THE CHRISTIAN VISITOR.

ST. JOHN, N. B., APRIL 28, 1870.

The Baptists of Jamaica and Rev. W. H. Porter.

Many of our readers will be surprised to learn that Rev. W. H. Porter, the esteemed pastor of the Pine Grove Baptist Church, Wilmot, has left with his family for the Island of Jamaica, with a prospect of a permanent residence in that country. The enfeebled state of Mrs. Porter's health for some time past has occasioned much anxiety, and has finally induced them, in accordance with the advice of the medical attendant, to try the effect of a change of climate. They accordingly left last week for Halifax, to take the steamer at that port *en route* for Jamaica. The Church parted with them most reluctantly; but Providence seemed to direct the arrangement so plainly that all had to acknowledge the hand of God was in it. Many prayers will ascend for their safe arrival to their place of destination, for restoration to health, and a long life of temporal and spiritual prosperity.

Their numerous friends in the Provinces will now feel an interest in Jamaica such as they have never felt before, and it is just possible that it may lead to some decided action on the part of our people in reference to the pressing necessities arising in that country for a large increase of men and means to carry forward successfully the interests of the cause of Christ, as identified with the progress of Baptist Churches.

Jamaica, as our readers may know, is the principal of the British West India Islands. It was discovered by Columbus in 1494, and in 1503 he was wrecked upon its coast. It was colonized by the Spaniards in 1509. In 1596 the Island was invaded and pillaged by the English, under Sir Anthony Shirley. In 1655, 3000 disbanded soldiers of Cromwell's army were sent to Jamaica for a home, and they were soon followed by 1,500 royalists. When the country was invaded by the English, the Maroons (the flower of the first Spanish settlers) fled to the mountains for refuge. 600 of these were subsequently transported to Nova Scotia.

The Island is about 90 miles south of Cuba. Its general appearance is said to be exceedingly beautiful. On the north it rises into hills of gradual ascent, covered with pimento groves and a brilliant verdure, and intersected by vales, which exhibit the most romantic scenery, while on the south it presents abrupt precipices and inaccessible cliffs, the general effect being heightened by the profusion of streams which pour from every valley, and frequently precipitate themselves from the overhanging rocks into the ocean. The coast line is 500 miles long, and is indented with a great number of excellent harbors, of which Port Royal, or the harbor of Kingston, is the most important. The Island is traversed by lofty mountains in all directions. The declivities are covered with stately forests. The valleys are all very narrow, not more than a twentieth part of the Island being level ground.

Our readers will have some idea of the extent to which the slavery of the negro was carried in the West India Islands, when we inform them that between the years 1700 and 1786 no less than 610,000 Africans were imported into Jamaica alone. The sad effects of that system are deeply felt in that beautiful country down to the present day.

The English Baptist Mission commenced its evangelical labors in Jamaica in 1815. From the beginning the slave-holders of the Island assailed the missionaries with their most deadly opposition, and acts were passed by the local legislature to counteract the influence of these missionary exertions: but, to the credit of England be it spoken, these oppressive measures were not confirmed by the British Government.

In 1833 the celebrated Knibb, one of the Baptist Missionaries, visited England to lay the wrongs of the negroes before the British Government and people. His addresses in Exeter Hall and in the churches created an immense sensation in the public mind, and he was ultimately heard at the bar of the House of Commons. Clarkson, Wilberforce, Burke, Pitt, Fox, and other philanthropic men had nobly prepared the way for the soul stirring appeals of Knibb, and the result was the Emancipation Act, which cost England £20,000,000 sterling, but struck off the fetters from every slave on British soil. The full consummation of this glorious Act was postponed until 1838. Then the planters themselves, finding that they were unable any longer to resist the tide in favor of reason, humanity, and religion, gave up the contest, and proclaimed universal liberty to the captives.

These were days of wondrous prosperity to the Baptist cause in Jamaica. Knibb was at the height of his fame and of his success as a burning and shining light. Thousands of the down trodden Africans were raised up by the power of grace to sit together in heavenly places in Christ Jesus, and so rapid was the progress in civilization and religion that Knibb and his coadjutors imagined that henceforth the mission would be self-sustaining. Had Knibb lived to consummate his plans, it might have been so; but a mysterious Providence called him early to his reward, and the subsequent history of the mission has proved that it was too early separated from its original stock. It was not quite prepared for independent culture and growth.

But still, through the influence of a band of noble self-sacrificing men, the cause has prospered greatly, so that the Baptist churches of Jamaica now number upwards of 20,000 communicants. But they are just now passing through a crisis brought about by the recent disestablishment of the Episcopal church. The Governor of the Island, Sir P. Grant, who talks and writes like a truly Christian man, calls most earnestly upon the different evangelical denominations, now that religion is freed from the trammels and support of the State, to supply the necessary men and funds to meet the urgent necessities of all the outlying districts of the Island. The successful labors of the Baptist missionaries in the past in the cause of social, civil and religious freedom have given them a sort of prestige with all parties which may, by proper appliances, be turned to very great advantage to all concerned. This is very distinctly seen by the Rev. J. M. Phillips, a missionary of fifty years standing, and the successor of Knibb, Birchell, and others of like precious faith, and he therefore, in a recent issue of the London *Freeman*, comes out in a very strong appeal to the Baptists of England, urging them, in some form to renew their support to the cause in Jamaica. His appeal will not be in vain.

