THE CHRISTIAN VISITOR.

ST. JOHN, N. B., DECEMBER 8, 1870.

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. By so doing you promote the interests of prayer and conference meetings, a healthy family training, church order, the permanency and support of the pastorate, Home missions, Foreign missions, Sunday-schools, temperance, general and ministerial education, and every good word and work.

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. How is this large increase to be secured? It can only be done by united, active effort on the part of the *pastors, missionaries, deacons*, and friends generally. Let us have a *strong pull, a long pull*, and a *pull all together*, and the work will be accomplished.

THE REMOVAL OF THE SEAT OF THE FOREIGN MISSION BOARD.

When the Baptists of Nova Scotia, New Brunswick and Prince Edward Island, became united in one Convention, three objects were placed in charge of that Convention, namely, *Acadia College, Foreign Missions*, and the *Fund for the support of Infirm Ministers*. It was then understood that the seat of the Boards of the two first mentioned objects should be in Nova Scotia, and the last in New Brunswick. After a time, however, it was found that the Infirm Minister's Fund could be managed more satisfactorily by the respective Associations, and therefore it was removed from the direction of the Convention. As the College is in Nova Scotia, Wolfville of course must be the seat of its government; and as Nova Scotia has contributed much more largely every year to Foreign missions than New Brunswick, the Brethren here have not felt that they had any just cause for asking that the seat of the Board should be removed to this Province. The Convention at its last sitting appointed a committee to consider the question of removal, but we do not think this was done at the suggestion of any New Brunswick Minister or layman. The consciousness of having done so little for the cause, when compared with Nova Scotia, would prevent us from making any move in this direction. Then, these local lines are at best silly things. Of what earthly consequence can it be, whether the seat of the Board is on this or the other side of the Bay of Fundy, if the business be wisely managed. The brethren there who compose the Board are all true men, quite as much interested in the salvation of the heathen, and in the proper distribution of all moneys appertaining to our Foreign mission, as any of us can be. The Secretary of the Board, Rev. Dr. Tupper, has devoted an immense amount of thought and time to this subject without fee or reward; and we do feel that it would be very ungrateful on the part of the denomination, in all the Provinces represented in the Convention, not to appreciate his self-sacrificing services.

The Committee having the case in charge will doubtless consider it in all its bearings, and give such advice to the Convention as in their judgment will best subserve the interests of the great cause that we have at heart. In the meantime, we shall act wisely not to anticipate the decision of the Committee, or to indulge in any remarks calculated to excite an unhealthy rivalry, or to produce grief in the minds of those who have sought to the utmost of their ability, faithfully to carry out the wishes of the denomination, as expressed from year to year in the resolutions of the Convention.

THE BAPTIST CONVENTION AT ST. CATHERINES, ONTARIO.

We rejoice to learn by the timely communication of Rev. Dr. Hurd and Professor Wells to the VISITOR, that the late anniversary services at St. Catherine's afforded very great satisfaction to those in attendance. We hope these brethren will keep the VISITOR fully posted regarding all matters of denominational interest in the Upper Provinces of the Dominion. The more we know of brethren of Ontario and Quebec the better we love them, and the more anxious we are to co-operate with them in all that appertains to the great work in which they are engaged.

The *Canada Baptist* of last week says of the recent denominational gathering at St. Catherines:

"But one opinion prevails among the delegates who attended our Anniversary meetings in St. Catherines, viz., that they were a complete success. Perhaps in none of our great gatherings have greater unanimity of sentiment, Christian forbearance and brotherly love, been exhibited. It seemed as if each delegate had left his home with the determination 'to keep the peace,' and to promote to the utmost of his ability 'peace and good will among his brethren.' It was felt by all that we are coming nearer each other—that old feuds and jealousies are dying out; and instead of division and distrust, we now move forward in solid column. Our various departments of Denominational work are being enlarged and multiplied, while before us there is a glorious future. During the last fifteen years, we have, considering our numbers, resources and advantages, made marvellous progress; and no one who attended our meetings at St. Catherines, and who has watched our progress during this period, can fail to realize that the Lord has done great things for us, whereof we are glad. Our various Denominational interests appear to be in a healthy and prosperous condition. We begin to appreciate the importance of our principles, and the obligations laid upon us not only of maintaining, but of advocating them on all proper occasions. Moreover we have discovered that in the measure in which we respect ourselves and our principles, will they and we be respected by other Denominations. The time was when we were looked down upon as an insignificant sect, noticeable only for our fanatical love of water. We can see a change in this respect in public sentiment. Our principles begin to be better understood—prejudice is being disarmed, and a greater willingness is manifested in many quarters to hear what we have got to say in our own behalf. And what is the attitude which our now prosperous circumstances and profound convictions of the truth of our principles, should lead us to assume towards those who are without? Not that of bigots or intolerant sectaries, waging war with all who differ from us. No, but the attitude of those who, believing with all their souls that they are right—that they stand on the Bible alone, push forward amid all opposition, calmly and confidently anticipating an ultimate triumph for the truth. In the name of our great Captain, let us display our banners as rallying points to all who love the truth as it is in Jesus. Forward, brethren, forward in one solid phalanx assured of promised victory."

