

city. The entire sum so received to be applied to the benefit of our Meeting House establishment in Fredericton. Should this note reach you in time, please notice it in your publication, and oblige

ASA COY.

Rev. John Chase, from Nova-Scotia, will preach in the Baptist Chapel in Brussels Street, this (Friday) evening. Service to commence at 8 o'clock.

**BAPTIST ASSOCIATION.**

This body will hold its Jubilee, or Fiftieth Annual Meeting, in this City; the Session to commence on Saturday next, at 2 o'clock in the afternoon, in the Brussels Street Baptist Chapel. On Sabbath at 11 o'clock in the forenoon, the Rev. T. S. Harding will preach in the Brussels Street Chapel, and the Rev. Joseph Grandin it is expected, will preach in the Germain Street Baptist Chapel. They are two of the Ministers who composed the Association when formed fifty years ago.—It is expected that the Rev. A. D. Thomson will preach in Portland, and the Rev. John Francis in Carleton Chapel at the same hour.

At 6 o'clock on Sabbath evening, the Rev. G. F. Miles is expected to preach in Germain Street, and the Rev. Mr. Brooks, from Eastport, in the Brussels Street Baptist Chapel, and the Rev. William Hall in Carleton, and the Rev. Theodore S. Harding in Portland at the same hour. The seats will be free at all the above places on Sabbath, and Collections will be taken up in the City at the close of each service, for the Baptist Missionary Society.

On Monday, at 10 o'clock in the forenoon, the Annual Sermon will be preached by the Rev. Samuel Elder, from Fredericton, in the Brussels Street Chapel.

EDWARD D. VERY,  
Clerk of the Association.

St. John, August 30th, 1849.

**Correspondence.**

[FOR THE CHRISTIAN VISITOR.]

MR. EDITOR.—I have no particular pleasure in detecting the inconsistencies of my brethren, especially of those in the Ministry; but, sometimes they are so injurious as to make one very anxious to see them exposed, if exposing them will do anything to remove them. It is not long since I listened to a controversy upon the subject of sermonizing—upon the propriety of bestowing time and labour in the preparation of a sermon previous to preaching it. A certain good brother thought it quite needless, to say the least, and what I greatly regretted, a large part of those who listened, not only agreed thus far, but thought that time thus bestowed might be better employed in labour for self-support, so as not to burden the Church. It was my privilege to hear this brother preach, and to receive great comfort from his sermon. Meeting him unexpectedly a short time afterward in another parish, I had the pleasure of hearing the same sermon repeated; I was rather surprised even at this, from one who insisted upon the Minister's privilege and duty of receiving his sermon at the time of delivery from the dictation of the Spirit. But judge of my surprise when, upon mentioning the incident to a mutual friend, I was informed that this was his favourite gun; and that few neighbourhoods over the extent of his travels had not been favoured with its report. Now if a man insists upon the privilege of preaching by immediate inspiration, and objects on this ground to a careful and studious preparation of a sermon, how can he so greatly impose upon himself, and how dare he so impose upon his hearers as to go from place to place preaching the same sermon.

"A LOVER OF GOOD SERMONS."

[FOR THE CHRISTIAN VISITOR.]

**DO THE WORK OF AN EVANGELIST.**

Every careful reader of the New Testament must perceive that Evangelists, or according to modern usage, Missionaries, occupied a prominent place among the teachers of the Apostolic Churches. That they were necessary to the establishment of Christianity throughout the Roman Empire, and in all other places, as well as to the confirmation of believers in word and in doctrine. Timothy and Titus, Silas and Erastus, and probably Aristarchus and Secundus, Tychicus and Trophimus referred to in the Acts of the Apos-

les, belongs to this class. These assisted the Apostles in preaching the gospel to the destitute, and in giving further instruction to infant Churches in the doctrines and order of the house of God. They were left in charge with the rising congregations until Pastors could be obtained for them, and their knowledge and experience sufficient to guard them against an abuse of their democratic principles. As in our own times, so then, young and untutored Churches were troubled with "unruly and vain talkers," characters whose speaking "ministered questions rather than godly edifying which is in faith." The government of the congregations, for the time being, and the suppression of every thing unsound in doctrine or practice, came within the province of the ancient Missionaries.

