

The Necessity of a General Outpouring of the Spirit.

Let us contemplate this subject in reference to the spiritual condition of the two great nations which are supposed to be more thoroughly imbued with the evangelical sentiments of christianity than any other nation upon the earth, viz., Great Britain and America. Begin with England's metropolis, where you see christianity in principle and in action, upon a higher and broader scale than any other spot upon the globe; and yet here, according to recent reliable calculations, there are nearly as many people living in total neglect of the worship and ordinances of God in London, as there are converts to christianity in the vast regions of the heathen world. Out of a population of about 3,000,000, not more than one half are known to attend any place of christian worship, leaving 1,500,000 of immortal beings in that one city as destitute of any saving knowledge of the gospel, as are those to whom its messages of love and mercy were never proclaimed.

In this neglect of the worship of God in London, we have a fair type of the spiritual condition of the people in Manchester, Birmingham, Glasgow, Edinburgh, Dublin, and all the other great centres of population in the British Empire.

In the New World, take New York as a representative city, and what do we see? In New York and Brooklyn, the population cannot be short of a million; one half of this number never attend any place of christian worship. Let it be known, that in India, there is a city of 500,000 people, who never hear the gospel, and the sympathies of all christian people are deeply moved in their behalf. But in the very centre of a christian nation, we find congregated in one city, that number of immortal beings, who are living in habitual neglect of all the privileges of the gospel, and comparatively little interest is felt for them.

Take the United States as a whole, emphatically the land of Bibles, Churches, Sabbath Schools, and revivals, yet if we are to believe the testimony of those who have taken great pains to ascertain the true state of that great country religiously, not more than one sixth of the entire population are regular attendants at the house of prayer, and at least one half of the entire population never come within the sound of salvation by a Saviour's precious blood.

We have no reliable statistics as to the proportion of the people in British America, attendant on the means of grace; but we have reason to fear, that a careful inquiry would show that not more than one half of the entire population, ever read the Bible of God, or listen to the truth as it is in Jesus. Supposing our population to number 4,000,000, that would leave us 2,000,000 of souls destined to immortality in this sad state of spiritual destitution.

In contemplating this mass of moral ruin in the aggregate, so far, as Britain and America alone are concerned, the question naturally comes up, How are these millions of souls to be supplied with the bread of heaven and with the waters of salvation? Some one answers—multiply churches, establish Sabbath schools, increase the ministerial supply, and enlarge the sphere of Bible and tract circulation. This is well so far as it goes; but then, who is to perform all this useful work? Those outside of the church of Christ will not do it, and those inside her pale are not sufficiently imbued with the spirit of christianity, to make them feel that they ought and must do it. To carry the gospel to the 35,000,000 of souls in Britain and in the United States alone, who never listen to its joyful utterances of life eternal through the redemptive plan, requires a prodigious increase of faith, and love, and self sacrifice, and effort, on the part of ministers and people; and this increase, as all christians know, can only be attained by the Spirit's power. Then suppose all the people of these two mighty nations were amply supplied with the provisions of the gospel, yet unless their hearts shall be opened for their reception, they would only augment the terrors of their condemnation. What can open their hearts? Nothing short of the regenerating grace of the Eternal Spirit. "Born not of blood, nor of the will of the flesh, nor the will of man, but of God." "Marvel not that I said unto you, ye must be born again." Hence the necessity for the outpouring of the Eternal Spirit.

Let us suppose in the United States and in British America, there are 25,000,000 of people in constant attendance upon the means of grace, how many of these are truly christians? Shall we say one half? The greatest stretch of christian charity will not suffer us to go beyond this. What is to become of the other 12,500,000 of destitute souls? Shall they be saved or lost? Who can answer? Let Jesus speak. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Will they believe? Not until their unbelief is subdued by the Spirit's regenerating power. "By grace are ye saved through faith, and that not of yourselves, it is the gift of God. Not of works, lest any man should boast; for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

All this teaches us in the blazing light of heaven, that in the absence of the Spirit's presence to regenerate and save the unnumbered multitudes in nations the most distinguished for spiritual blessings, they will set at naught the counsels of truth, and rush madly down the broad road that leads to death and endless despair.

