

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.

The approaching Associations.

The time is fast approaching for the commencement of those series of annual meetings designated Associations. The Western Association of Nova Scotia is the first to meet. It opens its session with the Church at Wilton under the pastoral care of Rev. N. Vidotte, in the new chapel at Clarence. The Rev. N. S. Bentley is appointed to preach the introductory sermon. The next in order is the Central Association of Nova Scotia, which holds its Anniversary with the Church in Biltown, Cornwallis, on the third Saturday in June, preacher Dr. Cramp. The Eastern Nova Scotia Association is expected to meet at Quisborough the 7th of July, and the Annual Session of the Eastern N. B. Association commences with the Church at Bittern Ridge, a week later, viz., Saturday the 14th of July. We have been thus particular so as to let our brethren all over the provinces see that the time of the meeting of the several Associations is so arranged as not to interfere with each other, and to leave them without excuse for non-attendance on the score of ignorance in respect to time.

These meetings are always important, but never more so than at the present period of our denominational history. We rejoice to say that the tidings from many of the Churches cannot be otherwise than cheering. It has been a year of unusual spiritual health and progress. God has heard the supplication, of his people, and in very many instances he has stretched forth his omnipotent arm to save. For these showers of mercy that have distilled like dews of morning dew, and given freshness and vitality to the plants of Zion, united thanksgivings, will, we trust, ascend from the hearts of the representatives of the Churches to the Giver of every good. But while we shall remember with gratitude these displays of the free grace of the Almighty, let us not forget the oppressive fact, that many of our churches are still like the parched desert, scorched and fruitless. Let prayer then, fervent and importunate, go up with our notes of praise; before the mercy seat, that the fertilizing influences of the Spirit may descend upon these barren grounds as to transform them into fruitful fields, all rich and waving with the ripened harvest.

As the servants of God, and the messengers of the churches meet to recount the mercies of the past year, in revivals enjoyed, converts made, and in churches multiplied, intelligent minds and truly christian hearts will naturally feel here is an increase of talents, that should be improved to the greatest possible advantage. The law of christianity gives us to understand that our responsibilities are co-extensive with our privileges. Acknowledging the reasonableness and the justice of this law we cannot, as Baptists, but feel that our responsibilities are greatly augmented. How shall we meet this enlarged claim upon us for renewed dedication to God? If we have more religion this year than we had last, then it is expected that we will have more love for the precepts of our master, more zeal for the extension of his cause, more faith in the promises of his word, and that we will manifest more self denial, and christian liberality in the support of those means of grace, which God has appointed for the salvation of the world. If our revivals tend not in this direction, then we hesitate not to denounce them as false and spurious, and as unworthy to be named with the revivals which attended the Apostolic ministry. But taking it for granted that the elements of a genuine christianity have taken a vider and deeper possession of the souls of our people, we shall look with stirring interest for their development at our associations, into well concerted plans to extend the blessings of Education at home, of Sabbath schools at home, and of Missions at home, Missions for the English, Missions for the French, Missions for the Gaelic, Missions for the rude Tribes of the Forest, for whose present and eternal well being Brother S. T. Rand is labouring so diligently and so successfully, and missions for all, of every class whose souls are perishing at our doors, in abject destitution of the bread of life. But this enlarged christian feeling will not be satisfied to be hemmed in by the contracted lines of home operation. If it be of the right stamp it will rush forth in streams of salvation to bless nations that are far away. At the last meeting of the Convention in Saint John it will be remembered that a resolution passed unanimously to double the amount paid to the American Baptist Missionary Union for the support of Bro. A. R. Crawley and his wife. This vote we have no doubt will be sustained by the action of the Associations. It is true that had our brother gone to Barnab as the direct representative of the Baptists of these Provinces, and looked to them, and to them only under God for guidance and support, it would have been more pleasing to many minds, and might have acted more favorably upon the mission sentiment amongst ourselves; but our brother thought otherwise, and while we differed from him in opinion we always gave him full credit for sincerity of purpose and conscious integrity of motive; and we see no reason why he should not be just as useful in Barnab in his connexion with the American Union as if he had maintained his original connexion with the Provinces. Let us therefore with one heart and with one soul gather about these absent ones in deep religious sympathy and affection, and be constant in prayer for their success in winning the heathen around them to Christ, and let us see to it that we do not chill their souls or damp their energies by any unwillingness on our part to bestow what is needful for their support.

