they think before the winter passes. Some are looking forward to the week of prayer, which begins on Sunday next, as the time when the good work will commence. Why not have it now? Our heart is gladdened when we read in American papers of churches alive in the work of the Lord, and rejoicing over souls born into His kingdom. Then we look at home and long for a mighty work of grace in all the churches of all denominations. Is there any reason why 1872 should not be a "year of jubilee"? Do the ministers and their churches want revival? A contemporary tells them how they may have it:

1. By praying for it. "Thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them."

It is the Holy Spirit's work to convert souls. His presence and power are indispensable. He becomes "breath" upon the valley of "dry bones." He must be sought and made welcome. You will find, in Luke 11:13, a promise upon which you can hinge the largest faith in praying for a revival.

2. By preparing for it. Loose discipline in the church will hinder the Spirit's coming. A preparatory work is to be done in the church. "Cast ye up, cast ye up, prepare the way, take up the stumbling blocks out of the way of my people." Isa. 57:14. A cold-hearted, self-seeking minister may be the stumbling-block in the way. A worldly deacon may hinder the work. Well indeed would it be if every member could put the question earnestly: "Lord, is it I?" Do I stand in the way of a revival?

Please read Malachi 3:10.

3. Having prayed for it, and being heartily engaged in bringing "tithes into the storehouse," *and as ye expected it.* When, last summer, you prayed for rain, you were watching daily any signs of gathering clouds. You had cisterns and vessels ready to hold the blessings of the clouds.

If you really want a revival—if you feel that you must have it—you will do all you can to secure it. If you are a pastor you will preach for it, and appoint meetings with reference to it. If you are a layman in the church, you will labor, invite people to prayer meetings, and to church, and do all you can in the most practical ways to bring truth to bear upon the consciences of men. Acting as if you expected it implies faith. Believe for the blessing. Venture upon the Lord. Faith reaches out the hand to take.

O, my brother! do you really want a revival in your church? Let it begin in your own soul, and in your own heart—TO-DAY.

OUR INDIA LETTER.

MIDNAPORE, INDIA, Nov. 14th, 1871.

MR. EDITOR.—This cool, delightful morning I have been visiting the old Mohammedan leper, of whom I have spoken several times during the past two or three years. O, I long to see him feel his need of a Saviour from sin. He listens with serious attention to the truth, and I now and then see the tears come into his eyes, as I tell of the wonderful plan of salvation through the crucified. But how natural is it for men to present objections to the truth? To-day it was the doctrine of the Trinity, and we had a long talk, after looking up the principal passages in the Bible in proof of it. This of course brought up the Divinity of our Lord Jesus Christ. In explaining this, or rather commending it, to the mind of an unbeliever, particularly a Mussulman, I am always freshly reminded of the words of inspiration, "No man can say that Jesus is the Lord, but by the Holy Ghost." What we most need, then, in such cases, is the help of the Holy Spirit. O, that He would move the poor old man's heart to view the Saviour, who, though Lord of all, humbled himself and suffered for us miserable sinners. I have at times been quite encouraged about this leper's state of mind, then, again, he seems to relapse into his old hardness and carelessness of heart. He reads the Urdu Testament, and this is the most cheering thing about his case. Do pray, my Christian readers, that in his reading some precious, powerful word may reach his heart, and bring him to feel his lost condition, that he may flee to Christ and be saved. The old man's days are fast numbering, and I feel the importance of doing all in our power for him

without delay. May God help us to work wisely and perseveringly for his salvation.

The bracing north breeze again summons us to the delightful labors of the cold season. One party has already started out towards the north. I cannot tell you how disappointing it is to me to have to stay at home in charge of station work. My very heart longs for the blessed privilege of preaching Christ crucified to the poor Santals in their native jungles. We are surely rather short of men in this field now. Last March we sent brother to the Board an urgent application for a lay brother for the Press and other secular departments of the Mission. This would be a great help, and enable us to do much more district work. As yet we have had no official answer to our application, but the other day there came an excellent letter from a private personal friend, a true friend of missions, too, which brought no encouragement. He writes that when it is so hard to find men for missionaries, it will be still harder to find laymen for such a work as ours. And we were truly grieved to read the single reason he assigned for this. The pay of a missionary is not sufficient to induce a layman to leave country and home and friends for a foreign field. With double the pay, an energetic layman would consider himself poorly off. These are about his sentiments, and I assure you it caused us sincere grief to think of them as correct. I still hope that he is wrong. What say you, my dear brother? I wish you would raise the question in the INTELLIGENCER. Are there not *Christian laymen* in our home churches ready to come over and help us? Why, pray tell me, should not a pious printer, or carpenter, or smith, as well as a preacher, resign home and friends for the gospel's sake? And another question is pressing to the front as I write. Can our churches ever attain that height of Christian consecration which commands the Divine favor, and assures success in saving souls, until men and women, clerical and laymen, are ready to give health and wealth and life itself for the sake of bearing our glorious gospel to the millions still sitting in darkness. I often wish we had some good worthy *Christian farmers* in this country, who could show the multitude how to till the soil in the fear of God, and how to offer up the fruits of it on His holy altar. When cavillers tell us that we preach for money, that it is our profession, hence of course we follow it, and so on. What an answer it would be to point them to men who earn their bread like themselves, and yet love and serve our Lord Jesus, and labor and pray for the salvation of the heathen.