"O Spirit divine, come forth in the Omnipotence of thy grace!" "Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains would flow down at thy presence." Why withdrawst thou thy hand, even thy right hand? pluck it out of thy bosom!" "Arise, O God, plead thine own cause!" "Stir up thy strength and come and save us!"

Let power attend thy glorious words, unveil the beauties of thy face, and show the glories of thy grace!"

Revival Progress in the City.

We rejoice to say that the union services in the German and Leinster Street Churches are still increasing in interest and in saving power. He who was seen in the Apocalyptic vision on Patmos, walking amidst the seven golden candlesticks, has made himself manifest in these city churches, as rich in compassion and omnipotent to rescue from the grasp of sin and Satan. As the result of the gracious influence at work 12 were baptized on Sabbath last by Rev. Mr. Carey, of Germain Street, 27 by Rev. Mr. McKenzie, of Leinster Street, and 1 by Rev. Mr. Titus, of Pitt Street. Rev. Mr. Harley, of Brussels Street, also baptized 4 candidates in his Chapel room, in the presence of a large congregation. The largest baptism took place at the Ballast Wharf, in the presence of an immense multitude, at 1 p. m. Probably not less than 3,000 persons were present, and with a few exceptions all conducted themselves with marked propriety. Thirty in all were baptized in the open air, 27 of them by Rev. Mr. McKenzie. The whole number baptized on the last Lord's day by the pastors above named is 54. This is the largest number that was ever baptized in one day in the City of Saint John. The nearest approach to it took place at the Ballast Wharf in 1840, when Rev. L. E. Bell, assisted by the late Rev. S. Robinson, baptized 25 candidates

in the presence of some 5,000 people. The revival enjoyed at that time brought one hundred persons into the German Street Church and a considerable number into the Brussels Street Church. There has been no such movement in the Baptist Churches of the city since until now. Thank God, the long prayed for and the long expected revival shower has really come with a fullness of blessing that fills many hearts with joy unutterable and full of glory.

The interest in Elder Knapp's ministrations is on the increase, and the prospect is that many more will soon be gathered into the fold of Jesus. The entire number baptized by all the Baptist pastors of the city since Elder Knapp commenced his labors among us is 57. We shall not be surprised to know that this number is doubled in the course of the next ten or twelve days. Let the prayer still ascend from all believing hearts, "O Lord revive thy work."

Brief Notes of Some of Elder Knapp's Sermons.

BY REV. G. M. W. HARRIS.

No. II. The words of my choice are found in 2d Kings, iv. 26. "Is it well with thee? is it well with thy husband? is it well with the child? and she answered, it is well." After briefly stating the main points of the narrative of the Shunammite and her family in their relation to the prophet Elisha; the Elder proceeded to say, there are three questions, and I shall take them in the order of the text.

First. Is it well with thee? This question is not so much concerning the body as the soul. The body will moulder into the dust whence it was taken, but the soul, the breath of God in man, will live through a vast eternity, either in a glorious heaven or in a burning hell. Is it well with thy soul. How often we ask is a man well off? is he rich in this world's goods. Ah, how many rich men are spiritually poor and blind and naked—miserable souls going down to endless perdition, when the unanswered and unanswerable prayer goes up for a drop of water to cool their parched tongues as they are tormented in the flames. Oh how much better to be like Lazarus the beggar, at last to go to Abraham's bosom—away from the privations and sorrows of earth to the fullness of joy in paradise.

How poor is the rich man out of Christ, for he has to leave his possessions behind and go to a place where he has laid up no riches. He cannot return to take sight of his good things with him. Is it well with you? Is your soul saved? Are you insured for Eternity? Do you believe in, do you love and serve the Lord Jesus Christ. Are you laying up treasure in Heaven, where neither moth nor rust can corrupt, nor thieves break through to steal.

