The Christian Visitor.

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

New Series, Vol. VIII., No. 31. } Whole No. 395.

SAINT JOHN, N. B., THURSDAY, AUGUST 4, 1870.

Old Series, Vol. XXIII., No. 31.

M. FRANCIS & SONS,

New Brunswick Boot and Shoe Manufactory,

88 *Prince William Street.*

WE have been manufacturing very extensively during the winter, and are now prepared to meet our Wholesale and Retail customers with an assortment not to be surpassed. We now offer THREE HUNDRED and FIFTY CASES of the usual assortment, embracing all qualities and styles made.

Ladies', Misses' and Childrens' Serge, Kid, Goat, Calf, Pebled Calf and Grain, in Balmoral, Congress, Imitation Balmoral, Imitation Button and all the newest styles made.

Men's, Boys' and Youths Wellington BOOTS; Balmoral, Congress, Oxford Ties and Brogans, suitable for Spring and Summer wear, made of the best English, French and Domestic manufacture.

The above Stock will be sold as low as any other establishment in this City.

Wholesale and retail buyers will please call and judge for themselves in regard to quality and prices.

The Goods recommended in this establishment can be relied on—strict orders being given to the salesmen not to misrepresent goods. Terms *CASH*.

April 18. M. FRANCIS & SONS.

NO. 23 SOUTH WHARF.

THE Subscribers have now landing and in store:

114 packages Superior Congou Tea;
25 caddies Extra do. do.;
25 brls. Crushed Sugar;
36 kegs Bi-Car. Soda;
5 cases Coleman's Mustard, in tins;
5 " " Ginger;
10 boxes " Starch;
5 casks Confectionary, assorted;
10 " Nuts;
6 " Morton's Pickles;
1 " Epsom Salts;
2 " Cream Tartar;
1 can Nutmegs; 25 boxes Soap;
25 bags Rice; 30 boxes Raisins;
500 Reams Wrapping Paper;
25 boxes Tobacco, 10's;
25 caddy boxes Natural Leaf do.;
30 casks Molasses;
10 hhds. Sugar;
20 boxes Extract Logwood;
1 ton Redwood.

Together with a general assortment of GROCERIES.

Also—600 brls. No. 1 Superfine FLOUR, good brands.

For sale at market rates. J. READ & CO.,

June 2 28 South Wharf.

NEW DRY GOODS STORE.

48 Prince Wm. Street.

ENTIRE STOCK, New and Fashionable, now being offered at unusually low prices.

—GREAT BARGAINS IN—

DRESS GOODS;	LINENS;
SILKS;	COTTONS;
IRISH POPLINS;	PRINTS;
SILK VELVETS;	GLOVES;
VELVETEENS;	HOSIERY;
SHAWLS;	RIBBONS;
SACQUES;	FLOWERS;
FLANNELS;	LACES;
BLANKETS;	DRESS TRIMMINGS.

An inspection respectfully solicited.

Nov. 4 M. C. BARBOUR.

THOMAS R. JONES,

10, King Street, - - St. John, N. B.

IMPORTER OF EVERY DESCRIPTION OF

DRY GOODS,

(Staple and Fancy,)

READY-MADE CLOTHING, HATS, CAPS

And every requisite for City and Country Trade, Lumberers, Mining Companies, and Ship Builders' use in the above line.

TWINES, FISHING THREADS, LINES, &c. &c.

☞For sale Wholesale, on Liberal Terms.

[June 11.—vly.]

DR. J. R. FITCH informs his friends that he has removed to Carleton, Saint John, where he intends to practice his profession, in its different branches. Office and residence:—King Street, opposite Saint George's Church, Carleton. Nov. 11

LIVERPOOL AND LONDON AND GLOBE

FIRE AND LIFE

INSURANCE COMPANY!

Fund paid up and invested....£3,212,343 5s. 1d. stg.

Premiums received in Fire Risks, 1864,	£743,674	stg.
Losses paid in Fire Risks, 1864,	520,459	"
Premiums in Life Risks, in 1864,	235,248	"
Losses paid in Life Risks, in 1864,	143,197	"

In addition to the above large paid up capital, the Shareholders of the Company are personally responsible for all Policies issued.