THE SCIENTIFIC AMERICAN, published by Munn & Co., 37 Park Row, New York, is a weekly illustrated paper of 16 pages, devoted to science, mechanics, inventions, chemistry and manufactures. These subjects are discussed as opportunity offers, or occasion requires, with distinguished ability and with the very best results. Terms of this paper $3 per annum.

"STRONG IN CHRIST"

is the title of a timely Sermon by Rev. W. S. McKenzie, A. M., of the Leinster Street Baptist Church, published at the request of the Deacons, and the young men to whom it was specially addressed. It is a vigorous and much needed production, full of earnest and elevated thought, and those who read it prayerfully cannot fail to rise to a higher degree of spiritual strength and Christian character. "*The strength that ennobles and endures*, in its *nature* and *source*," is treated by the Author in a masterly manner. But the best method of giving the readers of the "VISITOR" a correct estimate of the Sermon, is to present a few extracts, and thus let the preacher speak for himself:

"Young men, I am deeply anxious for your own sake, and for the sake of interests aside from your merely personal advantages, that you should, as soon as may be, apprehend and appreciate the sacred and sublime significance of LIFE—the life with which you are endowed as intelligent, moral accountable and immortal beings—the life that, during a brief continuance in this world, is taking up into its warp and woof, to be transmitted into the invisible region beyond the grave, the elements that are to fashion and fix the soul's unalterable condition there for weal or for woe. Oh, may the Divine Spirit vouchsafe to me the assistance I need to address you, and to you the open heart to welcome the truth that you need to hear.

My text consists of a cluster of passages, either one of which would answer the purpose contemplated in this sermon. But the group will more copiously and clearly indicate the line of thought over which I am to conduct you.

'Quit you like men, be strong. Strengthened with all might by his Spirit in the inner man. Be strong in the Lord, and in the power of his might.' If you would 'quit you like men,' i. e., if you would faithfully perform the duties, and nobly accomplish the mission, and finally reach the high destiny God has appointed you, as those bearing his 'image and superscription;' if you are to be MEN, in the deepest, truest, grandest sense of the designation, i. e., CHRISTIAN men, you must be STRONG—strong, not in your own strength, but 'strong in the LORD, and in the POWER of his might,'—strong, not in bone and brawn, nor yet in brain, nor yet in your native moral instincts, but 'strengthened with all might by his SPIRIT in the *inner* man,' i. e., a Divine strength implanted in the deepest depths of your MORAL NATURE."

On the nature of this Strength we have the following trenchant paragraph:—

"*It is the strength of a genuine Christian* FAITH. When *this* strength is attained by Divine grace, then in a sanctified conjunction with the mental capacities and the innate moral aptitudes of the soul, it exalts man into communion with a life of excellence far above the highest plane ever reached by the essential but unassisted energies of our race. It is not a strength evolved from an inherent endowment, but imparted from without, from above. It is entirely and pre-eminently *spiritual* in its nature. It is begotten in the soul's supernatural renewal by the sovereign energy of the Eternal Spirit. It sinks below, and springs from beneath character and conduct. It is being 'strengthened with might by his SPIRIT in the *inner* man.' It moulds character and makes conduct. It has an eye that gazes into a region invisible to the mere moralist. It has a hand that grasps the eternal. It drinks at the 'fountain of living waters.' It draws its inspiration from the skies. It plants itself on 'the Rock of Ages.' It tramples earthly honors in the dust, looking upward and onward to the imperishable honor of a heavenly crown. It shuts its ears to the seductive voices of earthly revels, awaiting the enjoyment of those celestial pleasures that forever satisfy, and never cloy, and never sting.

But take historical illustrations of what I affirm. Two derided and defenceless men, boldly facing the magnates of the Jewish Sanhedrim, declare, 'We cannot but speak the things we have seen and heard;' and saying, at another time, to that same Court, "We ought to obey God rather than men;' then having submitted their backs to the humiliating scourging, depart 'from the presence of the council, rejoicing that they were counted worthy to suffer shame' for the sake of Christ. Festus sneers at the fanatic Paul; but the fanatic Apostle, with a calm dignity, 'unmasks the royal fool." In the days of Rome's corrupt and cruel Emperors, thousands were found willing to surrender their *flesh* to the keenest pangs of suffering; but no sufferings were severe enough toforce them into a surrender of their *fidelity* to Christ. Chains, and dungeons, and stakes were not able to crush the constancy of those sainted ones, who were strengthened with such might in the inner man, that the song of their triumph rung out loud and clear above the crackling of the flames that wrapped their martyred forms, and the clamorous din of the scoffers that mocked the heroism of the hated saints. Luther would go to the Diet of Worms, and hurl argument into the teeth of arrogance, though there were devils there thicker than tiles on the roofs of the houses. Bunyan would lie in prison, 'if God spared frail life so long, till,' to use his own quaint idea and idiom, 'the moss should grow upon his eye brows.' Henry Martyn, the splendid scholar, disdaining the honors of literary distinction, consecrates his life to humble and hidden toil in a Pagan country.

