your own feelings. Life in earnest is the best fuel for the soul. Bring to the prayer meeting the feelings which you enjoy. Do not forever sit before the fire. Work and warm yourselves!

THE CHRISTIAN VISITOR.

ST. JOHN, N. B., MAY 19, 1870.

The Moulding Influence of the Press.

This is witnessed in all the departments of human life. The press is the controlling agency in the developments of science, in the walks of commerce, in the unfolding of the mechanical arts, in the multifarious phases of political life, in the ten thousand changes of human governments, in the onward march of education, in the wondrous triumphs of social and civil liberty, and in all the interests that appertains to the great social compact.

In the religious world the mighty influence of the press is every where felt and acknowledged. All missionary, bible, tract, and Sabbath School organizations, all religious schools, colleges, and universities, and all humane and benevolent institutions of every sort claim its advocacy and co-operation. Hence the existence of what is termed the denominational press. Every denomination in christendom of any note must have its own journal advocate its own peculiar views, and so forward its interests.

The Baptist press of this continent, in the prosecution of its heaven appointed mission, has performed a mighty work, and never was it so powerful for good as at the present day. If the doctrines or observances of our denomination are assailed by mistaken friends, or by bitter foes, the press lifts up its voice trumpet toned to defend "the faith once delivered to the saints," and to drive back the forces of the adversary. The pastoral, missionary and educational work of the churches is marvellously strengthened, confirmed and expanded by this potent agency. Never was the Baptist press more evangelical, or more thoroughly in earnest in urging the absolute necessity of revival influences in all the churches than at the present day. Thank God for our denominational press. Its mission is identified with the best and highest interests of our families, our ministers, our churches, and with all that Baptists hold dear in sentiment and in practice. Pray for those who wield this mighty agency that they may be "good men full of faith and of the Holy Spirit." Their responsibilities are great; their trials manifold. May strength be imparted equal to their day!

The London Baptist Association.

This Institution is as yet in its infancy, but it has already accomplished great good, and its prospects are continually brightening. Mr. Spurgeon takes an active part in the proceedings; his fine executive talents, and his quenchless zeal in the cause of the Master contribute largely to its success. Chapel building in England's mighty metropolis is one of the grand objects of this Association. Those in charge purpose to erect at least one chapel every year, and when we remember that the annual increase of the population of London is at least 60,000, we cannot but be impressed with the magnitude of this work in which our English brethren are engaged. Success to their praiseworthy efforts.

We learn from the London *Freeman* that at a recent quarterly meeting of the Association, after a very able address by the Rev. Francis Tucker, B. A., Vice President of the Association, on "Science falsely so called," the meeting considered the subject of "chapel debts," and a plan was submitted by a committee signed by Messrs. C. H. Spurgeon and James Harvey, by which these chapel debts, amounting, Mr. Spurgeon says, to $45,000 sterling, are to be extinguished. The plan was unanimously adopted, and Messrs. Spurgeon and Harvey were appointed to carry it into execution.

In the course of the proceedings, the Hon. Secretary, Rev. S. H. Booth, brought to the consideration of the meeting the condition of the

GOLDEN LANE MISSION.

He read a very sad letter from Mr. W. J. Orsman, the voluntary evangelist of the Golden-lane Mission to Costermongers, stating that he had received notice to quit the premises in which he had for eight years preached the gospel to the poor of Golden-lane and its vicinity. The premises were required for warehouses, and it was out of the question to purchase them. A site had presented itself, on which a cheap but suitable building could be erected. As his congregation could not raise among themselves 500 shillings much less £500 to justify him in taking steps to secure the site, he sought the advice of his brethren in his extreme difficulty. A copy of resolutions passed at a large meeting of the poor of Golden-lane was read, and Mr. Orsman answered questions relative to a site. The chairman assured Mr. Orsman of their intense sympathy with him, and it was suggested by the Rev. D. Jones, B. A., that a letter of recommendation be written. The Rev. T. V. Tymms rose and nobly and generously offered to guarantee the sum of £500, which he would collect from the churches, towards the required object. Mr. Sands promised £50, and Mr. Harvey another £50. We understand that Mr. Morgan, the architect of Clapton Chapel, has generously offered to prepare plans for the building and superintend the execution of the work.

