

The Minister's Column.

An Eccentric Minister.

Mr. Jay, in his autobiography, gives the following sketch of the whimsical and eccentric John Ryland:

"The first time I ever met Mr. Ryland, was at the house of a wholesale linen-draper in Cheapside. The owner, Mr. B—h, told him one day, as he called upon him, that I was in the parlour and desired him to go in, and he would soon follow. At this moment I did not personally know him. He was singular in his appearance: his shoes were square-toed; his wig five storied behind; the sleeves of his coat were profusely large and open; and the flaps of his waistcoat encroaching upon his knees. I was struck and awed with his figure; but what could I think when, walking toward me, he laid hold of me by the collar, and shaking his fist in my face, he roared out, 'Young man, if you let the people of Surrey Chapel make you proud, I'll smite you to the ground!' But then, instantly dropping his voice, and taking me by the hand, made me sit down by his side, and said, 'Sir, nothing can equal the folly of some hearers: they are like apes that hug their young ones to death.' He then mentioned two promising young ministers who had come to town, and been injured and spoiled by popular carousings; adding other reasonable and useful remarks. From this strange commencement a peculiar intimacy ensued. We were seldom a day apart during my eight weeks continuance in town, and the intercourse was renewed the following year, when we were both in town again at the same time. As the chapel was very near, and spacious, he obtained leave from the managers to deliver in it a course of philosophical lectures. Mr. Adams, the celebrated optician, aiding him in the experimental parts. The lectures were on Friday mornings, at the end of which there was always a short sermon at the reading desk; and the lecturer would say to his students, 'You have done seeing the works of the God of nature; now go yonder, and hear a *Jay* talk of the works of the God of grace.' Once a young minister was spending the evening with him, and when the family were called together for worship, he said, 'Mr. Ryland, you must pray.' 'Sir,' said he, 'I cannot. He urged him again, but in vain. Then, sir,' said he, 'I declare if you will not, I'll call in the watchman.' At this time a watchman on his round was going by, whom he knew to be a very pious man, (I knew him too,) he opened the door, and calling him, said, 'Duke, Duke, come in, you are wanted here. Here,' said he, 'is a young pastor that can't pray, so you must pray for him.'"

An aged American Preacher.

A few days ago for the first time in my life, I enjoyed the pleasure of hearing a sermon from the celebrated Elder John Leland. Passing through the village of C—, I learned that he had arrived in the place, and was soon to preach a lecture. A desire to see the man who carried the mammoth cheese to President Jefferson, the story of which was matter of grave history in my earliest childhood, prevailed over my previous determination to stop but a few moments, and I gladly availed myself of the opportunity. I was much surprised to witness the vigor and elasticity of his step, the strength of his voice, and the vivacity of his conversation. He appeared no less gratified than myself with an interview, and asked many questions relative to his old acquaintances in Boston and elsewhere, some of whom he learned for the first time were numbered among the dead. In replying to a question relative to one who was regarded as among our aged ministers, "Oh," said he, "he is nothing but a boy." "Well, Father Leland, how old are you?" "Eighty-six; that is, they tell me so; for I cannot remember the time when I was born, just as some people cannot remember their baptism. However, I think they tell the truth, for I can remember almost eighty-six years ago." "How long since you began to preach?" "Sixty-six years, and in that time I have preached about thirteen thousand times. Some years I have averaged as many sermons as there are days in the year. I have become acquainted with eleven hundred Baptist ministers, one hundred and thirty of whom have the Christian name John."

Punctual as the clock to the hour appointed, he walked to the Meeting-house and soon commenced his discourse, which was listened to with attention, and generally with solemnity, although the occasional singularity of his language would provoke a smile. He spoke without interruption or apparent weariness for an hour, in a voice of sufficient distinctness and power to be heard with ease. He enjoys a remarkably green old age. His countenance has an indomitable expression of cheerfulness, good humour, and oddity, particularly when he is about to give utterance to some of his peculiar combinations of thought. He was at this time some distance from home on a preaching tour, with an appointment for each day in as many different towns. His influence has been very extensive and powerful through a long series of years, and covers a wide region of country.

