

come right side up with care, and then will make up for lost time by a more splendid dash into business, and the country will again appear prosperous, until the ship of commerce, once more meeting with adverse winds, is seen dashing and reeling in the breakers.

The frost king has begun in earnest to assume his sway. The forests are donning their summer apparel for their rich autumnal robes. But while nature has lost some of her cheerfulness, no one murmurs or complains. The late crops have come to maturity, and the harvest, for the most part, is abundant. If there is any failure it is in fruit and potatoes. Apples are said to be scarce, and in some places the potatoes are so seriously affected by the disease, that it is unpleasant to pass in the streets by their fields. I presume that Nova Scotia will be ready to supply our demand when the price reaches a dollar per bushel at the cellar. The price of provision has fallen since the harvest, and now seems to be reasonable.

In the religious world there is not much apparent activity. The cares of the world, and the deceitfulness of riches, choke the word, and it becometh unfruitful. It is to be hoped, however, that in this day of commercial adversity, some will be induced to consider. But it is a mournful fact, that the religious tendencies of the present age, do not lead men to trace, either their blessings, or their afflictions unto God. Because secular causes produce them, they do not perceive that it is by these, that he works all things after the counsel of his own will. When men deny that God is the God of Providence, is there not reason to fear that soon they will be prepared to deny that he is also the God of Salvation? Has unbeliever ever yet found a stopping place? I do not think that the Lord feels himself very much complimented by the piety and worship of those, who seat him upon a throne, "high and lifted up," and then isolate him in their creeds, as the heathen did their supreme divinity, far from all sympathy, or management in human affairs. These must either have overlooked the fact, that it is written in his word, "The Lord is good to all: and his tender mercies are over all his works. Thou openest thy hand, and satisfiest the desire of every living thing," or like other modern sceptics they believe that their "philosophy is far ahead of the Bible." The Saviour has said, "Have faith in God."

Very truly, yours,
J. M. H.

Terms of Advertising in the Christian Visitor.
Circulation over 4,000 copies weekly.
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THE CHRISTIAN VISITOR.
SAINT JOHN, N. B., OCT. 14, 1857.

The French Remonstrance.

The following appeal on the subject of Slavery we copy from the New York Examiner. "To our mind it is intensely interesting. So thoroughly outspoken and yet so calm; so dignified, and withal so truly christian in spirit, that it commends itself at once to the best and purest sensibilities of the heart. The Examiner in commenting upon it says:

"Its public character is so unmistakable, and withal so pure and elevated, as to challenge the highest public respect: representing as it does, the sentiments of the whole Protestantism of France, through its ecclesiastical officers, without exception. The signatures number five thousand four hundred and forty-three. They include the names of the Pastors, Elders, and Deacons of all the 'Reformed' churches of France; the Pastors and Elders of all the Evangelical churches constituted upon the Augsburg Confession; and the Pastors and other officers of all the Independent Churches, i. e., those Congregational, Presbyterian, Methodist, and Baptist churches that are independent of the State."

Our earnest prayer is that this affectionate and noble remonstrance put forth by a christian people in behalf of enslaved humanity may be duly heeded by those to whom it is especially addressed.

THE PROTESTANT CHRISTIANS OF FRANCE TO ALL THEIR BROTHERS IN THE UNITED STATES OF AMERICA, GREETING AND PEACE THROUGH JESUS CHRIST.

BRETHREN:—We come to you with a few words which we have long held back that they weigh heavily upon our consciences. Yes, for a long time past—and we ought to have told you of it—we have followed you through the great and solemn crisis to which your noble country is a prey—we make your griefs and prayers our own. Forgive a silence which, had it continued, would, in our view, have become a want of faithfulness.

A question glowing with interest meets us whenever we turn our thoughts toward the other side of the Atlantic—a question upon which recent events have concentrated the attention of all Europe—a question, in fact, so nearly allied to the honor of Protestantism, that we may no longer pass it by unnoticed. Slavery, (is it necessary to name the word?)—this is the subject upon which we would now open our hearts to you.

Do we come before you as judges, as accusers? By no means. Our only aim is to make known to you our thoughts, our unanimous conviction, so as to encourage some, charity to warn others, and openly to refute the calumnies brought against our common faith.