The Convention also unanimously resolved to commence a mission in Australia with the least possible delay. Nothing comparatively has been done to perfect that arrangement, and principally for the reason that the man to go has not yet been found. Correspondence has been going forward to some extent, but no decisive action has been taken by the Board having the matter in charge. We are aware that there is some difference of opinion existing in reference to the propriety of sending missionaries to that far off land, but it is impossible to study the growing necessities of that distant Isle and to contemplate it in its various relations and prospects without feeling that it presents a one of the most inviting fields for missionary culture that exists upon the face of the globe—inviting not only on account of the spiritual destitution that so largely prevails there, but because of the reflex benefits likely to be enjoyed by the denomination supporting such a mission. Our Wesleyan brethren and our Congregational brethren so understand this subject, and hence their praiseworthy efforts to encompass this land with the heralds of the cross. We rejoice in their success; but we know there is room in abundance for Baptist missionaries also to plant there the standard of the cross. What we want then in our Missionary Councils at the approaching Association is such a measure of enlightened missionary zeal and missionary faith as shall thoroughly stir our souls to action in this great matter. Say not the Australian mission is too expensive, and therefore cannot be prosecuted by us. If Carey, or Williams, or Brainard, or Judson had reasoned thus, who amongst the perishing heathen would have been guided to heaven by their instrumentality? It is not true that the Baptists of these Provinces have not wealth sufficient to support a mission in Australia. God has given them the needful means, so far as this is concerned, and it will eat like a canker into the soul of their future prosperity if they heard it up and withheld it from the Lord's cause. What is required emphatically is the right sort of man. A man of deep toned piety, good common sense, and an intelligent mind, with a soul largely imbued with the revival element, and willing to take his life in his hand, and in his Master's name to say to his brethren "Here am I, send me." Let such an one be found, and his support is as certain as that the sun shines. We want the man who will go to Australia, and deal in prayers that will move the right hand of the Most High, and in words of fire that will burn deep down in souls steeped in depravity and guilt. Let the Associations then give us something more than eloquent speeches and good resolutions, though these are all well in their place; but let them in their united capacity send up such a prayer to heaven and such an appeal to the ministers as shall ensure the right man for this important field of missionary enterprise, involving as it does, prospectively, the eternal salvation of unnumbered millions of deathless souls.

Baptist Anniversaries at Chicago

A full account of these Anniversaries appear in the New York Recorder and Register, as also in the New York Chronicle. We publish extracts from these papers in relation to the several meetings as our space will admit; beginning with the "American Baptist Missionary Union."

According to appointment the Board of the Union met in the spacious edifice of the first Baptist Church, in Chicago, on the 15th of May, at 10 o'clock, A. M. In the absence of Hon. Isa Harris, Hon. James H. Duncan, of Mass., was called to preside pro tem.

THE CHAIRMAN in his remarks observed:—"We meet under circumstances less auspicious than on former occasions. The Churches have failed to respond to the call for aid to the Treasury, and the Board assemble under the pressure of a large and embarrassing debt. At the same time various questions have arisen which have caused a division of opinion among the members of the Union and also between the Missionaries and Executive Committee. Let us not however be discouraged, the cause of Missions is the cause of God and will appeal to every friend of Jesus for support and prayer till the earth is filled with the knowledge of his name."