GOOD NEWS FROM GRAND MANAN.

Bro. McLeod.—I think it would be right for me to give you numerous readers a short account of the revival of religion now in progress on this Island of the sea. And truly we are happy to be able to report that our kind Saviour has recently blessed us with a good work of grace. Our brethren have been long praying for, and anxiously desiring to see, a change in the younger portion of our congregation; and the Lord has in mercy answered our prayers and given us to see the desired change in a number of young persons, chiefly Sabbath school scholars, who have been recently converted to God.

I consider it is only just to say that the commencement of this work of grace was at the time of the holding of the last session of our 7th District Meeting, and in connection with the visit of our beloved brethren, Revs. G. A. Hartley and J. T. Parsons to our Island, which visit is yet remembered by the people with a great deal of pleasure, and many desires are expressed that at no very distant day it may be renewed. Even then, at White Head Island, some six or eight persons professed religion and were baptized by Rev. F. Babcock.

At that District Meeting Rev. J. N. Barnes and three other converts, who held a series of evening meetings in connection with our respective congregations, to commence as early in the fall as it would be convenient for our people to attend. At the close of our last Session of General Conference at Woodville, in the ministry, Rev. A. Kenney, proposed to make a short visit to our Island, which proposal we gladly accepted. About the 20th of October we commenced our series of meetings with the church at North Head, and at the Meeting House, and at the "Middle School House." They have been held almost every evening until the present time. As soon as the meetings commenced, the work of God revived. The church began to bestir themselves—backsliders began to confess their unbelief and return back to God. Fatherless, and a number of the unconverted began to enquire, with sorrowful hearts, saying, "What must I do to be saved?" Soon quite a number were rejoicing in hope of the glory of God, and we are happy to be able to report that, up to the time of writing, we have had the privilege of baptizing nineteen happy converts, who, with four others previously baptized, have been added to the church. The work has been characterized by great solemnity and the absence of any undue excitement, and is steadily progressing and spreading its influences. Some new ones are coming forward at almost every meeting, and the work bids fair to extend itself to every part of our Island. For myself I have great cause of gratitude to God, for I have been blessed in this revival to see four of my own children embrace the religion of Jesus, and they are now walking with us in the way that leads to God's right hand. Bro. Kenney remained with us between three and four weeks. We considered his visit very timely. The people appreciated his labors very much, and we were sorry to have him leave us so soon, for his labors were a great benefit. Bro. Barnes has labored in this revival faithfully and efficiently. I do not know what I should have done without his help. He is just such a helper as one can warmly appreciate, and with whom it is a privilege to labour in the vineyard of God. We soon expect to go to Seal Cove to carry out fully our arrangement with Bro. Barnes, and to assist him in a series of meetings at the southern end of the Island. We are hoping and praying to see as much, or even more, of a display of the power of God at Seal Cove and Grand Harbour as has been our happy privilege to see displayed at North Head. Then we desire to be able to hold a few meetings at Woodward's Cove, where we trust the blessing of God will be enjoyed. We desire an interest in the prayers of our brethren that we may see the salvation of God spreading all over our Islands, saving many souls from sin.

I remain yours in love,
A. TAYLOR.
North Head, Grand Manan, December 15, 1871.

LETTER FROM REV. JOHN PERRY.