CLERICAL ANECDOTE.

The Rev. Mr. W., of Bristol County, Massachusetts, related the following anecdote of himself. He wished to address every portion of his flock in a manner to impress them most deeply, and accordingly gave notice that he would preach separate sermons to the old, to young men, to young women, and to sinners. At his first sermon, the house was full—but not one aged person was there. At the second, to young men, every body in the parish was present and but few for whom it was intended. At the third, a few young ladies attended, but the siles were crowded with young men. And the fourth, addressed to sinners, not a solitary individual was there, except the sexton and the organist. "So," says the good parson, "I found that everybody came to church, to hear his neighbour scolded, but no one cared to be spoken of himself."

THE CHRISTIAN VISITOR.

SAINT JOHN, N. B., APRIL 25, 1855.

TO SUBSCRIBERS.

Terms of the Visitor, 7s. 6d., per annum in advance, 10s., if payment be delayed over three months.

TO CORRESPONDENTS.

No Communication will be inserted without the author entrusting us with his name in confidence. Unless the opinions expressed by correspondents be editorially endorsed we shall not consider ourselves responsible for them.

Correspondents are respectfully reminded that short communications, as a general thing, are more acceptable to readers of Newspapers than long ones—and that a legible style of writing will save the printer time, which is always valuable, and secure a correct impression.

All Ministers of the gospel, who will send us the advance, for six new subscribers, will get the "Visitor" for one year free of charge.

Mutual Responsibilities of the Pastoral Relationship.

The articles which have appeared in successive numbers of the "Visitor," under the heading *Encourage your Minister*, have occupied more time and space than was originally contemplated. Our esteemed brother, *Amicus*, intended to confine his remarks to three or four articles; but as he progressed he found the subject so expanding itself in his mind, that he felt that in order to do it justice, it was necessary to continue it much longer than he at first anticipated. Three more articles will complete the course. All our readers will agree with us when we say that the obligations of churches to their pastors have been explained and enforced by *Amicus* with distinguished ability and impressiveness. The solemn relationship which exists between the pastor and his flock is of divine appointment, and consequently involves responsibilities on the side of both of weighty import. It is only in proportion as these are understood that they will be practiced. In these responsibilities the pastor is quite as deeply implicated as his flock, and was he unto him if he fail to understand and fulfil them.

We are authorized to state that when *Amicus* shall have finished his course on one side of this important question, he will, at his earliest convenience, furnish a course of articles for the "Visitor" on the other side showing the obligations which rest upon ministers to encourage their churches, and how these obligations are to be fulfilled. We must say after long experience and observation in these matters, it is our solemn conviction that we cannot do a better service to the cause of Christ than to turn the attention of our ministers and people to a thorough consideration of these practical subjects in which the spiritual happiness and progress of all concerned are so largely implicated. We sincerely hope that *Amicus* will be induced to republish these articles on "Encourage your Minister," in a small, cheap book adapted to general circulation. Such a work would find a place amongst the standard religious books of the age, and would doubtless have a very wide diffusion.

The question has been repeatedly asked, "who is *Amicus*?" We answer the Rev. Chas. Mackay of this city. Our valued brother is intending to visit Scotland, his native land, early in the summer, and to spend five or six months in visiting the most important cities and places in Scotland, England, and France. He will be in Paris at the time of the *World's Exhibition*. We are happy to inform our readers, that he will be a regular correspondent to the "Visitor" during his absence, furnishing pen and ink sketches of the leading minds of the old world, and giving full information on the many objects of interest that may come under his observation. His letters, we doubt not will afford a rich treat to our numerous readers as well as to ourselves. May God prosper his way!

Dr. Cumming.