Secondly. Is it well with thy husband? The family relation is of God, and shows his wisdom, goodness and love. He divides the world into parts, and mankind into communities and families, that we may be cheered by kindness and consoled with sympathy and love, and that children may be brought up and trained in the fear of God, and fitted to serve him here and enjoy him hereafter. It is not right for believers to marry unbelievers. Payson said he would not marry an unconverted woman—for he would be separated from her for ever; and he could not bear the thought of an endless separation from one to whom he had sustained such a close and intimate relation as his to the Church at Corinth. He exhorts the believing wife to remain with her unbelieving husband, unless he puts her away. For what knowest thou, O wife, whether thou shalt save thy husband? The wife should please her husband in all things unless she has to disobey God. In all cases we must obey God rather than man. I have known many wives to suffer from their ungodly husbands, because they would love and serve God, believe in Jesus Christ, be baptized and united to his people. I have known many patient loving sufferers who were blessed in bringing their husbands to Christ. Christian wives is it well with your husbands? Praying husbands is it well with your wives? Oh rest not until your bosom companions are brought to Jesus.

Thirdly. Is it well with the child? The Shunammite said, it is well. Whatever God does is well done. While she earnestly pleaded for the restoration of her child, still she was submissive to God's appointments and said, it is well. Is it well with our children? Are they converted? Are they fit for heaven? We labor to feed, and clothe, and educate them; but alas, how often do we neglect their souls? As Whitfield said, many a mother is more concerned about a mole on her daughter's face marring her beauty, than about sin which will blight and ruin herself and all eternity, if not repented of and washed away by the blood of Jesus. Parents is it well with your children? Are your dear ones converted? Are they in the ark of safety, or exposed to the deluge of God's threatened indignation and fury, which shall be poured out on the families that call not on his name? Let these three questions be impressed upon your minds. Is it well with thee? Is it well with thy husband? Is it well with the child? And may we meet unbroke families in Heaven. Amen.

This is but a hurried sketch of a most instructive and impressive sermon. Time and space do not allow me to put in the many apt and telling illustrations which enforced the various points of the discourse. The thoughtful reader, however, will get a correct idea of the subject from this brief notice; but the Elder must be heard in order to be fully understood and appreciated.

Designation of Ministers.

We learn from the Watchman and Reflector of the 27th ult., that— Rev. William George was publicly designated as missionary of the American Baptist Missionary Union, at the Central Square Baptist Church, East Boston, on Friday evening last, 21st of January, in the presence of a large and deeply interested audience. After singing and the reading of the Scriptures by Rev. Dr. Cheney, the pastor of the church, prayer was offered by the Home Secretary of the Union, and then by the Union, acting in concert with the Provincial Board, to labor in Hemlock, Borneo, with Rev. A. R. R. Crawley. With his wife he sailed from this port on Saturday, in the ship Winged Hunter.

We understand that Rev. A. R. R. Crawley, sailed in the same ship. This will afford a fine opportunity to Bro. George, for commencing at once the study of the Burmese language, and for acquiring such information regarding his future field of labour as will be of immense service to him when he enters upon it. His detention therefore, for a number of months, which gave him so much disquietude of mind, may be the issue, be of immense advantage both to him and to the cause to which he has consecrated his life. God grant that the "Winged Hunter," may be winged forward rapidly by favoring breezes, and that our loved missionaries may have a safe, prosperous

voyage. We commend them to the prayers of the brotherhood and to the gracious protection of Him, who holds the winds in his fists and who stretches out his hand over the sea. May they live to be eminently successful in guiding the benighted sons and daughters of idolatry to the worship and service of the true God. [Ed. CHRIS. VIS.]

Prayer for Institutions of Learning.

This Thursday in February has been set apart as a day of prayer for Institutions of Learning. While thus giving notice, according to promise, of the near approach of that time, we avail ourselves of the opportunity to present a few considerations why it should be generally and earnestly observed by all christians.

The students who are gathered into these Institutions, peculiarly need the prayers of the church of God.

The majority are removed from parental watchfulness and control; while under the influence of those feelings of loneliness, which absence from the cheerful home circle cannot fail to produce, they are liable to seek the society and companionship of the gay and thoughtless; unmindful of their moral character. Thus they are in danger of losing that gentleness of heart and sensitiveness to good and evil, which are the great safeguards of virtue, and so be prepared for still wider departures from the narrow path of rectitude and morality.

