

FRIENDS OF THE "CHRISTIAN VISITOR."

Permit us to remind you that this is the season of the year above all others for putting forth extra efforts for the increase of your denominational paper. We need not tell you that every interest you hold dear as Christians and as Baptists is extended by pushing forward the diffusion of the CHRISTIAN VISITOR.

We propose to enlarge the VISITOR and to augment its efficiency just so soon as the state of its finances will justify our doing so. Our dependence is upon you to enable us to accomplish this important object. If you will add to our present list ONE THOUSAND paying subscribers between this and the close of 1871, you will put the VISITOR, in all respects, fully abreast of the times.

SLEEPING AT THEIR POST.

If the soldier sentinel placed on watch goes to sleep at his post, his punishment is death. The requirements of military law demand that he shall be shot dead. What are Christian soldiers but sentinels on the ramparts of Zion. The protection of the spiritual army of King Jesus is instrumentally in their hands.

The age calls for Christian soldiers girt for the battle, eyes open and hearts all aglow with love to Christ and to souls. Ministers, deacons, old members and young, each and all, should stand up sword in hand, to contend in the name of Jesus with all the principalities and powers of evil.

Men in the navy, in the army, in business circles, in mechanical, agricultural, professional or political life, who slumber over the responsibilities of their calling, are simply drones in society, dead weights in the social scale, mere hangers-on upon the skirts of others. They are absolutely worse than a blank, for they are in the way of those that would do good.

This is not the time, or the age, for Christian men and women to dream away their precious life. The hosts of hell are marshalling their forces for the last great battle with Emmanuel's brave army. Watchmen on the walls of Zion, sons and daughters of Jehovah, disciples of the ever-living, ever-working Jesus, stand up boldly and face the foe.

RELIGIOUS REVIVALS.

A Religious Revival, as the phrase is currently and correctly interpreted, is no human invention, or modern innovation, but a gracious appointment of God, in the development of which He purifies and replenishes the ranks of His Church on earth. A genuine Revival is a special and extraordinary manifestation, or outpouring of the Holy Spirit. It begins in and works through God's people.

That is not, strictly speaking, a Revival in which the Church is not interested, and through which it receives no awakening of its torpid energies, no fresh renewal of its languid zeal, no strengthening of its enervated faith, no impulse to more vigorous labor. There may be around the Church, in its Sabbath school, and in some of the families belonging to its congregation, a religious interest, as is often the case, as the fruit of some special effort by a few praying and earnest workers.

Every true Revival must and does begin in the church, and with individual Christians. It usually begins with a few, and from these spreads itself through nearly the entire body. There are always some members whom it does not touch and arouse, except to awaken a spirit of hostility and resistance; for this reason, it may be presumed, because they are the church's unconverted membership. Such a membership may be found in every church, more of them in some churches than in others. It is a melancholy consideration, but, as things are, it is a membership nearly, if not wholly unavoidable.

something more and better than numerical enlargement. May He with whom is the residue of the Spirit revisit his chosen heritage, and water the thirsty hills of Zion with a plentiful shower.

To-day (Thursday, December 1) is the time fixed by our Convention for united and special application, by the churches within its limits, for a Revival of God's work in our land. How many prayers will be offered, and yet how little praying there may be. We ask and receive not, because we ask amiss.

ALBERT BARNES ON THE APOSTLE PAUL.

The columns of the VISITOR contained, not long since, a favorable notice, from the pen of Rev. Mr. Carey, of the work by Dr. Barnes on the Apostle Paul. We have since perused the volume, in part, and may be permitted to add our testimony to its many excellencies. It is not all excellent; but what human mind ever produced a book in which critics could find nothing to indicate the superior acuteness of their mental vision, and to keep up their reputation as literary reformers.

Let us look inside. It is not, like Conybeare and Howson's work, a detailed narrative of the Life and Labors of Paul. It "does not aspire to be a biography." But "such notices of the personal history of Paul are given as may furnish a just and connected view of his character and life." The author acknowledges himself "largely indebted to the very valuable work" above named; but with the facts obtained from that source, proceeds to give them in his own way, and very concisely, deducing therefrom many instructive lessons.