Under the above heading, one who subscribes himself "A friend of Dr. Cumming," appears in the *News* of Monday last to defend his "friend" from our animadversions on his "friend's" view of the wine which our Lord miraculously produced at the marriage of Cana in Galilee. Query. Who is this friend of Dr. Cumming? Is he a *liquor dealer*? Why does he not give us his name? Is he afraid that if he were known by name, the weight of what he has said in defence of his "friend" would be very considerably lessened? or if he has any influence in the community he is afraid to risk it in defence of his "friend" Dr. Cumming (!) by giving the public his name? We think, we could easily, and so reply to his perillous as that Dr. Cumming himself would be ashamed of his "friend," but we forbear. If Dr. Cumming's "friend," has read our pamphlet, he has read on page 33 as follows: "Let our opponents say, come out; and let them come out like men. Let them shew themselves, as well as their opinions. Let them give us the opportunity of measuring, in some degree, the worth of their feelings and arguments, by the worth of their moral characters. We want no cowardly men in masks; we want no false signatures; we want no mean dastardly attacks; we want open, bold, manly, honourable warfare. We want to know the men who require us to give time and attention, thought and consideration, paper, pen, and words, to anything which they may be pleased to write in reply to us. All anonymous writers who may answer us we shall treat as they deserve to be treated, with silence. But any, or all, who may answer us under their own proper signature, we shall give their articles all the consideration which their importance may require at our hands." According to our word as above, we therefore treat the "friend" of Dr. Cumming, with silence. We beg, however, to inform this "friend of Dr. Cumming" that we have named the last issue of the "Christian Visitor" to the Doctor, and also the article which appears on the first side of the present issue, so that his "friend" will have an opportunity of defending himself from our animadversion if he thinks fit.

We now ask the editor of the *News* this question: Was the article headed "Capital Punishment" and signed "An Old Inhabitant," which appeared below the other which we have just dismissed—was that article, we ask, also written by "a friend of Dr. Cumming?" The editor of the *News* promised that none should be allowed to reply to us on the subject of Capital Punishment, in the columns of his paper unless they appeared over their own proper signature. And yet "An Old Inhabitant" is permitted to aid our editor by "telling us a story." How honourable, how truthful is the editor of the *News*! How very hard driven and beast must be, when he needs

the help of "An Old Inhabitant," to tell us a story! How desperate must be his case when he has again to betake himself to firing from behind his masked battery! How fond the *News* is of correspondents who will not give the public their names! We tell the *News* candidly and emphatically that his correspondents are either ashamed of themselves or ashamed of their principles; or they would give the public their names when they give the public their opinions.

In the case of Juror No. 1, and Juror No. 2, our editor said: "The names of our correspondents we will be pleased to give any one privately." But he does not even make this promise in the case of "A friend of Dr. Cumming," and "An Old Inhabitant." We now ask our editor will he give us the names of those two parties privately if we send to his office for them. Let him answer us.

CHARLES MACKAY.

The Wine at the Marriage of Cana in Galilee.