ABSTRACT OF THE ANNUAL REPORT.—During the last year five missionaries and two female assistants have been removed by death; Mrs. E. C. Judson, of the Maulmain Burman Mission; Rev. J. Benjamin, of the Tavoy; Rev. E. L. Abbott and Mrs. M. F. Beecher, of the Bassac; Rev. S. Van Huse, of the Telooquo; Rev. J. Godard, of the Ningpo; and J. Meeker of the Shawnee Mission. Three missionaries and two female assistants have, also, retired from their connection with the Union.

RECEIPTS, &c.—The receipts into the Treasury during the year, from all sources, were \$114,907.58; the expenditures, 145,528.31. Of the receipts, \$5,000 were from the American and Foreign Bible Society, \$2,200, from the American Tract Society, and \$4,000 from the U. S. Government.—Compared with the preceding year, there was a falling off in expenditures of \$860.05, in receipts, of \$21,894.84, and in donations and legacies \$12,622.58.

PUBLICATIONS.—The publications of the year were—2,000 copies of the 11th Annual Report, and the monthly issue of 5,558 copies of the Missionary Magazine and 33,258 of the Macedonian.

RANGOON BURMAN MISSION.

One station; 4 outstations; 3 missionaries, one a physician, and 3 female assistants; 8 native assistants.

Mr. and Mrs. Stevens arrived in this country June 23. Dr. Dawson retains his connection with the mission provisionally, with the hope of soon returning to Ava. The state of the mission gives large encouragement. Accessions to the churches are announced by almost every mail. A church has been constituted at Pazoondong, and measures are in progress to establish a 4th at Kemendine. Two preachers have been ordained. More than 50 baptisms have been reported within the year. Present number, 132. There are two day schools with about 25 pupils. The work has been impeded by sickness and other embarrassments. But preaching has been steadily maintained in connection with the churches, with an aggregate average attendance of 150 hearers; and much itinerant labour is performed in districts of the city and adjacent villages.

The English church, also has enjoyed a "cheering work of grace." 13 has been added to it by baptism, and 11 by letter. Its present number of members is 27. Converts have been added to the two native churches at Maulmain and Auberst, making their aggregate number 138. 16 have been dismissed, and 7 have died; among the latter the Peguan translator, Ka Manboke. The Maulmain church continues in charge of a native pastor. One of its late members has been ordained pastor of a church near Rangoon, and one a home missionary at Shwaygyzen. There are five day schools, one of them at Auberst, with an aggregate of 236 pupils. The native missionary society has raised a \$254, appropriated to the support of the pastor and a school

teacher, and the church rs. 75.0; for the poor and for incidental expenses.

32,000 copies of Burman and Karen books and tracts have been printed, making pages 5,148,000—an advance of nearly one and a half million pages beyond the number reported the preceding year. The issues from the depository were 36,066 copies, or 3,448,850 pages. The publication Committee have authorized the printing of new editions of the Burman and Sgan Karen New Testaments. The two Karen Scriptures entire are ready to be put to press.

Arrangements have been made to commit the press and depository to Mr. Bennett, who previously was in charge of the Tavoy press, now merged in the Maulmain establishment; in consequence of which and other considerations, Mr. Ranney will shortly return to the United States.

RANGOON KAREN DEPARTMENT.

One station, 26 outstations; 2 missionaries and 3 female assistants; 23 native assistants. Miss Vinton returned to this country temporarily in June.

The work of God among the Karens appears to have been advancing on every side. "Converts are being multiplied and new churches constituted in districts widely remote from one another." The Maubea Association, extending northward toward Donabaw, was formed in February 1854, of 13 churches with 777 members, including 253 baptized the year preceding. The Pegu Association, at its annual meeting in January, 1855, reported 13 churches. Six have been constituted since that time, including 3 in Ling district, and 3 in Engappo and Dallah, making 19 churches, to which have been added by baptism 328 converts. Present number 1106. The churches have supported their own pastors and preachers, with the aid of only rs. 139 from the missionary treasury. The normal school, so far as sustained by the funds of the Union, continued throughout the rainy season with 50 pupils. Forty additional pupils were supported by their friends, Karens contributing rs. 78.