WHAT IS ITS SOURCE? My reply to that question must be, and may be, brief. You will anticipate my answer, and the answer has been more than once suggested in the progress of the discussion.

If the great conflict, in which we need to be reenforced, in order to win were simply and solely between Reason and Conscience, on the one side, and Appetite and Passion, on the other, then the source and secret of the strength required would be found in merely giving to the former a more thorough CULTIVATION, and in imposing upon the latter a more rigorous RESTRAINT. In other words, merely endue those instinctive endowments of Reason and Conscience with a larger measure of *repellent* energy. That result to be obtained by reiterated and resolute assertions of the Will in favour of the dictates of Reason and Conscience, and against the usurpations of Appetite and Passion. Now *that, just* that, and nothing *more* than that, many a one is essaying to do, and in making that sort of effort is beguiling himself with the assurance that he is serving God here, and sanctifying himself for a heaven hereafter. But *that* is appealing to the inadequate resources of nature. *That* is relying on one's own strength. The melancholy fact is not remembered, or was never recognized, that the human WILL, on which REASON and CONSCIENCE are made to rely for an enforcement of their dictates, is entirely and obstinately committed to the cravings of APPETITE and PASSION. The ENEMY, through the open gate of an inherited DEPRAVITY, has entered the very citadel of the soul, and holds sway,—a sway disputed with more or less vigor by REASON and CONSCIENCE, but abetted and aided by the WILL.

Hence the strength needed, the strength that goes deepest into the soul, and gives it might equal to the demands laid upon it in the terrible struggle of human existence, must be sought *without*. It is, as already declared in this sermon, the might of a genuine CHRISTIAN FAITH. But *that* might is not self-generated, and self-sustained. That strength is *in* GOD, and *from* GOD. Strengthened with might by HIS SPIRIT—Be strong in the LORD, i. e., CHRIST—For HE is the POWER of God, not only a power revealed and incarnated, but crucified, and thereby communicated. By contact and communion with God through a vital faith in Christ and Him crucified, we get possession of a spiritual vigor equal for the battle we must wage with the grim battalions of the world, the flesh, and the devil. *Strong in Christ*—this is the doctrine of the gospel and the want of the soul."

Other specimens as good as these might be given. May there be many who will peruse and ponder the weighty and solemn truths contained in this Sermon, from which the writer of this brief but hearty commendation has derived great benefit. It may be had from Messrs. Barnes, McMillan and Hall, and at the store of Mr. May. That it may find a place in the memories and hearts of all that read it; and be to them a blessing and a joy is the prayer of G. M. W. CAREY.

THE HOME JOURNAL is a large and well filled weekly sheet of four pages with a supplement attached. It is published by Norris, Phillips & Co., No. 3 Park Place, New York, and for sale by respectable newsdealers generally. Terms $3 a year.

THE "PRESBYTERIAN ADVOCATE" DEFINES ITS POSITION,

But corrects none of its former misrepresentations. Well, if the *Advocate* can carry such a burden, its shoulders must be strong, and its conscience lamentably apathetic. We have done our duty by convicting it of a gross perversion of facts, and by defending a worthy brother in the ministry against its discourteous assault. Because we have spoken the truth plainly it proceeds to lecture us on topics of *brotherly love, Christian courtesy*, and all that sort of thing. We will give a more patient hearing to its homilies, when it vindicates its claim to discourse of such high themes. We can cordially agree with nearly the whole of its latest editorial utterances on the VISITOR and WENTWORTH. We do not feel quite sure of its meaning in some of its sentences. For example—"*The courtesy manifested, &c.*" *Whose* courtesy? For whose benefit is the obscure hint about "*publishing a private correspondence without asking leave?*" Friend *Advocate*, speak out plainly and let your readers know exactly what you mean. It is unchristian and unmanly to deal in such offensive insinuations, leaving your readers to frame a conjecture that is more likely to be false than true. "All right thinking men will thank" you "more heartily" for dealing frankly and fairly by an antagonist. Such a tortuous course as you are pursuing can only excite the distrust, if not the disgust, of "all right thinking men." Why divert attention, as in your last issue, from the points in dispute; and set up such a noisy clamor about matters wholly foreign to the controversy? That style of arguing is very much like literary jugglery. There is no dispute between us on your right to employ the columns of the *Advocate* to disseminate "*Presbyterianism.*" Exercise your right with all your might and main. "Presbyterianism" has in it much most worthy of being disseminated. Nor do we wish to question your right to review recent publications, nor was it our design to curtail but to correct your liberty. Only be a little more careful, respectful and truthful in your digressions.

The following deliverance is deserving of special attention. It is the fourth plank in the *Advocate's* platform, as laid down with a ludicrous gravity in last Saturday's issue. It proceeds as follows:—

4. As to the merits of the Baptist controversy, when Mr. "Wentworth" or any other correspondent of the VISITOR has discovered some new or original argument which we never heard before, we will be glad to hear and give it due consideration; and if we find out or hear of any new or original one on our side we will be just as glad to bring it under the notice of the Baptists. Until then we will spare our contemporary's quixotic knight-errantry so far as the columns of this journal are concerned.