Was it fermented or intoxicating wine or was it not? Dr. Cumming assumes that it was; we deny that it was. More: we affirm that it was not. But Dr. Cumming is a very prominent man—admitted to be the first preacher in Britain; therefore, reason come, he must be altogether right. The Rev. Charles Mackay is a very obscure man—the minister of the Congregational Church, in the City of Saint John, New Brunswick; therefore, reason the same party, he must be altogether wrong. Happily, however, for us, it has long ago passed into a proverb, that "great men are not always wise." And we have the confidence, or vanity, or presumption, or anything else the reader may be pleased to term it, to think, that, as it regards our knowledge of the nature and quality of the wine which our Lord made at the marriage of Cana in Galilee, we are wiser than Dr. Cumming. When our opponents on this question assert, that the wine must have been intoxicating wine, or else the governor of the feast would not have said, "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept thy good wine until now"—they show their ignorance. What! was it a custom among the Jews for every bridegroom at his marriage to set forth good wine; and then men had well drunk, and their taste had become blunted by indulgence, to act the dishonourable part of withdrawing the good wine, and putting them off with worse? If this was the bridegroom's custom at his marriage festivity—let our opponents prove it. What! was it a custom at Jewish marriages for the guests to continue drinking till they had well drunk of good wine, and then to be entertained with wine of an inferior quality till they became intoxicated? for if they had well drunk of the good wine before they got that which was worse; and still continued drinking of the worse wine after they had well drunk of the good wine it is certain that they must have continued drinking until they were drunk. Was this then one of the customs of the Jews at their marriage festivities? If it was, let our opponents prove it. What! are we to suppose that the bridegroom commenced with his holy presence a marriage party that had already well drunk, of intoxicating wine, and had, by their free indulgence exhausted the bridegroom's stock; and that he began the working of miracles, and manifested forth his glory by miraculously producing over one hundred gallons of intoxicating wine for the further enjoyment and longer continued drinking of this company that had well drunk already? Are we to suppose this? Yes: say the wine-merchants, and the wine-drinkers. No: say the teetotallers and the Sons of Temperance. Which, in the very nature of things and on the first look at the subject would unprejudiced men judge to be right? Those, whose craft is in danger, and the hope of whose gains is speedily to be gone; and those whose appetite craves for wine? or those who have nothing to lose in the termination of the liquor traffic, by law, and who have no appetite for wine to gratify? Surely unprejudiced men would say, the latter are right; the former are wrong.

But if we come to Scripture on the subject, the truth is, that in the Bible we find two sets of passages which speak of wine. The one set of passages speak of wine as a blessing; the other set of passages speak of wine as a curse. The one set of passages are employed to represent the richness and purity of the Gospel feast; the other set of passages are employed to represent the judgments of God. Of the wine spoken of in the one set of passages we are commanded not to look on it; of the wine spoken of in the other set of passages we are commanded, as it is the emblem of blessings to buy it. Would our Saviour, we again ask, command by the mouth of his inspired servant, a certain kind of wine—intoxicating, not to be looked on; and afterwards when incarnate miraculously produce over a hundred gallons of such wine for the entertainment of his friends? If he did this, he commanded one thing; and by his own conduct practiced quite a different thing. But he did not do this. He exemplified in his own conduct what he commanded: whether by the lips of his inspired prophets or apostles; therefore the wine at the marriage of Cana in Galilee, was not the same as that which he had previously forbidden to be looked on. We are prepared to show that it was unfetmented wine which was chiefly in use as a beverage among the Jews. And when we have finished our controversy with the *News* we shall be prepared to enter the lists with any champion of wine who may present himself, be he doctor in divinity, doctor in medicine, or doctor in law.

Several years ago a public discussion was held at Rotherham, England, between a Mr. Bromley, a minister of the Gospel, and a Mr. F. Lees, a doctor in medicine. The minister took the ground that the wine which our Lord made at the marriage of Cana in Galilee was intoxicating wine. Below we give the reply which was made to his reasoning by Dr. Lees. And Dr. Lees we think, would be more than a match even for Dr. Cumming, on this question, were they brought together publicly to discuss the subject on the platform.

CHARLES MACKAY.

Reply of Dr. Lees to the Rev. Mr. Bromley in regard to the nature of the wine at the marriage of Cana in Galilee.—"Mr. Bromley affirms, that we have only one principle to stand upon—namely, that wine is not wine. Now, though we do not say that wine is not wine, yet do we say—and I think even Mr. Bromley can't disturb the position—that fermented wine is one sort, and unfetmented another. The question, therefore, is, whether this made at

Cana was one or the other? We know to a certainty that alcohol is a poison, and we cannot therefore believe that it would be created by the good being who, on that occasion, showed forth his glory; not even for those who had drank to the most limited extent of any other liquid of a similar nature.