Donabaw outstation was first visited by Mr. Brayton, in January, 1854. The rainy season was spent in that place, and the dry season in itinerancies. Excursions have been made to Dallah, Syriam and Pegu districts. 26 have been baptized at Donabaw, and several churches have been gathered in that vicinity.

MISSION TO GERMANY.

45 stations, 406 outstations; 5 native missionaries and 31 other native preachers and assistants. Mr. Oncken returned to Hamburg, Aug. 26, after an absence of fifteen months. During his visit to America he collected about \$14,000 for chapels besides subscriptions to a large amount. Several of the chapels have been completed and others commenced. New churches have been formed in various directions, and others already existing have been strengthened and enlarged.—The number of members in 45 churches, is about 5000. Of these the churches in Prussia contain 2017, of whom 218 have been added by baptism. A favourable opening for the Gospel among the Lithuanians have been presented in Meuel. Many miners in the Hartz mountains have been awakened. In parts of Switzerland, there is an important movement; also in villages near Copenhagen. In Sweden, there is a wide-spread interest. A convert, of Sweden, has been baptized at Hamburg and ordained, and has returned to administer the ordinance to hundreds of his countrymen, who have succeeded from the national church.

The circulation of the Scriptures by the mission had amounted to 81,149 copies entire, besides 9156 gospels, and 936,000 tracts. Persecutions continue in many places.—A committee of the late Triennial Conference had an interview with the king of Prussia, on the subject of toleration. The king is kindly disposed.

We regret that we have not space for the reports which appear in the abstract from numerous other stations, but the following paragraph gives a condensed summary of the whole:—

RECAPITULATION.

The number of missions under the direction of the Board is 22, of stations 84, and of outstations 574, including 406 in Germany. The number of missionaries is 57, of female assistants 63, and of native pastors and preachers, 327; total 357. 8 missionaries and 3 female assistants have joined the missions, 3 missionaries and 2 female assistants have retired from the service, and 5 missionaries and 2 female assistants have died. 23 missionaries and 2 female assistants have been appointed, and there are six applicants. There are 218 churches, to which there have been added by baptism, so far as reported, 2910; whole number of members is 17,548. The number of the schools is 107, and of pupils 2500.

Bible Union Meeting in Chicago.

From the reports of the proceedings as given in several of our exchanges this meeting appears to be one of great interest and energy. The address of Dr. Eaton, of Madison University, is spoken of as a masterly production in favor of the "Union." We have only room at present for a few items gleaned from the Report of the Corresponding Secretary, W. H. Wyckoff, Esq., and the Financial Report of the Treasurer, as published in the "Chronicle." The Report of the Corresponding Secretary is an elaborate document, got up with much care and ability, and presents the operations of the Society in a highly encouraging aspect.

In speaking of the progress of the revision of the English Scriptures the report says:

Every part of the New Testament has been revised, and some parts have undergone several revisions. In the carrying out of every enterprise devised by moralists, modifications of proceedings will be suggested by experience. We have been obliged to vary in some minor particulars, but we rejoice to find that in all the main features of the plan adopted by the Union, experience only vindicates its propriety and efficiency. Of the revisions already in our hands, parts have come from scholars connected with each of the following denominations:

- OLD SCHOOL PRESBYTERIANS, BAPTISTS, EPISCOPALIANS, DISCIPLES, METHODISTS, ASSOCIATE REFORMED PRESBYTERIANS, SEVENTH DAY BAPTISTS, GERMAN REFORMED, CHURCH OF ENGLAND.

No one of the manuscripts, except in a single instance, covers less than a book of the New Testament, and generally each comprises several.

It will naturally be asked why, since we have so many manuscript revisions on hand, we have yet printed so few. To such an inquiry we will endeavor to reply.