Do you know what language daily greets our ears? "Protestantism," they say, and Slavery agree wonderfully well. In the United States this odious institution numbers many Christians among its advocates: they preach and pray in its behalf, they labor to extend its territory.—And this Slavery, for which they thus act, is the selling of families by retail; the breaking up of marriage; the yearly recruiting of the market with men, women, and children, picked one by one from the plantations of Virginia and Kentucky; it is, in short, a monstrous thing, not merely revolting to pious minds, but at variance with the first elements of humanity. Nevertheless, the Protestants of America accept this state of things; they deem it in accordance with the gospel, and the Protestants of Europe undoubtedly think as they do, or they would have vented their feelings to one source outery of grief and disapprobation!

Brethren, we must not give our enemies occasion for such language. As for us, we feel the necessity of proclaiming abroad that there is not amongst us one advocate of Slavery. There is not among us one single Christian who has been able to reconcile with the law of love and holiness the right of possession in one man over another, the making merchandise of immortal beings, the barbarous breaking up of families, the suppression of marriage, the unavoidable increase of immoral relations.

We know that under the economy of the Old Testament—an economy which no longer exists—Slavery as well as Polygamy was tolerated; but tolerated with such restrictions that the law of Moses had almost suppressed it. We know that afterwards, at Rome and in Greece the Apostles, brought face to face with Slavery, (and this Slavery was widely different from yours, since everything in the laws of those heathen nations favored emancipation)—the Apostles, we say, faithful in their principle of never interfering with the civil law, did not and could not pronounce a decree of legal abolition, since such a proclamation on their part would have rendered impossible the spiritual revolution for which they labored, by transforming it into a social revolution. But we also know, that at the same time they spread throughout the whole world fruitful principles, whose development must everywhere overthrow that deplorable institution known under the name of Slavery.

Do not imagine that we fix our thoughts upon a few exceptional cases of cruelty, or that we deny the kindness and gentleness of many a slaveholder. We say that, independently of the cruelty of some and the kindness of very many masters, Slavery, such as it inevitably is, such as your laws and official declarations define it to be, is a most terrible calamity.

Do not think, either, that we pretend to exalt our eyes above you. Our own evils are great, and we may not be proud. Who knows whether, if situated as slaveholders are, we would not yield to the same influences?

Your difficulties are very great; not to make allowance for these would be unjust. Nothing short of Christian faith can triumph over them. But faith will work miracles. Has it not, in spite of everything, already secured the abolition of English Slavery? Victory with you will be much more difficult; it will also be much more illustrious. It lies in your power to render to the cause of the gospel, to the cause of Protestantism, the most signal service they have received for ages.

Believe us, we feel for you, for your honor, for your country, a Christian jealousy. Your trials are our trials, and your success will be our success. We need to see you great and honored. When we see the respect and admiration once commanded by the United States daily on the decrease; when we see their exclaims lift up their heads, and joyfully point to the rock upon which, in their opinion, America will wreck its fortunes, we are seized with bitter grief. And what shall so much of true liberty, so many noble examples, so many generous purposes, so many Christian deeds, disappear behind one monstrous scandal—the plans for the triumph of American Slavery?

Scandal is the word! Our age, you may rest assured, will not bear with it. One can easily understand that States in which Slavery already exists cannot rid themselves of it in a day; but to spread the leprosy into other territories; systematically to plan the extension of the disease; to take the Slavery of adjacent countries under one's protection; to affirm that the abolition of Slavery in Cuba would be equivalent to a declaration of war;—this is what no human conscience can reconcile itself to; this is what should be stigmatized without mercy.

To persist in this line of conduct would be to rush into ruin, to give a legitimate subject for triumph to whoever envies and deplores the gigantic prosperity of the United States, to whoever seeks for a pretext that will enable him to represent the advances of their liberal and Protestant flag as a public misfortune.

You do not wish to give the enemies of the gospel, the enemies of liberty, so sad a reason for rejoicing. You do not wish to grieve the Spirit of the Lord, nor abuse His forbearance.

God is aware of all the obstacles that lie in your path. He will not require of you more than you can do. Whatever He shall ask of you, He will give you strength to accomplish. That the christians of America should differ about the means, the time, and many other questions, nothing can be more warrantable. It is natural that those who are acquainted with all the difficulties of the case; who are involved in the question themselves, their families, and their property;—that those who are called upon to make sacrifices, and who also can best judge of the dangers, should be very cautious and slow to decide. Upon this one point alone do we entreat you to be unanimous—the desire to bring about the abolition of Slavery, the inflexible resolution not to permit its extension.