EDWARD ALLISON,

AGENT FOR NEW BRUNSWICK,

(Commercial Bank Building.)

feb 1.

PHOTOGRAPHS!

SPECIAL NOTICE.

Right on the Corner King and Germain Streets.

MR. MARSTERS thanks the public for their very liberal patronage in the past, and begs to say that having just thoroughly Renovated, Enlarged and Improved his Establishment, and increased his facilities for producing First Class Work, he is determined to merit a largely increased patronage.

He has now the finest rooms and best skylights in the City, and is enabled, by long experience and practic, to promise his patrons a style of work that is not surpassed anywhere, with perfect confidence.

Notwithstanding the present low prices, he will use only the Best Materials, having made ample arrangements to procure them.

A newly fitted up Ladies' Dressing Room, which is entirely private, has been added for the convenience of his Lady customers.

All kinds of work furnished at short notice.

Miniature, Magascopic and Stereoscopic in Photograph, Ambrotype or Oil.

N. B.—Having in possession the Negatives of his predecessor, Mr. J. N. Durland, copies can be furnished.

Remember, right on the Corner King and Germain Sts

May 30. J. D. MARSTERS.

L. W. WILLIAMS, teacher of Piano-Forte and Vocal Music, St. John, N. B. Orders left at J. CHALONER'S, King Street, will be promptly attended to.

Oct. 20. L. W. W.

A. CHRISTIE & CO.,

MANUFACTURERS AND BUILDERS.

WE would intimate to our friends and the public that we have within the last three months fitted up the large Brick Building in the rear of the Workshop, in Waterloo Street, with a Powerful Engine and all the Machinery necessary for carrying on extensively the manufacture of

DOORS, SASHES, BLINDS, MOULDINGS, TURNING, JIG SAWING,

and all that may be required for BUILDING PURPOSES.

A large assortment of DOORS and SASHES, of various sizes, constantly on hand, or got up to order.

NEWEL POSTS and BALUSTERS on hand.

All kinds of TURNING done at the shortest notice.

Parties in want of the above-mentioned will find it to their advantage to give us a call.

☞Particular attention given to BUILDING and JOBBING. Feb. 24

NORTH BRITISH AND MERCANTILE INSURANCE COMPANY,

OF EDINBURGH AND LONDON.

ESTABLISHED IN 1809.

CAPITAL, - - £2,000,000 Sterling.

Invested Funds (1864),.....£2,304,512	7 10 Stg.
Annual Revenue,..... 564,468	16 2 Stg.

FIRE DEPARTMENT.

THIS COMPANY Insures against loss or damage by Fire—Dwellings, Household Furniture, Farm Property, Stores, Merchandise, Vessels on Stocks or in Harbour, and other Insurable Property, on the most favorable terms.

Claims settled promptly without reference to the Head Office.

LIFE DEPARTMENT.

Ninety per cent. of the Profits are allocated to those Assured on the Participating Scale.

INDISPUTABILITY.

After a Policy has been five years in existence it shall be held to be indisputable and free from extra premiums, even if the assured should remove to an unhealthy climate after that time.

For Rates and other information apply at the Office of the Company, on the corner of Princess and Canterbury streets. HENRY JACK,

March 26. General Agent.

DISSOLUTION OF CO-PARTNERSHIP.

NOTICE is hereby given that the Co-Partnership heretofore existing between the subscribers, under the name and style of J. R. Currey & Co., St. John, is this day dissolved by mutual consent. All just claims against said firm will be paid by J. R. Currey, to whom all debts due said firm must be paid within thirty days from this date. J. R. CURREY.

St. John, June 1, 1870. J. H. PENWICK.

NOTICE.

The subscriber in returning thanks to the public for the liberal patronage bestowed upon him during the three and a half years he has been in business in this City, would respectfully inform his friends and the public that he will continue the Flour Business at the Old Stand, under the name of J. R. Currey & Co., and hopes by strict attention to business and low prices to secure a liberal share of public patronage. J. R. CURREY.

St. John, June 1, 1870. June 9

THE PRECIOUS NAME.

ITS PERPETUITY, PROPAGATION AND PRAISE.

[Concluded.]

"His name shall endure for ever: his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed."—Psalm lxxii. 17.

