

The Christian Visitor.

FAMILY NEWSPAPER: DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE

V. I. E. BILL,

"Glory to God in the highest, and on earth Peace, good will toward Men."

EDITOR AND PROPRIETOR

O. W. DAY, Printer.

SAINT JOHN, NEW-BRUNSWICK,

WEDNESDAY, OCTOBER 28, 1857.

VOL. X.--NO. 44

(From the New York Chronicle.)
Sources of Mr. Spurgeon's power as a Preacher.

LETTER FROM REV. DR. ARMITAGE.—NO. IV.
Dear Bro. Church:—Fearing that your
letters will grow weary of these letters, I
conclude them by answering the follow-
ing question, as well as I am able:

1. "Wherein does Mr. Spurgeon's great
power lie, as a preacher?"
Now, perhaps, the inquirer assumes too
much to begin with. Is it so sure, after all,
Mr. Spurgeon does not wield great pow-
er in the pulpit. Certainly, some people are
yet satisfied that he does. Albeit, it is
a little amusing to see with what cool-
ness they dispose of this matter, and by what
methods they reach their negative conclu-
sions.

One of our ablest writers denies that Mr.
Spurgeon is a man of more than ordinary
power, and gives the following as the reason:
"His face is round, fat, and flabby." He
did not hear him preach, and to be sure, but
he had looked at his portraits in the
windows of the London Stationers, and he
did not see anything remarkable in his face, so
he did not think much of him. Another
writer, is entirely at a loss to discover
any real merit about Mr. Spurgeon, after
having read his sermons, and he is rather
offensive otherwise, for Mr. Spurgeon actually
imposed the music by reading but one verse
of a hymn at a time, instead of reading the
whole at once and then singing it through.
Besides this our friend had to pay a shilling
attendance fee. Now, such preachers being
in his opinion but a slight remove from
humour, he concluded that Spurgeon is a man
of small power, except, perhaps, in that
particularity which he secures by a "few
odds." An eminent American clergyman,
who had not heard him preach even
sermon, accords him considerable ability,
could discover nothing remarkable about
beyond a few "Becherisms." As if
any man who has never heard or seen Mr.
Becher, could attain a world-wide celebritv
as a successful imitator of him. Still, this
is not so bad after all. It argues much great-
ness in Mr. Spurgeon than many copy-
ists of Mr. Becher have displayed, under
greater advantages for successful imita-
tion, to say nothing of the superior influence
which he has acquired in the Christian world,
and that of the original himself. Certain-
ly, Mr. Spurgeon is a man of more than
ordinary power, but it is doubtful whether he
has attained to many "Becherisms" yet. There
are some things in common between these
two men, but really they differ so widely in
other things, as to leave but little marked
resemblance in the whole, beyond that which
is a first-class intellectual star in glory. But
there is a marvelous thing, after all.

An uneducated youth bursts forth from
obscurity. At the age of nineteen years and
six months, he takes charge of the Me-
tropolitan pulpit, which Drs. Gill and Ripon
were immortalized. Between them, they
filled that pulpit for the space of one
hundred and sixteen years. Under their
successors the capital had become about
empty. At once it needs enlargement in
order to accommodate young Spurgeon's
sermons. Then Exeter Hall itself becomes
a straight for his congregations. Thousands
crowd the Strand, unable to come within
reach of his voice, and so chuck the streets,
troops of police must needs keep the car-
riage way open by force.

The enlarged house in Park streets found
no more service than the smaller one was
able to place in London can be obtained large
enough to hold the multitude of hearers who
come to sit at his feet. The Surrey Music
Hall holds from 8 to 3000 persons, and is
the best that can be done, this is heard for
him. For nearly a year past this hall has
been crammed to suffocation every Sabbath
morning, at least half an hour before service
begins, while hundreds are compelled to
leave a want of room, notwithstanding a charge
made for admittance, varying from one
to six shillings, English currency. More of
clergy, statesmen, priests, aristocracy,
nobility of Great Britain flock regularly
to this "unconsecrated place," to hear the
spell from the lips of a dissenter, than to
any other place in the realm, not excepting
the ministerial itself.