In order to make progress in mental culture and the attainment of knowledge, the time must be improved, the mind taxed, and the attention occupied; from being required to labor so assiduously, study, with many, has a tendency to so absorb as to prevent proper attention to those spiritual duties and pursuits, which are vital to the infinite soul interests.

The young men who are seeking a higher education, possess, as a rule, superior abilities and powers. Brought by natural gifts, and the discipline of their faculties by mental training, they are prepared to rank high among their fellow countrymen, and are destined to assume positions of trust and influence, where they can, and will, wield an immense power for good or evil.

While pursuing a course of study preparatory to an entrance into the arena of real active life, young men become conscious of powers which have lain latent and undeveloped; and, in view of this knowledge of increased ability to do, it is then that the question must be suggested: How am I to expend my growing energies? What shall be the object of my life effort? This is, perhaps, the most critical point in the life history, for upon the answer of this question will depend, whether the struggle of that trained mind and ardent soul shall be for something noble and worthy—something which shall make the world better, and gain from God a commendation for wisdom because souls are won, or whether his powers shall be squandered in a course of selfish ambition, or debased and made a curse by the pursuit of evil.

Thus we see, that apart from the vast individual soul value of each student, there are other considerations which make them peculiarly subjects for the more earnest prayer of all christians, and such as wish well to the cause of humanity. Pray, therefore, dear brethren and sisters in the Lord, that while away from the loving watchfulness of parents, and the pleasant yet powerful restraint of home, the students, at the various Institutions of learning, may be kept secure from the many snares and pitfalls which beset thoughtless and unwary youth, and may preserve their moral purity.

Pray that, when fitting themselves to secure success in the exciting race for earthly good, their minds may not be engrossed to the exclusion of preparation for the service of God, and the grand and infinite issues of the eternal state.

Pray for these young men of cultivated talent who must wield such a power for good or evil over the present generation, that they may neither be dazzled by ambition, nor tempted by selfishness or sin, to waste their youthful energy and vigorous manhood, but may do something which shall tell upon the heavenly life of many.

That this may be the result of their lives, pray earnestly that those who now are, or are soon about to be, face to face with the great question of what their life shall be—its aim—its powerful influence, may not err, and so lessen or destroy their powers for good, or even ally themselves to Satan in his designs against the temporal and eternal happiness of human race.

While there is great need that there should be educated men in the church of God, to exert that additional power which mental discipline gives for Christ, and to show how religion adorns the highest developments of the intellectual powers, and this should prompt prayer for the conversion of those who are in attendance at our Institutions of learning; it is still more pressing need which exists for men who shall unite high mental attainments with humble and earnest piety in the work of the ministry, is a still louder call for supplication to the same end.

Intellectual power is required to make christian sincerity and zeal more effective; anything which tends to produce or develop the necessary power, cannot be outside the proper range of subjects for prayer. It cannot be denied but that the pursuit of knowledge both nourishes the mind by supplying appropriate food, and strengthens its faculties by their exercise.

Such being, true, and as we must look to Institutions of learning to develop that natural power which is fitted to make the graces of the heart more effectual in the work of saving souls, we are led to a twofold conclusion, that earnest supplication ought to be made that some of the young men now engaged in study, may be thrust forth into the ministry.

That prayer should be offered that God would put it into the hearts of the young men of our country generally, and of christian youth especially, to attend our Institutions, so that they may possess an additional power and influence by enlarged mental capacity, and so be able to do more for Christ and his cause.

Finally, brethren, those who teach need your prayers. How is grace needed to enable them to set a proper example, to exhibit a proper christian spirit under all circumstances, and to use such an influence as shall most tend to produce submission to Christ and consecration to his service.

From these, and other considerations which might be suggested, we would urge the various churches in the Province, to meet together on the day appointed, and pray earnestly that the Spirit of God may descend upon teachers and students wherever instruction is given and received.

Especially would we ask your prayers on behalf of your own Seminary, that God may work through it to his own glory. O. GOOSAR, Fredericton.

For the Christian Visitor.