It is to your Christian feelings that we appeal. We wish neither to provoke nor foment revolt. God forbid! This would be disregarding the spirit of the gospel, that spirit which at the same time teaches the slaves obedience and the masters justice; that spirit which is gentleness and strength, perseverance and charity. God is witness that we love both masters and slaves. We desire the true welfare of both. We know that Slavery is a terrible evil for both. When hearts shall be gained over, we will rest satisfied. Great evangelical revolutions proceed from within outward; they move first upon the conscience; they convert souls in order to transform societies.

And now, brethren, will it be vain that we have opened our hearts to you? God knows. He knows also that it is from the very innocent recesses of our conscience, that this universal cry goes forth which now reaches you.

Doubly united to you as Christians and as Frenchmen, can we err in sending you this utterance, whose sincerity you cannot suspect? Have we presumed too far in believing that this unanimous appeal from sister churches would not be vain cast into the scales where the destiny of American Christianity is now being weighed? We sympathize deeply with our aged brother and pray God to be his support.

May the Spirit of the God of Truth and of Love be with you in this fearful crisis, and

rest upon you, your churches, and your country!

Your affectionate brethren in Jesus Christ,
June 1, 1857.

(Here follow the Signatures.)

Anniversary of the American Bible Union.

This session commenced its proceedings on the 7th inst. The "Chronicle" says:—
"A large delegation of members were present at the opening of the exercises. We saw in the congregation persons from thirteen different States, and Canada, and we understood arrivals from other portions of the country were anticipated. There does not appear to be any diminution of interest, but rather an increase."
On our first page will be found extracts from the Secretary's Report. The Treasurer's Report furnishes the following summary:

TREASURER'S REPORT.
The American Bible Union in account with E. Peabody, Treasurer, from Jan. 1, 1857, to Oct. 7, 1857.

To cash paid as follows:—	
To English Scriptures	\$23,833 69
To Spanish Scriptures	581 38
To German Scriptures	214 40
To German Scriptures, per J. G. Oncken	3,279 62
To J. G. Oncken, monies received for him	2,108 92
To Home and Foreign Missions, &c., by donors' request	990 14
To Publications	5,075 51
To Agents' salaries	5,901 25
To Agents' expenses	1,779 37
To Officers and Assistants	3,038 73
To bad bills and discount	289 45
To rent of Managers and officers' rooms	250 00
To general contingencies	349 89
To printing and filing certificates	46 87
Balance	249 13
Total	\$47,902 89

1856. Cr.
Oct. 1. By balance \$3,508 90 || Oct. 1. By cash received from sales of Bibles and Publications | \$4,979 73 |
| By cash received from Life Members, Directors, churches, Societies, Associations, Auxiliaries, &c. | \$40,474 26 |
| Total | \$47,962 89 |

The Treasurer in the course of a speech which deeply affected the audience, remarked that the contributions to the Treasury had probably come from more than one hundred thousand persons—the aggregate amounting to nearly fifty thousand dollars—an amount exceeding that of any previous year. It would seem by this that the Union is taking a broader and deeper hold of the confidence and affections of the people.

We furnish in our present issue the fullest intelligence possible from the great battle field in the east. It is impossible to read these fearful recitals of barbarian cruelty and European suffering without feeling one's bosom stirred with the deepest emotions.
These demons in human form pay no deference to age or rank or sex. Delicate females and their unoffending infants are put to the torture in all the diversity of forms which fellish ingenuity can invent. But the day of retributive justice is at hand, and when it comes the angry passions of Britain, fired with the spirit of revenge, will pour forth the vials of wrath without mixture of mercy. God grant that peace may speedily be restored, and that these angry nations may learn war no more!

Plates for the Casket.

We feel very great pleasure in being able to furnish the following pleasing intelligence to the readers of the Family Casket. The plates, 16 in number, referred to by the Rev. Mr. Buckbee have come safely to hand, and we take this opportunity to tender our most cordial thanks to the Committee of the "American Tract Society" for this valuable donation, as also to the Rev. John Francis and the Rev. Mr. Buckbee for their kindly aid in the matter. The illustrations appear to be of superior style and will contribute largely to the interest and popularity, and usefulness of the Casket.

New York, October 1st, 1857.