Members of the royal family are found
and princes from foreign courts, as well
as the simplest artisans and plebeians.
Social trains are run on the railroads at
a price, when the preacher visits the large
cities in England. The newspaper press,
religious and secular, of Europe and Amer-
ica fairly teems with "strictures" upon this
man and his productions. Reviews and
magazines are in constant controversy about
him. His sermons are caught up from the
press, in weekly numbers, before they are
printed, and are sold, not by hundreds and thou-
sands, but by tens and hundreds of thousands.
They are circulated with the regularity of
the "Times" itself, wherever the English
language is read and spoken. Even the
week-night prayer-meetings in his own
church are attended regularly by 1200 people,
all anxious to hear the young shepherd for
a few moments, while addressing his own
people in the simplest manner possible. And
yet, in the face of all these facts,—it is
not a fact, that men of excellent sense, men
of sterling talent and judgment, will attempt
to unravel the marvel by one stroke of the
pen: Many,—perhaps after hearing Mr.
Spurgeon but once, no matter under what

circumstances,—will tell you that "He is a
young man about twenty-three years old pos-
sessed a few 'oddsities,' but really, sir,
there is little of him, in fact, of real merit."
It strikes me, that here we discover the
first element of his power, in—what shall we
call it? What better, than—

1. HIS POSITIVE CHARACTER. Whenever
a man of positive character smites the stream
of public thought and feeling, the waters
divide, and there is a great commotion.
Such men command the highest eulogies of
those whose spirit coalesce with their own,
and excite the dislike, if not the contempt,
of those whose sympathies are of a different
character, and cannot fuse into the common
mass. This is the case with Mr. Spurgeon.
Like all truly great men, he has a will which
can neither be broken or bent, "but laughs
at the shaking of the spear," and hence the
great diversity of opinion respecting him.
He sees every thing in a strong and definite
light. Believing that life is a fact, that truth
is a fact, that thought is a fact, that he is,
a fact himself; he takes hold of the souls of
men with a determined positiveness which
binds them fast, because they cannot with-
stand his grip, or else he wounds them with
his barbs in the escape. He would be the
same in any calling or vocation. No man
can tell why, but in any sphere of life he
would be a leader. And I make no doubt
but that if ever he comes to America, as
warm as Spurgeon party, and as warm an
anti-Spurgeon party will spring up here, as
we find in England, in less than one week
from the time he commences preaching
among us. But his success will be as great
here as there, at the end of the contest.

2. THIS MIGHTY ELEMENT IS CONTROLLED
BY MORAL CONVICTIONS. He is as firmly
and as religiously convinced that God has
raised him up to do a special work, as ever Paul
or Luther was. Therefore this conviction con-
strains him to address all his powers to his
work, without compromise or hesitation.
He is as simple and unsophisticated in this
belief as if a voice from Heaven had said in
his hearing, "Thou art a chosen vessel."
It is burnt into his inmost soul. This soul-
power gives a ponderous impulse to his mis-
sion so that under its dictation he neither
stops to put on a shield against ridicule, nor
to conciliate opposition. He holds that moral
boldness is no mean attainment. Paul him-
self so deeply felt the worth of it, that not-
withstanding his special inspiration from God,
he urged the Ephesian Church to offer ear-
nest supplication that he "might speak bold-
ly, as he ought to speak." In this old Paul-
ine spirit, Mr. Spurgeon demands a hearing
for Christ. The demand being granted, he
has no choice but a form of address, beyond
that of straightforward efficiency. At once
he becomes direct to abruptness—colloquial
to bluntness—and ferrid to the very life.
Propelled by this torrent, he never stops
aside to justify a truth which the Bible has
announced—never stops to expound a mys-
tery which the Spirit has sealed—never flin-
gers to harmonize doctrines which the church
or the world charge with contradiction. No—
he says, "I am sent to preach the Gospel
as I find it, and not to square it with human
reason or your notions. And in this, I am
determined to magnify mine office. If the
Gospel does not suit you and your creeds,
you must settle your disputes with God.
When I have preached it as it is (no matter
whether it contradicts itself or not), I have
done all that I am sent to do, and I neither
can nor will help your cavils."

Another week I will conclude by discuss-
ing several other elements of Mr. Spurgeon's
great power as a preacher.

Correspondence.

English Correspondence.

Letter from Rev. C. Spurgeon.

BEAUFORT NOTES.

The town of Beaufort has recently attracted
the attention of journalists, in consequence
of disturbances so violent and repeated that
a commission was appointed by the Lord
Lieutenant to examine into the affair; and
the town itself is in the meantime proclaimed
under the crime and outrages act, the opera-
tion of which is to make the possession of
weapons without a license a crime, punish-
able by a year's imprisonment. The ostensi-
ble occasion of these riots was the attempt
made by the Rev. Hugh Hanna, a young
Presbyterian minister of Beaufort, to carry
into effect his acknowledged right of preach-
ing in the open air. The papers, both secular
and religious have given a delirious account
of the subject, and it is curious to notice the
tone in which they severally treat it. By far
the greater number concur in condemning the
conduct of Mr. Hanna on this particular oc-
casion; the religious journals, however, in
doing so, take care to claim for the evan-
gelist and enforce the right of open air
preaching under certain necessary limitations.