"The second objection which Mr. Bromley has raised up, by anticipation, against his view of the nature of the wine, he calls an *old deistical objection*—namely, that Christ would not have given intoxicating wine to those who had well drunk already. Does my opponent, then, contend that he would? But what if it be an objection which some Deist has long since made, for the purpose of reflecting on our Lord's character?—The greater the necessity that it should be solidly answered. I can inform my reverend antagonist, that it is one, which, in principle, has also been made by men eminent for piety and learning. What think you of the opinion of Dr. Doddridge—was he a Deist, or did he use a Deist's objection to any reading, unless well founded? I think not; yet what does he say? 'None can seriously imagine the evangelist so destitute of common sense as to represent Christ as displaying his glory by miraculously furnishing the company with wine to prolong a drunken reel.' [Works, vol. 6, p. 134.] To avoid this supposition, Dr. Doddridge thinks it necessary to alter the translation from 'well drunk' to 'drank plentifully.' Now I perfectly agree with my opponent, that Christ could not be the patron of drunkenness, as the old deists wished to show. But, then, what is the reply to their argument from this passage?—Mr. Bromley does not deny the force of the objection. If he did, it would not avail, for it is evident to every one, that if Christ made a plentiful supply of intoxicating wine to be administered to those who had already 'well drunk,' or as Doddridge has it, 'drank plentifully,' they must necessarily have become intoxicated. So far from unweaving this objection, Mr. Bromley virtually admits it, and carries out the principle a step farther. If the guests said he, had well drunk of Mr. Bromley's 'sweet, thick, syrupy, treacle-like stuff,' and Christ had given them more, then he must have become the patron of gluttony! Again, I coincide with my opponent's conclusion: such must have been the consequence.

"What, then, shall we say to this miracle at Cana? If we recall the circumstances to our mind, we shall perceive that there is nothing in the narrative which would naturally lead to the inference, that intoxicating wine was either drunk or produced there. The Jewish marriage feasts appear to have been prolonged for several days.—On this occasion, owing probably to an unexpected influx of company, consequent upon the rumor that our Saviour would be present at the marriage, the supply of good things fell short. There was a deficiency of wine. The guests on these occasions, as they would come on one day, and another party would come on a second, or third, or fourth day. And how would this be managed? Why those who were of the highest rank, or closest connection among the invited guests, would arrive first, and it may naturally be supposed, would partake of the best viands. It is even so with us. If a stranger or a relative visit us in England, do we not generally provide something extra—something better than common? Do we not bring out our good things first, then, when those are done, those which are worse? The greater the stranger, or the higher his rank—the greater is the attempt to supply him with something 'good.' We exhaust our resources in this way—and then how common to hear it said, 'We make no strangers of you.' So it was with the Jews: so it was at the marriage feast in question. If we have good food or good wine—or what is considered such—it is brought out first, to the greatest advantage. Hence the saying in reference to wine, 'the best being deficient.' Every man at the feast, the various guests coming and going, 'have drunk plentifully, then the wine was in this way, the best wine having been consumed first, by the first and highest guests, a deficiency arose in the common. And when the wine was at an end, the mother of Jesus saith unto him, 'They have no wine.' Our Saviour then changed the water into wine, and the ruler of the feast, tasted of it, but knew not how it had been produced. Upon tasting the wine, and finding it of such a superior flavor and quality, he became surprised, and evidently considered that the ordinary custom to which he referred, had, in this case, been violated. This ruler of the feast was, from his office, some grave and permanent guest. He could therefore compare this wine with that which had been drunk at the early part of the feast, and he was struck with the contrast. What does he? Publicly comment upon this deviation from an ordinary rule? No—but he 'called to the bridegroom,' evidently considering that he only, and not the guests then present, knew of the circumstance, 'and saith unto him—How is this? It is usual to set before your guests the best wine first, and when that is done, then the worst; but you have kept the best wine till now! And I may ask—what was the best wine? It was Christ who produced this wine from water, and he has told us that the wine which he considers best, is that 'new' and unmixing wine which he selects as the emblem of the richness of his Father's kingdom; and, therefore, we may fairly presume, it was this such wine that the pure water was changed into. Hence, then, I offer an explanation, which accords with fact and with reason, and which neither makes Christ the occasion of drunkenness, nor the patron of gluttony.