At the evening meeting there was a large congregation, to whom Mr. Orsman gave an interesting and thrilling account of his evangelistic labours in Golden-lane. Having referred to the irreligious masses of London, and the church-building scheme of Bishop Tait, the efforts of the City Mission, the Bible Woman's Mission, and the special services in theatres and other public buildings, and services conducted by converted burglars, converted sweeps, policemen and dustmen, he asked what had been the result? Had London been morally turned upside down? Had the streets become cleared of the gutter-children? How many low beer-shops, low theatres and penny gaffs, had been shut up? Were their places of worship so crowded that they could not find sufficient room for the worshippers? It was a lamentable fact that outwardly London does not appear one whit the better after all the talk and the efforts thus put forth. And what was the reason? Was it not that with all our planning and organization there is too little of voluntary evangelistic effort? The educated men and women of the churches of Christ had been supinely indifferent to the command of Jesus, "Preach the gospel to every creature." Ineffective paid agency had been the substitute for the soul-loving, self-denying consecration of the believer to the service of Christ. And such work was not only successful but carried its own reward. Personally he blessed God that on his return from Turkey, thirteen years ago, he was led to hear Mr. Spurgeon and through his ministry brought to a saving knowledge of the truth; that Mr. Spurgeon advised him not to waste time by studying for a medical missionary to the heathen abroad, but to look after the heathen in the slums of London; and that God directed his steps to a locality notorious for its iniquity, and had for eight years prospered his evangelism and enabled him to establish one of the most difficult missions in London. In the March number of *London Society*, a well-known writer called Golden-lane "that most awful of London thoroughfares." Where was Golden-lane? It was within a stone's throw of the tombs of Bunyan, Milton, and Wesley. It might be described by a square piece of paper across which two black lines equidistant have been drawn. Let the four outer edges represent Old-street Barbican, Goswell street, and Bunhillrow and the black lines Golden-lane and Whitecross-street intersecting it. Take a spider, dip its legs in ink, and let it crawl where it likes, and you will by the black marks get an idea of the courts and alleys which, like a maze, environ Golden-lane. (Laughter). It was in the well-known parishes of St. Giles (Cripple gate), and St. Luke's, which had a working population of 57,000. It was a dreadfully pauperised parish, but it was the only district in which infidelity could make a respectable stand, and where Bradlaugh could get 1,500 twopences out of the pockets of weak-minded youths and girls every Sunday to listen to his blasphemous ravings. But in Golden-lane they had the culmination of sin and misery. A few years ago it was impossible for a respectable person to pass safely through it, and even now the residents of the adjacent streets shun it as men would a plague-stricken house. In the small area he had described over 20,000 men, women, and children were huddled together in unhealthy dwellings. All the poorest and criminal claesss were represented here. Only a few decent people who seemed like flowers in the desert, resided there; the majority being foul-mouthed, drunken, haters of God devilish and filthy, the like of which cannot be equalled in any Continental city. Eight years ago he commenced preaching to the people in the open air in fine weather and indoors when wet. At first the people came in thinking that they might gain some pecuniary profit, but their answer was "Silver and gold have I none, but such as I have give I unto thee." Trials of many kinds befel them, and the work was most discouraging. But at last one soul was gained for Christ, then another and another, until they had a stated congregation of 400 or 500 worshippers of whom 41 were baptized last year. There were now 120 members of the church. Nearly 100 of their converts had become active workers in the vineyard of Christ. Some were in America and others were on their way to Canada and elsewhere. His congregation was composed of a curious mixture of street characters, and navvies, brewers' draymen, labourers, crossing sweepers, and he might say they were favored with a goodly number of sweeps, who seemed to be quite at home with them and evidently much enjoyed the services. Many of his hearers could not read or write, and the few who could read asked for books with large type. All seats are free, and no collections were ever made except privately among the people, the pence box of voluntary offerings realising 5s. weekly, which was a large sum considering the poverty of the people. (cheers.) He might mention as an interesting fact that there were seven pastors of Baptist churches who first commenced preaching the gospel in Goldenlane. After every Sunday evening service there was an inquirers' meeting. These simple minded people, were not so taciturn as educated people, hence their perplexities were freely told out, and often in a perplexing way. There were seven prayer meetings weekly, and it was his endeavour to make them as interesting as possible. Nearly 180 met at seven o'clock on Sunday morning last to seek divine direction in their present emergency. They had three successful Bible classes conducted by women. Sixteen of their most experienced converts visited 700 families regularly; the female missionary, who is a Wesleyan, was a brave hearted women, and incessant in her visitation of the sick. The gospel was preached in six of the trumps' or thieves' kitchens, with the permission of the proprietors, and other religious agencies were put into operation. Mr. Orsman also detailed the educational, social and benevolent operations of the mission, and concluded by urging upon young men the duty of seeking to serve Christ in similar parts of the great metropolis.

The Rev. Dr. Landels delivered an eloquent speech on the power of the gospel in the conversion of the world, in the course of which he detailed some remarkable results of evangelistic efforts made in connection with the church of which he was a minister. The Rev. C. H. Spurgeon followed, and drew some admirable conclusions from Mr. Orsman's speech, which he warmly eulogised. At the close of the service a collection was made on behalf of the Association.

The Education of the Ministry.