In forming a judgment on the case, respect
must be had to the state of feeling existing
in Beaufort a few weeks before. They are thus
graphically described by a contemporary.—
"On Sunday, July 12th, about half past six
o'clock in the evening, a young man named
Loughran, drove through Beaufort with a
bunch of orange lilies in his hand. The old
painters put a filly in the hand of angels when
they come with messages of peace to men:

but, despite the day and the flowers, Mr.
Loughran's state of mind was by no means
angelic, and his message anything but peace-
ful. It was a floral way of saying, "Will
anybody tread on the tail of my coat?" a
challenge to Roman Catholics which it was
not in Irish human nature to resist. So, in
honour of religion, and for the better im-
provement of the summer Sunday evening, a
riot begins, which is suppressed for that night,
and leaves Mr. Loughran with his blighted
lilies in the station house. During the sub-
sequent week every evening is pleasantly
spent in rioting, in the course of which skulls
are fractured, bullets are fired at the police,
the street lamps are extinguished, paving
stones pulled up and piled in regular heaps
"convenient," houses gutted, and the milita-
ry called out. The rioters on both sides sink
their quarrels to attack the Stipendiary
Magistrate and his men; thereby setting an
edifying example of waiving smaller theo-
logical differences in presence of a common
enemy. So passed the week from July 12th
to 19th.

On Sunday afternoon, Sept. 6th, not two
months after the excitement mentioned above,
Mr. Hanna proceeded to the Custom House
Quay, where he had announced his intention
to preach. Several of the magistrates were
present, and requested him to forego his pur-
pose. It is stated in the newspaper reports
that the magistrates disavowed any intention
of interfering authoritatively to prevent his
preaching, but made their appeal to his dis-
cretion. Uninformed by these remonstrances,
Mr. Hanna preached. A body guard of forty
Protestants, armed with barrel staves, drove
back the Catholic mob, which collected to
interrupt him. "A brief sermon of twenty
minutes was preached under these pacific
and hopeful auspices, and at its close the
preacher, having exhorted to peace and quiet-
ness, disappeared with his umbrella." But
not so readily was the evil spirit, which these
proceedings evoked, laid; rioting and blood-
shed followed, not only that night, but the
next week, until the Government interposed
and placed the community under the opera-
tion of an act which appears admirably suited
to the meridian of Ireland.

In attempting to form an opinion on Mr.
Hanna's conduct, his act must be considered
by itself, apart from the consequences it
entailed, in order that we may determine
whether duty did or did not oblige him to
preach in the open air. For there is no
axiom in morals more certain to my mind
than this, that duty is not to be judged by
results, that obligation is not to wait upon
expediency. Our Lord declares that the recep-
tion of his doctrine would be followed by the
sad consequence of variance in families; parents
arrayed against children, children against
parents, &c.; but such mischievous results
can never exonerate any one from the obli-
gation of following Christ. If any act can be
shown to be not a duty, then it falls under
the category of a discretionary act, and may
be judged of by the circumstances attending
its performance. But there is another class
of actions, besides those which are binding
under all circumstances, and such as belief in
the Lord Jesus Christ; and those which are dis-
cretionary, such as the taking of a journey;
namely actions which it is our duty to per-
form, but which are, in a measure, left to
our discretion with regard to the time and
manner of their performance, such as proclaim-
ing the Gospel. Not ministers alone, but
also all Christians are under solemn obligation
to make Christ Jesus known to others, but
the time when, and the place where this shall
be done, are left in a measure to each one's
discretion. I say, "in a measure," because
we are not allowed to annul duty by the vic-
tims of expediency; we must by no means say
"not now" at every time, and "not here" in
every place, for in so doing we should prac-
tically set aside the duty itself. Now the
act of Mr. Hanna, which he no doubt just-
ifies, but for which many blame him, was
precisely of this nature,—the duty of preach-
ing the Gospel imperative, the time and place
in a measure discretionary.