DEAR VISITOR—Having seen and heard Elder Knapp, and endeavored to give him an impartial observing and hearing, I conclude that he is "a man of God," and would say with a person whom I heard speaking of him, "The man who opposes Elder Knapp takes more responsibility upon them, than I should be willing to take." Touch not my anointed, and do my prophesy as I am, is the divine injunction, and we do well to note that and govern ourselves accordingly. A. B. ROBINSON.

Day of Prayer for Colleges.

Mr. EDITOR—Allow me through the VISITOR to call the attention of our churches to the day of prayer for colleges—Thursday, 17th inst. Whilst the churches of this Continent shall be seeking God's blessing upon the institutions of learning with which they are severally connected, let us join with them in imploring the gracious favor of the Most High to rest upon our Seminary in Fredericton, and our College at Wolfville. No denomination in these Lower Provinces has stronger arguments to urge at God's throne, or greater reason to praise Him for his goodness so ungratefully in our educational efforts. This last year witnessed the payment of about \$3000 debt upon our Seminary. Thus relieved, we hope its future will be brighter. Acadia College in its staff of instructors and numbers of students is equal, if not superior, to any within the above limits.

COLLECTION FOR BINESTERIAL EDUCATION.

At our last Association at Jemseg, it was resolved that we take a collection for the above purpose on the Sabbath following the day of prayer, viz, Feb. 20th. It was suggested by the mover of that resolution that a "standup vote" be taken upon it, owing to the fact that so few of our churches responded last year. Others however thought they would be able to remember it by the ordinary vote. We shall see how many do. If our churches generally respond we shall have several hundred dollars for this purpose instead of the mere pittance given last year. I am certain ministers could do more both in the town and country in educational matters, and they and their people be benefited by the effort. Brethren let us try. Repairs are needed upon our Seminary, and if any church prefer to give their collection to that object they can specify it in the letter accompanying the remittance. For Seminary Repairs, address A. F. Randolph, Fredericton—for Ministerial Education, G. M. Steves, St. John. Yours, &c., J. E. HOPPER.

St. Stephen, February 1st, 1870.

The Appointment of Deacons.

DEAR VISITOR—In your last issue I perceive that an inquirer is desirous of information on an important subject, one, I fear, which is sadly overlooked by the Baptists generally, who may be enlightened by reference to Acts, sixth chapter, &c., which you appropriately cited. According to Baptist principles, the Bible is a sufficient guide in matters of faith and practice, regarding the order of the church of God. It appears that in the Apostles time deacons were chosen for the specific purpose of conciliating and doing justice to the poor in the church. Hence the necessity of their being exemplary, and endowed with the Holy Spirit, in their administration.

Surely, *seruantes* had no allusion to the Lord's Table, and the practice of these latter days of making it imperative for deacons to officiate at the Lord's Table is without a precedent, in the New Testament, and in some instances fraught with untold evil to the church, and to the weak-minded deacon who imagines himself to be vested with a kind of ecclesiastical authority.

Far be it from me to attempt to detract from the virtues and modesty of many worthy deacons, who possibly, in some instances, may have never investigated the nature of the office fully. There are some secular callings, perhaps honorable for the State department, yet evidently disqualified for the conciliatory office of deacon. For instance, such as the office of sheriff, soldier, or constable. The nature of such a calling tends to selfishness and hardness of heart, and yet such are to be found among Baptist deacons! Such appointments do not please the "whole multitude."

In this age of political strife some Baptist members have attained prominence in the State, and their money wields a powerful influence in the church also, and to serve lucrative and political purposes, some of them have been instrumental in the appointment, not only of improper magistrates, but also deacons in the church. Such are convenient tools—averting justice and distracting the churches! The prevalent idea of a deacon's ecclesiastical authority has had the effect of dismissing pastors from their charge mainly by a summary notice from the deacons! These things ought not to be. When will the Baptists take warning and return to primitive order, and enjoy that civil and religious liberty which they were the chief instruments in procuring for the Christian world.