For the first two or three centuries of the existence of the Church glorious things were accomplished in connection with the propagation of the faith; doubtless hundreds of thousands were converted by the operation of the Spirit of God, and united themselves in gospel churches after the apostolic model, and the whole then known world became permeated with blessed knowledge of the Son of God, heralded forth by his sent ambassadors.

Here the work began to decline, and spiritual darkness, like a cloud of blackness, covered the face of the whole horizon. Fifteen hundred years elapsed, and the missionary period of the church is ushered in; and during the last three quarters of a century more is done to extend and make known to the heathen nations of the world the glad tidings of salvation through a crucified and risen Redeemer, than had been done in the preceding fifteen centuries. We have had the honor conferred on us by the Great Head of the Church to stand foremost in the ranks of gospel workers, and were pioneers in the missionary field. It is the work of God, and it is marvellous in our eyes. The Baptist denomination is identified with the origin of almost every great moral reform. The Philadelphia Association, in 1788, called attention to the ravages of intemperance in this country. In 1819, an appeal in behalf of total abstinence was made in the Hudson River Association at Sing Sing. At the annual meeting of the Charleston Baptist Association, in 1825, a total abstinence society was formed, called "The South Carolina anti-intemperance Society." The American Temperance Society was formed on January 10th, 1826, and its constitution adopted Feb. 13th, 1826. Previous to this, no total abstinence society had been formed in the country, except that in South Carolina.

Rev. Daniel Collier, a Baptist Minister, published weekly in Boston the first temperance newspaper ever issued in this country.

And the first temperance society formed in British America, or indeed in the British Empire, was organized at Beaver River, near Yarmouth, N. S., in 1828, by that departed worthy, the venerable Harris Harding. In the glorious movements of modern missions, as we have already stated, the Baptists have been the first to move towards carrying out the Lord's last commission. The names of Fuller, Hall, Carey, Marshman, Foster and Gregory will be held in everlasting remembrance.

The British and Foreign Bible Society was brought into existence in 1804, by the suggestion of Rev. Joseph Hughes, a Baptist minister, who presented a plan for supplying the world with Bibles. Since that period the Baptists have translated the Holy Scriptures into more than fifty languages of the nations, embracing more than one-half of the population of the globe. Dr. Judson was among the first to leave our American shores for the certain purpose of carrying the gospel of Jesus Christ to heathen soil. He was then a Pedo-baptist, and as you know, while crossing the watery expanse, God made him a Baptist, and was the first to plant on Burmah's shores the principles and doctrines, ordinances and practices of New Testament christianity. God made him a Baptist, I repeat it, through the study of his *Word*, in simplicity and godly sincerity, without any admixture of prejudice or bigotry.

This was a remarkable circumstance of itself. Divine sovereignty was in it from first to last. God working out his own stupendous purpose of love and mercy to the heathen in sending them at the very outset a pure unadulterated apostolic religion; it reminds one of what the poet Montgomery said at a missionary meeting in England some time since, when the origin of the London Baptist Missionary Society was mentioned, starting to his feet, exclaiming, as if inspired, "It was a spark of fire that dropped from heaven and has set the world in a blaze;" a wonderful combination of truth and poetry.

The Rev. Mr. Bixby states that "in the missionary field surveyed and occupied by Dr. Judson, who reached Burmah in 1813, and baptized his first convert in 1819, there have been baptized more than 40,000 souls; it is believed that 20,000 of this number have passed on to glory, to praise the name of Jesus in his everlasting kingdom. Among the 20,000 remaining in the Burmah churches, and daily increasing in numbers, gifts and graces, as many as 16,000 belong to the Karens. Yet the Karens were not discovered until a long time after Judson went to Burmah. The conversion of a Karen slave in Rangoon first brought our missionary in contact with that wonderful people; and this was the first ripe sheaf of that golden harvest that has continued to be gathered into the fold of Christ. The readiness with which these people receive the gospel is wonderful. No sooner do they hear it explained in simplicity and clearness, than multitudes of them believe it with all their hearts. From time immemorial these people have had a tradition among them, that their white brother from the distant West would bring the glad tidings of their great deliverer.