The last sentence of that extract is not the most lucid English that was ever written. But, perhaps, it was not *intended* to be. The VISITOR can transfer it to the column of Juvenile Reading, as an *enigma* for our children to solve. But the first sentence in the above quotation is clear enough. We reply—Neither "Mr. Wentworth," nor "any other correspondent of the VISITOR" need trouble himself with trying to discover "some new or original argument" in favor of Christian Baptism as administered by the Baptist Denomination. For all the *arguments* that are to be found on the subject, and all the arguments necessary to settle the question in dispute, have been revealed by Christ and His inspired Apostles. Those arguments may be easily collected from the New Testament by one who can read no more than King James' version. If he *needs* any assistance in his studies on that question, he has only to consult the standard works of the most celebrated Christian authors in the ranks of Pedobaptist scholarship. These scholars may not practice what they proclaim, and *that* fact may be surprising. But there are a great many other surprising inconsistences in human life that cannot be elucidated by supposing either ignorance or insincerity. Those men, to whom we here refer, are *not ignorant*, and we are slow to believe them insincere, when with such magnanimous candor they declare truth that condemns their practice. Interrogate their scholarship, and you get one answer, interrogate their ecclesiastical sentiments, and you get an answer the exact opposite. We receive the response of their scholarship, and leave them to settle, as best they can, the conflict between their scholarship and their creed. We will venture to set the vast and profound learning of Pedobaptist scholars over against the *ipse dixit* of the *Advocate. And henceforth it shall be done.*

A word more. Hear the *Advocate*. "If we find out or hear of any new or original one (*i. e.* argument) on our side, we will be just as glad to bring it under the notice of the Baptists." Do. And don't keep it locked up in the columns of the *Advocate*. Tell it in Gath, publish it in the streets of Askelon. If you can "find out or hear of" one—of *only one*, Biblical *argument* on your side of the question, though that argument be utterly destitute of the element of novelty or originality, and you wish to "bring it under the notice of the Baptists" we venture to pledge you the use of the columns of all the Baptist periodicals in Christendom to give wings to your discovery. You will have a celebrity as a discoverer that will eclipse the name of a Columbus. Now be sure and keep your promise.

"This is all we deem it sufficient to say" at present. "*We*" too, "have plenty of more profitable work to engage our time and attention, work which is more for the interests of the Church of Christ," and whether "right thinking men will thank us more heartily," or wrong thinking men abuse us more thoroughly, we shall proceed to *do* that work, with the hope of receiving the approval of Him who is "THE TRUTH." WENTWORTH.

GOOD NEWS FROM THE FOREIGN FIELD.

Mr. Crawley, who has recently visited Bassein, reports a remarkable movement in that district among the Burmans. Fourteen were baptized there by the late Mr. Douglas before his death, and more than twice that number are now soliciting the ordinance.

Mr. Clough, of Ongole, gives the following cheering intelligence:—"Our work still moves on like a noble river. Every month I hear of whole villages that are casting away their idols and turning to Jesus for salvation; 183 have united with us since January 1st. The last company, fifteen in number, were baptized last Sabbath. Brethren Timpany and McLaurin were present, having come up to see the place, preachers, people, etc., etc., with us. Brother McLaurin was highly pleased with all he saw; we are glad, because he will have so much more courage to wade through the Teloogoo roots and idioms."

Mr. Clough writes:—Our native preacher, Kondiah, supported by the Sabbath School in Burlington, Iowa, who labors north-west of Cumbum, and between that city and the Ghauts, stated that he thought that at least 300 on his field were ready for baptism. I am off for that locality within two or three days. The weather is very hot, but I believe I shall be taken care of, and have no fears.

Mr. McLaurin, writes thus:—"God is dealing very graciously with the mission. Brother Clough baptized twelve last month, and expects to go to the water to-morrow. At Nellore there is unusual interest just now. O God, bring many souls out of it. Brother Timpany, in his last visit out, baptized thirty. To-morrow we expect quite a number in. They are coming as I write, salaaming with gleaming faces. There is considerable light in their features, though there is considerable dark too."

RENOUNCING IDOLATRY.—The onward progress of the mission among the Teloogoos is indicated by the growing willingness. Mr. McLaurin says, "Yesterday was a good day for the "Lone Star Mission." I baptized eleven into the likeness of their Lord and Master. Many more would have been in, only that it is threshing time with them, and all cannot leave at the same time. Whole villages are believing. In quite a number they have torn down their gods and temples, and formally renounced idolatry."

THT TELOOGOO MISSION

has had extraordinary manifestations of Divine power. The London *Missionary Magazine*, contains a letter from an English officer, describing the wonderful work, under the labors of American Baptist missionaries: "The harvest of this mission field, like the cultivated fields of the torrid zone, follows so quick upon seed-time, that reapers are found wanting." So great is the anxiety of the people to learn, that they travel eight miles or more on foot, with food in their hands, to hear and learn the way of salvation. Up to date this year more than six hundred have been baptized on profession of faith in Jesus, and five hundred more are hopeful inquirers. And all this great good is effected by a single missionary with his staff of growing educated converts.