Dr. Barnes has made a selection of some of the more prominent scenes and incidents in the Life of the Apostle, and considered them "as illustrating the nature and influence of the Christian religion." The conception is felicitous, and the development suggestive to an eminent degree. There are twenty-four chapters, each about the length of ordinary pulpit discourses, covering 496 pages, octavo, with a neat map of Paul's travels and a list of 24 illustrations. Each chapter is restricted to a development of the passage of Scripture prefixed; and judging from the style adopted we presume the work was first projected in a series of sermons, and published with but slight, if any, alterations of the original form of their presentation from the author's pulpit. This is a good way for a minister to work up his pulpit labors. He can thus turn the studies for the duties of his own pulpit to a use that will be extensively beneficial and enduring.

We commend the method to ministers who may have many able sermons for their people worth giving to a larger public. Every preacher should ambitiously, but humbly, aim to make his influence, as a minister, tell upon the world outside of his Sabbath congregation, and to send that influence coursing down the stream of time long after he himself has crossed the stream of death. And if he will think, the press will give wings to his thoughts, and human hearts on earth will own the potent sway of his thinking while he himself is singing "the song of Moses and the Lamb" in the paradise of God.

Dr. Barnes has been a laborious preacher and pastor, but he has found time and strength for a vast amount of work as an author. He has published much. He ought to have published less, and pruned more. He has been a severe student, but not always an accurate scholar. His expositions of Scripture are too voluminous to comprise the results of a critical exactness. But out of the large abundance of material much that is truly valuable will survive to aid the readers of the English Bible, and Sabbath-school teachers in preparing themselves for their classes. The name of Albert Barnes (we believe he always preferred simple Albert Barnes to Doctor Barnes) will have an honorable distinction in the list of Christian students and authors, while not a few of his Biblical interpretations will be cast aside as the inevitable errors of a hurried investigation, or the prepossessions of a denominational theology and sectarian prejudice. This widely esteemed servant of Christ is now well advanced in years; and the steel engraving, which accompanies his work on Paul, is a perfect likeness of him as he appeared when on a recent visit to our city, as the guest of James McMillan, Esq. While resting alone on the righteousness of our Redeemer for his salvation, he may well experience no ordinary degree of satisfaction in reviewing a life richly freighted with labors of the highest utility, and consecrated to a cause the grandest in which mental energy can be employed.

"THOU SHALT NOT BEAR FALSE WITNESS."

We would turn the attention of the Presbyterian Advocate to the above quotation from the Decalogue. If its drivelling paragraph in last week's issue, under the caption of "A Rabid Critic," is not a violation of that divine injunction, then, pray tell us, what is? In the first place, it broadly charges the CHRISTIAN VISITOR with making "very frequent attacks on Pedobaptists." The CHRISTIAN VISITOR will surely send back an emphatic denial of that charge, and it ought to demand of the Advocate either to prove, or to retract the charge, and failing in both, to brand it as a "False Witness."

In the next place, it accuses the CHRISTIAN VISITOR with devoting, last week, "nearly a column and a half" over the signature of WENTWORTH, "to abuse of the Advocate and its principles." There, again, is an accusation as untrue as it is reckless. The readers of the Advocate will suppose, of course, that an article, of "nearly a column and a half" in length appeared in the VISITOR, the whole, or nearly the whole, of which was pervaded with abusive language against the "Advocate and its principles." Now, in the first place, we don't know what the "principles" of the Advocate are. We are beginning to find out what one of them is, and that one is deserving of something more cogent and corrective than "abuse." The article characterized as "abuse" consisted (1) of a simple statement of facts, designed to show that Rev. Mr. Welton is not guilty of the charge made against him, in a very offensive manner, by the Advocate; (2) a few remarks repelling the Advocate's insulting fling at the so-called Baptists; (3) a few more remarks in reply to the implied insinuation of superiority of Pedobaptists over Baptist Ministers; and (4) a recommendation of the New Testament as a treatise on Baptism far more effectual than Rev. Mr. Annand's pamphlet, or "First-rate articles," as the Advocate called it. If mingled in with the sentences