When Dr. Judson first came in contact with them they had no written language. Now they have the Bible translated, several commentaries on portions of it, with several theological works, a beautiful hymn book, containing over 400 choice hymns, and a complete set of school books for use in their schools. They have 340 churches, 412 native preachers and pastors, and 80 young men of promising talents and piety preparing in their theological schools for the work of the ministry. The Saviour compared his kingdom to the growth of the mustard seed, "though the smallest of all seeds cast into the ground by the husbandman, yet it springs forth and becomes a great tree, and the birds of the air lodge in the branches thereof." This comparison will hold good in regard to the progress of our Redeemer's cause in Germany, which though the hotbed of a thousand isms and schisms which ruin men's souls in perdition, yet it has become the theatre of a mighty work of God, which is intended, doubtless, by the hand of the Lord to spread a pure and noble christianity all through the neighboring kingdoms—Denmark, Russia, Poland, Norway and Sweden, and the islands of those northern and inhospitable seas.

The first Baptist church in Germany was organized at Hamburgh, April 23, 1834, when Mr. Oncken and six others were baptized by Rev. Dr. Sears, and Mr. Oncken was ordained pastor. I might mention a beautiful circumstance in connection with the work of God in Germany, which may illustrate what may arise out of small beginnings. Deacon John Cotman and his wife were members of a Congregationalist Church in London. They were godly persons, and lived to labor for God and souls. With them lodged a young man from the continent, who appeared to be thoughtless and irreligious. On one occasion they requested this young man to go with them to their weekly prayer-meeting. He enquired as to what such a meeting was. They told him that it was a meeting where christians met to sing and pray. He said he would go. That meeting was the turning point in his life; deep conviction fastened on his mind, he was subsequently converted to God, and consecrated his life to the work of God. This young foreigner was no other than John G. Oncken, the great German Baptist missionary. As the result of that feeble beginning, there are now 4 associations, 96 churches, 1,188 stations and out-stations, 5 missionaries, about 250 ministers and Bible colprotures, 115 Sunday-schools, with about 3,700 scholars, and nearly 18,000 church members. Surely well might we say by this time, "and what had God wrought." These are only a few of the items of interest connected with the great work of evangelizing the nations. Beside this mission work in India, Burmah and Germany, with all the contiguous countries in Europe, we have prosperous missions in China, in Siam, in Africa and among the Indians of North America; indeed Baptist missionaries are spreading the world over, and our principles, because they are Bible principles, are destined to prevail,

We would not be bigotted here: we wish with gratitude to Almighty God, to acknowledge that other evangelical denominations are doing a good work in various portions of the heathen world, in bringing perishing sinners to Jesus, "who shall shine as the brightness of the stars forever and ever."

The Wesleyans, the Presbyterians, the Episcopalians, the Congregationalists, and others filled with holy zeal for God's glory, are doing a great and glorious work.

A little (newspaper) scrap, which appeared not long since in print, asks and answers the following question of much interest: "Are Christian Missions a failure?" and goes on to state, that, "at a recent ordination in Auburn, New York, of four members of the graduating class in the Seminary as missionaries, Rev. Dr. Clark, of the American Board, preached the sermon, and gave the following summary of what had been accomplished in the Foreign Mission field: "Eighty-one years ago Carey felt called to be a missionary. That was the beginning of the modern missionary movement. Now there are 42 societies, with 1,800 missionaries, engaged in giving the gospel to the heathen. Sixty years ago, the American Board was not in existence; now it has 205 churches, and has in all 70,000 converts. Sixty years ago, nothing had been done in the South Seas; now there are 800 native preachers and 200,000 communicants. There are 100 preachers in Madagascar; 600 missionaries in India; 20,000 communicants in South Africa; 200 native churches in Turkey and Persia; 40,000 people taught to read in the past twelve years from a single station of the American Board in Eastern Turkey.

In money matters the change is equally striking. In 1788, there was nothing given for the evangelization of the perishing heathen; in 1808, $100,000; in 1828, $1,000,000; in 1842, $2,000,000; and in 1868, $5,000,000.