In the meantime this same gentleman has been in correspondence with our esteemed Bro. Porter, and we are told that on his way to Halifax he received a letter from Mr. Phillips, informing him that his son-in-law, who was a minister, had just died, leaving an inviting field, and that he would hold it in reserve for him. This seems a striking opening in Providence for our Brother. May Jehovah Jesus give him a prosperous journey, and make him largely instrumental in guiding souls in Jamaica in the path of life eternal.

☞ The Memorial statement of the late Mrs. James Masters is laid over till our next week's issue, as we wish to collect some facts not now at hand.

☞ Bro. Titus, of the Pitt street church, baptized last Lord's Day two candidates, near Smith's shipyard, on Courtenay Bay.

The Silence of Women in the Churches.

The *Bibliotheca Sacra* for this month contains an able and exhaustive article on this *vexata quaestio*, exegetically considered. The author says: "We propose to examine the Scriptures . . . respecting the growing practice in the churches of our land of inviting women to take an active part in the public worship of God." He claims to have searched "with all thoroughness and candor" after the exact teaching of the Word of God respecting the silence of women in the churches, and it must be confessed that the writer makes out in this discussion a strong case; but we are not yet fully convinced that his position is the correct one. His first point is that (1) "*a positive limitation of some sort is put by the Scripture upon women*," and "that her sphere in consequence, if co-ordinate, is not co-extensive with man's. Her sphere seems to have limitations which his has not." To that much we yield an unhesitating assent. He proceeds to show that (2) "*this limitation*, of whatever nature and extent it may hereafter be found to be, *is not founded*, as some other apostolic directions are, *either on some present exigency, or social custom, or changing propriety; but it is founded on something as permanent as the relation of the sexes, and the fact of the first transgression.*" The next step in the progress of the discussion leads the writer to consider (3) "*the parts of public worship respecting which silence is enjoined upon women*," and he maintains that the several parts of public worship "respecting which silence has been laid upon women are *teaching, preaching, prophesying, speaking*, and *praying*." If there be doubt respecting any of these, that doubt touches only the service of *prayer*." Next comes (4) "*The kind of meetings in which silence is enjoined upon women.*" Here follows a careful examination of the word *Church* (ekklesia). But the question of silence turns on the precise meaning of *Church*, as used in 1 Cor. xiv. 33–35. "Does it here mean the congregation assembled for worship? Or does it refer to the congregation in its organic business assemblies, or meetings?" Our author concludes "that the kind of meetings in which women are commanded to keep silence is *every sort of religious meetings where both sexes are present.*" His position here is not, we submit, satisfactorily sustained. His reasoning is more ingenious than his exegesis is sound. The next leading topic is (5) "*No conclusive objection can be raised against this command and practice of silence for women in the Churches.*" He considers the several objections started from time to time, and says, "none of these objections has much weight; and surely no one, or all of them, or any others that can be found, can assume to stand for one moment against a positive, explicit repeated, and universal command of God." Of course not. But where is such a *command* to be found? The final position taken is thus stated: (6) "*It is no trifling matter to ignore or set at nought the teachings of Scripture respecting the silence of women in the churches.*" Very true. Nor is it a trifling matter to ignore or set at nought the teachings of Scripture respecting the administration of the ordinances of BAPTISM and the LORD'S SUPPER. But this learned and zealous advocate for the silence of women in the churches does not scruple to ignore the *plain* and *positive* declarations of Scripture respecting those ordinances. "O, consistency! thou art a jewel!"

The article, the outlines of which we have presented, is constructed with admirable skill, the reasoning compact, and the conclusions would be forcible if the premises were not weak. But it is by far the best treatment of the question we have ever read.

The New Brunswick Reporter.

Some one, with a good or evil intent—the latter most likely—sent to the editor and proprietor of the above named paper a copy of the VISITOR containing a selected article on RESTRICTED COMMUNION, "marked and underlined," he says, "for our especial benefit." We are quite surprised to see a large portion of that article copied into the *Reporter*, but not more surprised than we are at the affirmations made by our brother editor in the violent criticisms that are appended to the article. This is the 19th century, and yet some men manage in spite of it to keep themselves in woful ignorance. We do not know, and cannot surmise, who sent the editor of the *Reporter* that number of the VISITOR with the offensive article on Communion "marked and underlined." We cannot believe that it was done with any hope or desire of converting our brother from the error of his ways, and fear it was designed simply to exasperate him into some expression of his hostility to Baptist principles. He protests against the attempt, as he pronounces it, to draw him into a discussion, and yet proceeds against his protest to put in a few remarks more vigorous in language than in logic. If the effort at discussion which our esteemed cotemporary makes in his reply to the extract that has kindled his ire, is a *specimen* of his style of argument, we devutly hope that for his own sake he will *not* allow himself to be drawn into the arena of religious controversy.

