

They professed to have a zeal for the house and honor of God. This made a great part of their righteousness which they boasted before him. Under the power of worldliness, and to get gain, they let out even the temple itself for a common market place. It was a profanation of this sacred place; God had said, "In all places where I record my name, I will come unto thee and I will bless thee." Ex. xx. 24. In this respect the temple was distinguished above all other places. It was God's house, his mark was upon it, and it was set apart to the offices and services of religion. To this the prophet refers when he says, "I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple." And of the Seraphims it is said, "One cried unto another and said, 'Holy, holy, holy is the Lord of Hosts, the whole earth is full of his glory.'" This was their language in the recess of the sanctuary. For them to turn the very precincts of so holy a place into one of merchandize, shows how the heart is hardened by the deceitfulness of sin.

2. When we come into God's worship with our hearts filled and distracted with worldly cares, do we not resemble too nearly the Temple, when it was filled with the buyers and sellers? These desecrate the place, unhallow the ground, stop the ascent of our prayers, obstruct the current of God's blessing, turn religion into bitterness, and devotion into gall. Unchastity defiles the temple, and covetousness which sets up an idol instead of God.

PRAYER.

O Eternal God, who "dwellest not in temples made with hands; the heaven of heavens is not able to contain thee," and yet thou art pleased to manifest thy presence amongst the sons of men, by special issues of thy favour and benediction; make my body and soul to be a temple pure and holy, apt for the entertainments of the holy Jesus, and for the habitation of the Holy Spirit. Lord, be pleased, with thy rod of paternal discipline, to cast out all impure lusts, all worldly affections, all covetous desires from this thy temple, that it may be a place of prayer and meditation, of holy appetites, and chaste thoughts, of pure intentions and zealous desires of pleasing thee; that I may become also a sacrifice, as well as a temple; eaten up with the zeal of thy glory, and consumed with the fire of love; that not one thought may be entertained by me, but such as may be like perfume, breathing from the altar of incense, and not a word may pass from me but may have the accent of heaven upon it, and sound pleasantly in thy ears.—O dearest God, fill every faculty of my soul with impresses, dispositions, capacities, and aptnesses of Religion; and do Thou hallow my soul, that I may be possessed with zeal and religious affections; loving thee above all things in the world; worshipping thee with the humblest adorations and frequent addresses, continually feeding upon the apprehensions of the Divine sweetness, and consideration of thy infinite excellences, and observation of thy righteous commandments, and the feast of a holy conversation, as an antepast of eternity, and consignment to the joys of heaven, through Jesus Christ our Lord. Amen. J. D. C.

[FOR THE CHRISTIAN VISITOR.]

Dalhousie, August 19th, 1850.

DEAR BROTHER VERY,—Having reached Dalhousie, I shall endeavor to write you an account of my tour around the coast from Chatham to this place.

July 28th, left home, my son Henry accompanying me with horse and wagon, we rode to Shediac, called and remained all night with my respected friend Wilber. The next day we rode to Richibucto, intending to preach, but found the people in a state of great excitement, it being Court time; we stopped all night at the house of brother Finney, where we received much kindness from him and his kind wife. Wednesday, we rode on to Black River and were kindly treated at Mr. McCoy's, in all places I had an opportunity to read the Scriptures, and expound and pray. Thursday 31st, crossed the River at Chatham, and rode to Labisantac, crossed the ferry, and was kindly entertained at the house of Esquire McLeod. I could not find an opportunity to preach in this place, the inhabitants being French Catholics and Scotch Presbyterians.

Friday, August 1st, rode on to Tricadie, crossed three ferries this day, and arrived at Poke Mouche. This County is settled chiefly with French and but few of them can speak

English. There are here and there a presbyterian; the land is exceedingly good; the crops appeared very promising; fish are taken in these rivers in great quantities.

Saturday, arrived at Shippegan. Here I found kind friends. Brother John Harding and his brothers and their wives received me with truly Christian regard, which was very refreshing to my mind; I was here quite unwell, having taken a violent cold by riding through the rain, but I was comforted and enjoyed a sense of the goodness of the Lord, in His providence in placing these kind friends here in this dark land, where I stayed two Lord's days. Notwithstanding my illness I preached twice on the Lord's days, and twice through the week; there are but few Protestants in this place, but they attended worship, as did some of the Catholics, there is one Esquire Doran a member of the Church of England who heard me with great kindness. The Baptist members are doing good in this place, and are spoken of by the people with great respect. Sister Thomas Harding is keeping a Sabbath School which is calculated to do much good. I parted with these kind friends with as much tenderness as though I had been leaving my own children. I shall never forget this visit, brother John Harding kindly wrote on to Mr. Blackhall in Caraquet to appoint a meeting for me on Monday evening, but there being only three Protestant families in the place, and the most of them being from home, I did not preach, but had a most agreeable visit. I found Mr. Blackhall a very intelligent man, with a very decent and orderly family; their kindness to me and my son was everything that could be desired.