An erroneous idea of expediency is also an evil. It is maintained by some that when the scriptural qualifications of a deacon are wanted in any section of the church, then it is consistent to appoint a disqualified member for the want of a better! What Baptist minister would venture to resort to any other element than bread and the pure juice of the vine for sacramental purposes, because the former could not be obtained, or resort to sprinkling, because a sufficiency of water was not at hand to perform that significant ordinance, and thus set at naught the wisdom of their divine Master, who inspired the apostle to instruct his disciples to shew forth their Lord's death. Is there denied: derived from any superstitious invention of ours? Shall not the God of all the earth do right, and take the will for the deed? See the dying thief; he might have been sprinkled on the cross; but he was content with the assurance, "This day shalt thou be with me in Paradise."

SUGGESTIONS.

For the Christian Visitor.

Correspondence from Leominster, Mass.

DEAR EDITOR—A few lines from your friend in Mass. may not come amiss, to you or to many who read your valuable paper, especially so when I have good news to communicate, and good news from a far country is as cooling waters to a thirsty soul. In this town at the present is a great display of God's power in the building up of his own Kingdom. Our union meetings for exhortation, prayer and praise, have been held every day, and sometimes twice since the first of January. The Baptist, Orthodox, and Methodist brethren are united in those meetings, the object of which is, first to pray that God would prepare and send forth more laborers into the great harvest field; second, prayer for our educational institutions; third, prayer for Foreign and Home Missionary Society; fourth, for the descent of the Holy Spirit to accompany all the efforts put forth to save a lost and guilty world. In answer to prayer God has come to us with refreshing showers of his grace. Many who had neglected the house of God, and all the means of grace, have returned with broken hearts, confessing their sins; and others are mourning with weeping eyes over hard and unbelieving hearts, and are begging the prayers of God's people. There is no special excitement, but a feeling sense of divine and eternal things solemnly impress the mind. Satan is at work. He is putting forth all the machinery he can to impede the progress of this good work. In this place balls and dances, parties and shows of all descriptions, are in full blast almost every night, to draw off the youthful mind. Some parents warning their children not to attend those religious meetings, say to them, you are good enough already, and do all the good you can, and you will be all right. Those meetings say they are got up by fanatics, who are trying to mesmerize the people. Still the Spirit of Faith gives a good report of the land and says, we are able to go up and take it. Although the enemy is mighty, God is with us, and he can make one chase a thousand, and two put ten thousand to flight. And so the work goes on. The ranks of the enemy are broken, and souls are converted. Next Sabbath we ex-

pect several to be baptized. Other two churches are much encouraged, and conversions have been made to the Orthodox and Unitarian. Bro. Earle has promised to come to our dance next week, to labor for two or three weeks; and God the spirit come with him, and work by to pull down the stronghold of sin in Leominster. Our three ministers are faithful good men. Nearing element nor party strife, but united by work for one object to save souls.

We have accounts very encouraging from several towns in Mass. of revival work, especially are we comforted to have cheering tidings from the South of God's saving power among the heathen. On those fertile plains in the sunny South, had of the sword and bitter strife by war to save Union, the sword of the spirit in the gospels now wields a mighty war to save souls from the bondage of and death. My brethren here are much interested in reading the VI. errors and supplement. You shall inform in my future letter how the work progresses, and do let us have the prayers of my brethren in Leominster, and especially for your aged brother, by to his journey's end. I am yours in love T. LOCKETT.

For the Christian Visitor.

On the Sunny Side.

DEAR VISITOR—Allow me to acknowledge through your columns the receipt of a Christpaper from your good friends at Sussex, of valuable the amount of some \$24.00. In this tangible way express their appreciation of my poor service to you year by year.

Also on the 20th January, the First Springfield Church, congregation and friends, met my house in their fourth annual donation visit, after enjoying a sumptuous tea, a purse was presented containing \$43.80 cash, and other valuables amounting to over \$20.00, accompanied by an address breathing words of encouragement to the pastor, which a response was given. Other speeches afterwards followed, and the happy company separated. Also on the 27th inst., the Second Springfield Church and friends took possession of the same in their fourth yearly gift visit. An excellent, was enjoyed by nearly a hundred persons. Than excellent address was read, accompanied by brass containing \$43.80 cash. Other articles of value were also given. The happy recipient attempts reply, and after prayer the company separated, a feeling that it was blessed to give as well as to give. I think these donation visits are an excellent institution—especially when like the above, there no part of the salary. W. ADAMS, Springfield, Feb. 2nd, 1870.