And before we close on this point, let me call your attention to the marvellous strides which we as a denomination have made on this side the Atlantic during the lifetime of some who are present to-day. The growth of the Regular Baptists, during the last half century in this country, has disappointed the desires of their enemies, and surpassed the most sanguine expectations of their friends. A distinguished pastor, in a sermon preached not long since, thus alludes to this subject: "Even before that glorious outpouring of the Divine Spirit which was enjoyed by the churches in 1858-9, and in which the additions to our churches have been about equal to the additions to all other denominations combined, there were within the United States 13,438 regular Baptist churches, with 8,379 ministers, 1,116,709 members.

The increase during the last fifty years has been 550 per cent. If, says Kendal Brooks, the same rate of increase that we have enjoyed during the last half century should continue, the year of our Lord 2,100 would find every member of our race, old enough for church membership, within the Baptist denomination, even though the population of our globe should in the meanwhile be multiplied by four. There is little room to doubt that the Baptists of this country now number 1,200,000, whereas a hundred years ago, or rather in 1764, they only numbered 5,000. "How the little one has become a thousand, and the small one a great nation." The Home Mission Society has asserted that the Baptists of this country alone (America) are expending half a million. In addition to this, 700,000 scholars are instructed in the Sunday School, at an estimated yearly expense of $346,143; and $4,653,857 per annum would be a low estimate for the support of Baptist preaching and maintenance of Baptist church property throughout the land. The Baptists of the United States expend six millions of dollars every year for the support and diffusion of Christianity. They have 33 colleges, 11 theological seminaries, and more than 100 academies. Their higher institutions of learning in the Northern States alone hold three millions of property, and have educated more than 3,000 young men for the Christian ministry. A calling to mind of these facts should fill our hearts with humility and gratitude. A writer in the *Standard* gives a conversation between a Methodist minister and a class leader. The minister said: "The Baptists are destined to be God's only representatives on earth, and I will tell you why. A long time ago the civil disabilities brought to bear upon that people were such as almost to banish them from the outside world; but now that these hindrances are removed, they may be found in every country and clime, filling many of the most important offices in the society of men. A long time ago they had very few learned men in their ranks; now they have a host of the ripest scholars of this or any other age. It is not worth while for us to close our eyes against these facts, or to try to hide them from others. The Baptists have the simple, unvarnished truth in their hands; it is on their side, and with these advantages there is no power on earth that can prevent their success." We are living in eventful days, perhaps more eventful days the world never saw; in times when men are stirred to their very depths concerning all the great movements that are happening in the world around them. And all things, whether in the political arena, in the circle of science, in moral reforms, in social life, or in any other department, God's hand guides the affairs of the world to develope his own eternal plans and purposes, and advance his glory in the salvation of men, and making known to the ends of the earth the glorious name of Jesus.

III. *The certainty that the prediction in the text shall be fulfilled.* "His name shall endure forever; his name shall be continued, or propagated, so long as the sun, God's faithful witness, shall shine in the heavens." Here is certainty. It cannot prove a failure. "The word has gone out of his mouth," and cannot be altered. Jehovah's word is like himself, "without variableness or shadow of turning." "Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall have no end."—Psalm cii.

1. But this certainty regards the results of the mediatorial work of Christ. Did he who bears this precious name, of which we have been speaking, come in the flesh, and endure privation, sorrow, and woe, weep and lament over the miseries of men, die on the bloody tree and rise from Joseph's tomb; all this, and not know what results would follow this strange, this most humiliating undertaking? Yes, he knew. "Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." His seed shall be, "That innumerable multitude that no man can number, redeemed to God, out of every nation, tribe and people, who shall have washed their robes and made them white in the blood of the Lamb."

"They shall come from the east and the west, from the north and the south, and shall sit down in the kingdom of God, with Abraham, Isaac and Jacob." Oh! what untold numbers have already gained the victory, and have gone home to heaven rejoicing and shouting salvation through the name of Jesus Christ. And multitudes now living are pressing on to win the glorious prize—the crown and the kingdom. And even our own American Baptist churches, alone, yield to heaven, it is said, not less than 11,000 redeemed souls annually; sinners saved by sovereign grace, through the atoning blood of Jesus. All, of every name and of every place, and belonging to every age, holding Christ as the supreme head of the church, and building upon him as the foundation laid in Zion, and have borne his holy image, shall shine in his blessed kingdom, "and shall be anointed priests and kings unto God and the Lamb forever." There is no uncertainty regarding the prediction of Jehovah in our text. "Men shall be blessed in him, all nations shall call him blessed," "Men shall praise Jesus from the rising of the sun until the going down of the same." Christ will receive all the glory and praise due to his name. "He is worthy, for he was slain; and behold he shall live forevermore, and has the keys of hell and the grave." Christ shall occupy the middle throne, "and upon his head are many crowns." "And he must reign, until his foes become his footstool." "He is going forth conquering and to conquer." "His work is before him, and his reward is with him." "He is the Lion of Juda's tribe." "The King immortal, eternal and invisible." "The only potentate, the Kings of Kings and Lord of Lords."

