

then turning round, and fixing his gaze on me, as if he knew me, the minister said, "Look, look, look." Why, I thought I had a great deal to do, but I found it was only to look. I thought I had a garment to spin out for myself; but I found that if I looked, Christ would give a garment. Look, sinner, that is to be saved. Look unto him, all ye ends of the earth, and be held up by the brazen serpent. He said, "Look!" and they looked. The serpent might be twisting round them; and they might be nearly dead; but they simply looked, and the moment they looked, the serpent dropped off, and they were healed. Look to Jesus, sinner. "None but Jesus can do helpless sinners good." There is a hymn we often sing, but which I do not think is quite right. It says

Venture on him, venture wholly;  
Let no other trust intrude.

Now, it is no venture to trust in Christ, not in the least; he who trusts in Christ is quite secure. I recollect that, when dear John Hyatt was dying, Matthew Wilks said to him in his usual tone, "Well, John, could you trust your soul in the hands of Jesus Christ now?" "Yes," said he, "a million! a million souls!" I am sure that every Christian that has ever trusted in Christ can say Amen to that. Trust in him: he will never deceive you. My blessed Master will never cast you away.

I cannot speak much longer, and I have only to thank you for your kindness. I never saw so large a number so still and quiet. I do really think, after all the hard things that have been said, that the English people know who loves them, and that they will stand by the man who stands by them. I thank every one of you; and above all, I beg you, if there be reason or sense in what I have said, bethink yourselves of what you are, and may the Blessed Spirit reveal to you your state! May he show you that you are dead, that you are lost, ruined. May he make you feel what a dreadful thing it would be to sink into hell! May he point you to heaven! May he take you as the angel did of old, and put his hand upon you, and say, "Flee! flee! flee! Look to the mountain; look not behind thee; stay not in all the plain." And may we all meet in heaven at last; and there we shall be happy forever.

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THE CHRISTIAN VISITOR.

SAINT JOHN, N. B., OCT. 21, 1857.

Suspension of Specie Payments.

The following remarks on this subject extracted from a recent number of the New York Examiner appear to us peculiarly appropriate at the present time:

"No words at the present crisis are more frequently heard in the financial circles of the country, than those we have written above, and the state of financial affairs which they express is, unhappily, but too sensibly experienced by a large portion of the American people. The past two weeks, as is well known, have witnessed the refusal of the Banks in Philadelphia and in many parts of Pennsylvania, in Baltimore and nearly all Maryland, in Washington and many Counties of Virginia, and in the entire State of Rhode Island, any longer to redeem their notes, to pay their depositors, or discharge any of their obligations in the only legal currency of silver and gold. The measure has been adopted ostensibly as a measure of relief, to the universal distress of the mercantile public, but along with what ever relief it may have afforded, it has also brought in its train a widespread financial distrust, and introduced for the time, at least, a "confusion worse confounded" into the currency of the country. In the places where the measure has been adopted, silver and gold have suddenly disappeared, and the circulation is confined to the now valueless representatives of a value that has ceased to exist, and beyond the most restricted localities, travelers cannot pursue their journeys, and purchasers cannot pay their bills, save at heavy sacrifices, or at increased prices. The relations of financial confidence are thus widely disturbed, and there are few persons in any condition of life who do not suffer in consequence.

But notwithstanding the commonness of the phrase, and the wide prevalence of the fact, the views entertained by the community respecting this "suspension of specie payments," are exceedingly loose and unsatisfactory. It is not unfrequently regarded as a natural and legitimate resort to which banking institutions may have recourse, not only without violating any right, but even to the very great advantage of the community. Indeed we have lately heard the measure, as it was adopted in a neighboring city, commended as a deed of philanthropy—an act of generosity and kindness on the part of the Banks, that could have no other effect than to relieve distress and prevent calamity. There are, however, some features in the transaction, which are inherent in its very nature, and ought not to be overlooked by those who regard the well-being, or the good name, either of the Banks or of the community.