We also find in the *Reporter* a series of articles on "The Personality of Satan." We should deem it more appropriate to head the communication "The Impersonality of Satan." But there is no accounting for taste. It seems that these productions, over the signature of J. S., are called forth by a sermon of Elder Knapp's while in Fredericton. They do not indicate talent of the highest order, and are not likely to provoke a reply from any one capable of handling that subject. Those who can be influenced by such impotent statements as those of J. S., are few and mentally feeble. "A little learning is a dangerous thing"—to him who has that little.

Ordinance of Baptism.

EVERY Baptist well knows how often he has been accused of attaching an undue importance to the above rite, and among a portion of our "Protestant Brethren" the charge has been again and again reiterated, that we have made it almost, if not essential to salvation. Whereas the fact has been exactly the reverse, as our ARTICLES OF FAITH AND PRACTICE most plainly and unequivocally declare, that since none but true believers can partake of the ordinances, therefore the door of the church should be carefully kept closed against all such who cannot give scriptural evidence of their union with Christ. 1 Cor. xi. 27–29; Matt. vii. 6, 15–20; 1 Peter ii. 5.

One of the most attractive churches in New York, is the "French *Protestant* Church." We copy from a late New York paper, an account of the services that took place therein on Easter Sunday, the 17th instant:—

"They were of the usual order, with the exception of the ceremony of the first communion of some sixteen young ladies who were all attired in white. The sermon was preached by the pastor, the Rev. Dr. Verren. He spoke of "Baptism," and took occasion in dilating upon the efficacy and great grace derived from it by all to whom it had been administered, to exhort the young catechumens present, never to sully their baptismal robes by aught that could give offence to God. Baptism, he said, was an all-essential thing, in fact

INDISPENSABLE TO SALVATION,

for without it, he contended, no soul could enter heaven. There was, it was true, no particular virtue in the water which was used in the administration of the sacrament. It was only a visible sign, a symbol, and nothing more. Baptism was the regenerator by which the soul, burdened with original sin, is made, as it were, into a new being, and rendered beautiful and attractive in the sight of almighty God. It seemed indeed, a hard theory, or rather belief, that little children who died before being baptized should be deprived of the delights of heaven. They were not responsible for coming into the world in a state of original sin; but it was contended that they did

NOT GO TO HEAVEN,

and the charitable belief of some Christians was that their souls went to a place which was neither heaven nor hell—a sort of middle place, partaking neither of the exceeding happiness of the one nor the terrible torments of the other. What an inestimable blessing it was, therefore, for those who had been so fortunate as to have been born within the pale of Christianity, and to have been ushered into all its graces by means of baptism! The parents of the young ladies and gentlemen present, who were about to partake of the communion for the first time no doubt now looked back with joy and gratitude to God to the time when their little ones received baptism, and thus took the first step into Christianity which made them prepared to follow its teachings with unction and observe its holy laws with reverence and awe. They themselves could now appreciate how much they had been favored, how good God had been to them, and what a terrible thing it would have been had they

DIED WHEN YOUNG,

before they had been baptized. The vows made at baptism by the sponsors were not mere formalities, and it was the child's bounden duty, when it had come to the age of reason, to make those vows good, to fulfil to the best of his power, with the grace of Christ, all that his sponsors had promised when he was unable to speak, he should do. These vows the young ladies and gentlemen had renewed, and by them they had determined to fight the good fight of the Lord through life, and never to falter by the wayside or to turn back from the narrow path, which is a hard one, but the only one which leads to salvation.

The pastor then, after an earnest exhortation to the catechumens, administered the communion.

Decidedly Cool.

The Baptist Church of Brantford, Ontario, is minus a pastor, and they resolved to fill the vacancy at the expense of one of our city churches. Hearing that Rev. Mr. Cady had resigned the pastorate of Portland church, they invited him to visit them in reference to a call; but before receiving a decisive answer, they concluded to take Rev. Mr. Carey from Germain street. Accordingly an invitation was duly drawn up, and to ensure success a special messenger was sent to present the invitation in the most impressive form imaginable. This earnest messenger had no idea of mincing matters, but gave the Germain street people to understand that he came with special orders to remove their minister to Brantford, if possible. But the call, as it happened, was not so very loud after all. The salary, only $1,000, some $200 less than the Germain street pastor is now receiving; the place much smaller than St. John, and the church in no respect superior, if equal, to the Germain street church. Under these circumstances it is not surprising that Bro. Carey should not regard the call from Brantford as the call of God to leave his present charge, especially as he had received recently substantial tokens of affection from the younger members of his flock, and he therefore decided to remain in his present position.

Another of our city pastors was gently sounded, but *he instantly repelled* the suggestion of the Brantford delegate.