Tuesday, crossed another ferry, and after waiting some hours for the wind to fall, came over to New Bandon and preached in the evening in a Wesleyan Chapel to a good congregation. It was I trust a profitable season.

Wednesday I came on to Bathurst, called to see some friends but it being late, and I being very hoarse from a cold, I could not preach.

Thursday, came on to Beldown, preached in the evening. Friday, called to see brother Murray, and arrived at Dalhousie in the evening. I attended conference on Saturday, and preached on the Lord's Day in the Court House; and am now intending to leave this afternoon for Restigouche. I hope to write again shortly. Your's most sincerely,

JOSEPH CRANDAL.

[FOR THE CHRISTIAN VISITOR.]

Springfield, August 27, 1850.

DEAR BROTHER,—I left Saint Martin's on the 15th instant, after spending ten days there, and selling books to the amount of £18. I was agreeably disappointed to find it so pleasantly situated, and such an active business place. Owing to its commodious situation and the active exertions of certain enterprising persons there, ship-building is carried on, probably to a greater extent than in any other place in the Province of the same size. During my stay, there were two beautiful ships launched, and others will soon be ready.

From Saint Martins I came to Hampton, passing through the settlements on Little River. On my way I visited Brother Snow, and had the pleasure of seeing his Cloth Factory. From the quality of the cloth (specimens of which I saw) and from the enterprising and upright character of Mr. S., I conclude that our farmers would do well to patronize his establishment; after spending two or three days in Hampton and Norton, I came to this place.

Before my arrival here I had learned that God was in a very special manner reviving his work in Springfield, but when I came and heard and saw and felt what I did, I might justly say in the language of one of old, "Behold the half was not told me." I attended a Conference Meeting on Saturday last, just after my arrival. Although it was a very busy time with farmers on account of the harvest, the Meeting-house was almost filled. The Lord was evidently near to bless his people. After several of the brethren had spoken, eighteen persons, chiefly youths, who have recently found peace in believing, came forward and offered themselves for baptism, and were unanimously received.

On the Sabbath, at 11 o'clock, Elder Francis, who had arrived on the evening previous, preached an impressive discourse from Isa. xii. 2. After which, the congregation retired to the water-side, and witnessed with profound attention and deep solemnity, the baptism of

the eighteen believers by Elder Smith. In the afternoon, Elder Francis preached again at the same place, and Elder Smith preached on the other side of the Bay, where he baptized one, making in all since the revival commenced forty-six.

Last evening a most interesting meeting was held in a private house. So large was the assembly, that after several rooms were crowded, many eagerly listened at the doors and windows. The time was spent in prayer and exhortation. The place was awfully solemn on account of God's presence. My pen is incapable of describing the piteous sighs that were heard from different parts of the house and the rejoicings of the liberated souls. It is expected that a number more will follow the Lord next Sabbath.

I herewith remit you ten pounds, the result of sales here and at Norton, also the names of two new subscribers to your paper.

Yours very truly, I. WALLACE.

The many friends of brother Harris will be pleased to see the following extract of a letter which we have received from him the past week.

Waldoboro, August 10, 1850.

DEAR BROTHER,—I feel at a loss without your paper, will you be kind enough to send it to me, beginning the first of September, together with the Minutes of your Association? You will perceive I have moved to Maine.—This Church gave me a call once before, and I disappointed them, and last winter they insisted upon my coming to them. It was hard for me to leave Exeter, yet duty appeared so plain, I complied with the request of this people. I am very happily situated indeed. I have a very large congregation. I have baptized three young ladies, and added twelve by letter since May first. I have a Bible-class of from forty to fifty-five gentlemen and ladies. Our Sabbath-school numbers from one hundred and fifteen to one hundred and twenty.

Your's very truly, E. J. HARRIS.

REV. MR. BURPE.—Two interesting meetings have taken place during this week in reference to our Foreign Mission. One on Monday at the Granville Street Chapel was somewhat obstructed by the rain. It was, however, a very interesting service. After reading and singing the Rev. Mr. Miller offered prayer. Mr. Burpe then gave a familiar account of the Burmese and Karens, accompanied with appropriate observations in regard to the duty and importance of Missionary labour abroad. He was followed by the Rev. Mr. Evans of the Wesleyan Church, Rev. Mr. Dickey and Dr. Crawley. Mr. Evans being obliged to retire left a paper which contained his name as a subscriber to the Mission of 20s. annually. A collection was taken, but it was necessarily small from the thin attendance.