The *Morning Star* thus summarizes the utterances of the late Baptist Educational Convention of Brooklyn, N. Y., on the subject of an educated ministry. They apply to our provincial ministry with peculiar emphasis:

1. The chief aim of all the colleges, universities and academies, among Baptists, is to educate ministers. They are glad to educate others, of course, but this is the inspiring, potent motive underlying and overshadowing all others. The arguments, plans, and appeals all hinge on this great work—to provide a competent ministry. The stress laid upon educating leaders in scientific investigation, was chiefly supported by the influence which such Christian scholars would have upon the ministry.

2. It was conceded by all, that the great majority of Baptist ministers must be thrust into their work without the advantages of a classical education; that men of sense, piety and zeal, called of God, should be ordained to the work, wherever the churches desire their labors, and wherever they have skill to bring sinners to Christ. We were surprised to hear this policy so heartily and unanimously asserted and urged as indispensable, by these enthusiastic advocates of the very highest culture, whenever attainable. In this they showed their strong common sense and appreciation of the wants of the churches. They said truly, that it would have been utterly impossible for Baptists to reach their present strength and numbers, had they restricted their ministry to liberally educated men.

The two denominations which have taken the deepest hold of the masses in this country, are the Methodists and Baptists, on account of this latitude allowed in qualifications for the ministry. And this convention regarded it indisputable that this policy must be continued.

3. It was declared, by such men as President Anderson, Profs. Hovey and Robinson, with the endorsement of others and the dissent of none, that men who are called to the ministry late in life, from twenty-five to forty years of age, should not attempt a classical course of study, which is sure to break up their old modes of thought, without the power to create and mature new ones; but that they should give attention to theology and reading, and engage in the work with their business type of mind, undisturbed by an abortive attempt to make them classical. The verdict of experience, say these educators, is that, in most cases, an attempt at classical culture by such persons does them more hurt than good.

4. They were agreed also in the policy of opening the doors of their theological seminaries to all who come, and giving instruction to all, adapted to their wants; allowing them to enter any classes and pursue any studies for which they have ability. And it appears that quite a percentage of the students in these schools always have been and are now, direct from business life, without any classical preparation.

5. Great emphasis was put upon the necessity of inducing the largest possible number of young men to make thorough preparation, secure the highest attainable culture before entering the ministry; that ample funds should be raised to aid them, every possible encouragement should be given them, to induce them to secure the best discipline of the schools. The well known facts were urged, that men of thorough culture, on an average, work more years in the ministry, last longer, don't break down as soon; and though they do not begin so young, they are effective later in life than those without such preparation; and that they are much more useful, while they do work, than they would have been without such preparation. The haste of young men to enter the ministry unprepared to save time, to have more years for labor, is a delusion.

Now, all Baptists seem to be on a level, and agreed in educational matters, and agreed in the difficulties which hinder our work. The arguments, replies to objections, policy of procedure, relation of education to piety, the varied qualifications allowable, and the great importance of more earnestness in promoting the highest possible culture, observed in this convention, are just what we have heard in our educational meetings for years.

There is no danger of raising the standard of ministerial education too high; we, with Baptists, need to make great progress in this direction yet; and while every man who can preach the gospel should be encouraged to do so, whether educated or not, we should make every possible effort to induce our young men to secure the very best preparation within reach. The usefulness of those with little learning, the influence of the churches upon the public mind, the power to resist error and defend the gospel faith, the strength and success of our religion, depend upon the labors of scholarly ministers. We need Peters and Jameses and Johns, but cannot succeed without Pauls, and the more we have of them the better. So said this convention, so say we, and let all the people say, Amen.

DEAR VISITOR,—Before leaving the city this morning, permit me through your columns to return my sincere thanks to the members of my church and congregation for the very excellent and acceptable gift of a No. 1 FLORENCE SEWING MACHINE to Mrs. McKenzie, left at our residance last Saturday evening. The generous spirit and graceful style with which the esteemed people of my charge have frequently reminded me of their appreciation of my ministry during my pastorate in this city, call for my earnest commendation. My home contains many reminders of their kindness. It is gratifying to observe, and proper for me to state in this connection, that while they support their pastor with a liberal salary, and supplement that salary with generous gifts from time to time, they do not withhold the required contributions, nor make them in any stinted measure, for the various missionary enterprises of the denomination. I have never, during my pastorate among this people, presented a case for their consideration, but they have, in every [illegible] exceeded in their contributions my highest [illegible]ions. The remarkable success that has signalized their history as a church, since my connection with them, I regard as evidence of the Divine approval of their faithful labors more than of my own imperfect ministry. I can honestly and heartily say that I love to toil for the Dinster Street Baptist Church, and during my brief absence from them I shall daily carry them in my supplications to the Throne of Grace.

W. S. MCKENZIE.

St. John, May 16, 1870.

Rev. E. C. Cady's Farewell.