DEAR BRO. McLEOD.—Once more through the merciful kindness of our heavenly Father, I am permitted to report myself to the numerous readers of the INTELLIGENCER. When I last reported to you my labors, I was on my old circuit in King's and Queen's Counties; but my engagements with these churches expiring on the first of October last, I was then chosen by the General Conference to go at once to Woodstock, the churches in that place having sent an urgent request to that body for a pastor. But sickness in my family prevented me from fulfilling my engagement until the latter part of October, when I went to Woodstock, and found the brethren anxiously awaiting my coming. As I expected, I found the cause very low—the churches having had no pastoral care since Bro. Parsons' removal to St. John, some two years ago, with the exception of a short visit of a few weeks, made by Bro. Babcock, and an occasional visit from Bro. G. T. Hartley.

Death, too, has been here and done its dreadful

work in the ranks of the churches; while a number have removed to other places. But thank God (although I thought "outlook discouraging"), I found a few still hale, strong, and willing to take hold with me. I commenced meetings, and at the expiration of three weeks, saw much to encourage me in the belief, that the labour had not been in vain; but, after laboring there the above mentioned time, I took a heavy cold which confined me to my room at Bro. George T. Hartley's for twenty-three days, at the expiration of which time, I found myself very weak, and so far debilitated, that I was wholly unfit for work.

On the 11th of December I left for home, where I have been ever since. I have been gaining slowly in health, and hope to be able to go back to Woodstock to resume labors in about two weeks. To dear Bro. Hartley, and his family, I take this opportunity of tendering my sincere thanks (which is but a slight recompense), for their Christian hospitality, skilful treatment, watchful care, and many acts of kindness bestowed upon me in my sickness. The Lord reward them with many rich blessings. My thanks are also due to Dr. Connell and many of the brethren and sisters for their Christian sympathy and kindness. The people of Woodstock are a liberal, warm-hearted people, and the Free Baptist interest, although it has been sadly neglected, has still a large place in the hearts of the community. Brethren, one and all, pray for the cause of Christ in Woodstock.

Since my return home, I have read the letters of "Montgomery" in the *Visitor*, as well as Bro. Bill's articles on the same subject, and must say, that I am much surprised at the unwarranted attack made by "Montgomery" and the Editor of the *Visitor*, on Bro. McLeod. Our Baptist brethren knew full well our list to the Free Baptist cause, and they make so great a fuss because the Editor of the INTELLIGENCER chose to circulate among Free Baptists, exclusively, a work in favor of open communion. If Bro. McLeod's article in the *Visitor* of the 28th December, a *clever, Christian mode of putting the case*, or that it will go down with the "reading public," we think he will find himself mistaken; and the sooner he drops such an unchristian attack, the better for his paper and himself, as we can assure him, that there is no unprejudiced person but what can comprehend at once the very peculiar position he has taken.

Yours for open communion and Christian fellowship,
JANUARY 1, 1872. JOHN PERRY.

DENOMINATIONAL NEWS.

S. B. OROMOTO.—We had a call from Bro. Reid on Tuesday. He is still labouring on the South Branch. Two converts were baptized last Sabbath. The interest is increasing daily. From all we can learn from brethren living there, Bro. Reid's services are likely to be needed for some time yet. The cause would suffer by his leaving.

MOUTH KEWICK.—Bro. Gunter is continuing special services at the Kewick. Last Sabbath he baptized two converts. Much hard and earnest work was and is required, and we are glad to hear that the interest is increasing.

DOUGLAS.—A correspondent writes, that the friends of Rev. S. Downey, in Mill Settlement and neighboring communities paid him a donation visit at the house of Bro. Almer Hoyt, on the 8th of November. The donation amounted to between \$30 and \$40. Bro. D. expressed his thanks for their kindness, and the evening was pleasantly spent. Bro. D.'s labors in the places referred to, for three years, have been much appreciated. We are sorry to learn, that for several weeks, he has been very sick, and will not be able to preach again for some time. May God bless and soon restore him.

*"The friends of Bro. Perry will be glad, with us, to learn, that he expects soon to be able to resume his work in Woodstock. That he may see much good there, let prayer be made.

DONATION VISIT.—The friends of Rev. C. Phillips have appointed a Donation Visit for him at Robert McLeod's, Roachville, on the afternoon of the sixteenth of the present month.

STADIUM, Jan. 3, 1872.

TEA MEETING AND LECTURE.—The friends interested in the completion of the F. C. Baptist Meeting House at Kingston, intend holding a second Tea Meeting at that House on Wednesday, the 17th inst. These brethren are making an extra effort to draw out the friends of the cause, and from one church to another, and from one individual to another until he gets up a general meeting and converts every man into a tearing Isaac! because all men have their differences of opinion, and it is not wise to state those differences, but like seizing a man by the throat, or biting off his nose, but as Webster has it in one of his definitions, "to attack by words, arguments, or unfriendly measures, with a view to shake, or impair, or overthrow." It is in this sense we have used the word, and it fits exactly.