DEAR BROTHER:—Yesterday, our beloved Bro. Francis left us, by the steamer Persia, for Great Britain. He was in good health, and went with hope in doing great good for the Bible Union in our fatherland. He was well supplied with documents, and all things necessary to give the fullest and latest information to our transatlantic friends, regarding the present encouragements of the friends of faithful versions.

Your little readers of the Casket have great reason to thank the American Tract Society for some beautiful pictures for them, and Brother Francis for his efforts on their behalf. Upon application by Bro. Francis, the society have kindly made a donation of several stereotype and electrotype blocks of handsome pictures and illustrations, which will greatly increase the value of the Casket to your little readers.

This day send the package of pictures to you by express. I hope they will reach you safely. I shall look for the "Illustrated Family Casket" with high expectations of its being a rich treat for my own little children; and I hope all the good little girls and boys in the Provinces will thank you heartily, for your labors to do them good; and that they will get all their little friends to subscribe for the paper, and send you the money to help you to pay the printer.

Yours in love,
C. A. BUCKBEE, Asst. Treasurer.

The Rev. J. Ring has been called to the providence of God to commit to the silent grave the companion of his youth and of his riper years. She died on the 27th inst., and her remains were conveyed to the Rural Cemetery on Saturday last, attended by the Rev. Messrs Robinson and Bill, the immediate relations, and a large number of friends. We sympathize deeply with our aged brother and pray God to be his support.

An obituary notice of the deceased may be expected in a future issue.

Visitor Agency.

Our Financial Agent, Mr. J. L. Read, will visit the several districts in the County of Westmoreland immediately on behalf of the "Visitor." We shall be greatly obliged if the ministers and local agents will render him all possible assistance in the prosecution of his agency. Those indebted to the paper will bear in mind that the employment of a travelling agent adds largely to our expenses, and every call that he makes increases that expense. Hence the absolute necessity for prompt payment.

CHEAP TRIP TO MONCTON.—OPENING OF THE BAPTIST CHAPEL.—The proprietor of the "Maid of Erin" proposes to take passengers to Moncton, leaving St. John on Friday evening next, and bringing them back on the Wednesday or Saturday following, for half price, viz., 15s., instead of 30s. For particulars see notice in another column.

St. John, October 10th, 1857.

DEAR BROTHER:—I left St. Martins on the 7th inst., intending to spend a few weeks amongst the churches of our denomination, to preach the gospel of our Lord Jesus Christ. I attended the Quarterly Meeting in St. Martins. It was a blessed meeting. God's gracious and soul-reviving presence was manifested amongst the people. Backsliders were brought home to the church with brokenness of heart, and sinners were converted to God. Brother Smith, the pastor of the church, is standing in the spirit of the Gospel—and my prayer is that his labours may be blessed in the salvation of many precious souls. I have resided in St. Martins for about ten years, and I have received great kindnesses from the people. I most affectionately say that my prayer to God shall always be that when we shall have passed this vale of tears that we all may meet in heaven. That we may stand together before the throne, and unite in the anthems of God's redeemed forevermore. I wish the prayers and sympathies of both the churches in St. Martins, remember me, brethren in your prayers at the throne of grace. The Lord be with you my dear brother, and help you as the head of a family, and as a christian pastor and editor, and give you strength equal to your day! Yours as ever,
WELLINGTON JACKSON.

Missionary Intelligence.

MIRAMICHI, Blackville, Sep. 25, 1857.
God is doing great things for his people in Ludlow, where there is a branch of this church, about twelve miles above Blissville. Last Monday week I proposed to brother Smith that we would keep a day of fasting and prayer, privately for the special blessing and influence of the Holy Spirit to attend the word preached in the conversion of sinners, and the spread of the Redeemer's kingdom here. We accordingly kept the day, or a part of it as God enabled us, and then moved on twelve miles up the river, preaching once on the way, where we had a good season in recommending Christ to the people. We arrived in what is called the Honey Settlement, where I preached at James Honey's, from these words, "O Lord revise thy word." The Lord clothed the word with power. Brethren Smith and Estabrooks seemed to have a message from God to the people; it was a solemn time. One young woman requested baptism and was received. We continued to preach each day until Saturday, when we held a conference, and received five more for baptism, and on Lord's Day preached, and baptized five candidates, the Lord was very present. Monday we went to Campbelltown and preached to a crowded congregation. Tuesday—returned and preached in the Honey Settlement, and on Wednesday preached at three, and baptized six, making eleven on this visit in Ludlow, and three below, in all 14.—I have laboured two months; travelled 4,381 miles; held 54 meetings; made 108 visits, and baptized 14 believers.