Asiatic Cholera Infections.

An instructive communication has recently appeared in the *Courier* written we believe by Dr. W. S. Harding of Portland which takes the position that Cholera is infectious. The Doctor endeavours to sustain his position by proofs gathered from eminent medical authorities in Asia and in Europe. How far these authorities can be relied upon as proof positive we of course are unable to decide, but the Dr. certainly makes out a strong case. It would be gratifying to many minds if in addition to these foreign evidences in favour of the contagious character of the disease the Doctor would trace minutely its rise and progress in the City of Saint John last season. Was the Cholera communicated to the inhabitants of this City directly or indirectly through the medium of the ship *Blanche*? Did the persons who first died of cholera here, in any way come in contact with persons or things of any sort on board that vessel? In its progress through the city, what are the evidences that it was communicated directly from the sick to the healthy portion of the community? If these questions are satisfactorily answered in the affirmative, then we must all agree with Dr. Harding in declaring cholera infectious. We take this occasion to say that this is a matter in which all the people are deeply interested. If the disease is communicated by infection, then it follows, that so soon as parties are attacked they should be removed from those who are in health to a place specially devoted to their accommodation. If perchance we should be visited by Cholera this season is there any hospital to which the sick can be thus removed? There was a great deal of talk about building one last summer, but as yet so far as we know nothing to purpose has been done. It is exceedingly gratifying to learn that active efforts are being put forth by the proper authorities to cleanse the city from these filth known to be so conducive to disease. We have all much to do to be carefully

inspected and put in a healthy condition. We imagine there is a great deal for somebody to do in this department.

Donation Visit.

We are requested by Brother James Brewster of Harvey to give publicity to the following notice of an interesting donation visit made to Bro. Marshall the esteemed pastor of the church in that place on Thursday the 12th inst. Bro. Brewster remarks that about eighty persons sat down to a rich repast provided by the ladies of the Bank for the occasion, and the amount contributed was exclusive of salary. We are pleased to see that such expressions of good will on the part of churches towards those who are over them in the Lord are becoming increasingly frequent. The legitimate tendency of all such marks of esteem is to strengthen the bonds of christian union between pastor and people, and to cheer the Minister's heart amid the discouragements to which he is exposed. We give below the Address and the Reply.

Address.

REV. LEVI H. MARSHALL.

Dear Sir,—Your friends at Harvey and Caledonia, have taken this opportunity of doing themselves the pleasure of making you and your esteemed family a Donation Visit, through which as a medium they present you this Parse containing £3 13s. 2d., and other articles for domestic purposes amounting in all to £24 3s. 5d., as a memento of our sincere regard and esteem for you as a faithful Pastor, a devoted Christian, and a zealous minister of the Gospel of Christ. We would therefore, dear Sir, assure you, of our confidence and united support ever feeling to sympathize with you amidst your many trials and afflictions, praying Almighty God to support you under them and restore your family to health, and make you abundantly useful in turning sinners to God we do at this time also feel to rejoice with you, because of what the blessed Lord is doing for sinners in this land. May the glorious work revive yet more and more, that angels may continue to rejoice over sinners that repent and turn to God! Signed on behalf of your friends.

JAMES BREWSTER.

Reply.