Admitting, nay insisting on, the binding
obligation of the commission, "Go ye into all
the world, and preach the Gospel to every
creature. He that believeth and is baptized,
shall be saved; but he that believeth not shall
be damned," the question returns, was it the
duty of Mr. Hanna to preach the Gospel
when and where he did. There appear to
me only two grounds on which this question
can be answered in the affirmative, one, the
probable salvation of his hearers, the other,
the practice of the apostles. The plea that
he preached to assert and maintain his right
to preach, utterly fails to justify the act as a
duty; the very terms of the defence show
that the ground of duty is abandoned, he
preached to assert his right, not his duty, to
preach. But in what manner was the right
questioned? The public authorities, with
whom, alone, he could have raised the ques-
tion of right, admitted his right to the full;
they did not seek to circumscribe it. Surely
the firmest friend of Mr. Hanna would not
say that he preached to maintain his right in
front of an insensate mob, whose most potent
arguments were silent in bludgeons and
brickbats. On the two grounds, therefore,
mentioned above, as it appears to me, must
the act be justified as a duty, if it is capable
of justification.

With regard to the first reason the probable
salvation of men who would, not otherwise
have heard the Gospel; there is no evidence
to show that any such were among his hear-

ers. Not a single Roman Catholic came
within the sound of his voice, unless it were
to cross staves with his belligerent defenders.
He was surrounded by his friends, who
might have adjourned to the chapel; and it
certainly is matter for regret that the practice
of open air preaching itself should be brought
into momentary disrespect, by a needless as-
sertion of the right.

The practice of the Apostles cannot be
pleaded in justification of Mr. Hanna's con-
duct, for the one differs from the other, in
many important points.
When Paul and Barnabas were at Antioch,
the Jews "spoke against those things which
were spoken by Paul, contradicting and blas-
pheming." What did Paul and his compan-
ions do under these circumstances? They
ceased contending with them, even in argu-
ment, and turned to the Gentiles. If, then,
the Apostle did not consider it his duty to
persevere in attempting to convince men who
resolutely closed their minds against his rea-
sonings, much less would he think it his
duty to preach to men who would not so
much as listen to his words, but would make
his very speaking a pretext for committing
outrages on all whom they hated.

On another occasion when Paul was at
Ephesus, and the city was in an uproar, be-
cause, through the preaching of the Gospel,
the gains of idol worship were in danger.—
Paul intended to enter into the theatre, where
the multitude were, to address them. But he
yielded to the solicitations of the disciples,
who advised him not. And "certain of the
chief of Asia, who were his friends, sent unto
him, desiring him that he would not adven-
ture himself into the theatre;" Paul did not
persist and say, "it is my duty to preach to
the people, and I have a right to assert my
freedom to do so on this occasion, whatever
may be the consequences; let the magis-
trates see to the peace of the city, which
they are bound to maintain, while I do
what I have a right to do." Thus did not
Paul.

But there is another still more glaring dif-
ference than those already mentioned between
the two cases. Paul was never surrounded
by a body of armed men when he preached
the Gospel of the Prince of Peace. He ex-
posed himself to danger, but he did not en-
danger others while he himself was secure.
He suffered persecutions so severe as often to
peril his life, but he did not seek to ward these
off by allowing Christians (!) with barrel
staves or otherwise to break the heads of
those who sought to stone him.

The conclusion therefore is irresistible that
Mr. Hanna acted neither wisely, nor well;
while he has needlessly cast upon religious
men the ungracious task of watching lest
the liberty of prophesying, which is dear to them,
should be circumscribed by those in authority
in consequence of his indiscretion.

THE FAST DAY.

Again in the course of her eventful reign
has our much loved Sovereign with the ad-
vice of her Council, commanded (I wish I
could say invited and exhorted) her subjects
throughout these realms to humble themselves
before Almighty God, confess their sins, and
pray earnestly that He will be pleased to
shield the soldier in the day of battle, defend
the right, and cause these calamities which
now darken India to pass away as a cloud.

Never have events in such a distant part
of the Empire so nearly touched the hearts of
Englishmen, and roused alike their indigna-
tion and sympathy, as the atrocities that have
been committed in Hindoostan. The people
are swayed, like the trees of the forest when
a storm sweeps over them, at one time by
anxiety and again by hope, at another time
by horror and righteous anger against the
perpetrators of deeds of treachery and blood,
and again by sorrow for the sufferers in this
fearful tragedy. It is most fitting that while
these fountains of feeling are broken up, a
deep sense of our own accountability, and the
divine displeasure should be infused into the
public mind. That a humble acknowledgement
of our dependence on God should be
publicly made. That we should as a nation
confess our sins, and implore forgiveness;
and unitedly ask deliverance from these trou-
bles.