Remain, your unworthy missionary,
JAMES BLEAKNEY.

Correspondence from P. E. Island.

Oct. 9, 1857.

Jottings by the Way.

In the immediate vicinity of Charlottetown are several localities where there are Baptist intertents which have only to be cultivated to grow and enlarge their borders, these are North River, Dog River, West River settlements, St. Peter's road, and Lot 49, all within the distance of six or seven miles. Brother Burnett is now pastor of North and Dog Rivers; a promising field is before him requiring much cultivation. St. Peter's Road will be reached by brother Davis; West River is occasionally visited by brother McLeod, who preaches only in Gaelic, whilst Lot 49 has been almost deserted, not having the ordinance of the Lord's Supper for six years; other bodies of Christians likewise occupy these fields, and unless we hold our own, the Baptist material will be merged in other denominations. Westward is the most fertile and promising part of the Island, and here likewise our churches are not progressive. Tryon numbers sixty members, with a large population around, out of which material might be gathered to make a strong church, whilst Bedoué is a still more promising field of labour; large well cultivated farms indicate the prosperity of the proprietors. The Baptist Church of Bedoué is in a low declining state, but a beginning has been made to erect a New Chapel, before its completion may cost five hundred pounds. Bedoué, Tryon, and St. Eleanor's, might sustain a strong man at a salary of £100 per annum; brother Ross labours amidst many discouragements at Bedoué. The country around St. Eleanor's is rich and of surpassing fertility, one is surprised to see such villages as Summerside and other places in this locality; we ought to prepare to meet the spiritual wants of this growing population, and though this island is well supplied with ministers, yet we should do our part to evangelize the gods of the ocean. The steam communication to New Brunswick may eventually make Summerside the emporium of the commerce of the Island. A railroad to Charlottetown would facilitate business, and

bring St. John within a few hours of that place. As the traveller proceeds at a greater distance from the capital of this little island, a marked improvement is perceptible over these settlements contiguous to the principal place of trade. What is the reason? One is tempted to ask: why is not the taste and eloquence of the town communicated to places so near? A little reflection solves the query. There are two public market days in Charlottetown, Wednesday and Saturday, where men, women and children congregate from an extent of country of six miles; habits of idleness are formed, temptations to vice presented and unnecessary purchases made at the cheap auctions which take place on these days, and much drinking exists. From observation we are convinced that the market days of Charlottetown have a bad influence on the morals and industrious habits of the rural population. Those who live more remote are not exposed to these temptations, and consequently live better, and are progressing more rapidly. Cavendish is a beautiful place, on the northern side of the Island, and new Glasgow is not inferior. The Baptists are numerous in New Glasgow, but are peculiar in their faith and practice; they have the best Baptist Meeting House on the Island. Only two or three families are to be found in Cavendish who profess to adhere to our principles. The Presbyterian interest is very strong in this part of the Island.

A glance at the strength of other bodies may be of interest and may serve to arouse the attention of their denotation to the wants of their brethren. There are seven or eight ministers belonging to the Presbyterian Church of Nova Scotia with large interests and well sustained. Seven Bible or Bible Christian Ministers, plain and poor men who are doing much good, yet subject to some persecution. They are a branch of Wesleyan Methodism, five Free Church, and five ordained Wesleyan Ministers; three settled ministers of the church of Scotland, and five Baptists connected with the Association, including brother Davis, who, it is to be hoped, may strengthen our own cause here, and last, though not least, is a Mr. McDonald who stands alone with four thousand followers at his back, and twelve hundred communicants, and a dozen houses, like cathedrals, scattered over the land. We have almost passed by other religious interests which have a strong position here. The Episcopalians number eight clergymen doing duty, and many Baptists range themselves under Messrs. Knox and Crawford, whilst the Roman Catholics have one half of the population (or nearly so), and are just now since this scrawl was commenced, beginning their Nunnery and Schools to entrap Protestant parents. I have gone over much ground, and might mark out some of the causes which have operated to our disadvantage, but this would be of little service, to revive old matters. What we want now is more ministerial labour to take hold of the English element of the Island; the strongest ministers that we have mentally and physically are not too strong. The people must be trained to give their means to sustain such, and if they are men of the right stamp they will be eventually supported. In other denominations no people give more liberally than the people here; there is a ministerial partiality, which may not be seen in other British Colonies, and sometimes it is carried too far, causing a certain predilection in the people to follow a religious leader, no matter what may be his character, he may come among them without a document, and if he has the gift of speaking, he at once has his adherents, hence there is no place where a religious adventurer would meet with more success than on this Island. This shows the innocent unsuspecting character of the people, and how necessary it is to supply them with the bread of life if they are so ready to swallow poison. Let us prepare ourselves to do a work for God here, and though many adverse influences impede our progress, yet let us trust in that arm that has never forsaken his own cause, and convinced of the soundness of our principles, let us endeavour to stamp upon succeeding generations a loftier spirit of christian enterprise, and a deeper love of christian feeling. More anon.