We beg to suggest to our Brantford brethren that in their future efforts to obtain a pastor they will do well to adhere to the good old golden rule, "do unto others as you would that others should do unto you."

Personal.

Rev. Isaiah Wallace, we understand, has resigned the pastorate of the Lower Granville church, and an effort is being made to secure his services at Nictaux. In his late field he has been enabled to give full proof of his ministry, and the blessing of God has crowned it with success. We shall be delighted to hear that he is comfortably settled at Nictaux. He is just the man for that important field.

Their former beloved pastor, Rev. W. G. Parker, is laboring at Milton, Liverpool, with his usual zeal and earnestness for the revival of God's work, and for the salvation of souls. May the work of the Lord greatly prosper in his hands.

The *Christian Messenger* of last week, furnishes the following interesting revival inteligence:—

TUSKET, April 11, 1870.—Rev. P. R. Foster writes: "The work of the Lord still moves on. I have baptized four since I last wrote, and others have professed to have found Christ, whom we hope to see soon able to take up their cross and publicly dedicate themselves to the Lord; and quite a number are seeking their way to Zion, with their faces thitherward. To God be all the praise."

BRIGHTON, ST. MARY'S BAY, DIGBY COUNTY, is enjoying quite a revival of religion. Rev. L. B. Gates, the pastor, has been assisted by Rev. Aaron Cogswell, for about three weeks.

Bro. R. N. Wescott wrote on the 18th inst., that God has greatly blessed their labors in the reviving of believers and the conversion of sinners. Baptism has been administered on three successive Lord's Days. Thirty six persons have followed the footsteps of their ascended Lord in that ordinance, and the work is still advancing.

Bro. Wm. Aymar writing on the 16th, said:—

"Most of the inhabitants are moved as by the mighty power of God, laying aside all worldly pursuits, and flocking to the house of God. Giddy and thoughtless young men and women have been made to bow under his mighty power, and have been made to cry out, "Men and brethren what must we do to be saved?" The work is becoming deeper and wider, and extending. It is my prayer that it may reach Hill Grove Church."

TRURO.—Rev. D. W. C. Dimock baptized eleven converts on Sunday last. These, with three others by letter, were subsequently received into the church. Meetings of the most intense interest are being held every evening during the week. About five hundred persons were present to witness the very impressive and significant baptismal service at the river.

ANTIGONISH.—Lord's Day, the 3rd inst., was a glorious day for the little Baptist church here; fourteen were baptized, who with one restored, were received. Others have expressed great spiritual concern, and are expected shortly to follow in obedience to the Saviour's command.

HALIFAX.—The ordinance of Baptism has been administered for several successive Sunday evenings at the North church, by the pastor, Rev. J. E. Goucher. The meetings are attended by large numbers and are full of interest.

☞ The Yarmouth correspondent of the *Messenger* speaks in highly eulogistic terms of the recent labors of Elder Knapp in that town, and of their effects upon the minds of saints and sinners. Deep regret is expressed that he was summoned home so soon, but short as was his stay, a very general awakening took place in the church and congregation. Some have found peace in believing and have put on Christ, and others are deeply impressed with the solemn concerns of eternity. May the work go on in mighty power!

THE BIBLIOTHECA SACRA for April, 1870, has come to hand, with the following contents,—I. Psychology in the Life, Work, and Teachings of Jesus. II. A Fourth Year of Study in the courses of Theological Seminaries. III. Doctrine of the Trinity. IV. The Year of Christ's Birth. V. The Silence of Women in the Churches. VI. Prophecy as related to the Eastern Question. VII. Notices of Recent Publications.

In our editorial column will be found an outline of Article V. That on an extended course of Theological Study claims special attention. Those who enter upon the responsible work of the Christian ministry with no theological training may find in it some needed and useful suggestions. The discussion on The Year of Christ's Birth, by President Wosley, of Yale College, is a learned production, and *ought* to silence the dogmatic assertions of conceited ignorance. The book notices published in this Quarterly are *always* the very best, written evidently by men who examine more than the title page and the preface.

From our Ontario Correspondent.

Stirring times in the western sections of the Dominion—The two wars in prospect—Doubts as to the reality of the Fenian danger—The death of Scott a bond of union in regard to the North West Policy—The demand for more educated ministers for Baptist Churches, &c.