of our reply to the Advocate's unmerited attack and ungracious sneer there occurred some few words and clauses of an irritating character, as we think was the case, the Advocate should remember that it set us the bad example, which we, it may be, were so foolish as to copy. If our words are not "fitted to produce brotherly love," neither were those of the Advocate in the article that prompted our rejoinder. And in its more recent utterances on "A Rabid Critic" we can discover no improvement in temper or style. "WENTWORTH'S rude rejoinder to a brief literary notice" is surely as "fitted to edify Christian families" as the "literary notice" is. And if the Advocate's groundless charges, as made in its last issue, are "fitted to edify Christian families," WENTWORTH'S "rude rejoinder" may not fall to perform a similar service with equal success. Hoping that the Advocate will not again "wander into bye and forbidden paths," we cordially wish it abundant success "in every good word and work."

A SHORT SERMON.

Text:—Malachi III. 10. "Bring ye all the tithes into the store-house, that there may be meat in mine house." III. A challenge to test the Being who offers to make a treaty.—"And prove me now herewith." IV. The extent of the blessing promised upon acceptance of the treaty.—"If I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

I. The Being proposing a treaty.—"The Lord of hosts." II. The treaty proposed.—"Bring ye all the tithes into the store-house, that there may be meat in mine house." III. A challenge to test the Being who offers to make a treaty.—"And prove me now herewith." IV. The extent of the blessing promised upon acceptance of the treaty.—"If I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

I. The Being proposing a treaty.—The Lord? Men that men. The Lord of hosts? God attempts to confirm the confidence of his people in himself, he associates with his name some epithet intimating either his power, or his holiness, or his veracity, or his mercy. He never solicits a blind credence, a faith without foundation, a trust without reason. He gives evidence to convince us, makes appeals to persuade us, presents objects to allure us. He speaks in promises, in invitations, in encouragements, in threatenings. Now he startsles our fears, now awakes our love, now stimulates our zeal, now enlists our trust. In the text he aims to win confidence, and so proclaims himself the Lord of hosts. The phrase is one of frequent occurrence, and of pregnant meaning, in the Old Testament. It denotes that he is the Maker and Ruler of all things in the wide universe of mind and of matter, and has, therefore, at his command unlimited, inexhaustible resources. Hence rely on him, trust in him, seek of him, expect from him without restraint or limit.

II. The treaty proposed.—"Bring all the tithes, &c." What is the import of this request as addressed to God's ancient people? Read the chapter and consult a commentary. How does it apply to us? Concisely thus—Do everything and anything that the vows of a Christian profession solemnly bind you to do. It asks for more than words, groans, tears, prayers, exhortations. It is doing the will of God, not only in our hearts, but in our actions, and in our positions, and in our relations, and in our duties, and in our possessions, and in our families, and in our friends, and in our neighbors, and in our country, and in our world, and in our God.

III. A challenge to test the Being who offers to make a treaty.—"And prove me now herewith." The time may come, and it may come before you die, when God will not mercifully condescend to ask of you what belongs to him, but will wrench from your greedy grasp by some sudden and terrible stroke—some calamitous visitation of judgment—his own and yours also, and leave you poor, as a chastisement for venturing to rob him. But restore the tithes, meet the conditions of the treaty, then, the Lord will be true to his word, and will prosper you, and will prosper your families, and will prosper your friends, and will prosper your country, and will prosper your world, and will prosper your God.

IV. The extent of the blessing promised.—The language of the text, under this head, is figurative and very expressive. It denotes the fulness and freeness of the divine giving. Link the promise with the declaration, "Lord of hosts." He will give a blessing according to his ability—and his ability is immeasurable. He will give abundantly in any of his displays of power as a Creator, or of his grace as a Saviour. With what an exuberance has he scattered the products of his power in the material world. And what "riches of grace" does he spread out in his spiritual kingdom. Paul extols the exceeding riches of his grace, which in the ages to come he purposed to show. He "is able to do exceeding abundantly above all we ask or think." But the text itself is his warrant. In it God says to his people, "I will give you, and will prosper you, and will prosper your families, and will prosper your friends, and will prosper your country, and will prosper your world, and will prosper your God."