Mr. Spurgeon.
The British Quarterly Review (Congregationalist organ), thus speaks as to the secret of Spurgeon's success:—
"Here comes a man—no Whitfield in voice, in presence, in dignitary, or genius, who nevertheless, with one stroke of his hand, sweeps away all sickly sentimentalism—all craven misbelief—all isal to him as so much of the merest gossamer web that could be crossed his path. He not only gives forth the old doctrine of St. Paul, in all the strength of Paul's language, but with exhortations of his own, such as Paul would have been forward to disavow. This man knows nothing of doubt as to whence the Gospel is; what it is, or wherefore it has its place among us. On all such subjects his mind is that of a made up man. In place of suspecting that the old accredited doctrines of the Gospel have pretty well done their work, he expects good from nothing else, and all that he clusters about them is for the sake of them." The philosophical precision, the literary refinements, the nice discrimination between what we may know of a doctrine and what we may not, leaving us in the end perplexed, seduced, anything to know about it—all this, which according to some, is so much needed by the age, is Mr. Spurgeon's utter scorn. He is the direct, dogmatic, enunciator of the old Pauline truth, without the slightest attempt to soften its outline, its substance, or its results—and what has followed? Truly Providence would seem once more to have made foolish the wisdom of this world. While the gentlemen who know so well how people ought to preach, are left to exemplify their profound lessons before empty benches and in obscure corners, the young man at the Surrey Gardens can point to his nine thousand auditors and ask, "Who, with such a sight before him, dares despair of making the Gospel, the good old Gospel, a power in the great heart of humanity?"

DOMESTIC.

FRIDAY.—Between 6 and 7 o'clock on Saturday evening a fire broke out in a hayloft, occupied by a man named Donnelly, in Orange Street; it was soon subdued with little damage.

On Sunday evening, about 5 o'clock, an ancient Barn occupied by the same person was in flames, and notwithstanding the efforts of the several Engine Companies, the entire building was burned to the ground. There were some cows in the barn at the time, all of which were rescued, except one which was burned to ashes. It is thought that both fires were the acts of incendiary.

SERIOUS ACCIDENT.

As the Horse Cart of No. 6 Engine Company was returning from the fire on Saturday evening, the rope came in contact with Mr. Francis Clarke, Watch Maker, and knocked him to the ground. One of the wheels of the cart passing over his head, fractured his skull; he is in a very low state, and his medical attendant is doubtful of his recovery.

THE FUGITIVE.

We understand that the couns. J. for the prisoners in the F. O. Bank Robbery made an application to Mr. Justice Wilton on Friday, for the discharge of the prisoners, on

drugs in the shape of anecdotes, &c. He felt his position, and was determined to break through; so one Sunday morning he announced that the following Sabbath evening he would preach and relate to them quite a wonderful anecdote respecting himself. The news spread far and wide, and when the time arrived the house was literally crowded. Novelty and curiosity had brought them there, i. e., a great many of them. The doctor preached a most heart-searching and practical sermon, alluded to the above fact, told them candidly and honestly of their short comings, and pointed them no doubt faithfully to the Barn in Gilead, and the physician there, and when about sitting after pronouncing the Amen, "Now (said he) for the fulfilment of my promise, Last Saturday night week, about midnight, I had just finished preparing the sermon for the coming morning, I took my chamber candle in my hand, being the last to retire, and was about to go up stairs, when I heard a voice calling me by name, 'Andrew! Andrew! I dare not look back, for I knew it was the Devil! I hastily ascended the first flight, when I was touched on the shoulder, and the same uninviting voice sounding in my ears, in a little louder and firmer tone, 'Andrew! Andrew! I dare not look back, for I scarcely wished to scrape acquaintance with his highness. I again hurried the last flight, when Satan who seemed determined to carry his point, shook me violently, and urged me to keep my position, which could only be done by still continuing (at the expense of sacrificing the precious time allotted to the enforcement of duty, and condemning of sin and sinful practices) to pamper the morbid taste of my audience! Then I was afraid; but I remembered that God at all times answers prayer, so I sent up a short, impetuous supplication for help, and an answer was put in my mouth, and I got myself about and said to Satan, 'Satan go to hell!'"