For the Christian Visitor.

DEAR EDITOR—On the first coming in of January, our friends and neighbors of all denominations (not the people to whom I preach steadily), but the people where I live, met at my house in their annual gathering. They have on an average of \$50 in money and other valuable articles, being enjoying a splendid tea furnished by the ladies. May the Lord reward them all, both old and young, in this world and that which is to come. Yours affectionately in the L. G. R. CAMPBELL, Lower Woodstock, Jan. 15, 1870.

Revival Intelligence.

We rejoice to see by our American exchange that the spirit of religious revival is being enjoyed in various sections of the country, to an extent that is highly encouraging. The National Baptist of 18th inst., furnishes the following cheering tidings.

PHILADELPHIA.

BAPTISMS.—Eight more were baptized at the Calvary Church, on Sunday last. The special meetings of the Church are still in progress, with unaltered interest. Several persons who have been waiting for many years, and who were once active in the Master's service, have been reclaimed.

At the Eleventh Church, Rev. Charles Keys, the Pastor, baptized five candidates last Sunday. The congregations are increasing and the meetings are continued with cheering indications of the Holy Spirit's presence.

Rev. Dr. Castle, of the First Church, West Philadelphia, baptized fifteen persons during the past month. The meetings of the Church are characterized by a quiet but deep and pervasive religious spirit. Bro. J. S. Gubelmann, Pastor of the German Church, baptized seven on Sunday evening.

A work of grace is in progress in the Zion Church, Rev. G. L. C. Hanna, Pastor. Two were baptized last Sunday, and on each of the three previous Sabbaths.

Many other Churches in the city are enjoying revival influences, and gathering steves for the heavenly garner.

PASSYUNK CHURCH.—Meetings held by this Church for about seven weeks have just closed. They were conducted by Rev. Dr. M. Richards. The Church was revived, and sinners were converted. On Sunday, January 24th, eleven were welcomed to membership.

PENNSYLVANIA.

BEULAH.—Rev. William K. Burwell writes, January 21st: "On last Sabbath evening I did a series of meetings with the Bethel Baptist Church, in this county, as the result of which it was my privilege, on that day, to baptize fourteen who profess faith in Christ. Others are awaiting the ordinance. Nearly all of those received are members of the Sunday school."

ELIZABETH.—A note dated January 24th informs us that "Dr. Alfred Earle, the evangelist, has been fifteen into the fellowship of this Church, after having preached each evening for four weeks."

ELIZABETH.—The Pastor, Bro. W. K. Ormer, writes, January 27th: "The Elizabeth Baptist Church has had some tokens of the Master's presence. A series of meetings have been held, and 11 have been added,—9 by baptism, and 2 by experience. The Church is much revived. All of those added, except two, are heads of families."

FACTORVILLE.—A series of meetings, beginning with the week of prayer, has been held here and seventeen have been hopefully converted.

GREENSBORO.—Brother James Miller informs us that special meetings held for two weeks in this place, resulted in the conversion of eleven persons. Ten have been baptized, and the other is a candidate for the ordinance. The Church is much encouraged.

HARBOUR.—Rev. L. G. Wynn, the Pastor, baptized six recent converts on Sunday, January 24th.

NORTHAMPTON.—Rev. S. W. Zeller, colporteur missionary, writes, January 24th: "God has graciously visited his people here; at Newburnham, and caused them to say, 'When the Lord turned again the captivity of Zion, we were like them that dream.' Then was our mouth filled with laughter, and our tongue with singing." For several years there has been no special revival here, and because of the loss of many souls, and because they turned away from Zion in her low estate, but a faithful few still held fast, endeavoring to keep up a Sabbath school and support the Gospel. Now the backslidden have returned with weeping, and fill their places in the house of God; and through the faithful preaching of his supply, Rev. J. G. Mills, sinners have also been called to repentance. Forty-one have professed conversion, and thirteen were forward for prayer last evening, some of them new cases.