The efficiency and peace of any community and especially of a Christian Church will greatly depend on the character of its early instructions. The desire, however, of seeing lost souls converted and baptised should never run away with the Missionary so as to neglect the more thorough confirmation of the souls of the disciples in every good word and work. We have often observed that when the gospel is preached in faithfulness in destitute sections of our country that many become obedient to the faith. During the time of the revival many unite without any thoughts or previous discipline respecting their relations to a Christian Church. Those that compose the new congregation are likely to differ in many important points, such as, education, predilections, and natural disposition. To provide for re-actions previous to their approach, is the duty of every man who is blessed with a revival. Frequent lectures and sermons on prompt and righteous discipline should be immediately delivered to them.—Instead of this, in too many instances, no intimation is given of the "offences that must needs come," and the manner in which discipline should be conducted, till the difficulties come upon them as an armed man, and the untutored church has to enter the field of discipline without that calm and dispassionate investigation of the Scriptures which the importance of the subject requires.

From the character of those to whom the Apostle of the Gentiles committed the early training of the Churches, and the nature of their work, the inference is, that they were sound in the faith; examples to believers in word, in faith and purity; giving themselves wholly to reading, to exhortation, to doctrine, and constant studying of the character of their work, "that their profiting might appear to all."

Now it appears to us that both Churches and Ministers have changed materially in their views of this subject since the death of the Apostles. How often the saying is heard from even good people, "he is not qualified to teach a Church, but will do for an Evangelist." Men who will not be heard even on a week evening by their own Churches are ordained and sent forth to give character and form to new interests.

ADELPHOS.

**EDINBURGH IRISH MISSION.**

The following letter, which appeared in the Banner of Ulster, of the 26th June, signed "A Connaught Missionary," bears gratifying testimony to the efficiency of this active and interesting mission. It is, we understand, from the pen of the Rev. John Edmunds, the distinguished missionary of the Irish Presbyterian Church in the west of Ireland, a gentleman whose testimony on the subject, from the sphere in which he himself labours, must be regarded as peculiarly valuable:

"Last Lord's evening I was present at Mr. M'Menamy's evening service in Gayfield Square, and took part in conducting the discussion and worship. The room was crowded to inconvenience with a Roman Catholic auditory, and the services lasted nearly five hours. It was interesting to a missionary from the west of Ireland to meet, in the heart of Edinburgh, upwards of one hundred and thirty of his countrymen, converts from Romanism, or inquirers after truth. A very clear headed professing Romanist adduced arguments for a salvation partly by works, and also for the intercession of saints, which arguments we endeavored to meet. In such good temper were the subjects debated, that the most fastidious could not say there was any violation of the holy Sabbath. The inhabitants of the city of Edinburgh, with this mission before them, know more of what may be done among Romanists, than the inhabitants of Ulster. I wish the insertion of this notice of the Edin-

burgh Irish Mission to influence, if possible, the Presbyterians of Ulster to seek, by like means, the salvation of their blinded countrymen; and that they may also give of their substance to send missionaries into the wide field of Connaught, which at present lies open to them."

**English Clergy in the 17th Century.**

The Edinburgh Review, sustaining Macaulay's assertions, respecting the degraded social position and the more degraded matrimonial alliances of the English in the 17th Century, shows the causes of that degradation.—The Review quotes Selden, as saying that, Ministers with the Protestants have very little respect; the reason whereof is, that in the beginning of the Reformation, they were glad to get such to take livings as they could procure, by any invitations—things of pitiful condition. The nobility and gentry would not suffer their sons or kinsmen to meddle with the church. And therefore at this day, when they see a parson, they think him such a thing still, and thus will keep him and use him accordingly.

As to their matrimonial alliances: It seems that Queen Elizabeth frowned upon the marriages of priests and threw all her influence against it. And the law authorizing such marriage, which had been passed in the reign of Edward VI, and repealed in Mary's reign, was not allowed to be re-enacted, till after the death of Elizabeth. So that during all the time of her reign, such marriages had not the sanction of law. So that persons in good social condition would be slow to encourage such marriages of their own daughters, which would expose them to the reprobation of all high social authorities, and to the odium of an unlawful marriage, and which in case of a return to papacy, (then not improbable) would make their children causes of shame and humiliation to their families. Thus the habit of forming low marriages was a matter of necessity among the great body of the country clergy. And being once established, it naturally continued after its cause had ceased to act.

These facts show a great contrast in one particular, with what now is. Formerly, it seems the nobility and gentry would not suffer their sons to meddle with the church, and now the church seems to exist mainly for the convenience of the aristocracy, who need it as a means of employment for their younger sons.

**THE REV. DR. BARNES.**

This gentleman, though one of the new school of Presbyterians, appears to belong rather to the old school of divines, as regards his intellectual constitution, habits of study, &c. He is certainly a very able theologian, and one of the most powerful sermonizers in the country. We notice that at the late "anniversaries" in Philadelphia, he preached a long and elaborate discourse of two and a half hours, in reply to one delivered a few years ago, at the same place, by Rev. Dr. Bushnell. It is said to have been evidently the result of profound study, and to have been as able as it was long. Dr. Barnes has been for years at the head of his sect—yet he still continues one of the closest students in the country. A correspondent of the Mercantile Journal, thus writes from Philadelphia about his literary habits.