In the first place, it must be conceded that the suspension of specie payments by a bank, is, in reality, a suspension or cessation of all payments whatever. Every bank note is a promise, on the part of a bank, to pay the sum written on its face, in silver or gold, or its equivalent. Specie is the only thing it promises to pay, it is the only

thing the holder desires or expects, and if the bank fails to pay this specie, the failure is just as positive and absolute, and refuses as real a loss, as if a merchant should refuse to pay his notes of hand. For a bank to substitute a new note in the place of an old one, instead of paying the amount in silver or gold, is precisely the same act, in its origin and in its consequences, as for a merchant to do the same thing. In the latter case, the mercantile house is closed—its business is suspended, and its affairs brought to a conclusion, for the payment of its debts. In the former case, however, the banking-house is still open—its business goes on with undiminished vigor, and its promises to pay—which it does not intend to fulfill—are still to be received as money or items of credit, and as such, to enter into the circulation of trade.

In the second place, a bank has no more legal right to refuse to pay, without winding up its affairs for the benefit of its creditors, than an individual merchant has to do the same thing. A banking corporation is only an individual called into being by the State, instead of the hand of the Creator. It exists for certain purposes only by permission of the law, and it possesses no rights and performs no functions, save what the law allows. For it, therefore, to refuse to pay its notes, and to fulfil its obligations, is quite as illegal, in every sense of that word, as for any person or number of persons, to refuse. There is no such prestige about a bank as the popular imagination usually ascribes to it; it is bound in law by its obligations and its promises as truly as any individual, and in New York there is a specific provision of the Constitution of the State, which prohibits the Legislature from releasing a bank from these legal obligations.

Nor can it be pretended that a bank or other moneyed corporation is bound by any different rule of moral obligation from that which applies to an individual. If the performance of its promises, and the payment of its debts at its appointed time, be the rule, for one, is it not equally the rule for the other? If the keeping of his plighted faith be essential to the integrity of the merchant, is it any the less essential to the integrity of the bank, or can it be neglected in one case more than in the other, without evil consequences to the whole community? If we point with abhorrence at a community whose merchants have failed to meet their engagements, why do we regard with any different sentiment, one in which the banking institutions have failed, or refused to pay their notes of hand, which are held in good faith by innumerable individuals? It would be difficult to give an answer to either of these questions, that would recognize any principle of moral discrimination between the two; and yet the fact everywhere stares us in the face, that while the failure or suspension of a merchant is the end of his business and the ruin of his credit, the suspension of a bank is regarded as a sort of prerogative which resides in such a corporation, and may be exercised at its own discretion.

There is another singular fact about this movement of the Banks. If a single one in the community refuses to redeem its notes, it is immediately pronounced bankrupt, and its business is brought to a close without delay by the officers of the law. But if they all combine to do precisely the same thing, the proceeding is justified, the community acquiesces, and their notes continue to be a portion of the public currency. It thus appears that a movement which would be fatal to an individual, or even to a single bank by itself, when shared by many, becomes a praiseworthy deed, which all men are called upon to approve and commend. The rule of moral obligation which binds each one by itself, may thus be suspended, as it appears by the consent of all. We confess we see no reason for the distinction, and we have no confidence in the measure which it is employed to justify, and we rejoice in the provision of the Constitution of New York, which makes it impossible for the Banks of the State to refuse to redeem their notes, unless they are ready to go into bankruptcy.

We are not unaware of the plea of necessity by which this proceeding is vindicated by our neighbors in other cities and other States, and we can conceive that amidst the complexities of our system of unlimited credit, it may prevent or postpone the financial ruin of individual merchants. We would not stand against unavoidable necessity, when it really exists; but we claim that when a great principle of moral rectitude is to be violated and set aside on the plea of necessity, the necessity must first of all be proved to exist beyond all reasonable doubt. The moral consequences of such a transaction are too serious and too disastrous to the best good of the community, to allow its being entered upon without the clearest convictions of its absolute necessity. We sympathize to the utmost with the commercial distress which we witness everywhere around us, but we tremble at the experiment of alleviating even this distress by a proceeding so fraught with future mischief, so charged with all the elements of public demoralization, as is this refusing to fulfill the plighted obligations assumed by the banking institutions of the country. Let justice be done, and the Providence of God will take care of the consequences.