Stirring events seem to be rather crowding upon the young Dominion, or at any rate, upon this western section of it. Two wars in prospect at once is pretty well for a three year old nation. Between the Fenians in the south and the rebels in the North West, our news mongers are reaping a golden harvest. I cannot say, however, that the interest is at all evenly divided. The newer excitement pretty much swallows up the older and more hackneyed one. The Fenians are now too familiar to be able to attract any large share of attention to their magnificent armaments and brilliant tactics—on paper. It is true the Government, for reasons best known to themselves, have seen fit to manifest a wonderful amount of excitement for so august and dignified a body, and by virtue of the powers entrusted to them, have kept a number of companies of volunteers on the alert, or the quick march, for a week or two. The strangest feature in the case is, that they do not succeed in alarming any one else. The Canadians, press and people, do not believe in the promised raid, the Americans ridicule it. A. opens his eyes wide with astonishment and wonders whether the Government is wonderfully sharp, or wonderfully daft. B., who has a turn for finance, turns red or pale, as he reckons the probable expense. C., the shrewd politician, with a shrug of the shoulders, and a look meant to be knowing, mutters something about "political necessities" and "supplementary estimates," while D., wisely reticent, concludes to preserve his temper and his reputation by waiting for the issue, and seeing whether there may not, after all, be some cause for calling out the force, and suspending the great charter of freedom. I beg permission to copy the tactics of the latter, and promise to be very wise a few weeks hence.

In reference to the Winnipeg difficulty—what a blessing the country has so many names; how easy to avoid tautology—there is, in Ontario at least, less diversity of opinion and feeling. The shooting of poor Scott has brought about a wonderful unanimity. True, it is a unanimity in result, not in process. While one cries out for revenge, another for the maintenance of Canadian honor, a third for the vindication of the rights of Canadian citizenship, and a fourth for law and justice, as the true basis of charity and mercy, all seem agreed that the time for action has come, and there must be no shrinking from the grave and solemn duties of the hour. Indignation meetings are being held in almost every town and village in Ontario, characterized by great unanimity of feeling. Up to this time the powers at Ottawa have preserved a most scrupulous and, to their opponents, vexatious silence in respect to the details of their contemplated movements. Enough has transpired, however, to show that preparations are being silently made for sending, in conjunction with the British Government, a sufficient force to ensure order and security for life and property in the Red River Territory. It would have been strange indeed if the arm which reached across the wilds of Abyssinia and battered down the gates of Magdala, to set free British captives, had delayed in putting forth the requisite force, to deliver British subjects from a wooden walled bastile in its own territory. We watch with interest the progress of events, and not without the hope and the prayer that the foundations of the new empire, which is to span the continent, may be firmly laid without further effusion of blood. Riel will probably make his calculation of time and distance with sufficient accuracy to insure him a safe passage into neutral territory. If it proves otherwise, and the red hand of actual war has to be put forth, we fear the mighty responsibility will be found to lie at the door of a scheming and grasping hierarchy—a hierarchy perhaps not wholly composed of the disciples of the Romish aspirant to the title of "infallible."

Contrary to my intentions, I have nearly filled my sheet with those belligerent matters, and have little or no space left for things connected with the great warfare in which the VISITOR and, I trust, the greater number of its readers, are actively engaged. Recruits, and especially officers, are still much needed in Ontario. Or, to vary the figure and adopt the language of the Great Captain, "The harvest is great but the laborers are few." Rumor has it that a reclamation is about to be made upon your city for the return of a husbandman loaned you a few years since, or for a substitute. The want of additions to our stock of educated and pious ministers is deeply felt. Might not Acadia College benefit herself and us by sending an occasional man of the right sort into this broad field? We have the highest authority for believing that "it is more blessed to give than to receive," and it seems to me that the relative positions of the two sections of the Dominion are such as to entitle us to the smaller and your institution to the larger blessing. Our Institute is lengthening its cords, but is as yet far from able to cover the whole ground. The radical cure for this great evil is in the hands of the churches themselves. The Master taught his disciples, eighteen centuries ago, how to apply it. Are they looking in faith to the Lord of the harvest? It is matter of remark with us that most of those who go up to the "school of the prophets" are from the weaker and more remote country churches. Our large and flourishing churches in the towns and cities rarely send forth a laborer—rarely furnish a student for the theological department of the Institute. This sad fact indicates something wrong. What is it? Is it so in Nova Scotia and New Brunswick? If so, does it not behoove all such churches to enquire earnestly, prayerfully, after the cause and the remedy?

W.

Notes from the Dominion Capital.

Since my last, we have had the discussion in Parliament upon Sir Alexander Galt's resolution respecting the Intercolonial Railway, by which he proposed altering the system, so as to have the work constructed by a Company, under a subsidy; and that the Government roads in New Brunswick and Nova Scotia, should be sold to assist in paying for the Intercolonial. The debate did not at all sustain the expectations respecting it, and the division resulted in a very large majority for the Government. An impression was felt in certain quarters that the member for Sherbroke was insincere in making the motion, and had private ends to serve by bringing a pressure upon the Government at the time.