Now the *Intelligencer* assumes that his Open Door agency does not assail the Baptist faith, and then to confirm his position he draws upon his imagination and dashes out from his pen a series of statements—make us say what we have never said, and saying, and then blaze away at that with all his might. He reminds us of a little boy building castles, that he may enjoy the fun of seeing them smashed down.

But while his remarks have a serious aspect, we must say they have also a very funny one, and the funniest part of all is his attempt to prove that his "Open Door" agency makes no assault upon the Baptist faith. After this we shall not be surprised if he attempts to prove to us, by his peculiar mode of reasoning, that the moon is about the size that we thought it was when a little boy, no larger than a small cheese, or that two and two make seven instead of four.

But to all our brother in comprehending this matter of assault, we must tell him what we mean by the term assault in the connection which we have used it. It is not, as he interprets it, "a violent attack—a savage onset." The word once we are using like seizing a man by the throat, or biting off his nose, but as Webster has it in one of his definitions, "to attack by words, arguments, or unfriendly measures, with a view to shake, or impair, or overthrow." It is in this sense we have used the word, and it fits exactly.

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the means of so much enjoyment, and uniting our voices in praise to the Giver of all good. Bro. Hartley pronounced the benediction, and we separated. The total receipts of the meeting was about \$116.

HOME MISSIONARY REPORT.

Dear Brother Hartley.—As another month has passed, with all its various changes, it again becomes my duty to forward to you another report of my labors in the mission work. Since my last report, I have spent the whole month with the churches at Millville and Cavendish. I was sick four days, so that I was unable to attend meetings. The revival is progressing in both of these churches. There have been during the month, a number of baptisms, and twenty have been added to the church at Millville; and eleven have been added to Cavendish church. I have received for the H. M. S. \$35; and for the F. M. S. \$120.

Yours in faith,
S. E. CURRIE.
Queensbury, December 27, 1871.

THE "INTELLIGENCER'S" MISREPRESENTATIONS.

The *Intelligencer* devotes nearly two columns of his last issue to the *VISITOR*. Was there any necessity for this? If he had been disposed to deal fairly with the statements he had before him he had only to take back the vituperative words he had written, and refuse to insert them in his paper. The misrepresentations to which we called his special attention. He ought to know that to misrepresent is to falsify. This may be done in haste or by failing to comprehend the import of words, but it is not done by wilfully misquoting, and by bringing home with irresistible conviction, as has been done in the case in question, how can a Christian man fail to put himself right? But this is not all, not only does the Editor of the *Intelligencer* refuse to correct the misrepresentations of the past; but he goes on to multiply them to an alarming extent. His last article is marvelously prolific in this department. For his special benefit we will classify a few of them.

No. 1. "The Editor not only has charge of the *Visitor*, but he also has assumed control of the *Intelligencer* and of the Free Baptist denomination. And in effect he issues his regulations saying what we shall circulate and read, and what we shall not."

No. 2. "The *Visitor* persists in its attempts to belittle Mr. Smith. To do this it intimates that it does not assert, that he is a man of no principle, a sort of weathercock, everything at times and nothing long, or what is worse, a bad, low man."

No. 3. "He represents the *Visitor* as saying that the *Morning Star*, the organ of the Free Will Baptists, has expressed 'dissatisfaction with Open Communion.'"

Now truth and self-respect compel us to assert most solemnly that the *Visitor* has made no such statements or insinuations, and that therefore we must characterize them as gross misrepresentations. We are truly sorry that our young brother should have put himself in this position before the reading public. We can see him in difficulty, we had rather help him out of it than to put him further in; but there is only one way that we can help him permanently, and that is by persuading him to do right. Now the right thing and the first thing he should do is to own up honestly at once and retract all these spurious statements, the outgrowth of his excited imagination. But the trouble with our brother from the beginning has been that our train of argument has perfectly disarmed him. We have dealt in *facts*, and they are stubborn things. Therefore if we had not said what we have never said, and saying, and then blaze away at that with all his might. He reminds us of a little boy building castles, that he may enjoy the fun of seeing them smashed down.

But while his remarks have a serious aspect, we must say they have also a very funny one, and the funniest part of all is his attempt to prove that his "Open Door" agency makes no assault upon the Baptist faith. After this we shall not be surprised if he attempts to prove to us, by his peculiar mode of reasoning, that the moon is about the size that we thought it was when a little boy, no larger than a small cheese, or that two and two make seven instead of four.