Successful Agency.

We learn from the Christian Messenger, that Rev. A. D. Thomson is succeeding admirably in his college agency. In speaking of his application to the churches in Liverpool, N. S., he says: "I consider that I have succeeded better here than in Yarmouth."

Brother Martell, of Milton, says: "There is a great deal in having 'the right man in the right place.'" In this instance, at all events, we have succeeded; for Brother Thomson is eminently qualified for the work of increasing the endowment of the College. His whole soul is in the work, and he will succeed.

Revival Intelligence.

A valued member of the church in St. Martins informs us that the work of revival in the community at that place, as noticed in our last issue, is progressing in a manner highly gratifying. The pastor, Elder Smith, baptised some fourteen

believers last Sabbath, and the prospect for a large increase is brightening.

Elder Martell informs the Messenger that the church at Milton is being revived. He baptised six, not long since, and he hopes for a continuation of the good work.

The church in Truro, under the administration of their young pastor, Brother Higgins, is enjoying a refreshing from the Divine presence.—God grant an extension of this vivifying and regenerating power until Zion everywhere shall "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

French Mission.

Our missionary, Brother Knight, has spent the last two months at St. Francis, and the neighboring places. He informs us by a letter of the 12th inst., that he has been preaching to the people both in English and in French, and that the French people have listened with deep solemnity and much apparent interest. It is believed that the seed sown has found a lodgment in some hearts. He visited a number of families in Madawaska, on his return, who received him with marked expressions of kindness and goodwill.

NEW BOOKS, by Gould, Lincoln & Co., Boston, and sold at the Colonial Book Store:—

"FLORAL HOME, OF FIRST YEARS OF MINNESOTA," is the title of an interesting book recently received. The authoress, Miss E. A. Bishop, describes in a most pleasing and graceful style the natural loveliness and varied resources of the western country. "In this volume," we are told, "the aim is to present the reader with a truthful picture of the beauties and rare advantages of this Floral Territory." Any information concerning that western world in which so many of our own countrymen are seeking their fortunes can not but be acceptable. But indeed while perusing the pleasing pages of the volume before us we have a lurking feeling that the fair authoress lends the charm of her own glowing imagination to the scenes around her.

"The natural scenery of Minnesota," she says, "is unsurpassed in loveliness by any other on the globe, and the bird's-eye view, such as one gets from the high bluffs of the Upper Mississippi, of broad undulating prairies, carpeted with green, and rich set with flowers of purple, scarlet and crimson, woodlands and lakes intermingling, and the streamlet gliding.

"Like a line of silver, mid a fringe of green," enraptures the soul in enchantment, and we cannot imagine the liveliness of Eden to be more perfect."

St. Paul, the chief city, is situated on the north side of the Mississippi river, and at the close of 1856 contained 10,000 inhabitants. "The progress of this city," Miss Bishop tells us, "is without a parallel. The physical, mental, moral, religious, intellectual and educational developments are astonishing, even to those who have participated in its wonder workings. The literary societies, schools and churches speak their own merits, and no town in America presents greater inducements to the poor, the rich, or to him who would become rich." This city numbers eight churches, contains a college, and other institutions of learning, and to Miss Bishop belongs the honor of being the pioneer in the cause of Education in Minnesota.—At a time too when St. Paul was merely an "isolated trading-post," and when there was not a rail-road beyond Michigan. Against the advice of friends and in the face of numerous hardships to be endured by the way, as well as after her arrival, Miss B. determined to leave her eastern home and enter upon the work of education in that distant region.

How happy must she now be in the retrospect of what her hand, under the Divine blessing, has accomplished in that noble cause.

Other cities of importance are rising all along the banks of the rivers; and Minnesota is fast becoming a thickly populated Territory, already possessing many of the advantages of older States.

If all viewed the "great West" in the same golden light in which it appears to Miss B.'s vision, many more of our countrymen and women would be leaving their pleasant Province homes for a "claim" on the prairies. No doubt that country is "infinite in resources and great already in its achievements," but that must be a happy heart and a contented mind truly which can say—"Minnesotians admit not the word 'privation' in their vocabulary; all are satisfied, all are happy whether in town or country. In all their rustic homes are found sweet contentment, and many enjoyments peculiar to the West."