A missionary in the field writes: "Whole villages are turning to the Lord. The marvellous power accompanying the gospel among this people is like a return of pestecostal days. It is cause for devout gratitude to God, and calls loudly upon us for more earnest prayer, and increased liberality and effort in behalf of the missionary enterprise. A strong reinforcement should be raised for the Teloogoo mission."

SIAM.—Dr. Dean has recently visited Banplasoi. He reports the church in a healthy state, and the members more spiritually minded. On a still later visit to the three churches, he baptized five Chinese. Some were restored to the fold. Five Chinese preachers are employed,

REVIVAL NEWS.

☞ Rev. W. A. Crandall, in a brief note, says:

"I have just been on a visit to the Bennet Settlement, where Brother Solomon Smith has been laboring for some time past. The Lord has blessed his labors there. I baptized eight willing converts there, and the work seems still to be going on."

DEAR BRO.—You have heard by Bro. Cady of the goodness of the Lord to the people of Springfield. The church numbered six—in a low, dead, scattered state—at the time of the Quarterly Meeting in October. They have been revived, and the number increased to twenty-one; and in connection with the Church an interesting Preaching Station, so that they have raised for my support, one-half of the time, $150.

Yours affectionately, G. R. CAMPBELL.

Springfield, Nov. 28, 1870.

☞ Rev. J. R. Strang writes:—"On the 13th inst., three persons were added by baptism to the Upper Kingsclear Church. Others are expected to go forward in the ordinance. The Churches of my charge are praying and laboring for a revival. My health is slowly improving."

DEAR VISITOR—God is refreshing us again. We have visited the baptismal waters the last two Lord's days, and to-day two more were received to be baptized to-morrow. The revival commenced in our weekly prayer-meeting, and now we are holding special services. Bro. S. Clark is assisting us, and Rev. Thomas Bleakney preached for us on last Thursday evening. We wish to give all the glory to God.

I am glad to see the article from the "A. M. B. Publication Society," and do most sincerely hope that our Baptist people will wake up and contribute largely to that Society. It is just what we need. Give the people of New Brunswick a pure and positive Baptist literature—educate them—give them a knowledge of Scripture truth—be consistent with our own views—and we have nothing to fear. As ever, &c.,

J. C. BLEAKNEY.

Moncton, Saturday evening, Dec. 3, 187 .

REV. A. B. EARL IN THE SOUTH

has been holding meetings in Memphis with great success. In writing to the Richmond *Herald*, on the 21st ult., he says:

"The work is truly glorious here. The congregation became too large for either of the meeting houses; so the large Greenlow Opera House has been offered by the owners and accepted by Dr. Ford and his church, together with other churches that united with him. This hall accommodates about 3,000 persons, and was crowded yesterday, while many could not get in. Everything indicates a great work of grace in this city. Pray for us."

BAPTIST PROGRESS IN GEORGIA.—Extensive and powerful revivals of religion are prevalent, and have been for months past, in our denomination in this State. The blessed influence seems to be general throughout the State, among the colored churches as well as the white. Thousands will be added to our Zion this year. We are stronger already than in any other southern State, (our statistics last year amounting to one hundred and sixteen thousand,) and than all other denominations in the State combined, the Catholics included. This is doubtless owing, under God, mainly to the fathers of our Israel, nearly all of whom have passed away. They have been succeeded, however, by a class of ministers who, on the whole, are as intelligent, orthodox and zealous as are to be found anywhere. Our present generation of preachers are a unit on the doctrines of grace and on all the distinguishing principles of the Baptist faith.

MARVELLOUS SUCCESS.—In his last report Mr. Muller acknowledges the receipt of $2,335,000 since his orphan asylums were first opened. Nearly 19,000 children or grown-up persons have been taught in the various schools, entirely supported by the institution; more than 56,500 copies of the Bible, 61,000 New Testaments, and above 68,000 smaller portions of the Holy Scriptures, in various languages, have been circulated since the formation of the institution; and 86,000,000 tracts and books, likewise in several languages, have been circulated. There have been likewise, from the commencement, missionaries assisted by the funds of the institution, and of late years more than 140 in number. On this object alone $465,000 have been expended from the beginning. Also 3,266 orphans have been provided for; and five large houses, at an expense of $585,000, have been erected and fitted up for the accommodation of 2,050 orphans.

LARGEST SUNDAY-SCHOOL IN THE WORLD.—In the last published report (1869) of the Sunday-school in Stockport, England, the number of scholars is stated to be 5,150. The number of teachers is 432. The total working expenses of the school last year were £856 17s. 9d.

For the Christian Visitor.

ACADIA COLLEGE AGENCY.

DEAR BROTHER—I sent you my last report from Port Hawksbury, and have since done enough to enable me to send another.