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ment will be thankfully received and duly acknowledged.

REMARKS.

The foregoing is an article published in last week's *Visitor*. Perhaps we ought to apologize to our readers for allowing it to occupy so much space. Our sole object, however, is to give them a sample of the style of our contemporary. Comment is scarcely necessary, as every intelligent reader can at once see how utterly destitute of even the semblance of argument is the *Visitor's* labored and angry effusion. The Editor, by some process entirely unknown to us, has evidently persuaded himself into the belief that he has been dealing in facts and arguments all through this unnecessary and unequalled for discussion, and that the foregoing article is conclusive—absolutely unanswerable.

Well, it is a sort of an unanswerable production, not however on account of its facts or arguments, but simply and only because it contains so little worthy of an answer. There are a few things though that we wish to say, and we hope they will be the last on this subject. In the first place, the article we publish is a very fair specimen of the treatment given the *Intelligencer* and "THE OPEN DOOR" by the *Visitor* from the beginning. Some of its articles have contained more hard words, but not one has contained any more facts or sound reasoning. We leave our readers to judge of the quantity and quality of the "facts" which the Editor imagines have been "brought home with irresistible conviction," and of the "train of argument" which he professes to believe "has perfectly disarmed us." We are only surprised that a man of age and experience should dare to write as he has, knowing that an intelligent public must pass judgment on his writing.

He charges us with having misrepresented him, but he fails to show in what respect. There are three paragraphs in his article which he classifies and labels "gross misrepresentations." Let us again try to show him (our readers know it now) that he is wrong.

No. 1. Suppose we should say to the editor of the *Visitor*, "You ought not to circulate your paper," and to the members of the Baptist denomination, "You ought not to read the *Visitor*," would not Mr. Bill say at once that we were trespassing, interfering where we had no right; and if we should persist in so strange a course, would he not tell us very decidedly that we seemed to be assuming control of that which was entirely outside of our jurisdiction? If he would not, we mistake the man very much. Well, that is just what in effect he has done with us. We are circulating the *Intelligencer*, and with it we are circulating a book which agrees with the views of the paper, which are the views of the Free Baptist denomination. The *Visitor* very deliberately tells us we ought not to do so. True, it does not say in so many words that the circulation of the *Intelligencer* ought to be stopped, but it might as well say so, for it tries to put the ban on "THE OPEN DOOR," and there is not a particle of difference between the book and the paper on the communion question. In view of this we ask any and every intelligent reader if we so grossly misrepresented the Editor of the *Visitor* when we said that "he seemed to have assumed control of the *Intelligencer* and the Free Baptist denomination?"

No. 2. Suppose we had called Mr. Spurgeon "a notorious pulpit joker," "an incorrigible erratic," "considerable of a humorist, but a very harmless man—not because he was innocent of intention to do harm—but because he lacked the power;" suppose we had spoken of him as "a man by the name of Spurgeon who had proved recent to the principles of his denomination," and as "open enough to discuss any topic that may come within the range of New York Gates." Would we not be chargeable with an attempt to belittle Mr. Spurgeon? Suppose we had called what Mr. Spurgeon has written in favor of open communion "a beggarly attempt to cast odium upon restricted communion," a compound of insolence, insult, ignorance and buffoonery," "a vagrant production," "Mr. Spurgeon's tirade," "a tissue of slanders;" suppose we had said his writings contained only "the aberrations of Mr. Spurgeon's diseased mind," that it had "nothing in it but venom and slander," that it could "only arouse and nourish the worst species of prejudice, bigotry and division," and that it abounded with "shameful misrepresentations, with unscrupulous attempts to hurl contempt and ridicule upon a Christian community, and with unmitigated bigotry and malice" towards those from whom he differs. Would we not be chargeable with a determined effort to make him appear a most despicable creature? Could we say more to show that Mr. Spurgeon was "a bad, low man?" Not unless we boldly made the charge, and adduced the proof. Well, the above are the very expressions the *Visitor* has made use of with reference to Rev. J. Hyatt Smith and his book. We have not changed a word further than to substitute Mr. Spurgeon's name for Mr. Smith's. With this fact before them we leave it to our readers (and we are willing to leave it to the *Visitor's* readers too) if the Editor will place what we have written before them to judge whether we said too much, or even enough, when we stated that "the *Visitor* persists in its attempts to belittle Mr. Smith."