But without making further extracts, or endorsing all the sentiments contained in "Floral Home," we cordially commend its perusal to any who may wish an evening's entertainment, or who may desire information relative to that country to which so many are at the present time directing their attention.

Quarterly Meeting.

DEAR BROTHERS.—The regular Quarterly Meeting of St. John and King's commenced on Saturday, Oct. 3rd, with the Baptist church in St. Martins. At 2 o'clock, a conference was held of no little interest; one was received for baptism.

On Saturday, at seven, Bro. J. Merritt preached. The subject was, "The blind receiving their sight."

On Sabbath morning, at nine, met for prayer meeting. It was truly a time when God's people were inspired with the spirit of prayer. God listened, and answered, with showers of blessings upon his people, and upon the congregation. At ten a crowd of people lined the sea shore, and witnessed the solemnity of the baptismal rite, immediately after which they assembled in the meeting house, and were entertained with a rich treat of Gospel truth by Dr. E. Clay, of Carleton. Subject, "God's unchangeable love for Zion."

At two, Brother D. Crandall preached on "the duty of Christians in letting their light shine before men." At the same hour the writer called the attention of the people at the Wesleyan

preaching station, to "God's unspeakable gift."

In the evening at seven, brother Herritt dwelt upon the happy state of the righteous, and the awful doom of the wicked. An interesting prayer meeting was held on Monday morning, at eleven; brother Macdonald proclaimed "the way of salvation."

At seven Dr. Clay again discoursed on the pleasure which God takes in his people.

On Tuesday, met for prayer. We had a glorious meeting. Three came forward and gave a relation of their christian experience to the church, and were received for baptism.

At eleven the writer again preached Christ unto the people. At three held a ministerial meeting. Bro. Simon Vaughan was chosen Chairman, and the writer Secretary, when it was resolved that the next Quarterly Meeting be held with the Baptist church at Hampton, to commence on the third Friday in December, at two o'clock.

At all the above meetings there were large congregations who were solemnly attentive to the word preached. Christ was truly present by his spirit to aid his servants, and to impart to all the services peculiar aid and power. O may he be with us in life and in death; then shall we be with him in heaven.

Yours, &c., J. W. GOUCHER, Sec.

Uplam Vale, Oct. 12th, '57.

Boston Correspondence.

FROM MY NOTE-BOOK.

A Sabbath in Boston.

Having gone through the usual morning exercises, Mr. K. announced his text, viz. 10th Acts, and part of the 4th verse, "Thy prayers and thine alms are come up for a memorial before God." In the introduction he dwelt on the memorial—a memorial before God, which time will never efface, fire cannot burn, and floods can never wash away. Then on the indissoluble tie that binds prayer and performance together, "Thy prayers and thine alms." He divided the text into two general heads. 1st. That prayer without corresponding effort is valueless. 2nd. That effort without prayer is as valueless. He illustrated the first division somewhat in the following manner: The man, for instance, who prays, "Thy kingdom come," and does nothing towards the advancement of that kingdom; what value can be placed on such petitions. Something like the farmer who, in the time of ploughing and preparing the ground, indulged himself in sloth, neglected sowing the seed, and at the harvest time began to pray that his fields may ripen for the harvest. The world would ridicule such conduct, I would not give a straw for all the long prayers, no matter how energetically uttered, unless there was a corresponding action; we are not called into the vineyard to be idle, but we are sent here to work. "Go work to day in my vineyard." 2nd. Work without prayer is of no use. "Thy prayer and thine alms." Let not anything that I have said lead you to think that I consider work sufficient, as that would be presumption; we must look for the blessing of God on all our labours. I admire the remark of Dr. Franklin before the Senate, "How is it," said he, "that prayer at the commencement of our deliberations has been abolished, the word of God informs us, which will stand when constitutions will be no more, 'Except the Lord build the house, they labour in vain who build it.' The success of the Gospel is not alone attributable to the instruments employed. How was it that in the face of such determined opposition and hatred, that this hated truth went forth with such power and might in its earliest days, the instruments were principally poor fishermen from the borders of the Galilean Lake; still it triumphed over philosophers, and unbarred even imperial Rome herself, and her streets were flooded with the message of mercy. Its early advocates went forth in the name of the Lord, and if we expect the cause of God to prosper, we must diligently sow the seed of the kingdom, looking to God who alone can give the increase.