DEAR VISITOR.—I preached my farewell sermon to the Portland Baptist Church on Sunday evening last, from Acts xx. 32. I spent ten weeks with the church as supply in the spring of 1859, during which time seven were baptized. I was then I was invited to the pastorate of the church. I returned to Hamilton, N. Y. to spend the summer and complete my course of study. In July I accepted the call. After graduating, visited my friends in Iowa, and returned to St. John, and entered upon my first pastoral labors Nov. 1st, 1859. This was about a year after the great revival during the pastorate of Brother Goucher, when were added to the church by baptism, and 28 more by letter, experience and restoration—101 in all.

When I took charge of the church it numbered 200. was ordained Dec. 4th. Rev. E. B. DeMill preached the ordination sermon from the words,—"Contend earnestly for the faith once delivered to the Saints." I received my charge from Rev. Samuel Robinson, and the hand of fellowship from Rev. I. E. Bill.

The additions to the church during my pastorate are as follows. The first year I baptized 6, second, 4, third 10, fourth, 8, fifth, 37, sixth, 26, seventh, 5, eighth 1, ninth, 2, tenth, 3, 11th, 169. Total 321. Fifty-two more by letter and experience, and 7 have been restored, making in all 380 additions. During the same time 55 have been dismissed by letter, 18 expelled and 27 have died—100, leaving an increase of 380. Present membership 480. Besides these, I trust we have been converted and gone home to heaven who were never connected with the church.

My labors with this people have uniformly been pleasant and their treatment kind. My salary has all been paid, and I have received a number of donations and gifts from the people. On Tuesday evening of last week I received from Brother D. V. Roberts an envelope containing gift of $152, and the names of the donors. On Wednesday evening, at the close of my sermon, Brother Geo. E. Stevens, son of Deacon Robt. Stevens, a young man whom I lately baptized, came forward, and calling out of the desk, began to address me as follows:

TO E. C. CADY.

In standing before you to night, my beloved pastor, I can say that a truly solemn and impressive duty has devolved upon me. Since knowing your intention of leaving us, it has become our desire to present you with some token of our affection. I therefore, on behalf of the young converts of this church, do present you with this purse, containing a small sum of money.

Knowing that your fondest desire has ever been the welfare of your flock, and feeling that it is beyond the power of man to truly reward you for so faithful a charge of duty, we present you with this, not as a recompense for your services, but as a small token of the true respect and deep regard in which we hold you. As you are about to leave us, we hope that where'er you go, God will go with you. We would invoke His blessing upon you and your family and it is our prayer that He will cheer and brighten your pathway through life, and ever continue to bless you in the future as He has in the past. On behalf of my young brothers and sisters, I would give you my hand, and on their behalf bid you farewell. In parting, we are taught that all earthly ties and relations, though they be fond and true, must in time be severed; and though sad at the thought of parting perhaps to meet no more on earth, our hearts are truly cheered and rejoiced by the fond hope and happy prospect of meeting you again in a brighter and better world, around the Throne of Him whom you have taught us to love and respect here we fee assured you will reap your true reward. I would also say that your noble character, as a servant of Jesus, and your kind and gentle manner, have won respect in the minds of all present. And I feel assured that I but echo the thoughts of those upon whose behalf I address you, when I say that I shall ever cherish your memory in my [illegible] of hearts.

I endeavored to reply as best I could under the circumstances. It is not necessary to state what I said. The purse given contained $47. These sums, with others given privately, amounted to $205. I shall ever appreciate the kindness and generosity of my people at this time.

My church have repaired their house of worship this year, at expense of over $900, paid generously Elder Jacobapp for his labors among them, and met all other demands against them, having given in all about $2[illegible]. They are out of debt. And now they propose give $400, for the next year, in support of my own Agency and Missionary labors.

May the God of Peace be with them, bless and prosper them the most earnest prayer of their retiring pastor.

E. C. CADY.

Presention to Mr. J. W. Hartt.

A number of the members of the Bible Class of the Brussels-st Baptist Sabbath School met on Thursday evening, at the residence of their Teacher, Mr. Hartt, and presented him with a handsome Electro Silver Ice[illegible], accompanied by the following address:—

St. John, 13th May, 1870.

MR. J. W. H[illegible]

Dear Teacher—We, the members of the Bible Class of the Brussels-street Baptist Sabbath School feel unfeignedly thankful to our Heavenly Father for casting our lot in Christian land, and especially in giving us a name and place in the Bible Class over which you preside. We esteem as very precious the Sacred Volume which can make us wise unto salvation; and we highly appreciate the Christian love and zeal have always manifested in endeavouring to promote our spiritual welfare.

Your punctuality, courtesy and thorough scriptural knowledge with our unbounded respect.

Many of us recently entered the divine life, and we hope we may be enabled to adorn in all meekness and sincerity the profession we have made.

We heartily unite in wishing you an abundance of joy in the declining days of your useful life, and we fervently pray that your end may be peace and your heaven glorious.

With these sentiments at heart, we tender for your acceptance as a slight token of our affection this gift, around which will cluster many of our most pleasing recollections.