In every place visited I have been kindly received, and have found some who are warmly attached to our Institution of learning, and many who speak approvingly of them; in fact, so far as I am able to judge, the prevailing feeling is, that we cannot—as a denomination—do without them. I have heard only one man speak against them, and his objections were not very weighty. Many of our brethren in the Eastern section of this Province are fully awake to the importance of a sound, religious education, and are willing to contribute towards the support of our institutions, believing that it can there be obtained. I report as follows:—

Spinney Whiteman, Canso,		$4.00
Mrs. W. Biglow,	"	1.25
S. & J. Cohoon,	"	5.00
Capt. Publicover,	"	1.00
Asa Cohoon,	"	5.00
Mrs. Jacob Whitman,	"	1.00
Geo. Cunningham,	"	1.00
A Friend,	"	20.00
H. R. Cunningham, Guysboro',		5 00
John Cunningham,	"	3.00
Mrs. John Cunningham,	"	1.00
John Morgan,	"	5.00
A Friend,	"	80.00
James Hull, Manchester,		2.50
James Atwater,	"	0.75
Ira Whitman,	"	2.00
Godfrey Hart,	"	1.50
George Whitman,	"	1.00
Samuel Pyles,	"	1.50
Mrs. Mary E. Graham, Antigonish,		20.00
Aaron Harrington,	"	5 00
Emma Graham,	"	2.50
Mrs. C. B. Whidden,	"	5.00
T. M. King,	"	400.00
Dickey Newcomb, Stewiacke,		5.00
Charles Cox,	"	5.00
Charles L. Cox,	"	4.00

I expected to report a larger list of donations this time, but, on account of the death of my father, am under the necessity of returning at once to Paradise, without visiting Truro, Onslow, and Londonderry. They will receive my attention at some future time, D. V., when I hope they will be prepared to respond liberally.

I have found a healthy state of religious interest existing in all the Churches I have visited, but some are destitute of Pastors, and know not where to obtain them. In Guysboro', Manchester, and Antigonish, two good men are needed: the field is large and should be cultivated.

Yours, very truly,

J. E. BALCOM.

Hantsport, Nov. 22, 1870.

For the Christian Visitor.

TESTIMONY OF PEDO-BAPTIST WITNESSES

TO THE BAPTIST BELIEF CONCERNING THE MODE AND SUBJECTS OF BAPTISM IN THE APOSTOLIC CHURCH.

[Compiled by Wentworth.]

It is proposed in a series of articles, each necessarily limited in extent by the requirements of a weekly paper, to furnish some of the best testimony of Pedobaptist scholars and authors on the subject of Baptism, as taught in the New Testament. *This* method of dealing with the Baptismal controversy is forced upon us by a persistent reiteration, in a certain sheet, that our claim of having Pedobaptist scholarship in our favor, is groundless and empty. It is pretty generally known that Baptists repudiate, as intrusive and impious, all arguments on the ordinance of Baptism, drawn from ecclesiastical courts and other human sources; that they maintain and insist that all the doctrines of a Christian Church shall be taught, and all its ordinances shall be administered, according to the plain, positive and authoritative precepts of Christ and His Apostles. They are determined to "*observe all things whatsoever*" He has "*commanded*," and *as* He has commanded; neither asking, nor expecting, to be exempted from the disagreeable consequences of their fidelity and loyalty to Gospel truth. The Baptists have suffered much for the truth, but their sufferings have always been beneficial to the *cause* in which they have been endured, and *that result* is reward enough.

We do not require the verdict of Pedobaptist scholarship to establish our denominational position relative to the ordinance of Baptism. But as it is so generally and gratuitously furnished us, we gratefully avail ourselves of that confirmatory testimony. We shall specify our authors, and refer to the works from which we derive our quotations, so that those who wish to do so, can see for themselves whether our quotations are correctly made.

It must be borne in mind that the men who furnish us with their favorable testimony are not only scholars, in the truest acceptation of the term, but leading Pedobaptist ministers. But they will not allow their denominational proclivities to prejudice their opinions and deliverances as scholars. They, in most cases, after giving the *Bible view* of Baptism, proceed to hunt up something in favor of Infant Sprinkling elsewhere. *We* remain behind, *rejoicing* in their honest and able declarations based on the teachings of Scripture, and leave *them* to go on in the fruitless search after evidence that will sustain a dogma which they themselves have irremediably damaged by the learned and candid depositions of their own scholarship.

We will only add, in this prefatory article, that there are hundreds of Pedobaptist ministers, with whom the opinions of these profound and celebrated divines do not seem to have the weight of a straw. We can hardly blame those ministers for treating with contempt and indignation anything Baptist scholars may say on the question at issue, since they will not respect even the learning and candor of the ablest men in their own ecclesiastical ranks.

WHAT, AND HOW MUCH DOES IT MEAN.

We find in the columns of the *Christian Era* the following:

The Superior and the clergymen of the Mission of St. John the Evangelist, monastic order of the church of England, have arrived in Boston. Their names and titles are as follows: Richard Meux Benson, M. A., student of Christ Church and vicar of of the parish of Cowley, St. John; the Rev. Simeon Wilberforce O'Neil, and the Rev. Frederick William Puller. Rev. Mr. Prescott, also a member of the order, has been laboring in this country for some time. They are ascetics in life, and apparently subject themselves to a discipline very similar to that of the monks that Catholicism nourishes so numerously on the Continent. They hold themselves aloof from the world and do not marry or own personal property. Their dress is after the pattern of that worn by the R. C. clergy. The chief purpose of the order is said to be to go out into various parishes, where the clergy may be pleased to invite the brotherhood and hold "mission" meetings for a space of about a fortnight at a time, preaching as often during the day as a congregation can be gathered. The special mission service is generally held in the evening. The sermon is preceded by a short prayer, and then followed by a Bible class, after which there is individual conversation in order to secure the personal application of what has been said in the pulpit. Bishop Eastburn has not consented to their ministrations in his diocese of Massachusetts, but Bishop Clark has invited them to visit Rhode Island.