Practical Reflections. 1. How broad, and deep, and firm the foundation we have for faith and hope. 2. How unreasonable in us, and dishonoring to God, is a limited expectation and a weak faith. 3. In working for the salvation of sinners, try not their ability, or your own on them, but bring to their renovation and rescue the power of the Lord of hosts. 4. Let us not hinder the work of God by holding back what belongs to his store-house.

AMERICAN BAPTIST PUBLICATION SOCIETY.

I am not aware that the Churches in the British Provinces have been accustomed to co-operate with the Publication Society by contributing to its funds and circulating its issues. Perhaps it has been regarded as an organization belonging exclusively to the States, and hence one looking to Baptists on this side of the line alone.

Now, it is true that so general, to my knowledge, has been the feeling, both of the thousands of dead sinners, and of the thousands of living sinners, in this nation, who are beyond the possibility of Conversion. 5. Let us not hinder the work of God by holding back what belongs to his store-house. Yet I might make some reserve, and say that I have not seen any of the issues of the Society, and that I would give him credit.

THE CHARLOTTE COUNTY QUARTERLY MEETING. was held with the Baptist Church at the Ledge on the 11th, 12th and 13th inst. Owing to a heavy fall of snow and rain the number assembled on the first day was small. The second day more put in an appearance, and interesting religious services were held. In the afternoon the Missionary Board held its regular quarterly session, and transacted the usual business. The officers of the past year were re-elected; and our Missionary, Rev. W. C. Rideout, presented his report, an abstract of which is as follows: "Preached 64 sermons, attended 9 Conference Meetings, made 182 religious visits, administered the Lord's Supper once, attended 2 funerals, collected for the Society \$74.83. In several places visited by our Missionary there was an evident awakening of religious interest. Some have found the Saviour and await baptism. The field is so extensive that but little time has this quarter, been given to any one section. We are assisting the St. James and St. Patrick churches, and also, caring for Tower Hill, a place where Father Anselm, years ago, organized a Baptist church. It has lost its vitality; but a few Baptists yet remain, and with others have united to build a Union Meeting House. We hope to revive this church. Some members are there which if brought together, and breathed upon by the Holy Spirit, will again glow with zeal, and be light in the Lord. The destitution in this County is lamentable. If we had another Missionary we could find ample work for him, and a comfortable remuneration. Our greatest want here is labourers, and this want will not be supplied till we pray—'Prax the Lord of the harvest for us.' In a pecuniary point of view our mission here is a great success. The Lord is raising up friends for this work, and this quarter we pay all indebtedness, and have a balance on hand. Should any young man with moderate education and preaching ability, and a longing desire to win souls to Christ, meet this, send him to the exercise of his ministry, he would do well to write the Secretary of our Board.

the gospel," for the assertion and propagation of the truth, in so far as we are made the custodians of it; and in consequence of the extensive defection we observe from apostolic practice among other denominations of Christians as it regards the ordinance of baptism, we have a special duty to perform in maintaining that ordinance in all its original integrity. This is, doubtless, the great mission of the Baptist denomination as such, while as a constituent portion of Christ's church, it must have in view the great general aims of that church. While the ministry is a permanent office, and much is dependent on it; it cannot be doubted that the press is a potent instrumentality for doing good, and should be more extensively employed than it is. Our Publication Society was organized, and is carried on, for the purpose of supplying our general and denominational wants in the production and furnishing a religious literature. The Board are anxious to make the influence of the Society as powerful and extensive as possible, and by it to aid the churches in their work. It has been, in years past, scattering its publications in different lands and countries. Christians of various nationalities have used the issues of its press, and the call for them is constant and loud. Can not the churches in the Provinces promote their own interests and those of the cause of Christ, by co-operating with the Society? (Can not Sabbath-schools obtain and use, with advantage to themselves, the various publications designed for Sabbath-school work? The Society is prepared to furnish them on liberal terms, and can secure purchasers against the danger of getting such works as are not in harmony with their views. The Board of the Society would be glad to have the churches in the Provinces co-operate with it in its benevolent work by contributing to its funds. In the case of each church thus contributing, publications for church work within its own borders will be furnished without cost. I am prepared to say that the Society will be happy to expend in the Provinces whatever funds may be contributed to it there, and it is hoped that with such inducements the churches will take action in the matter. Brethren, let there be a warm and strong response.