SABBATH SCHOOLS.

In the afternoon I visited several of their Sabbath schools, in apparently good working order. The Superintendent informed me that they had only just recommenced their schools after the vacation, which appeared to me quite a novel idea, having never heard of such a thing before, and it seems that it is not uncommon for churches to close up during some time in summer, as pastor and people adjourn to the country. I like one phrase which I noticed in their schools, not adapted by us, at least, not to the extent we find it there, viz. adult classes. The school in connection with Dr. Stow's church appeared to me to be the most efficient and best conducted, under the superintendence of Mr. Gould, of the firm of Gould & Lincoln, publishers. About 3 P.M., the school was dismissed.

DR. BARON STOW.

His afternoon service commenced at 3 o'clock. The congregation at this time was not large, but I suppose a great many had not returned from their summer retreats. I should judge Mr. Stow to be about 45 years of age, a thorough, practical, sound, matter of fact man, not very amiable, but earnest and impressive, speaking directly home to the conscience. The subject of his discourse was, "Esaú selling his birthright." Esaú was the architect of his own ruin. "Looking diligently if any man fail of the grace of God," &c. These heavenly blessings are within the reach of all. My dear hearer you have a soul to be saved or lost, "And the spirit and the bride say come. And let him that heareth say, come. And let him that is athirst, come. And whosoever will, let him take the waters of life freely." The fountain of blessings is not yet exhausted, Lay hold on eternal life. We observe again that the blessings may be easily alienated, Esaú for instance, for a mere trifle lost his birthright. View this present generation, and is not Esaú's example, followed by millions. How many a young man is now perpetrating the same folly! Is not the interest of the soul treated as something frivolous! You would be ashamed of the transaction if you were to bargain your soul away for so much money! But for all that, you sell your soul for a something that causes you to put off repentance. We speak of the traffic in ardent spirits and human flesh as abominable. What of you bartering your souls as you do! Be per-

suaded the most fascinating things of earth should not influence you to stop in attending to the soul's eternal welfare. "Seek ye first the kingdom of God and his righteousness, and everything else will be added unto you."

PREACHING ON BOSTON COMMON.

During the summer season there has been preaching on Boston Common under the auspices of the Young Men's Christian Association. The ministers of the various Evangelical denominations officiating in turn; services commencing at 6 P. M. I could not well imagine a place more calculated to awaken true elevation in the soul to its great Author, and Creator of the universe; even Byron would be pleased with such a cathedral. On a knoll about the centre of the Common, close to a fine sheet of water, stood the minister, Mr. Dadman, surrounded by a well behaved and large audience. The sun tinting the heavens and the world with his bright colors, making an effort, as it were, to outdo himself, for the purpose of leaving a good impression when just about making himself scarce to our view. And the evening breeze quietly rustling the leaves of the tall trees by which we were surrounded. The voice of Jehovah, "Young man where art thou," I trust arrested the soul's attention of many a young man present. "Art thou in wisdom's ways, or in the path of folly?" The subject selected for meditation was, "The appropriateness of serving God in youth." The minister founding his remarks on 11th Ecclesiastes, 9th verse, "Rejoice, O young man," &c., and 1st John 2nd part of the 13th verse, "I write unto you young men" &c. The sermon was necessarily short as the shades of evening closed over us.

REV. MR. EDDY'S LECTURE TO YOUNG MEN.