When a scholar is engaged by the Board, instructions are introduced into the contract requiring the exact meaning of the original, and he is requested and urged to make the most thorough and faithful revision possible. No expense is spared to furnish him with needed books and other requisite facilities.

When his work is finished, the manuscript is submitted to the Board and referred to the Committee on Versions.

This Committee is required to give it a careful examination, and not to recommend its printing, unless its merits will justify such an expenditure. If it is not the case, another scholar or other scholars are employed upon the same part. Sometimes the work has to go through the hands of a third or a fourth party before the Committee feel justified in printing it. On some parts we have manuscripts from five different hands. All of these are of more or less service in the prosecution of the work, and eventually will greatly aid the ultimate committee that must prepare the whole book for the press.

ALL PROPOSED CHANGES NOT APPROVED.

It is to be understood that the portions which the Committee recommended to be printed, do not necessarily have their unqualified approbation. There may be many things in them which they may wish to see altered. Their view is, that the changes in these portions embrace all, or nearly all, the important questions which will require the scrutiny of the ultimate College of Revisers; and that with the authorities referred to by the respective revisers and the manuscript revisions of the same portions in possession of the Board, this Committee will have all the facilities requisite to enable them to form an intelligent judgment of the value and necessity of the changes. All the books used by the revisers, and many others, will be in the library of the Union, so that they can be examined whenever needed.

With this view, those who purchase our incipient publications, must not be surprised to find in them many alterations from the common version, which probably will not be retained in the ultimate revision. They have sometimes been made by the judgment of an individual mind, and perhaps that mind would draw forth the most rigid criticism, and thus prepare the way for the last committee to judge of them with more intelligence and discretion.

PROGRESS OF PRINTING.

The last seven books of the New Testament have been published.

The Gospel of John and the Epistle to the Ephesians have been stereotyped, and will soon be printed. The preface to John is not yet fully prepared.

The Gospel of Matthew is in progress of stereotyping.

The Acts of the Apostles is nearly ready for the printer.

The book of Job is passing through the press.

The Epistle to the Hebrews is being prepared for the press.

THE LIBRARY.

Valuable accessions to the Library, especially by purchase for the use of the revisers, are made every month. Many of the books are costly, but the principles of the Union require that, if really needed they must be procured. For the special purpose for which it has been collected, we are confident that no other Library in America is equally rich and appropriate. Not only the best works are sought out, but the best editions of those works. In selecting and procuring those works, the Union has reaped great advantage from the employment of a most judicious agent in London, Rev. Wm. Norton. It has also derived much aid from the advice and direct assistance of Rev. Phillip Schaff, D.D., President of Mercersburg University, during his late tour in Europe; of Rev. John Lillie, D.D., in his visit to Great Britain; and of Messrs. Trubner & Co., London, a distinguished bookselling firm, with extensive Continental connections, that energetically cooperates with the Union in circulating its publications and forwarding its operations.

COMPARISON OF RECEIPTS.

Table with 2 columns: Description of receipts and Amount. Rows include: At the close of the first fiscal year (unpaid pledges amounting in round numbers to \$10,000), The second year (30,000), third (60,000), fourth (100,000), fifth (140,000). Below this, a list of receipts during the first financial year: \$5,595.50, second year 10,433.98, third 16,727.73, fourth 23,392.67, fifth 36,050.63.

Regent's Park Baptist Chapel.