WILLIAM C. CHILDS.

No. 2 Tremont Temple, Boston.

On Tuesday evening, the 29th November, a numerous party of Fredericton Baptists repaired to the house of their Pastor, Rev. T. H. Porter, and presented him with an Address and a Purse containing \$90; also articles of the value of \$30. The following is the Address:—

RECEPTION OF THE REV. T. H. PORTER BY THE FREDERICTON CHURCH. REV. AND DEAR SIR—It gives us unbounded pleasure, on behalf of the Baptist Church and Congregation, to welcome you to Fredericton to the Pastoral office, and also to the confidence and love of all the members of the Christian sympathy, their hearts, and their homes. We gladly receive you as His Ambassador, whose Government has no end; and we sincerely pray your stay may be limited only by His will, and that His approval may be your strength and joy continually. We beg you will convey to Mrs. Porter and family our cordial welcome, with the assurance of our solicitude for their comfort and happiness. We request your acceptance of the accompanying purse and other tokens of our affection, which, like our words, but imperfectly express our feelings on this joyous occasion. C. L. HART, A. F. RANDOLPH, Com. on behalf of the Church and Congregation. REV. T. H. PORTER.

To which the Rev. gentleman replied as follows:— REF:— DEAR BRETHREN—You have given me to-night a very kind and encouraging reception, and one of which I feel myself wholly undeserving. Ten days ago I came among you almost an entire stranger. I came in weakness and fear and in much trembling, for I felt that great responsibilities rested upon me; and that without Divine aid I was wholly unequal to them. I am content that in coming I have had but one motive, and it is my desire and purpose to remain only so long as it seems evident my Master has work here for me to do. It is not needful for me to assure my partner of your wish to administer to our wants and promote our enjoyment. Such tangible evidence as this greeting affords cannot be mistaken. It gives me great pleasure to be able to assure you that her desires for you and for the cause of the Lord are not less sincere and ardent than my own. I thank you, dear Brethren, for this expression of kindness and regard. If it is more blessed to give than to receive, you are already a blessed people. But I trust you may be yet more abundantly rewarded by the Great Giver, that you may never have occasion to regret the confidence you have so readily and unhesitatingly reposed in me, and that, so long as we sustain to each other the relation which we have just entered, we may mutually aid one another in promoting the great and blessed work to which we trust our Lord has unitedly called us. I am, dear Brethren, With much affection and respect, YOUR PASTOR.

We learn from a friend that the prospects for good to the cause in Fredericton are very encouraging.

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this whole section of country may be claimed and conquered for Jesus. We have already had some tokens for good. Pedobaptist churches may work out their mission without general and powerful revivals, because they in some way introduce the bulk of their congregations into their churches while infants; but Baptist Churches, who look for an intelligent profession of faith on the part of each individual for himself, must depend largely upon seasons of revival similar to those that mark the Apostolic age. The work assigned us is aggressive in its character, and we are to walk in the ordinary ruts of action, and by every means in accordance with God's will seek to bring sinners to Christ. J. E. HOPPER, Secretary. St. Stephen, Nov. 28, 1870.

THE FOLLOWING INTERESTING CORRESPONDENCE

between the Rev. T. H. Porter and his Church at North Sidney, on the eve of his departure to take the pastorate of the Baptist Church at Fredericton, appears in the Christian Messenger of the 23rd inst.—

TO REV. T. H. PORTER.