MY DEAR AND RESPECTED FRIENDS,—In rising to reply to your very kind address, I scarcely dare trust my feelings, as all the springs of life are moved within me while I look upon so many of my dear christian friends and neighbours assembled on this interesting occasion. I do therefore bid you all a cordial welcome, and at the same time reciprocate the feeling which has prompted your present act of benevolence, for which on the part of myself and family, I return you all our unfeigned thanks and more especially believe it to be the spontaneous result of christian principle, which I do rejoice to see shine forth. Be assured friends, that it is more blessed to give than receive. If indeed you have seen any fruits arising from my poor labours, to God's name be all the praise. My success has depended much on your sympathies, prayers, and co-operation, which I trust has not been wanting, for it is an old time honoured saying, that actions speak louder than words. As it regards the present state of our Zion, my friends, I am lost in wonder, love and praise for what the Lord has done, and is doing in the conversion of poor lost and Christian souls. God has revived his work—amidst deserved wrath he has remembered mercy, forever blessed be his holy name. Be it remembered that the present is a very important moment in the history of the Baptist Church of Harvey. Let us not therefore weary in well doing—and let prayers be co-extensive with the invocations of the blessed gospel and our united exertions compatible with our holy calling and the infinite value of priceless souls for whom the Saviour died. Dear friends, I trust this present expression of benevolence on your part may prompt sister churches to like good will in this province and elsewhere, for the sake of Christ and his toil worn ministers who are labouring on through many discouragements and fiery trials that await God's dear servant here. We rejoice to know and have the blessed assurance that those who are instrumental in turning many to righteousness shall shine as the stars for ever and ever. The Lord grant to bless you all dear friends and save us in his heavenly kingdom Amen and Amen!

On behalf of myself and family.

LEVI H. MARSHALL.

[*Christian Messenger* please copy.]

It is not probably known to our readers that our beloved friend and assistant Mr. James DeMill, has been in the United States for the last two months. He fully expected when he left home to return before the first of May, but unexpectedly circumstances have arisen to render his continuance in that country necessary for some time to come. Having counted upon his valuable assistance in conducting the "Visitor," we cannot but deeply regret that he has decided not to return. We shall not however, be altogether deprived of his aid, for we have good reason to hope that he will be our frequent correspondent furnishing such information fresh from the neighbouring republic as shall deeply interest our readers. His timely assistance hitherto demands an expression of our heart felt gratitude to him, and earnestly do we pray that prosperity and success may attend his pathway wherever God in his providence may direct his footsteps!

We invite special attention to the notice which appears in another column, of a Bazaar to be held at Newcastle, to raise money to complete the Baptist chapel in that place. Our brother, Scott, and his christian wife are exerting themselves to the utmost to prosecute the mission there with efficiency, and success. We hope the contemplated Bazaar will meet with general favor and support. Many of the friends in the City and elsewhere can render substantial aid in this way to a most worthy object. Let there be such a response given to this appeal to our benevolence, as shall convince our missionaries that they have our whole-hearted sympathy and support in the great work in which they are engaged.

Mr. Abercrombie, the teacher to whom reference has been made in former numbers of the "Visitor," is now in the City, and any persons wishing his services will please leave their commands at our Publishing Office, corner of Germain and Market Streets.

Revival Intelligence.

The following note from Bro. Spurgeon, gives us the pleasing intelligence of the continuance of the good work of grace in Fredericton—

FREDERICTON, 21st, 1855.

Dear Brother,—With the acknowledgment of a remittance towards the debt of the Seminary, I write a few lines to say that the Lord is continuing to bless the zealous and devoted labours of Brother Sealy. At the Conference last evening, eleven were received for baptism to-morrow; you will be glad to learn that one is a Student of the Seminary, the son of Brother Stephens, of Portland. For the encouragement of Sabbath-school Teachers, it deserves to be mentioned that five of the number have been connected with the Sabbath-school from their childhood; the same may be said of some others who have been previously received.

I remain, dear brother,

Yours Truly,

CHARLES SPURGEON.