No. 3. If the *Visitor* did not imply that the *Morning Star* was dissatisfied with open communion, we confess that we do not understand the force of words. Here is what it said:

"We learn from the *Morning Star* that the proceedings of this reform party, of which Mr. Smith is one, are far from satisfactory even to the Free Will Baptist ministry and churches. The fact is the 'Door' is too 'open' even for them."

By the "proceedings" of the reform party the Editor of course has reference to the agitation in favor of open communion. Free Will Baptists believe in open communion; and they believe further that the time will come when the Baptist body will concede its propriety. To this end they preach and labor as occasion offers. They certainly then cannot be dissatisfied with similar agitation on the part of Baptist ministers.

Mr. Bill says Mr. Smith "invites nobody, but intimates that everybody may come—sinner, sinner, friend, foe—the door is open for all, for all." And he would thus give the impression that open communion, as practised by Mr. S., is everything else but Christian communion. It certainly must know to the contrary. This we know, the "OPEN DOOR" does not teach any such monstrous idea.

Open communion, by whomsoever advocated, means the communion of Christians without regard to their distinctive names; hence, we conclude, that no Christian communion is too open for Free Will Baptists. And this being the fact, the *Morning Star* could not have intimated, as the *Visitor* says it did, that the "door is too open even for them," without expressing dissatisfaction with the broad principle of open communion. Did we then say too much when we said that the *Visitor* represented the *Star* as "dissatisfied with open communion?"

We have thus replied to the *Visitor's* charges in the order in which they were made. Perhaps the Editor will now see that his mountains of "gross misrepresentation" are not even mole hills—that they were purely the outgrowth of his excited imagination. Perhaps he will also see that neither "truth nor self-respect" required that he should so

"solemnly assert" that we had falsified him. We have throughout confined ourselves to facts, and the *Visitor* has not yet undertaken to prove them other than facts. That our readers may see this, is one reason why we publish its article in full. By re-reading our last article and then reading the *Visitor's* they will see that the Editor has not even attempted to overthrow a single point that we made. True, he says very many funny things, and a good many that are of the class called abusive. We might do the same, for it is an easy matter to give railing for railing, but it is an easy matter to do so, and hope we may not soon have such disposition. A good deal of irrelevant matter is dragged in, of which we are not inclined to take notice.

The same old assertions about the "OPEN DOOR" being an assault upon the Baptist faith are made, but as yet not a scrap of proof in support of such assertions have been given, if we except that which he furnishes in the article we publish, viz., that we "insult common sense if we insist that the book is not an assault." Our readers will understand the force of that, and form their own judgment of how creditable it is to the man that wrote it, especially when they notice that he obviously thinks it is an annihilator.

We have only this to say in conclusion. Until the *Visitor* can deal with the matter in a different manner, i. e., with less abuse and more argument; until it ceases affirming and goes to proving, we shall cease noticing anything that it may say. We have neither time nor space to waste.

Pen and Scissors.

THE CHICAGO CHURCHES, according to the *Banner*, lost as follows:—

"The Episcopal churches suffered to the amount of over \$200,000; the Baptists to about the same; the loss of the Congregationalists is over \$100,000; the Methodist churches, \$250,000; the Unitarian, \$175,000; the Universalist, \$75,000; the Presbyterian, between \$300,000 and \$400,000. In addition to these, several Scandinavian churches and Jewish synagogues were destroyed."

Among the improvements suggested in the reconstruction of Chicago is the building of floating ice engines, to be used in cases of fire along the banks of the river. With such many lumber yards and other combustible materials piled up near the river, such floating extinguishers would often be of incalculable service.

WAS IT NOT OF GOD?—A minister's wife, in the public congregation, requested two leading men of the place to meet her at the parsonage on a certain evening. Her intention was to ask them to come to her house. He and his boy of a dozen years were in the cook room, where they knelt in silent prayer, while she received them in the parlor. After a short interview, they returned to their homes. The husband looked into the parlor, and saw his wife on her knees, and at the proper time retired for the night. He came down at midnight, and found her still praying; and again in prayer. She then spoke to her husband, and asked him to bring a light, as she wished to see what passage in the Bible her finger was placed. They read, "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God, and with men, and thou shalt prevail." She had continued all night in prayer for the men. Within three weeks, nine of the twelve were converted. "Call unto me, and I will answer thee,"—Eze.

A RELIGIOUS REVIVAL in Patchoque, Long Island, resulted in the conversion of about two hundred persons, and the closing of nearly all the dram-shops in the place. Their customers