At 7 P. M., this service commenced in his own church. The building will seat about 1,200 persons, and it was well filled with principally young people. Mr. Eddy left the impression on my mind, that he is a bold, intrepid man, full of energy and zeal, eminently spiritual in his ideas, and his manner and matter cannot fail to arrest the attention of the most careless. Long may he be spared to the christian church, as a workman that needeth not be ashamed, and may his labors not be in vain in the Lord. Space will not permit my giving but a very brief sketch of this most powerful, soul-stirring, and appropriate discourse, text, 2nd Samuel, 12th chap. part of the 32nd verse, "Is the young man Absalom safe." There is danger everywhere in life. We see the railcars moving along through our country, freighted with human beings, many on some important business errand, others, after years of absence, returning home to the bosom of their families; each one looking forward with pleasure and anxiety to the end of his journey, which he is not destined to reach; for a drawbridge gives way, and down this precious cargo is hurled pell mell into the depth below. A large vessel bound eastward, with hundreds on board is overtaken by a fearful storm, when it and nearly all on board are swallowed by the yawning and boiling deep. These are not pictures of the imagination, but circumstances which has transpired and are transpiring almost daily in our midst. The many tragic scenes which has occurred on the Sound are obliterated from our minds, giving place to other disasters to which we are open; soon this affair that is now moving the minds of the masses, will have to give place to other and still more terrible catastrophe. But, my friends, however heartrending and terrible are these calamities, all dissolve into nothing when compared to our soul's awful position. Then in a very graphic manner he portrayed a youth just arrived in the city, who had been brought up in the country, tenderly and religiously, pointed out the many dangers which would at once beset his path—evil companions, theatres, gin palaces, &c., &c., and then described the many who had been swallowed up in these awful vortexes. We don't wonder at the anxiety of parents, and the often recurring voice heard from the old homestead, "Is the young man safe," we must reply that he is in great danger.

2ndly. The means of safety. These he pointed out clearly; among others he mentioned the Young Men's Christian Association, constant attendance on the means of grace and urged on young men to take a seat at some one place of worship, pointing out the good result of such a course. Concluding his remarks by urging all to flee for refuge to Jesus the friend of sinners.

BAPTISM.

Just at the close of the service, before dismissing the congregation, a young man of about 20 years of age made a good profession before many witnesses. One of the most glorious sights under heaven, is to see the young taking up the Cross and following Jesus.

YR OLVIG HADDAD DAN Y NEF, I W GWELED I EUNYD Y L.

Yr ovliv groes a chalyrn Crist Yn llywbrau'r nefoddol fry."

Mr. Eddy, after the ordinance, made one remark; said he "We are charged with laying a great deal of stress on baptism; 'tis true we do; but we put more stress on the change which should take place in the soul previous to public profession."

INTERESTING CONFERENCE.

Before dismissing the congregation he informed them that a Conference to last thirty minutes would be held in the Vestry, and all were affectionately invited to attend. I went below and found the place crowded. Mr. Eddy's stirring appeals pleased me much, but it pleased and affected me more, when I saw five, before the close of that interesting meeting, intimating a desire to be the things belonging to their soul's salvation. May they and many more be strengthened to give full obedience to our Lord's commands, and like the Eunuch of old go on their way rejoicing.—Thus closes a Sabbath spent in Boston.

QUESTIONS FOR LIQUOR DEALERS.

Rev. Francis Wayland D. D. late President of Brown University, Providence, is regarded by competent judges as one of the choicest moral philosophers of the age. His opinions therefore on all moral questions are worthy of consideration. He addresses himself to the conscience of the liquor dealer in the following interesting style.

1st. Can it be right for me to derive my living

from that which is spreading disease and premature death through my neighborhood? It would it be in any similar case? Would it be right for me to derive my living from selling, or from propagating plague and leprosy around me?

2d. Can it be right for me to derive my living from that which is debasing the minds and ruining the souls of my neighbors? How would it be in any other case? Would it be right for me to derive my living from the sale of a drug which produced misery or madness; which excited passions, or brutalized and ruined the souls my fellow men?

3d. Can it be right for me to derive my living from that which destroys forever the happiness of the domestic circle—which is filling the world with women in a condition far more deplorable than that of widows and orphans?

4th. Can it be right for me to derive my living from that which is known to be the cause of a tenth-of-all-the-crimes which are perpetuated against society?

5th. Can it be right for me to derive my living from that which accomplishes all of these at once and which I do without ceasing?