Signed on behalf of the members of the Class.

G. WOOD, Chairman,
A. J. CHARLTON,
W. S. LEONARD,
J. N. GOLDING,
J. P. DEMATTOS, Secretary,
} *Committee.*

REPLY.

My Dear Young Friends,—

It is with no ordinary feelings that I have received this visit from you, and listened to your kind address.

I cannot express the joy I have felt during the past few months, in witnessing the deep interest so large a number of the members of the Bible Class under my instruction have manifested in the all important subject of religion, and in seeing so many of you come out from the world and determine to serve the Lord. I have been delighted to witness your earnestness in the study of the precious volume of divine truth. If, in my intercourse with you, as teacher, I have, in any degree, stimulated your desire for a more extended knowledge of the Holy Scriptures which are able to make you wise unto salvation, I shall be thankful to God.

Most earnestly do I pray that those of you who have recently entered upon the divine life, as well as those who have been for years engaged in the Christian warfare, may continue steadfast, be abundantly fed with the sincere milk of the word, and thus be enabled to enjoy great consolation and strength, and be very useful in your day and generation.

The kind sentiments of regard you express, and your prayers that my remaining days may be happy and useful, and that I may finally rest in the bright world above, I do most highly appreciate.

I find it impossible to express my thankfulness to you for the valuable present now made to me—valuable in itself, but doubly so from the relation you stand in to me, and the motives that prompted the gift. Be assured the sight of it will always recall the recollection of this happy meeting.

J. W. HARTT.

Education and the Press.

The *Watchman and Reflector* furnishes the following admirable thoughts on this important subject.

The first half of the Nineteenth century has been signalized, among its moral forces, by the diffusive power of the Press. This power we have seen pervading and shaping all current Thought and Literature. The same great influence exists within the realm of Art and of Science. It is an influence in fact, which permeates all modern civilization, and enters as a living factor into every department of modern society. It were hence only necessary and natural that we should see this same power asserting itself in all the walks of a general and of a higher Christian education. Such a power we are seeing manifested by the Press of to-day. Nor may we doubt that the second half of the present century will stand witness of its achievements, which shall place it, as an active force in the Future, far beyond all the parallels of the Past. Especially must this view hold true of the religious periodical Press. Early within this century, and easily within the remembrance of thousands who yet live, the Christian magazine and newspaper were wholly unknown. Sixty years since the religious weekly had scarcely been conceived of. When the *Boston Recorder* and the *Christian Watchman* were first issued, a little more than fifty years ago, their publication, even in miniature forms, was then deemed a doubtful experiment. How far this apprehension was well founded, the facts of history for the last half century show unmistakably. Compare thus the Christianity in America of 1815, with the Christianity of 1870, and the difference manifestly is one not less of moral power than of numbers. The whole grand machinery of modern Missions and Reforms within that period of fifty-five years has been set in vigorous motion. With their light and life-giving heat they have reached every people and nation on the face of the whole earth. There is now no speech nor language where their voice is not heard.

The inauguration of this era of philanthropic and missionary outgrowth, it is not too much to claim, could never have taken place had not the Religious Press been present as a guiding power through all these great years, diffusing, far and widely, those beams that are for the healing of mankind. No other agency a hundredth part so potential could have been looked to to achieve such results.

If we make the dividing year of this century our standpoint, we shall see that what was effected by the Religious Press in the fifty years preceding that year, are small as compared with what we may look for in the fifty years that are to follow. That Press is fast becoming a power that is a marvel even to itself. It is making tributary to its growth and manifold influence the ripest thought, the broadest, most generous culture of the age. These it moulds into such forms of life and freshness as to impress themselves at once upon living men, and the vital forces of society everywhere. For such an agency there is, there can be, no substitute.

The work hence of popular education, and of education in all its higher walks, must run parallel with the work of the press,—especially so of the Religious Press. Since the church and the school-house have stood ever side by side, their work is inseparable, so is it not less truly of the Christian Press and the great work of true education. Here the true journalist and the true educator must stand together with mind to mind and heart to heart.

Within our own pale as a denomination of Christian believers, estimate, if possible, the influence in New England, in the Middle States, and those then farther West, of the *Christian Watchman* and the New York *Baptist Register*, especially during all their earlier years, on our then youthful educational planting and growth. It is noteworthy that the schools of the prophets at both Newton and Hamilton came into being almost contemporaneously with the commencement of these two journals. It is not too much to claim that the work of men connected with these institutions and journals was one and the same work. Alexander M. Beebee at Uttica, Nathaniel Kendrick at Hamilton, James Loring in Boston, and Ira Chase at Newton, were co-laborers in a sense just as essential as if they had been of the same calling. They interlocked and complemented each other in one great common field of service. A similar remark might be made of other journalists and educators, afterwards joined to these. Their influence on our then formative, developing systems of education, in nurturing and promoting institutions of learning, cannot be duly estimated. And never more than at this hour were these same agencies prepared to wield a mightier influence for good.