NEW BOOKS.

THE SUNDAY SCHOOL IDEA.—This is an exposition by John S. Hartt, LL.D., of the principle which underlie the Sunday-school cause, setting forth its objects, organization, methods and capabilities with remarkable fulness and force.

In this admirable production Dr. Hartt discourses upon the design of the Sabbath-school, its organization, the qualifications and varied duties of Superintendents and teachers—shows by what instrumentalities it is to be carried forward, and made effectual for good—discusses at length the topic of Sunday-school literature, and points out the best methods of selecting and managing Sunday-school libraries—speaks of Sunday-school anniversaries, and missions—expounds the relation of the Sunday-school to the family, to the church and the minister, and gives valuable hints and suggestions on other kindred topics.

The learned author says, that "this subject for many years has engaged no small share of his thoughts." This fact shines as the brightness of the sun upon every page of his excellent book. No man could produce such a volume without prolonged study, and a practical application of the results of such study to the work itself.

This contribution to the Sunday-school literature of the age is of priceless value. It should be in the hands of every pastor, every missionary, every superintendent, every teacher, and every parent in the world. It ought to be published by millions of copies, and sent everywhere as a message from God to souls. From our heart of hearts we bid it God speed.

MOORE'S RURAL NEW YORKER.—This is an illustrated rural and family newspaper, full of valuable information for all classes, but especially for the farmer. It is impossible for any farmer of common sense to read this paper carefully from week to week, and remain long ignorant of the best modes of conducting the important business in which he is engaged. See advertisement in another column. The price of this paper is $3 per annum. $4 in advance, sent to us, will secure the *Rural New Yorker* and CHRISTIAN VISITOR for one year, providing a sufficient number of names are sent in to make it an object for us to club the former with the latter.

PETERS' MUSICAL MONTHLY for December is upon our table. This work is a valuable contribution to musical science. The December issue contains several charming pieces. J. L. Peters, Publisher, 599 Broadway, New York.

THE NEW DOMINION MONTHLY for December has come to hand. It is well filled with original articles and choice selections.

The Editor says that this magazine "numbers among its contributors several of the best writers in the Dominion, and its selected matter is from the best writers of the world. The price, when ordered singly, is $1.50; but a club of five will be addressed separately for five dollars, and in all cases the postage of the magazine is paid by the publishers. This magazine, the only literary monthly in the Dominion, should be well supported."

Plane and Plank; or The Mishaps of a Mechanic, by Oliver Optic, and published by Lee & Shepard, Boston, with 14 illustrations. This is the second volume of THE UPWARD AND ONWARD SERIES. In this work the remarkable boy Phil turns up as a mechanic. There are four more volumes in preparation. The interest awakened in the career of the bold hero of this series of books is *intense*, and the influence promises to be most beneficial. We can heartily commend the perusal of these volumes to the youth of our families. Phil is fast learning the ways of the world, but learning them only to abhor and shun them.

WHAT TO WEAR AND HOW TO MAKE IT, is the title of Demorest's manual of instruction on dress and dress-making for 1870–71. It furnishes much valuable information in every department of ladies and children's dress with numerous illustrations. Price $3 per annum, or 15 cents per single copy, mailed free on receipt of price. Address Mme. Demorest, 535 Broadway, New York.

BELCHER'S ALMANAC for 1871 has been placed upon our table. It contains the usual amount of useful reading, and is got up in respectable style.

N. B. B. Home Missionary Board met in Germain Street Church Committee Room on the 5th inst.

Present:—Rev. Messrs. Bill, Carey, McKenzie, Harley, Titus, and Brethren Hartt, Graves, Harding, Smith, Bell, Wortman, Chaloner, A. W. and J. E. Masters.

Read letter from Rev. D. Bleakney, asking aid from H. M. Fund for Solomon Smith, in Albert County. On motion, the application was laid on the table.

Read letter from Rev. W. M. Edwards, asking additional aid in his field. On motion, it was laid on the table.

Voted $20 from Infirm Minister's Fund, to Widow Lawrence.

Voted $5 from Infirm Minister's Fund, to Widow McInnis.

On motion adjourned, to meet in Leinster Street on the 1st Monday in January, at 7.30 p. m.

J. E. MASTERS, R. S.

Secular Department.

A Brief Review of the News of the Week.

The temper of the atmosphere during the first week in December is sufficiently mild to inspire the hope that we are not likely to have a very severe winter; but a sufficient quantity of snow to make good sledding from now until the last of March would be generally productive of good to this country.

THE CARLETON FERRY BOAT

has gone into the Rodney Slip for repairs while the new floats are being put in their place. We hope thorough work will be made this time with the floats and their approaches. They have been in fearful disgrace for the last few months. A week or ten days will probably be occupied in getting the line in good working order.