The Freeman of the 9th inst., received from England by the last mail furnishes a deeply interesting account of the opening of this beautiful Chapel for the worship of God. The building was originally known as the Diorama, and devoted to artistic exhibitions. There on the painter's canvass were to be seen with all the vividness and impressiveness of nature itself, magnificent cities, beautiful landscapes, Alpine heights, and lovely vales, with running brooks and flowing fountains, and in a word all those wondrous contrivances of art for which London is so famous, were spread out before the eye of the visitor in such living reality that it was almost impossible to believe that what you saw was the mere type and not the substance. Mr. Peto, now Sir Morton Peto, was desirous to establish a Baptist interest in the west of London, and therefore he purchased this mighty edifice, and has fitted it up at an immense cost as a Baptist Chapel, where the scenes of calvary are henceforth to be spread out, not upon the painter's canvass, but in lines of living truth and power, not merely to gratify the eye and please the taste, but to save the precious soul. Many ministers both of the Baptist and the Congregational order were present at the opening of the chapel, and according to the Freeman, the services must have been intensely interesting. The following extracted from that excellent paper will interest our readers:—"May-day of this year dawned upon us auspiciously. So it did four years ago, when the Crystal Palace in matchless beauty and commanding majesty hid us away to Hyde-park. Then we all praised Prince Albert, Sir Joseph Paxton,

and Henderson, and the Commissioners; but there was another to whom we felt grateful,—and justly. But for his spirit of enterprise, the gorgeous palace of art had not streamed its glories on the delighted vision of the nations. His munificent offer inspired courage in the projectors. They went forth,—and thus rose the eighth wonder of the world. The same gentleman has again rendered efficient aid to his country. The Balaklava railway proclaims his patriotism. That he might have the luxury of serving 'his own, his native land' at a critical juncture in her history, he defied his parliamentary honours. He resigned his seat. His Sovereign appreciated his disinterestedness. She herself recognises this illustrious subject as Sir Samuel Morton Peto, Bart., and the nation applauds to the echo. We join in the acclaim. But we have not told all the emotions that suffuse our bosoms as our eye lights on the name of the recently constituted baronet. A New Year's message shall do so. "He loved our nation, and he had built us a Bazaar-gogue." Yes, more than one. Look at the Bazaar! Look at the other chapels, in various localities, which by his counsel and his liberality now occupy prominent positions. But come with us on this the 1st of May. We went our way, not to Hyde, but to Regent's-park. It is about eleven o'clock. We join the "multitude that keep holy-day." With them we enter a magnificent edifice. It is unique. We are at a loss to describe it. It strikes us as neither round, nor square, nor oblong, nor oval. It is neither hexagonal, octagonal, nor pentagonal; but there is a grandeur about it we cannot define. We perceive that all the windows are of stained glass, so that though there is no flood of light, what there is shines softly and beautifully. The gallery is immensely deep. The pewing shows great skill. No room is so vast as the interior of the building, comfortably at the size of the building would lead us at first to imagine. The pulpit is of white stone, elegantly carved, and inlaid in some of its panels with coloured marble. The baptistry is behind the pulpit (and rightly too,—the gospel first, and then its ordinances.) It is raised, but not covered. The descent is by steps, and the whole presents an inviting appearance.—The mighty structure itself was once known as the Diorama, and was purchased by Sir Morton Peto, and has, at his expense (mounting, we believe, not less than eighteen thousand pounds), been remodelled, so as to form this spacious and commodious place of worship, in this aristocratic end of the great metropolis. The first congregation that has ever gathered within its walls begins to assemble. It by and by becomes numerous. We recognise London faces, and faces from the provinces. They all look interested, solemn, happy. The 72nd Psalm is sung. The book of Ephesians is opened. Portio is (Psalm cxxiii; and Ephesians iii.) read by the Rev. J. C. Harrison, of Camden Town, who then offers prayer. The 67th Psalm is chanted, and the Rev. C. M. Birrell, of Liverpool, reads the Acts, v. 1 and 2. A hymn is sung. The minister of Bloomsbury chapel rises, and with a look and a voice worthy of William Brock, reads the text, Acts v. 20: "Go stand and speak in the temple to the people all the words of this life." Here we have a command. The apostles had no reason to be ashamed of their mission. Observe, they were not to be unemployed,—they were to go, not acting according to their own caprice. They must not wish for delay. They must not prefer seclusion,—they were to "go to the temple." They must not choose a different audience,—they were to "speak to the people." They must not preach from a different text,—"speak all the words of this life." Mr. Brock, after enlarging on these topics, adverts to the occasion that has convened the present assembly, and alludes, in very appropriate terms, to the projector, and to the future minister, of this place of worship. If asked for what purpose the building has been thus transformed, he says,—1st, We are come hither to proclaim to this neighbourhood the existence of Christianity. 2nd, to manifest the self-sustaining power of Christianity. 3rd, to prefer to the neighbourhood the Message of Christianity. And, 5th, to interchange the fellowships of Christianity.—The sermon, as an opening one, has been eminently appropriate,—a lucid statement of gospel truth,—an able and fearless exposition of our views as Dissenters and as Baptists yet manifesting a large-hearted liberality to those whose views differ from our own. A collection is made. We sing, and the Rev. Mr. Middleitch, of Frome, concludes with prayer."