The relation of the Religious Press to education, whether of the school, the college or the theological seminary, is hence seen to be most vital and far-reaching. It is, as between them, essentially a co-relationship. As it enlists in fostering and promoting education, and the work of the educator, the active energies and ever widening influence of the journalist, so they should each be able always to count on their mutual co-operation in a common service. Both should labor on together in the same great sphere of beneficent toil for the Master and for mankind. Both should stand hand in hand, vising with each other in a common calling, all interpenetrated by common aims and sympathies. That the people perish not for the want of knowledge, is the chief aim alike of the educator and the journalist. Let them join in a closer union in one grand field of common toil and reward. When the Chief Shepherd shall appear, they may each, as faithful, hope to receive an unfading crown.

For the Christian Visitor.

Christian Confidence.

The question occurs to my mind, How shall I come before my God, and how can I be justified? I cannot plead ignorance, for I have sinned and done wickedly, in sins of omission and commission, and have nothing to pay. But I read the precious word, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." We, in deed and in truth, are helpless in ourselves; but I believe in the only begotten of the Father, full of grace and truth. He has borne my sins in his own body on the tree, and said, "It is finished," and thus my salvation is sure. Jesus gave his life a ransom for many; I know I am one of the number. How do I speak so positively? I know whom I have believed, and that He is able to keep that committed to him.

Thanks to His great name! He hath visited me with His love, and implanted in my inmost soul a desire after holiness of heart and life. His voice has been whispering to my soul, "This is the way, walk ye in it." I must soon meet the king of terrors, but death has lost his sting. My ransomed spirit shall go to Him that bought it, and I shall be admitted to that happy country where there is no more sorrow or sighing, and God shall wipe away all tears forever.

All that is required of God's children is to believe on His Son Jesus Christ, and "do justly, love mercy, and walk humbly." May we be enabled to imitate the Blessed Model, and thus be made more and more like our Divine Father. Who shall describe the depth of His everlasting love? the wondrous story of redemption from a world of woe? My federal head Adam fell, and his offspring were lost. Vain was the help of all Adam's sons, but the offended one, unsolicited by the offenders, planned the way of escape, and promised that the seed of the woman should bruise the head of the serpent.

This dark promise seems to be referred to through a long period, until the "fullness of time" arrived, when the wise men saw His star in the East. Then the Child of Promise appeared, and who is He? The Lion of the Tribe of Judah; the Desire of all Nations; the Refuge and Advocate and Glory of Israel, who will eventually present His people without spot or wrinkle, or any such thing. "Unto us a child is born; unto us a Son is given; the government shall be on His shoulders, and He shall be called the Wonderful Counseller, the Everlasting Father, the Prince of Peace."

He came to save His people from their sins; from their pains, penalties, and dominion. How is it with you, my dear reader? Have you fled to Jesus for refuge? Can you say, from the heart, "He is my Saviour. I feel that He is precious, and the One altogether lovely?" If not, seek for grace to love and obey Him in all His holy commandments. Then we shall all have occasion to rejoice—we who gave the word of advice, and you to whom God imparted grace and wisdom to act on it, "Choose ye this day, whom you will serve."

A. S.

Yarmouth, N. S., Feb. 8th, 1870.

Seeking Rest.

The editor of the New York *Examiner and Chronicle*, Rev. Dr. Bright, in his last issue says:

"The editor of this journal needs rest, having been for fifteen years confined to work so closely as to have very few respites, and no one of more than a week. He now proposes to get out of these old ruts for a time, and—without dreaming of any such result as coming home to create or adorn an Ecumenical—to follow the example of two of his illustrious predecessors, by seeking new inspiration for everyday toil in a short trip to Europe. Professor Lucius E. Smith, for the last eighteen months Literary editor of the *Examiner and Chronicle*, will have the editorial care of the paper from the 25th May, the day of sailing, until early in October next, the time of returning; and we hope he will receive the co-operation of all those friends who have in so many ways contributed to the interests of the paper."

We sincerely hope our esteemed brother editor will have a prosperous journey, by the will of God, to the old world, and a safe return to his home, improved in physical health, strengthened in mental vigor and armed anew for his great mission.—ED. CHRIS. VIS.

The Baptismal Sermon,

by Rev. E. C. Cady, published on the first page of the *Visitor* of last week and this, is a lucid exposition of the Baptist faith regarding this sacred rite, and be read with profit by all who wish to know what may Baptists have to say in defence of their distinctive creed.

A Prosperous Pastorate.