Dear Brother—We, the officers and members of the North Sydney Baptist Church, being desirous of recording some testimonial of the esteem in which you are held by us, feel it our duty and privilege to embrace this opportunity of presenting you with the few following expressions of brotherly love, on this the eve of your departure from us. In looking back upon the six years during which you have labored as our Pastor, and sought to promote the cause of the blessed Redeemer in our midst, we would most cordially express our appreciation of your efforts, and render thanks to God for the success which has attended them. When you came among us you not only found the walls of our Zion in many places laid waste, but the enemy of souls had succeeded in his evil designs by leading many astray from the right path. The pruning knife of church discipline had to be employed to lop off the dead branches. We cannot but be thankful that the immediate and energetic action of your part was blessed in bringing many again to seek the Lord, and walk in his ways. We fully believe, that while a church of Jesus Christ is trammelled with cases of backsliding and degeneracy; while her purity is tarnished with improprieties; and these things are suffered to continue, she will never possess the strength and comfort which it is her privilege to enjoy. Under your pastorate the church here also had many accessions to her membership, for which we would be grateful to God. And though the work in which you have been engaged has weighed heavily upon you, severely taxing your mind, and to some extent impairing your health, yet it must be a source of unspoken happiness to a faithful servant of Christ that he is permitted to sound the glad tidings of "Peace on earth, good will toward men."

In addition to your varied labors for the spread of the gospel you have been unremitting in presenting before us the claims of Educational Institutions, especially those of our Common Schools and Acadia College. You have faithfully endeavored to cultivate liberality on the part of your flock, and have been indefatigable in advocating the cause of Missions. And now, dear Brother, in taking leave of you permit us to express our sorrow that you have seen it to be your duty to enter another field of labor. In doing so however, you carry with you our highest respect, unabated confidence, and firm belief that your decision is the result of a deep conviction that in leaving us you are but complying with the promptings of Him, "whose you are, and whom you serve." We then bid you God speed, and pray that He may bless you abundantly, and that you may meet with continued and unbroken success in your new sphere of labor. Ever realizing the comforting presence of the Redeemer. We cannot conclude without conveying to your beloved partner, Mrs. Porter, our high estimation of her worth, and active piety. Fresh and fragrant will be the reminiscences of her devotion, and unwearying efforts in the cause of the Master. She too will be missed, especially in connection with the labors and meetings of the Sisters. May she also continue to be blessed, and be made a blessing. In this, as in every other trial through which we are called to pass, we would say, "the will of the Lord be done." Trusting that you and yours may be brought in safety to your new field of labor, and that you will ever remember us at the throne of heavenly grace. We are, on behalf of the Church, JOHN T. MOPPAT, JAMES ANNECROFT, NELSON H. DONOHU, Committee.

Dear Brethren—It is impossible for me to express my emotions on this occasion. The thought has so long and so closely united us is about to be sundered, and thoughts of the present, the past, and the future overwhelm me. Notwithstanding some trials, I have here spent six of the happiest years of my life. Your kindness has only changed to be increased; and I have received from you in addition to my pledged support in full, innumerable favors of which I have been wholly undeserving. You have generously and self-denyingly more than supplied my wants; while you have patiently borne with my infirmities, and kindly overlooked my failings and mistakes. You have encouraged me by your confidence, instructed me by your counsel, comforted me by your sympathies, and, best of all, supported me by your prayers. To your homes I have been kindly welcomed, your presence and attention in the house of God have cheered and stimulated me, and you have furnished me with abundance of work the most blessed in which a human being can engage. You have not only success, but I have had none which is not largely due to your cheerful and earnest co-operation. And recently, more than ever before, I have had encouragement. An efficient assistant provided, and his support easily secured; increased congregations and interest, difficulties surmounted and hindrances removed—what was there to expect but peace within your walls and corresponding prosperity within your palaces. But God, in His all-wise, though unsearchable Providence has called us to separate. We bow to His behest, sustained by the assurance, "What I do thou knowest not now; but thou shalt know hereafter." Mrs. Porter wishes to express her gratitude for the terms in which you have addressed her. It is true, she is removing near to her early home and associates, but this has not influenced us. I have the best reason for saying that she expects to find nowhere warmer friends or kinder, and that it is with the greatest reluctance she consents to the departure. I trust that your desires for a suitable Pastor will speedily be fulfilled. It is gratifying that, in the mean time, I am not leaving you destitute. The brother who is laboring with you is deeply interested in your welfare, and will be able to render material aid in introducing my successor to his work. And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified. While we would never cease to remember you as a throne of grace, may we not ask a continued interest in your prayers. And may the wisdom that is profitable to direct, guide you in all your future, and to make you a blessing to the world. Finally, I would say, "Prax the Lord of the harvest for us." The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, Amen. T. H. PORTER.

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