6th. Do you say that you do not know that liquor you are selling will produce these results? Do you not know that nine hundred and ninety-nine gallons will produce these effects for which is used innocently? I ask you then,

7th. Would it be right for me to sell poison on the ground that there was one chance in a thousand that the purchaser would not die?

8th. Do you say that you are not responsible for the acts of your neighbors? Is that clear? If these things be so, and that they are who can dispute, I ask you, my respected fellow citizens what is to be done? Let me ask, is this trade altogether wrong? Why, then, are we not altogether abandoned to it? If any man otherwise and choose to continue it, I have one word to say: My brother when you are in charge of intoxicating drinks, think how many souls you are importing into the community. As you store it up think how many curses you heaping together against yourself. As you get it out of your warehouse, think how many lives each will ruin. Let your thoughts revert to your own interests, your wife, your ones; look up to Him who judgeth righteous and ask yourself, my brother, is it right?

BAPTISM BY PROXY.

The Illinois Baptist gives an account of a singular baptism. It seems that one Wm. Evans, a preacher of the M. E. Church, had recently had occasion to baptize a number of candidates near Scottsville, Ill., who were immersed, contrary to all that could be said against scriptural baptism. Having so much against the practice, Mr. E. was not got into the water himself, but secured services of a Rev. Mr. Butcher, of the C. M. E. Church, who took the candidates into the water, and immersed them, while he (Evans) stood on the bank and said, "I baptize thee in the name of the Father, and the Son, and Holy Ghost."

We cannot understand what possible principle, "one William Evans" have expected to make by thus "butcher the beautiful and impressive ceremony of scriptural baptism. If the words be proper from his standpoint on the bank of a stream were true, he manifestly chooses greater of two sins, he manifestly chooses expediency, which we have rarely seen. It reminds us of a question in case which agitated the Catholic schoolmen centuries since: a case having been supposed of a deaf and dumb priest who, being upon to baptize an infant, held the child's arms—while his colleague, who had arms, read the service; if, they queried, baptism is a personal ordinance, could it thus performed be valid? After due consideration by the grave doctors, the question decided in the negative. We commend the decision to Mr. Evans' consideration.

DOMESTIC.

OUR BANKS.—The resolve of our Bank directors to pay out specie has given several satisfaction in the community. The day last, before the decision of the Directors was known, a feverish excitement was festered by persons holding small sums, and a considerable amount in specie was drawn; but since then nobody cared taking gold. On Saturday and yesterday was very little call for gold; people appear as anxious to deposit as to withdraw. Saturday the whole amount of specie one of the Banks was only about \$150,000 speaks volumes in favour of the course which the industrial classes have in closing institutions.—New Brunswick.

VIOLENT OUTRAGE.—The Leader of a young man named John Finn, a doctor, was assaulted while passing the market street, on Friday evening men, who seized him by the throat, tempted to rifle his pockets. He then as well as he was able, when on the villains drew a knife and stabbed his wrist, when they made off.—He proceeded to the nearest house, when the flow was stopped, and his wound was addressed by Dr. Travers.—Id.

ANOTHER FIRE.—Last night about 6 o'clock the fire bells once more rang. The fire state of the sky in the direction of Lower Cove immediately drew our reporter to the scene of conflict. The house on fire was situated at the corner of Macleburg and Wentworth Streets, was the property of Mr. Sparrow.

When our reporter arrived the engine had begun to play, obtaining water from wells in the neighborhood and from pails. The fire commenced on the story, which was unoccupied, and it at present unknown. The occupant ground floor saved their effects; the firemen succeeded in extinguishing the flames to the second and upper floors about an hour, in spite of a strong gale at the time, the fire was entirely extinguished.

Our reporter was informed that the row was partially insured, but he was to ascertain the fact positively. We furnish, as usual in these cases, a sure.—Leader.

INQUEST ON THE BODY OF MR. C. On Saturday, the 17th October, an inquest on was held before W. O. Seaton Esq., M. R. C. Esquires, on view of the body of Mr. Clark. Verdict of the deceased came to his death accidentally and by misfortune, and not of the Jury accompanied their verdict