He is to have all the praise for his work of redeeming love and (*work*) mercy. "His praise he will not give to another," and his people will praise him; they can't do otherwise. They will not feel disposed to praise either themselves or any other. Jesus is the object of their highest love and holiest adoration. They will not praise the founders of religious sects or parties, Armenius and Luther, Calvin and Knox, Wesley and Whitefield, will receive no praise; they will ask none: all the men of God who have toiled in his vineyard, however great their achievements for Christ, will humbly bow at his feet and give him the praise. They will be ready to exclaim, "Not unto us, not unto us, O Lord, but unto thy name be all the glory."

APPLICATION.

1. Are we interested in this theme? Do we love this precious name? Are we trusting our souls upon it? If so, we shall never know a failure? Christ's love is unchangeable. "For having loved his own, which were in the world, he will love them unto the end." What, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerers, through him that loved us. For I am persuaded, that neither death nor life, neither angels, nor principalities, nor powers, neither things present nor things to come, neither height nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Shall not Paul's triumphant enumeration be yours? the consolation, the joy, the satisfaction of your minds?

2. Are our noblest affections and desires centred upon it? In our unconverted state, these affections are fixed upon the meaner things of this transitory life. When we were led to Jesus, and were baptized into his name, we promised before angels and men to love and serve him? Have these vows been kept? or have we in our measure grown cold towards him, and like the fabled eagle, descending from his lofty flight, to consume a dead body that lay on a certain ice field, tarried at his prey so long, that when he essayed to take his upward flight again, he found that his wings had become frozen to the spot where he had fallen.

We recollect to have listened, some years since, in one of our social meetings, to a young Christian lady, who had just returned from being an inmate of the Lunatic Asylum, to her home, exclaiming, "O the love of Jesus! O the love of Jesus! O the love of Jesus!" till every one in the audience felt the loving eloquence of the beautiful words. This was about all she said, and there was more in it to move the heart and affections, than is often found in many an elaborate sermon. Matthew Henry says, "I'd rather have the love of Jesus than mountains of gold and silver!" "None but Christ! None but Christ!" is uttered by the dying martyr. "My Christ! My Christ!" exclaims another dying saint. "To you who believe, he is precious," and priceless too! More than all the earth, more than all heaven, to the dear children of God. Will not your love from this day be stronger for him? O, be filled with the power of his love! let it grow more and more within you, till the perfect day.

3. Your love to this dear name should prompt you to do more to extend the knowledge of it. In the Sunday School work, in the missionary enterprize, in the neighborhood, in the world, at all times "instant in season and out of season, reproving, rebuking, exhorting with all long-suffering and meekness." "Know that he which converteth a sinner from the error of his way, shall save a soul from death, and hide a multitude of sins." Remembering "they that be wise, shall shine as the brightness of the firmament, and they who turn many to righteousness as the stars forever and ever." Live to glorify this name, and let the motto on a card, hanging on the wall of a shepherd's hut among the mountains of Wales, be yours:

"For Jesus Christ's sake
Do all the good you can,
To all the people you can,
In all the places you can,
At all the times you can,
And as long as you can."

Jesus is its theme, "And his name is as ointment poured forth." Its fragrance, its influence, its saving power shall live forever. And like the stone cut out of the mountain without hands, shall fill the whole earth and fill the whole heavens. And then shall this jubilant song be sung from the "rivers to the ends of the earth." "The kingdoms of this world have become the kingdoms of our God and of his Christ." "Alleluyah, alleluyah for the Lord God omnipotent reigneth." Amen.