The Tariff changes are unpopular among Lower Province members, and especially among those for New Brunswick. They will yet receive severe criticism when the House goes into Committee of *ways* and *means*, and may, perhaps, be modified. The House is working hard and late in Committee of Supply, passing votes of money for the various services. Col. Grey, formerly of St. John, is the standing chairman of this Committee of the whole, having filled this laborious post for three successive sessions. Already about half the items are passed, though discussion will yet arise on some of them when the motion for concurrence in the report of Committee of Supply is proposed. The work of the Committee is done most rapidly between 9 o'clock in the evening, and two or three in the morning. In the afternoon, and especially in the early evening when the galleries are crowded, there is more speaking, but later, the talk is cut down to a minimum, and only enquiries and answers, or the briefest criticisms and explanations are allowed. Sometimes a member indiscreetly ventures to tempt the patience of the House, and is literally compelled to give it up amid a chorus of cries of "question," "order," cat calls, and slamming of desks, that for the time, turns the high court of Parliament into a bedlam. There is vastly more work done here in proportion to the talk, than in the Local Legislature; and no doubt, more work is done in the night, than could possibly be done in the day. At the late sittings, not more than one third of the members are usually present in the Chamber; sometimes not more than twenty or thirty. But down to the last moment, the leading members of the Government and the opposition are in their places. Among the former, Sir John, Sir George, Sir Francis, the Secretary of State for the Provinces, and Minister of Customs, are always on hand, and Messrs. Mackenzie and Holton are equally *certain* men on their side. Messrs. Galt, Blake, and Huntingdon, are a good deal absent.

But even at the latest hour, if the House divides on a question, it is surprising to find how many will gather in from various parts of the vast building. The Speaker gives the order to "call in the members." The Sergeant at once retires to the vestibule of the Chamber, and unlocking a box on the wall, touches a knob, by which through the agency of electricity, the division bells are rung in all the passages, corridors, reception and refreshment rooms, the Library and Reading Rooms. From all these places, above and below ground, they are pouring in—members who a moment before were snoring at ther desks, are awakened by the tumult, and the division list shows that from eighty to one hundred and twenty members voted, where twenty minutes before not thirty were present.

We have heard nothing of the Election and Currency Bills for so long a time, that though they are still on the papers, it is inferred that they will not be again brought up this session. The Supreme Court Bill, and the Civil Service Superannuated Bill, will no doubt be passed with a number of other measures. This year a very much fewer number of bills have been before Parliament than is usual.

The extraordinary statement made respecting an imminent Fenian invasion, and the consequent suspension of the Habeas Corpus Act, cause much comment here. But there is not and has not been among people in this section any considerable alarm. Red River matters are still exciting a good deal of attention, though the excitement in the West over the murder of poor Scott at Fort Garry, has in some measure subsided. The fact of the victim being a member of the Orange Association, has no doubt, intensified the feeling, which in some of the numerous indignation meetings, has been turned to political account against the Government.

Father Richot and Alfred Scott, the so called delegates from Red River, are still here, and still in custody on a warrant issued at the instance of the murdered man's brother. He charges them with being accessories to the murder. The case was up before Judge Galt to-day, and he decided not to discharge the prisoners. The examination will commence to-morrow, before the Police Magistrate of Ottawa. It is not expected that they will be convicted; and the fact of their detention has caused much feeling among the French population here, and will, no doubt, intensify the feeling against Canada at Red River. The ignorant classes there will perhaps charge the imprisonment of their priest and his co-delegate to the Canadian Government.

I have seen both the prisoners. Pere Richot is a tall and well formed man, of dark complexion, and a severe, sinister look. He goes dressed in the robes of his order, and when he goes abroad, as he is allowed to do with a police attendant, all the Catholic population doff their hats very reverently to him. Yet, it is stated on indisputable authority, that this same Richot was the prime instigator of the rebellion; that he, under threats of temporal and spiritual loss and danger, compelled those of his people who were unwilling to take up arms for Riel, that he administered the eucharist to them when under arms, and that the first persons taken prisoners were confined in his house. It is also stated that his mission here, is to induce Government to confirm to the Catholic church, the title to certain large and valuable tracts of lands to which they now lay claim. It appears that in all the Catholic Settlements, the church, without any title to the lands itself, has levied a nominal or peppercorn rent from the settlers, and from this fact contend it is in possession of half the Territory. Very moderate claims indeed. If these and other like claims are allowed, their reverences of the church, will desert Monsieur Riel to his fate, and give Canada a peaceable possession, it is said. Notwithstanding all that has been said, there is yet much doubt and uncertainty respecting the force to be sent to Red River, and it is questioned in some quarters whether a force will be sent out at all. I admit the desirability of a peaceful settlement of the difficulty, but it is extremely undesirable, that for the sake of peace, the unreasonable demands of men of the Pere Richot stamp should be complied with.

Scott, the other delegate, would pass for a third rate backwoodsman. When I saw him, he was gazing admiringly at a pair of neat boots he had just donned to improve his dilapidated understanding. I don't doubt he needed the boots, but there is a greater want of improvement in his upper storey, if appearance is any indication.

Mr. Macdougall has so far recovered, as to be able to resume his seat in the House. He has had a terrible time with the disease, and will bear abundant marks of it to his grave. He is compelled temporarily to wear a wig on account of the entire loss of his hair.