On the following evening (Tuesday) the Chapel of the North Baptist Church was well filled. After singing and prayer the Rev. Mr. Burpe gave an interesting address, and was succeeded by brethren Dickey and Crawley. A collection was taken up. There is, we think, evidently no slacking of interest in the Burman Mission. We hope, however, that our good brother Burpe will not allow his zeal to overstep his prudence. For ourselves we protest on his account against evening meetings, and meetings on successive days. Attention to his health appears to us just now his prime duty.—*Christian Messenger.*

NEW BAPTIST THEOLOGICAL SCHOOL.—The New York Baptist Ministerial Union have resolved to establish a Theological School at Rochester, N. Y., beginning on the first Monday of November next. The Board will take measures aid young men needing pecuniary assistance in the pursuit of their studies. Rev. Thomas J. Conant, D. D., is to be Professor of Hebrew and Biblical criticism, and Rev. Thomas Maginnis, D. D., Professor of Biblical and Pastoral Theology. The subscriptions for the endowment of a University, of which we believe this school is to be a part, have reached one hundred thousand dollars.—*N. Y. Tribune.*

AN ENGLISH EXPLOSION.—An English correspondent of the *Morning Star* gives an account of the late anniversary of the General Baptist Association—a body which is in connection with the Free-Will Baptists of this country, and support the Orissa Mission, of which Rev. Mr. Sutton is a member. Meetings were held for Home and Foreign Missions and other objects, letters and statements

received from the churches, &c. The letter-writer says:

"At the committee of the Foreign Mission, Dr. Burns presented from his church several suggestions for prayerful consideration. 1st That in all possible cases native pastors be appointed over the native churches, so that European missionaries may enter on new fields of labor. 2. That it is of the utmost moment that brotherly love and unity should be cherished among the missionaries. 3. That the missionaries when visiting England should not oppose the temperance movement. 4. That the annual balance sheet should be made up before the meeting of the annual committee."

The reading of the Association Letter to the Churches, written by Rev. Mr. Curtis, produced an excitement which our writer says would hardly have been exceeded by the effect of Gideon's barley-loaf in the camp of the Midianites:

"It was a plain, simple, and affectionate expostulation with our people to ascend the temperance platform, and be *thorough abstainers* from *strong drink!* The violent indignation of several was instantly aroused. Brethren Pike, of Derby, and Winks, of Leicester, were the leaders who lead their fellows on to meet the implications of the dreadful paragraph! Dr. Burns and several temperance friends defended it, and testified to the affection and fidelity it displayed. After the utterance of the most violent invectives against it, it was moved by Mr. Pike, and carried, that the *offensive observations* on teetotalism should not be printed in the minutes of the meeting. Dr. Burns's counter motion, that it should be printed entire, obtained 20 votes—the other 30. Let me add that the temperance cause is progressing among us, though many of our ministers treat it just as the majority of those on your side of the Atlantic do the cause of human freedom. Well, let both the friends of physical and moral freedom labor on, and on, till slavery and strong drink have no place in the church, nay, not on the wide world itself."

INSTITUTION OF THE REV. G. C. GORHAM.

—At the Prerogative Court, on Tuesday, the Rev. G. C. Gorham was introduced to Sir H. J. Fust. Having signed the articles and taken the customary oaths, Sir H. J. Fust addressed Mr. Gorham to the following effect:—"We, Sir H. J. Fust, Knight, Doctor of Laws, and Official Principal of the Arches' Court of Canterbury, lawfully constituted, do, by virtue of the authority to us committed, admit you, the Rev. George Cornelius Gorham clerk, B. D., to the vicarage of Bampford-Speke, in the county of Devon, diocese of Exeter, and province of Canterbury; we do give you true, lawful, canonical institution, and do invest you with all the rights and appurtenances thereto belonging, and do commit to you the care of the souls of the parishioners of the said parish." Mr. Gorham then bowed to the learned judge and retired, accompanied by his proctor, Mr. Sowdler. The proceeding was quite unexpected, and when Mr. Gorham was introduced very few persons were present, but information of the fact spread with great rapidity, and a large number of the practitioners at Doctors' Commons entered the court before the completion of the institution.

CHINA.—Brother Shuck writes thus from Shanghai, under date of March last, as published in the Southern Baptist Missionary Journal. "Friends in Shanghai having given us sufficient money to build a neat school house and chapel here, the people, we find, are quite taken with the idea, and have pointed out several plots of ground that we can have for a small sum. The fact is, we find people just as accessible as in our own country, and had we force enough to follow up these visits to the homes of the people with anything like regularity, much good might be daily effected. A great and laborious work is here to be performed—a work too of time, of faith, and of zealous prosecution."

The late Sir Robert Peel has, we hear, left full and specific directions in his will for the early publication of his political memoirs; and has ordered that the profits arising from the publication shall be given to some public institution for the education of the working classes. As already stated, he has confided the task of preparing these memoirs to Lord Mahon and Mr. Cardwell. Their duty will, however, be comparatively light, though delicate, from the admirable and orderly state in which Sir Robert has left his papers.—*Daily News.*