"He rises at four o'clock, and keeps at his books till two. He has a study in his church. The building is surrounded with a high iron fence—the gate is locked when he enters upon the toils of the day. He locks his church door also, and then across a wide vestibule he enters his room of toil. He is beyond annoyance. And those who wish to see him must call on him at particular hours. When he first settled in Philadelphia the watchmen threatened to arrest him. They did not believe he was about the church at 4 o'clock in winter mornings for any good; the clergymen of Philadelphia, they said, were men that kept better hours.

"He does not look like a student; he is tall, large framed, and full and fair in the face, like a man who says to his soul 'take thine ease, eat, drink and be merry.' He has no gestures in the pulpit unless the occasional raising of one finger in a measured manner can be so called. He is stationary in the pulpit, almost motionless, with his head slightly inclined towards the right shoulder. Yet no man that I ever heard has the power to enchain an audience for so long a time. On Sabbath night he kept a large audience in animated attention to the close of the service."

**New Telegraph Invention.**

A patent has been taken out in England for a new invention, by means of which a letter may be copied verbatim *et literalim* by the magnetic telegraph. Wonderful as it seems to have the power to produce a facsimile of writing instantaneously at any distance, the mode of operation is extremely simple. The writing materials consist of tin foil, varnish, and a quill pen. The letter thus written is applied to a cylinder; a metal style or point presses on the writing as the cylinder revolves; and the point being attached to a screw, it moves gradually along from one end of the cylinder to the other. The thread of the screw is sufficiently fine for the point to traverse six or seven times over each line of writing before it passes by the revolution of the cylinder to the next. The point is connected with one pole of a voltaic battery, and the cylinder is connected with the other pole, so that the electric current may pass from the former to the latter; but as varnish is a non-conductor of electricity, the circuit is interrupted whenever the point presses on the varnish writing. The distant telegraphic instrument is an exact counterpart of the one that transmits; but, in place of the tin foil, paper moistened with a solution readily decomposed by electricity is applied to the cylinder.—Thus the electric current transmitted through the ordinary telegraphic wires is made to pass from the metal points to the cylinders of the two instruments, through the interposed moistened paper on one, and through the tin foil on the other. When the metal point of the transmitting instrument is pressing on the bare tin foil, the electric circuit is completed through the paper on the distant cylinder, and by the decomposition of the solution a mark is made; when the point is pressing on the varnish, the circuit is interrupted and the marking ceases. In this manner, the point of the transmitting instrument, by passing several times over each line in different parts from the top to the bottom, produces an exact copy of the forms of the letters; the writing appearing pale coloured on a dark blue ground, consisting of numerous lines made spirally round the cylinder. The rate of copying gives four hundred letters per minute with a single wire, and with two wires and two points that number would be doubled.

**BOSTON CITY AFFAIRS.—Wednesday, August 15.**—At a special meeting of the Board of Aldermen, held Wednesday forenoon, the Committee on Internal Health made the following presentment:

"A great portion of the cellars on Broad, Bread, Wharf, Battery, Hamilton, Oliver, Sea and Ann streets, and no small number in other sections of the city, are a public nuisance, which it is their duty, as guardians of the general health, to abate without delay.

Most of these cellars are entirely underground, with no outlet for air or light, excepting a platform cellar door-way, which projects three or four feet upon the sidewalk, and leads down to them by several steps.—They are dark, small, low, without ventilation, and, of course, wholly unsuited for any purpose except storage or exposure of articles for sale. Yet in the above-named streets, they are generally used as dwelling houses. In fact, most of them are crowded with human beings, men, women, and children.

Two, three, four and five families, numbering in all from ten to twenty persons, are found in a single cellar, some fifteen feet square which they make their sole place of abode.—In numerous instances, a part of the dwelling is a grog shop, and, of course, in addition to other evils, the abode of riot, disorder, and unmitigated wretchedness.

In the opinion of this committee, such use of cellars, projecting into the streets, is inconvenient and dangerous to passengers, contrary to law, perilous to the health and lives of the unfortunate beings who occupy them, and eminently fitted to engender and propagate the epidemic which is now existing among us."

The Committee also submitted the following preamble and order, which were passed:

Whereas, in the opinion of this Board, the continuous occupation for dwelling houses of under ground rooms, to which light and air are chiefly admitted through an entrance or doorway, projecting in the public street, is contrary to law, dangerous to passengers, and highly prejudicial to the health of the occupants and the city generally, especially at the present time, it is therefore

Ordered, That the City Marshal be, and hereby is, directed to, cause all such entrances to be closed as soon as may be, after notice