In a communication to one of the papers here, this morning, the ex-governor pays his respects to the Reverend Delegate—Richot—in a very unmistakable manner. He refers to certain statements publicly made by the latter anent Red River matters, and declares *that there is not a word of truth in the whole of them.* And with a very grave disregard of priestly asseveration, a great many people believe what Mr. Macdougall says. We are likely to have a good deal of discussion on Red River matters before the session closes, and it is, perhaps well, that Mr. Macdougall is able to take a part. Naturally, a man of great ability, he has, by culture, become one of the first public writers and speakers in his Province; and his unceremonious exclusion from the Governorship of the Territory, together with his recent physical sufferings, have created a great deal of sympathy in his behalf. Besides this, his personal connection with the difficulty will enable him to throw additional light upon the subject.

M.

Ottawa, April 20, 1870.

For the Christian Visitor.

MR. EDITOR.—As all who pray for Zion's welfare love to hear of answers to prayer, I wish to inform such of the results of prayer and exhortation in this town. Five weeks ago we commenced holding extra meetings, continuing them every night except Saturday. A deep solemnity was soon apparent. Four persons have already professed faith in the Lord Jesus Christ, and twice have we visited the beautiful St. Croix to lead those whom Jesus had led to himself down its banks, there to be "buried with Christ in baptism." These have been the first baptisms in this town, and I must say that the order and attention of an immense concourse of people was all that could be desired. The day was when Father Ansley, for preaching the truths we now proclaim, was arrested and held to bail. Thank God for "soul liberty," and freedom to speak out in words, and show forth in ordinances "the faith once delivered unto the saints." We are still holding extra meetings, and trust God will still further make known unto us "the joy of salvation."

The Charlotte County Quarterly Meeting meets with our church Friday, May 13. It is important to have a full meeting, as our Missionary year closes then, and action will have to be taken for the future. We ought to have two Missionaries instead of one, and little difficulty would, I think, be experienced in meeting their support.

I rejoice in all the triumphs of grace in your city.

Yours, &c., J. E. HOPPER.

St. Stephen, April 20, 1870.

Revival at Hopewell.

DEAR VISITOR—We are in the midst of a blessed revival of religion, under our beloved pastor, Bro. Coleman, who has labored faithfully with us, and is now reaping the fruits of his labours. This revival has been at Hopewell Corner. About thirty three have been added by baptism to the church within a short time, and more are expected soon. The hearts of old backsliders have been made to rejoice, and God is evidently with us. Pray for us, that this revival may still go on.

Yours truly, &c.,

NATHANIEL PECK.

REV. DR. CRAWLEY'S LECTURE.—"J. W. L." in the last *Messenger* furnishes a brief sketch of a very able lecture delivered recently delivered by Dr. Crawley before the members of Acadia Athenæum. The writer says: "The lecture was highly appreciated by the members of the Athenæum, both on account of its sound and lofty character, and of the lecturer himself, who is the object of their universal respect and admiration."

To us it is a pleasing thought that the more these Acadia students know of their instructor, of whom they speak so highly, the greater will be their "admiration" of his excellent qualities of heart, mind and life.

FOR THE DELEGATES TO ANNIVERSARIES IN PHILADELPHIA.—Rev. J. Spencer Kennard, 530 Arch St., Philadelphia, Chairman of Arrangements, says:—

"It is of high importance that the names of delegates should be forwarded to us at the earliest date, that we may locate them, and return to their address cards of introduction. The Committee cannot be responsible to provide places for any who do not communicate with them in advance. Please send name, place, county, state, and at what date you will arrive. The meetings will be held from May 24 to May 26 inclusive."

OUR MISSIONARY TREASURY.—For months past the friends of missions have had fearful apprehensions of a large debt at the close of the financial year. The following note of the Home Secretary reveals the true state of the treasury.

BOSTON, MASS., APRIL 16, 1870.

DEAR ERA:—Our books for the fiscal year 1869—1870 are closed, and the result is, on the whole, comforting.

Total expenditure, including the debt of last year, $220,560.46.

Total receipts $200,954.

Balance against the Union $19,606.46.

This debt will prove large enough to make the committee cautious about assuming new work, to make the missionaries timid about asking extra help, and perhaps to make the churches zealous in putting it out of the way.

We are grateful that the debt is no larger.

Yours very truly,

J. N. MURDOCK.

Secular Department.

A Brief Review of the News of the Week.

NEW BRUNSWICK.

The gentlemen interested in the formation of the Victoria Hotel Company met on Saturday, and organized, with Messrs. Otis Small, John Magee, Simeon Jones, A. C. Smith, and A. Jardine, as Directors. Subsequently the name of John McMillan was added to the list instead of that of Simeon Jones. The building is to be of brick, with brown stone facing, will be four stories in height, and will measure 102 ft. on Germain Street, and 116 ft. on Duke Street. It is understood that about $54,000 have been secured, and the erection of the building will be proceeded with in a few weeks.

The repairs on the North and South Market Wharves are rapidly approaching completion. They will be much wider than before, and are being built in the most substantial and durable manner.