Yesterdays was a blessed Lord's day to the Church. In the morning, by appointment, we met at the meeting-house, and at 10 o'clock proceeded in company to the west branch of the Susquehanna, above the bridge. When we were crossing the canal bridge we sang.

In all my Lord's appointed way, My journey I pursued, Nearly one thousand persons saved our coming, living the whole shore. And what do you say, Bro. Mills baptized fourteen happy converts, among them three husbands with their wives, the couple led in with their only child, a bright boy of ten years, a happy convert to Jesus, making a household baptism. Many went at this scene. The last one was a lovely girl of 15 years, a daughter of two of the members. She also gave a good reason of the hope which was in her. After baptizing, he assembled to commemorate the Saviour's death. Twenty one received the hand of fellowship, some coming by letter, among them an aged father and mother, whom God has sent to the Church here from Toga county. They had the happiness of not only being received themselves, but also of seeing two of their sons, with their wives and a little grandson, who had just been baptized, welcomed with them. The communion was administered, and the occasion was one of deep interest to all. The meetings still continue with increasing interest.

The New York Evangelist and Chronicle of the 31st inst., says:—A most interesting revival is in progress in Tarrytown, N. Y. Nineteen have been baptized in two Sundays, and many are yet seeking the way of eternal life.

Rev. H. C. Lovestran writes from Saugerties, N. Y.: "There are some eight or ten who have professed to be converted, and many more are seeking the Lord in this place."

A brother writing from Jamaica, L. I. Jan. 24, says: "We are now enjoying a precious work of grace. Several have found the Saviour precious, and are happy in Christ by baptism. Among the number baptised, an evening scene, a physician, and a young lady who formerly attended the Roman Catholic church."

An interesting work of grace is in progress at Middletown, N. Y. Five have been baptized, and eight more have professed conversion. The work is quiet, healthy, and is deepening and extending.

Rev. J. S. Adams writes from Deposit, N. Y.: "I celebrated the fifty-first anniversary of my birth Sunday Jan. 23, 1870, by a morning sermon on baptism, the immersion of sixteen believers in Jesus Christ, an interesting discourse from the words, 'And he went on his way preaching,' and all followed by a free conference, in which the newly baptized and others took part with great joy. How natural, at the close of such a day, to exclaim, 'Bless the Lord, O my soul, and all that is within me, bless his holy name!'"

The week of prayer was observed by the Waverly Church, N. Y., with such interest that meetings have been continued from night to night ever since. Conversations have occurred, and the good work shows no signs of abating.

A friend writes: "A precious work has been in progress the past few weeks in the churches of Ira and South Hamilton, N. Y. Thirty-two have joined these churches of late, and the work still goes on, while a number of others will soon join."

Rev. R. Jones writes from Richville, N. Y.: "I am preaching to the North Governor church, God has revived his work in one part of my field. About twenty have found the Saviour precious to their souls, and some very great sinners have been hopefully converted to God."

Rev. J. E. Bell, pastor of the Trinity Baptist church, writes from Philadelphia, Pa.: "We are in the midst of a precious work of grace, as the result of which 160 persons have been converted this month, making with those previously baptized 22. Others are even now waiting to follow the Saviour in this precious ordinance."

Rev. W. Storms writes: "The Baptist meeting-house at Annis Creek, Pa., was dedicated Jan. 18, 1870, free from debt. Some of the ministering brethren staid three days to aid the pastor of the church, during which time about thirty came forward for prayers, and about twenty had obtained hope. The work is still going on with great power."

The church in Anthon, Pa., rejoice in a precious work of grace, which, by the baptism of twenty-four, mostly adults, and the accession of others, has increased their membership one-fourth.

A revival is in progress in Franklin, Ind., among the various evangelical churches there. Thirty have united with the Baptist. Among them are a number of students of Franklin College. The College is proving itself a powerful means of evangelization.

Rev. A. P. Graves writes under date of Cedar Rapids, Iowa, Jan. 25: "The writer by invitation commenced a series of special meetings with this church