Here we have a large congregation profusely assembled together for worship, praise being the most prominent part of the service. The solemn psalm of the organ heard, and the choir uniting in performing some very beautiful, and if may be, difficult piece, requiring a great deal of talent. The congregation sits down listening to the performance. "Is that praising God? If so, it is by proxy. I fear the singers receive much of the praise. However ardently I may, I do good singing, however desirable it may be to have such in worshipping our Creator, and I am one of those who would wish to engage in that important work with the understanding, but mark the spirit should not be wanting, for if it is produced a formal withering influence on the soul. What more touching than a whole assembly lifting their voices of thanksgiving in a song of praise to their Creator. Talk of eloquence, there it is in its most powerful style. What is more soul inspiring than when Rev. C. H. Spurgeon gives out one of his favourite songs, "Grace 'tis a charming sound," &c., and says, "Now let us all join." See that vast assemblage rising and uniting in this great and glorious work. One almost feels himself in heaven, so transporting is the effect, words of praise to God, P. D. W.

Mr. Spurgeon.

The British Quarterly Review (Congregationalist organ), thus speaks as to the secret of Spurgeon's success:—
"Here comes a man—no Whitfield in voice, in presence, in dignitary, or genius, who nevertheless, with one stroke of his hand, sweeps away all sickly sentimentalism—all craven misbelief—all isal to him as so much of the merest gossamer web that could be crossed his path. He not only gives forth the old doctrine of St. Paul, in all the strength of Paul's language, but with exhortations of his own, such as Paul would have been forward to disavow. This man knows nothing of doubt as to whence the Gospel is; what it is, or wherefore it has its place among us. On all such subjects his mind is that of a made up man. In place of suspecting that the old accredited doctrines of the Gospel have pretty well done their work, he expects good from nothing else, and all that he clusters about them is for the sake of them." The philosophical precision, the literary refinements, the nice discrimination between what we may know of a doctrine and what we may not, leaving us in the end perplexed, seduced, anything to know about it—all this, which according to some, is so much needed by the age, is Mr. Spurgeon's utter scorn. He is the direct, dogmatic, enunciator of the old Pauline truth, without the slightest attempt to soften its outline, its substance, or its results—and what has followed? Truly Providence would seem once more to have made foolish the wisdom of this world. While the gentlemen who know so well how people ought to preach, are left to exemplify their profound lessons before empty benches and in obscure corners, the young man at the Surrey Gardens can point to his nine thousand auditors and ask, "Who, with such a sight before him, dares despair of making the Gospel, the good old Gospel, a power in the great heart of humanity?"

DOMESTIC.

FRIDAY.—Between 6 and 7 o'clock on Saturday evening a fire broke out in a hayloft, occupied by a man named Donnelly, in Orange Street; it was soon subdued with little damage.

On Sunday evening, about 5 o'clock, an ancient Barn occupied by the same person was in flames, and notwithstanding the efforts of the several Engine Companies, the entire building was burned to the ground. There were some cows in the barn at the time, all of which were rescued, except one which was burned to ashes. It is thought that both fires were the acts of incendiary.

SERIOUS ACCIDENT.

As the Horse Cart of No. 6 Engine Company was returning from the fire on Saturday evening, the rope came in contact with Mr. Francis Clarke, Watch Maker, and knocked him to the ground. One of the wheels of the cart passing over his head, fractured his skull; he is in a very low state, and his medical attendant is doubtful of his recovery.

THE FUGITIVE.

We understand that the couns. J. for the prisoners in the F. O. Bank Robbery made an application to Mr. Justice Wilton on Friday, for the discharge of the prisoners, on