ADMINISTRATIVE REFORM IN LONDON.

A mighty movement is in progress in England, the design of which is to effect radical changes in the management of public affairs. It has for some time past been evident to those who watch the signs of the times that something fearfully portentous was agitating the mind of the English people. Widespread dissatisfaction was felt, especially in reference to the way in which the war is being conducted. This feeling has finally given birth to a systematic organization, the influence of which will be deeply and widely felt. London, the great English heart, has been aroused, and has been the first to move. A great meeting was held on the 5th of the present month, which was numerously attended by leading minds of all parties. Crowds assembled that were unable to get admittance. Samuel Morley, Esq., a leading layman in the Congregational body, and a princely London merchant, was called to the chair. The following speech delivered by him on the occasion will give our readers some idea of the important objects which this new organization has in view.

He (Mr. Morley,) admitted that the persons convening the meeting included, to some extent, names strange to the public. They were men, however, deeply moved by the existing state of things,—sick of it, and ready to declare that it shall no longer exist. (Tremendous cheering.) If this meeting were merely to result in passing resolutions, tame enough in all conscience, he would not be there. We were drifting to a state of things which could end in nothing but revolution. It was said that this was an attack on the aristocracy. In his opinion, the reputation of the aristocracy ought to be safe in their own hands,—(hear, hear)—and it was only as they were called to account. The English people are essentially fond of their aristocracy. But a state of things might arise which would involve a greater national loss than even that. He warned the aristocracy not to force the people to enquire how in days past they had been plundered and bamboozled. (Cheers.) There was a class who seem to think they alone are born to govern. The aristocracy have as much right to share in the government as any class, but only as they exhibit honesty and efficiency. This meeting had no direct connexion with the war. His distinct question was, How are we to be governed when the war is over? There are Christians, and Boxers, and Filders, in every department,—(cheers)—ignorance, incompetency, and he was bound to say, superciliousness. (Cheers.) Mr. Lindsay