The communication from Bro. Cady in another column presents in brief the pleasing results of his eleven years pastorate in Portland. We congratulate him on the success which has attended his labors, and we are glad to see that as he closes his ministrations in that interesting field, his people, old and young, unite in giving him substantial tokens of their appreciation of his arduous toils for their present and eternal welfare. Churches as greatly blessed do not always act so noble a part towards their retiring pastor. It sometimes happens that after years of toil and success the good pastor is allowed to retire without a single expression of good will. The good people of Portland have set an example in this matter well worthy of imitation.

PERSONAL.—Rev. Isaiah Wallace spent last Sabbath in this city, and preached for us in Carleton morning and evening, and for Bro. Titus in Pitt Street in the afternoon, with much acceptance. He left for his home in Granville by the *Empress* this morning (Wednesday). May increasing prosperity attend his pathway.

Brethren McKenzie and Cady left with their companions on Monday morning last by the American boat, *en route* to attend the approaching Anniversaries in Philadelphia. We shall hope to have good tidings from them in time for our next issue.

A NEW BAPTIST CHURCH IN BRANTFORD ONTARIO.—The *Montreal Witness* of the 15th inst. says:

A number of the members of the Baptist church in Brantford have left it and established a Second Baptist church in that town. A council of delegates from neighboring churches was convened, at which their recognition as such took place, and Rev. J. Alexander, of Montreal, has we understand accepted a call from the new church.

VICE IN NEW YORK.—In conversation with a city missionary of New York recently, we learned some fearful facts showing the horrible condition of that city. In the First Ward, there are 236 gin-shops and two churches; in the Third Ward, there are 475 gin-shops and two churches, and in the Fourth Ward there are 495 gin shops and three churches, and in the Fifth Ward, there are 497 gin-shops and two churches, one of which is a Catholic church, and the other Episcopal. Other vices, such as gambling-hells and houses of ill fame, are in proportion to the gin-shops.—*Am. Paper.*

NEW REVISION MOVEMENT.—The proposed revision of the Bible appears to make satisfactory progress. The course of procedure will be as follows:—A Committee of the Convocation of Canterbury will inquire if a revision is desirable. Should they decide in the affirmative, as is pretty certain, an address will be presented to the Crown, praying for the appointment of a Royal Comuission. The Commission will by no means be composed exclusively of Church-men. Bishops Elicott and Wilberforce are most anxious to have the assistance of nonconformists in this matter, and, doubtless, Dr. Tregelles, among others, will be asked to serve on the Commission.

Secular Department.

A Brief Review of the News of the Week.

NEW BRUNSWICK.

The season is opening beautifully. Rains and sunshine blend in fair proportion. The streams are supplied with sufficient water to accommodate the lumbermen, and the farmers are enjoying a hopeful seed time.

MURDER AT FREDERICTON.

The *Telegraph and Journal* reports that "on Friday afternoon a row occurred in a tavern kept by a man named Aitken, between Albert Rector, a native of Nova Scotia, and David Shields, of Oromocto, when Shields who is a very powerful man, kicked Rector so badly in the stomach that death ensued on Saturday evening. Both men worked together in the woods all winter, where they had some words, which were the cause of this unfortunate occurrence.

"Shields was arrested on Saturday, and on coming near the gaol made his escape and got into the woods, and up to the present time has not been arrested."

Rum and murder are old associates.

The Wesleyan chapel on Exmouth street, which was some time closed for repairs, was re-opened on Sabbath last with appropriate services. The improvements externally as well as internally are highly satisfactory.

We regret to learn that Rev. Mr. Lathern continues to suffer from bodily indisposition. We hope he may soon be restored to his usual vigor.

Rev. Mr. Heustis, of Carleton, has also been temporarily laid aside from his work by ill health; but a trip to Massachusetts has greatly improved him, so that he is preaching with more ease and comfort than usual.

Rev. Mr. Hartley was compelled to desist from preaching during the winter by bronchial difficulty. In mid winter he went to Savannah and derived great benefit from a few weeks residence in the "sunny South." He has therefore been able to resume his labors in Carleton with greatly invigorated health.

THE BRITISH TEMPLARS IN N. B.,

we rejoice to see, are in a prosperous state. The last returns, as published in the *Templar*, give the total number of Lodges in working order 282; initiated during the quarter, 1,606; entire membership, 13,500. Success to the British Templars!

TRAVEL FROM ST. JOHN TO FREDERICTON.

The editor of the Fredericton *Reporter*, who recently visited St. John, is surprised at the amount of travel on the cars, especially at this early season of the year. So far Western Extension is a great success. The fact is, as facilities for travel increase, travellers multiply. It is so the world over.

RETURN OF SENATORS.—Among the large number of passengers by Tuesday's boat were Hon. Mr. Wark, Hon. Mr. Wilmot, Hon. Mr. Wilmot, Hon. Mr. McLennan, Dominion Senators from N. B. Hon. C. R. Bill, and Hon. Mr. Locke, Senators from N. S. They were accompanied by John Wallace, Esq., of the Commons, and Samuel Watts, Esq., editor of the *Sentinel*.