On Thursday last the fishermen in our harbor made perhaps the best catch ever got in our waters, some drift boats taking 4,000 fish. The wiers on the shore caught more on that day than they have caught altogether during the last five years.

A piece of the New Dominion scrip made its appearance the other day in St. John. It was good for 25 cents, and is printed on tough bank note paper. It is somewhat heavier than American scrip of the same denomination.

A horse, with a sloven attached, ran away in Prince Wm. Street on Monday, and succeeded in smashing six wagons before he was caught.

A man named George Perry, an Englishman, 27 years of age, 5 feet 6 inches in height, who has worked at Harris' foundry for some time, left his home on Monday last, and has not since been heard of.

MARRIAGE LICENSES.—The *Royal Gazette* of this week contains an intimation that the Governor General has assented to the New Brunswick act relating to Marriage Licenses passed in 1869, and which had been reserved for his approval. It legalizes all marriage licenses issued or signed by Lieutenant Governors or Administrators of the Government from 1854, and all such licenses signed by any Deputy Governor since the 1st of July, 1867, and it provides "that from and after the passing of this Act, all Marriage Licenses shall be issued from the Office of the Provincial Secretary, under the seal of the Lieutenant Governor, or the person administering the Government of this Province for the time being."—*Tel.*

OTTAWA.

APRIL 21.—Last night superannuation resolutions were carried intact.

Supply—Nova Scotia mail services, $85,000; New Brunswick do., $85,000; working expenses of New Brunswick railways, $167,000; and Nova Scotia railways, working expenses and renewals, $310,000, passed.

On item, Dominion offices in Nova Scotia, $10,600, Holton moved amendment that Nova Scotia be paid only same amount as New Brunswick, $6,500. This was carried—yeas 69, nays 66. All New Brunswick members present except Gray voted for motion. Carmichael voted *for*, and Stewart, Campbell, Archibald Forbes and Levisconte *against*; other Nova Scotia members were absent.

Mackenzie moved second amendment, regretting increase of salaries of other branches of the Civil Service, while House had felt compelled to reduce its officers' salaries. Second amendment by Mason was ruled out.

After a brisk discussion Mackenzie's motion was lost—yeas 53, nays 92. Mackenzie charged on Government extravagance in increasing in salaries and multiplying offices, to which Hincks replied.

Mason has given notice he will move, on concurrence, to add the following words to the resolution granting money for opening up and governing Northwest: "Provided no portion of said sum or of Dominion funds shall be expended in employing troops or militia of Dominion for the purpose of acquiring by force of arms possession of said territory, nor until peaceful possession of same be secured to Dominion according to terms of agreement between Imperial authorities is at an end.

At the examination to day no evidence directly implicated Scott or Richot as accessories to murder. Evidence went to show Richot had been connected with the instigation of the rebellion.

Sir Stafford Northcote arrived at Montreal on Tuesday. Commissioner Smith, Schultz and Lynch have gone thither to meet him.

Reiffenstein received sentence to-day—one month in gaol for misdemeanor, and 4 years in Penitentiary for larceny.

APRIL 22.—Last night a large number of items in Report of Committee of Supply were concurred in to item 7000 dollars, for assimilating laws respecting property and Civil Rights.

Mills moved an amendment that as none of Provinces had expressed desire for such assimilation, it was inexpedient to vote the sum. Lost. Yeas 45, Nays 85.

On motion for concurrence in item of 1,300,000 dollars for Red River, Mason moved his amendment. Debate adjourned.

House into Committee of Supply when Penitentiary estimates were voted.

To-day bill abolishing office of Deputy Inspector General was amended to allow present incumbents to retain his salary, and then read a third time.

APRIL 23.—It is stated the expedition to Red River will consist of about five thousand men, of whom eighteen hundred will be enlisted for one year, and to continue in the territory for two years if required.

Of the latter, one thousand will be British troops now in Canada, and will be replaced by others from England; the remaining eight hundred will be volunteers selected from different battalions.

A camp will be formed at Collingwood about 1st May, from whence on attaining efficiency the expedition will set out.

Cavalry under Captain Cameron will form a portion of expedition.

Scott and Richot were discharged to day for want of evidence to justify their detention.

Intelligence has been received from Red River to 10th inst. Bishop Tache has, it is said, brought about a quiet state of feeling, and Riel has issued a proclamation of peace, believing the trouble nearly over.

Another informant states Riel's government is looked upon as only temporary, and tolerated simply because people look forward to early assumption of authority by Canada.

Riel has restored, for a ransom of $3000, the large stock of furs which he confiscated belonging to the Hudson Bay Company, and the Company have resumed business as before.

People had not at that date heard of the indignation in Canada on account of the Scott murder, and believed their delegates would be gladly received at Ottawa.

Chauveau will introduce bill to incorporate Quebec and New Brunswick Railway Company, to connect with Line at Edmunston, which was chartered by New Brunswick. Members of both Provinces unite to promote the scheme.

APRIL 25.—On Saturday evening on motion for third reading of the interest bill Holton moved an