P. S.—I have just heard that Brother White is seriously ill at Keswick. I am sure that all the friends of our valued Brother will lift up their hearts in prayer to God that it will please Him to spare a life which promises to be so useful. C. S.

Brother White's note below speaks encouragingly of the prospects at Keswick—

Keswick, April 16, 1855.

Dear Brother Bill,—According to appointment we have held our Protracted Meeting, the result of which is very encouraging, and gives us reason to hope for a still greater manifestation of God's love for his people in this place. We have been favoured with a goodly number of our ministering brethren, who come to us in the power of the gospel. We have by the grace of God succeeded in gathering the Church together, which was in a very scattered and inactive condition. Backsliders are being reclaimed, christians are being comforted, and strengthened in the faith of the Gospel of Christ. Sinners are being converted from the error of their ways, and are bowing to the mild sceptre of Jesus. Four willing converts were baptized yesterday (Sabbath), by Rev. Thomas Saunders, according to the only Apostolic mode, i.e. upon a profession of their faith in Christ. We have reason to hope that many more will soon follow these in the same path of christian duty, as there is a general religious impression upon the minds of the youth in this neighbourhood. May the Lord have mercy upon sinners in this and all other places, in circumcising their hearts with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ. Col. ii. 11.

Yours in the truth of the Gospel,

JAMES WHITE.

It will be seen by the following communication from Bro. Marshall, that the gracious revival in progress there is still going forward in his Church and Congregation with mighty power—

HARVEY, C. A., April 16, 1855.

Dear Brother Bill,—The good work with us is still advancing. I baptized on Sabbath the 15th inst., and two more this day, making a total of thirty-five, since the revival commenced, I am expecting to baptize on Thursday next at Rosheva, God willing. The work seems to be still and thorough, without much excitement beyond what is common under similar circumstances—prayer for us dear Bro.

Affectionately Yours,

LEVI H. MARSHALL.

The following letter from Brother J. Wallace contains joyful intelligence in reference to the progress of the work of God at Acadia.

ACADIA COLLEGE, N. S.,

April 18, 1855.

Dear Brother,—The work of the Lord is still advancing gloriously amongst us. Fifteen willing converts were baptized last Lord's day, by Dr. Cramp and Elder J. Chase, of the Gaspeaux River, in the presence of some two or three hundred persons. It was a deeply solemn and interesting scene.

Three of Bro. Chase's sons were among the candidates. It was affecting to witness the Father hearing his sons down into the baptismal waters.

Andrew Chipman, brother of the late Professor Chipman, was among the number, also Thomas A. Higgins, A. B., Assistant Teacher at the Academy. The latter is now earnestly lending influence in directing the young persons committed to his care to the Saviour.

Your readers will be pleased to learn that Andrew Jones, son of O. Jones, Esq., of Moncton, N. B., was also baptized. He is a very amiable and promising lad. He speaks of the admonitions and prayers of a dying mother in connexion with his early impressions.

Several others are waiting for baptism. Meetings are held every evening, and the Church meets in Conference every Saturday.

The gracious work is now extending into the Village and we hope to witness still greater displays of God's mercy.

Dr. Cramp in addition to his College duties is labouring indefatigably in promoting the revivals.

We need not ask the continued prayers of the dear brethren in N. B. These doubtless will be daily offered in faith and fervour that the reviving power may nightly prevail.

Yours Truly,

J. W.

In our ordinary list will be found an interesting notice of the death of the esteemed wife of Deacon Walter Davis, of Springfield. How frequently are we reminded of the impressive fact that, in the midst of life we are in death. We pray God to sustain by his grace our valued brother, Davis, in this hour of trial, and to fill the hearts of all who sorrow with him with the consolations of his word and Spirit!

Fire.—A fire broke out about one o'clock on Sunday morning, in the building belonging to the estate of the late George Harding, on Germain Street, and on the early appearance of the Firemen on the ground, was extinguished after doing some damage to the attic and the roof of the two adjacent buildings.