AN OBITUARY SKETCH

of the late J. W. Nutting, Esq., appears in a recent number of the *Christian Messenger*. The following extract will be read with special interest by those who had the privilege of an acquaintance with this highly esteemed servant of God:—

James Walton Nutting fell asleep in Jesus on Thursday last, in the 34th year of his age. Mr. N. studied in the Academy at Windsor, and afterwards was a member of the first class that graduated in King's College. He was admitted to the Nova Scotia Bar in 1810, and with the exception of J. S. Morse, Esq., of Amherst, who preceded him but a few days, he was the senior member of the Bar of this Province. He had filled the very responsible office of Prothonotary of the Supreme Court, and Clerk of the Crown at Halifax for nearly sixty years, having been appointed to that office in 1811.

He was perhaps more generally known than any other resident of the city, and enjoyed universal respect and esteem. In referring to his removal the press has given expression to the estimation in which he has been held.

The Governors of King's College, two or three years since, in justice to Mr. Nutting, then the senior graduate of the University, conferred on him the degree of D. C. L.

Mr. Nutting inherited the high sense of British honor and loyalty which distinguished his ancestors, the Loyalists, who left the United States at the Revolution. By nature a gentleman, his early training and associations were in harmony with whatever was noble and generous. When piety was at a discount, and a profession of conversion to God subjected one to hostility now but little known, he became, —while still a member of the Church of England—deeply concerned about his soul's salvation. He soon after took a firm stand on the side of Christ and his disciples. As an evidence of his decision, and of the interest he felt in the promotion of Christ's kingdom, he in company with Colonel Beckwith established the first Sabbath School in Halifax, in the little Dutch Church belonging to St. George's parish.

Some others about the same time becoming experimentally acquainted with the gospel of Christ as demanding separation from the world in heart and life, and requiring the observance of His commands and ordinances, were baptized in his name by the Rev. Professor Chase, on the morning of the Lord's Day, September 30, 1827, and in the afternoon of the same day were formed into a Baptist Church in Granville Street Chapel, on which day that place was first opened for public worship. Mr. N. was one, and perhaps the principal one, of this devoted Christian band, being then about forty years of age.

Mr. N.'s relation to the *Christian Messenger* has been more intimate than has been generally known. From its inception in 1837, he has been more or less concerned in it as the organ of the denomination. For a number of years he was associated with its former editor and proprietor in its management. And from his love of literary pursuits, and the facility he possessed in giving expression to his thoughts, and a simple desire to do good, he continued till quite recently, to contribute from his well-stored mind, more or less, every week, to its editorial columns. Having the highest respect for his judgment and wisdom, we have largely enjoyed his counsel and intercourse, and now lament his departure second to none of those who enjoyed his valued friendship.

In former years he was more generally known throughout the denomination than recently. In 1831 Mr. Nutting had a severe attack of illness. Father Manning, on the 1st of September of that year, entered the following sentences in his diary: "A letter from Ferguson announcing Nutting's approaching dissolution. What a loss to the church at Granville Street! What a loss to the community at large!"

Another entry to the same effect stated that "sad news" had been received from Halifax, Mr. Nutting was considered to be suffering from consumption and likely to be be taken off in a very short time. From that time he was subject to a bronchial affection and frequent attacks of dyspepsia, and was never in very robust health. His regular habits of life, doubtless, contributed to render it more lengthened than often falls to the common lot of mankind.

In the inception of our Educational institutions, Mr. Nutting rendered essential service and was Secretary of the Baptist Education Society for twenty years. As Treasurer of the Foreign Missionary Board he for a number of years performed a large amount of labor by way of correspondence and otherwise.

We might refer to some of the numerous papers he wrote in the interests of education and religion. One of these on "The Fathers and Founders of Acadia College," read by him on the occasion of the 25th Anniversary of that Institution, may be found in the *Christian Messenger* of June 8th, 1864. It gave a very comprehensive view of the men of the day to which it referred, and was a valuable contribution to the Baptist History of the Province.

Our venerable brother had his mental vigor and genial disposition to the last; but he has now finished his course; and we are again taught the lesson of our mortality; that, however much our lives may be lengthened out, yet here "we have no continuing city." May we all, writers and readers, have our citizenship in heaven, then may we look forward to a glorious re-union in the bright world above.