THE INTERNATIONAL HOTEL, 166 Prince William Street, is made especially attractive to visitors by its attentive and courteous proprietor, Mr. R. S. Hyke, late of steamer "Empress."

The Hon. Mr; Kenney, Dominion receiver General, President of the Privy Council and Dominion Senator, is appointed to administer the Government of Nova Scotia during the absence of Gen. Doyle. Mr. Adams G. Archibald is to assume the Governorship of Manitabah and of the North West generally and Dr. Tupper is to enter the Dominion Cabinet.

OTTAWA.

On the 12th inst., the House was prorogued with the usual ceremonies. Some sixty bills received the assent of the Governor General.

THE GOVERNOR GENERAL'S CLOSING SPEECH

approves of the measures adopted with reference to Banks and Banking, and the issue of Dominion Notes. Also of the arrangements having reference to the government of Manitobah, and for the adjacent territories, and trust that all misapprehensions will be removed and confidence and amity will take their place.

His Excellency speaks of the military expedition which it is necessary to send as a peace measure, and trusts that it will assure the inhabitants of Red River and the numerous Indian tribes of the country that they all have a place in the regards and counsels of England, and they may rely upon the impartial protection of the English sceptre.

The suspension of the *Habeas Corpus Act* and the other various steps taken saved the country from a contemplated Fenian invasion.

He hopes the provisions made for the taking of the decennial census of 1871 will be a success in all her Majesty's possessions in British North America. The preparations for the protection of the Canadian fisheries he hopes will be successful.

All this is very well but his Excellency ought to know that the legislation of this last Session at Ottawa, though apparently highly satisfactory to himself, is exceedingly unpalatable in some of its phases to multitudes of people in different sections of the Dominion; and that it is especially so to the people of New Brunswick as a whole. It is simply outrageous to tax the bread and fuel of a cold country like this to support the extravagance of Government officials. Failing to assimilate the currency of the several Provinces of the Dominion was also a sad mistake. If the Maritime Provinces were all represented at Ottawa no such grievances could be inflicted upon us.

The health of Sir John A. McDonald is improving. He is a great man. So was Alexander, but not too great to be overcome and ruined by the intoxicating bowl. Sir John has had a most solemn warning. It is the voice of God. We hope for his own sake and for his country's good he will heed the warning.

An important despatch was laid before the House of Commons on Friday, announcing that the Imperial Government would at once send a force to protect the Canadian Fisheries. And our readers saw a few days ago that the United States Government had issued a circular stating that any American citizens who infringed upon British fishing ground, would cease to have the protection of their Government. Here is another proof that men who respect themselves and their own undoubted rights will be respected by others. If a people have rights which are undoubted, but which they are afraid to enforce for fear of giving offence, they had better cease to exist.

The special of the *Telegraph and Journal* of the 16th inst., gives the following items:—

Hon. Mr. Kenny has resigned his seat in the Cabinet, and is appointed Administrator of the Government of Nova Scotia during Geneal Doyle's absence.

Nova Scotia Judgeships are under discussion, but it is thought no appointments will be made during Sir John's illness.

Section No. 7 of the Intercolonial has been given to Jones and Simpson of Londonderry; Nos. 5 and 6 to contractors from Ontario and Quebec.

Three delegates from British Columbia are now on their way here to treat for the admission of that Colony into the Dominion. They left San Francisco on the 5th, and are expected here on the 25th inst.

It is understood that B. Chamberlin, M. P. for Missisquoi, and who is one of the proprietors of the Montraal *Gazette*, will be appointed Queen's Printer.

There is a good deal of sensation about Fenians moving against Manitobah, some of which may be well founded. The St. Paul *Press* publishes a letter saying that a large number of Fenians had arived at Duluth well armed with rifles and revolvers, intending to proceed to Rainy Lake, capture Fort Francis, and then proceed to harass the troops of the Dominion *en route* from Fort William to Red River.

A telegram from Chicago, dated 13th, says the news of gathering of Fenians at Duluth is confirmed by newspapers published there. St. Paul *Press* also has news of mustering of Fenians at various points of Minnesota, one party being already *en route* for Winnipeg, and three hundred more being at St. Paul preparing to start for same destination.

A CLERGYMAN writing to a friend says, "My voyage to Europe is indefinitely postponed. I have discovered the 'fountain of health' on this side of the Atlantic. Three bottles of the Peruvian Syrup have rescued *me* from the fangs of the fiend Dyspepsia." Dyspeptics should drink from this fountain.

NOVA SCOTIA.

If Dame Rumor tells the truth, Nova Scotia will have one of her own sons for her Governor. General Doyle retires, and some say that Mr. Kenny is to take his place permanently. Others say the Hon. Joseph Howe; but some people say Dr. Tupper is the coming man. Mr. Archibald is named as the Governor of Manitobah. Mr. Wilkins is expecting a