A COURSE OF LECTURES

will be given in Smith's Hall, Shediac, during the present season to aid the Building Fund of the Baptist Church in that place. Rev. G. W. M. Carey delivers the first lecture of the course on Wednesday evening the 7th inst.

We regret to hear that Mr Brailey's collection of beautiful plants suffered much injury from a fire which occurred in his hot-house in Fredericton on Thursday morning last.

A little girl in Fredericton by the name of Todd, four years old, was burned to death last week. Her clothes came in contact with the cooking-stove and took fire, and before the flames could be quenched she was burnt beyond recovery.

On Friday afternoon last as Elder Garrety was passing along the South Market Wharf he was badly bitten by a horse. Such vicious animals should be muzzled or shot. No one is safe in their presence.

A GREAT FIRE.

On Friday night last a destructive fire consumed to ashes the four story building on Union Street, known as Fairbanks' Factory. Messrs. Fairbanks & Hawes, John Byers, John Murphy and C. E. Burnham suffered loss by this sad catastrophe. The loss of Messrs. Fairbanks & Co., it is said, will be some $10,000, and that of Mr. Burnham about $4,000.

E. & N. A. RAILWAY.—The following is a comparative stament of traffic receipts for the month of November, 1870, compared with the corresponding period in the two preceding years:—

	1868.	1869.	1870.
Passengers,	$6,579 30	$7,167 08	$7,424 29
Freight,	9,886 73	10,558 92	13,126 14
Mails and Sundries,	788 15	1,265 06	801 99
Totals	$17,254 18	$18,991 06	$21,352 39

LOSS OF THE SCHOONER PESEVERANCE,

with all on board, is thus stated by the Yarmouth *Herald*.

A small vessel of about 18 tons burthen, called the *Perseverance*, owned by Messrs. Ladd, Porter & Co., of this town, from Annapolis, with a cargo of fruit bound for this port, left Digby on the morning of Friday the 11th inst., and has not since been heard of. Some pieces of bulwark similar to hers, and also some barrels marked the same as those forming a portion of her cargo, have been found on the beach near Sandy Cove, and there can be scarcely a doubt that the vessel foundered and that the crew perished. There were three persons on board, viz., Mr. Charles Durkee, who was in command—his brother, Albert Durkee, a lad in his 16th year—and an English lad, whose name we have not ascertained. The two former were sons of the late Capt. Prince Durkee.

GENERAL BUTLER'S RECENT SPEECH

on the Alabama question, breathing out threatenings of war with England, has, we are glad to see, met with very general dissent from the American press, both secular and religious. The *Examiner and Chronicle* treats it in the following condemnatory style:—

"The general condemnation that has greeted Gen. Butler's project for helping the Republican party by a threat of war with England on account of the Alabama claim, is a satisfactory indication of public feeling. To speak lightly of war as an instrument of policy, under any circumstances, is monstrous; to think of it as a resource of *party* policy is also despicable. We are almost glad that Butler ventured his speech; it is so much a matter of rejoicing that it found no echo. War is so enormous an evil, that nothing but most urgent necessity of self defence can justify or excuse a resort to it. Whoever is the guilty cause of that necessity, is responsible for the guilt of the war that ensues. To provoke it, to put ourselves voluntarily in a position that is likely to compel it, to toy with it as one would with a pleasant game, is the spirit neither of a patriot nor of a christian. When we see it stated, as the estimate of a careful investigator, that Germany and France have sent four hundred thousand men to death or to the hospital, we may admit that some part of this sacrifice was unavoidable, but it must be admitted that it involves an amount of suffering that is simply inconceivable. He who does not feel that such wholesale destruction is to be averted by any means that does not invite the like evil in another way, it seems to us, needs a new heart.

We cannot take the ground that war is never to be resorted to. Such is not the teaching of the gospel. While the world is in its present state, "it must needs be that offences come, but woe to that man by whom the offence cometh!" If, however, Christian men are powerless to prevent wars, they can and they must, by all means in their power, contend against every manifestation of that spirit which invites them or leads to them. They can ally themselves with whatever influences tend to raise our civilization above the barbarism of war. They can promote sentiments of peace and good will. They can withhold that sympathy and admiration which feed the fire of warlike ambition.

And may we not do more? Is it a hopeless thought, that of substituting friendly arbitration and the high arguments of international justice, for the trial by arms? Is the thought, the conscience of Christian people, elevated to the proper level of purpose and feeling in this matter? Were it known that a belligerent policy would certainly encounter the opposition of all who profess the faith of Christ, would it not have its effect in the Councils of State?

These are questions which may well be pondered thoughtfully by us, while we have unsettled grievances with one power, and are liable to be involved in the quarrels of others whenever cupidity suggests that it would be profitable. While we rejoice in the indications of a sober, pacific public opinion, we would seek to fortify that opinion by resting it on the basis of a profound religious conviction."

THE FENIANS

have had a great meeting in New York, to glorify the recent war-speech of General Butler, and to recognize him as their leader in smashing up England and working out their schemes for the liberation of