The following is the official report of a meeting of the legal profession for the purpose of giving an expression respecting Mr. Nutting:—

MEETING OF THE BENCH AND BAR.

At a meeting of the Bench and Bar, consisting of about forty persons, held this day at 10 o'clock, a. m., in the Law Library, His Honor Mr. Justice Dodd occupying the chair, the following resolutions were unanimously adopted:

Resolved—That this meeting deplores the removal by death of James W. Nutting, Esq., one of the oldest members of the Bar of Nova Scotia. Mr. Nutting held for more than half a century the offices of the Prothonotary, Clerk of the Crown, and Master in Chancery, and discharged his official duties with such zeal and courtesy as to command the highest respect of the members of the profession. He was one of the originators of the Bar Society of this Province, and for many years its Honorary Secretary. The deceased was a ripe scholar, accomplished man, a true friend, and a sincere christian; and his loss will long be deeply regretted by all who knew him.

Moved by the Hon J. W. Ritchie, seconded by Hon. W. A. Henry, and supported by appropriate remarks from E. H. Harrington, Esq., and Judge DesBarres:

Resolved—That, as an expression of sympathy with the family of the deceased in their sad bereavement, a copy of these resolutions be sent to them, and that as a mark of respect, the Members of the Bar attend the funeral in a body and wear crape for one month.

Moved by William Sutherland, Esq., Q. C., seconded by Peter Lynch, Esq., Q. C., and spoken to by W. A. Johnson and S. L. Shannon, Esquires.

Hon. J. W. Ritchie read a note from Sir William Young, Chief Justice, regretting his inability to attend, but expressing his readiness to concur in the resolution of affectionate esteem which he doubted not would be adopted by the meeting.

Mr. W. A. Johnson also stated the regret his father, the Equity Judge, felt at his unavoidable absence through indisposition.

The several gentlemen who addressed the meeting spoke in the most feeling manner of the virtues and amiable qualities of the deceased, his kindness of heart, gentlemanly demeanor and scholarly attainments, and of their sympathy for his family; also the universal esteem in which he was held, not only by the members of the Profession, but by the community generally.

L. W. DESBARRES,
Secretary

July 9, 1870.

ANDREW JOHNSON.

Andrew Johnson came to Laurens Court House, South Carolina, in 1827, and remained there two years, working as a journeyman tailor. He came from Raleigh, N. C., where he was born, and served his apprenticeship. While working at Laurens, he became engaged to a young lady in the neighborhood, and went out one Sunday morning to ask her mother, who was a widow lady, for the hand of her daughter. He told Governor Orr that he saw, by the old lady's manner, that she was not favorably disposed toward him. It was late in the evening before he could muster up courage to "pop the question." When he did so, the old lady told him very plainly that her daughter should not marry a tailor, and intimated that she suspected he wanted some of her negroes. The young tailor boy, and future President of the United States, was so much mortified at the rebuff he had received, that he determined to quit Laurens, and did so the next day.

How unfortunate for the daughter was the ill-judgment of the mother! Had she given her consent, her daughter might have been the occupant of the White House, mistress of ceremonies and fashion in Washington, receiving and entertaining foreign ministers and their ladies, instead of being as she is, the humble wife of a poor and obscure man. On the other hand, it might have disappointed the high destiny of the tailor boy. Instead of having been President of the United States he might be still pursuing his humble vocation. But this is not very likely.

It is a remarkable and most wonderful fact that Andrew Johnson never went to school a day in his life! His father, who was a most worthy and excellent man, filling the office of town constable in Raleigh, N. C., messenger of the bank and sexton of a church, died when his son was only two years old. The family were left in poverty, and at the age of ten years Andrew was bound as an apprentice to the trade of a tailor. While working as an apprentice some one came into the shop with a book of speeches and read one to the boys. The speech delighted Andrew Johnson so much that he determined to learn to read himself. The book was given to him, and in this book, with the assistance of his fellow-apprentices, he learned his letters and learned to read; after that, a book of some sort was ever his constant companion. His wife taught him to write and cipher after they were married. In the meantime he must have had his mind well stored with a great deal of useful reading.—*Nineteenth Century.*

All plants grow stronger and ripen better when the air circulates freely around them, and the sun is not prevented from an immediate influence.