would tell them that, in the transport service alone, there had been a loss of nearer two than one millions, which might have been saved had commercial principles been adopted. (Shame.) It was grievous when the House of Commons spent a whole evening in haggling over a paltry £200,000 in connexion with the newspaper press. Look to the Commission of Excise, Customs, Taxes, everything; in nineteen cases out of twenty they obtained their places because they were the cousin, or brother, or son of a member of Parliament, or of somebody that had influence enough to command the appointment. Would it not be grateful to see Rowland Hill made Postmaster-General? Why had no other than a peer occupied this position? There were not fifty men in the house proof against influence. These gentlemen had as good a right to be in the house as any other men; but he doubted very much the wisdom of the constituencies that returned them. (Laughter.) But, as long as men revered gold chains, and purple and fine linen, we should find that system perpetuated. We should never obtain a real administrative reform so long as a man is obliged to go cap in hand to the voter. Let them, as citizens of London, take care that at the next election there shall be no mistake in the matter. (Loud cheers.) Before he concluded, he felt anxious to refer to one point. "I wish to express my amazement and indignation at the flippancy of the prime minister of England. (Immense cheering, waving of hats, and clapping of hands, again and again renewed.) Lord Palmerston may be, and unquestionably is, a man of consummate ability; he may possess manners that would grace a dancing master,—(hear, hear, and a laugh),—I have no wish to descend to personalities; but I say, that it is utterly atrocious that the deep and earnest feelings of England upon this subject should be met by a perpetual joke. (Hear, hear.) If you select twenty columns in any newspaper of the speeches he has delivered since he became the prime minister of England, under circumstances which have broken the hearts of thousands—(hear, hear)—which have carried desolation into every village in the land—(hear, hear)—you will find that out of those twenty columns nineteen, at least, have led to roars of laughter. (Loud cries of Hear, hear.) Now, I say, that we want something more serious, something more appropriate than this. The crisis is too solemn to admit of any joking of this sort, and therefore I trust that an utterance will go forth from this meeting which will check this tendency to most ill-timed levity, and will insure for us a more fitting course of conduct for the future." (Hear, hear.)

Close of the Capital Punishment Controversy.

The Rev. Mr. Mackay's concluding article upon this subject appeared last week. The entire review took up much more time and space than was at first contemplated, but we are satisfied that it has done good. The closing remarks of the contending parties we must say have been to us peculiarly gratifying. Those from the pen of Mr. Mackay have already appeared in the "Visitor," and we publish below the closing observations which appeared in the Morning News of Friday last, for the purpose of showing that the kind and courteous remarks of Mr. Mackay were responded to by Mr. Fenney in a spirit equally generous and kind. We have no objection to controversy when conducted in a spirit of mutual forbearance and good will. Such a spirit we are happy to say has been manifest in the present instance. Read what the "News" says:—

CAPITAL PUNISHMENT.—The Rev. Mr. Mackay has brought his article upon this subject to a close; and although many things set forth by our friend, are deserving of a reply, we think it advisable now to let the subject drop, so far as we are concerned. In parting company with our friend upon this topic, we can assure him that it is with the best of feelings on our part. Nay, as Colonel Dumas remarks in the "Lady of Lyons," after measuring swords with Claude Melnotte, "how much better you like a man when you have fought with him—ha!" We think, however, our friend might have spared the unfortunate Bell Tower in his concluding remarks. The poor thing is worthy of all the charity we can bestow upon it. The Corporation ought to be capitally punished for their cruelty. A word or two more. We never heard our friend preach but once. It was a funeral sermon; and without any flattery we must say we never listened to a more appropriate or interesting discourse. This remark we made to several persons at the time, and since. The text was, "May I die the death of the righteous, and may my last end be like his"—or words to that effect. His style, manner and matter, gratified us very much. So much then for the Rev. Mr. Mackay as a Preacher. As a good man we believe him to be unexceptionable. Our friend, it seems, is about taking a trip to England. We wish him a happy and quick voyage; and who knows but we may both meet some day in the streets of London, not to debate about Capital Punishment, but to congratulate one another that we have arrived safe upon the shores of old England.

Questions to be Answered.

Mr. Editor.—Can you find room on the columns of your most welcome Visitor for the following questions.

- 1st. Is the man who rents his building to another for the purpose of keeping a public house and selling various kinds of spirituous liquors in any better business than the man who occupies said house?
2nd. Is not such a man by making an open and public profession of being a disciple of Him that died that sinners might live, exercising a most demoralizing influence on the surrounding community, especially on the young and rising generation?
3rd. Should such a man be countenanced as a member of a Christian church?
4th. Is not the influence of the moderate drinker greater, and consequently more harmful than the sot?
5th. Are not all persons, who profess to be Christians, that do and countenance such things, following Judas instead of Christ? Will some of your able correspondents be so kind as to favor us with a reply to the above.
GEORGE F. HANCOCK.
Andover, May 1st, 1855.