And while we are indignant at the crimes
committed by deluded idolaters, whose very
religion teaches them to revile in every abomi-
nation, it becomes us especially to remember
our own sins in the sight of God even as a
professionally Christian people; we should not
forget that there is a beam in our own eye;
and especially ought we to meditate on our
share of the blame in the really anti-Christian
spirit in which our Indian Empire has been
governed; in which the inward feeling that in-
spires our prayer should be—"Lord we
thank Thee that we are not such sinners as
these; Sepoys, no such fools as these Gov-
ernors, Directors and Controllers of Indi-
an affairs!"
The Lord Mayor and civic authorities are
to walk to Saint Paul's Cathedral where divine
service is to be held and a sermon preached
by the Rev. Dr. Milman. But the most re-
markable service will be that conducted in the
Crystal Palace by the Rev. C. H. Spurgeon
who has consented to preach there; a col-
lection is to be made after the sermon for the
sufferers in India. All other public places
will be closed as on Sunday, but the Man-
agers of the Crystal Palace wisely thinking
that they may do a little business on their
own account, and at the same time attend to
the behests of the Sovereign have hit upon
the plan of taking probably some twenty or
thirty thousand shillings at the door, and se-

curring divine service within, thus adroitly ap-
pearing to combine the service of God and of
Mammon which our Saviour declared impos-
sible.

But whatever be the motion of the Man-
agers, that is their concern, Mr. Spurgeon does
wisely in accepting the invitation, and I re-
joice that he will thus have access to another
large body of citizens in this densely peopled
metropolis. May the Lord largely bless his
proclamation of the Gospel! C. S.

Jottings by the Way.

NO. III.

Immediately opposite Charlottetown, is lot
48, where is the oldest Baptist Church on the
Island and one of the most compact religious
interests without any other body of Chris-
tians, in any strength, to divide the senti-
ments of the population, though there is a
small building belonging to the Episcopals
at Southpoint, the village at the Ferry, and
another belonging to the Wesleyans in a
little nook called Clifton. The party spirit
among Baptists is to be deplored, and one
cause of the unprogressiveness of our inter-
ests is to be traced to that disunion among
the people. If they could be united in one
Faith, having the same Lord, and the same
Baptism, much good might be done. Many
publications have been in circulation here
which have poisoned the minds of many, such
as "The Christian Gleaner," "The Millennial
Harbinger," &c., and though much may be
found therein worthy of notice, yet other
peculiarities are propagated, antagonistic to
some principles peculiarly Baptist. A change
of religious teachers, might be productive of
incalculable benefit; strangers coming to this
Island, and knowing nothing among men but
Christ, and him crucified, might again rally
the people around the same stand, and truth
being poured into the mind would displace
all error. May the Lord send a brighter day
to the Baptists on Prince Edward's Island.—
Below is lot 49, where there was a flourish-
ing interest under Brother Scott, now of
New Brunswick, the nucleus of a good in-
terest may be seen, a good Meeting House, and
a numerous population, but what can be done
without preaching? Good old Deacon Jones
will soon pass away. Ministers and travel-
ers find an hospitable home in his spacious
mansion, from the windows of which may be
seen one of the most enchanting views on
Island. Below may be seen the extensive
fields of grain undulating in the breeze, a
broad expanse of water lies beyond, Point
Prim and Belfast bounds the prospect, St.
Peter's Island, Governor's Island, etc., are
held standing out in relief from the glassy
surface, whilst far away rises up the dim out-
line of the shores of Nova Scotia. Baptist
ministers should give this field more labour.
The Wesleyans have a good and growing
interest. Belfast and Uigg are other localities
where a few Baptists are found, in the
last mentioned place lives our worthy Bro.
McLeod, surrounded by a number of rela-
tives, few of whom are Baptists. We may
have a diffidence in propagating our opinions
which so far from being according to the
Gospel, is contrary to the commands of
Christ. We are to teach believers to observe
all things whatsoever Christ has commanded
them, and as our rite is so distinctive as to
subject us to much prejudice from others, we
should avail ourselves of every opportunity
to disseminate the principles and practices of
the Word of God. Verbum supreni sat est.
The largest Protestant interest, which is
Presbyterian, is in Belfast.

The soil is more sandy than other parts of
the Island, and the farming is good, and
various shipping places afford every facility
to the agriculturalist to ship away the produce.
These places require more English Baptist
preaching.
Three Rivers is next on our route. This
is a large Baptist field, but unfortunately
divided. Brother Shaw resides here and has
a small church and a good Meeting House,
well shuttered in to keep the boys from break-
ing the windows. The strength of the com-
munity belongs to another interest. The
state of things is not encouraging here, and
many years may not remove the heart break-
ings, and painful feelings caused by internal
dissensions. Our brethren deserve sym-
pathy for their decision in adhering to their
principles in a dark and cloudy day.

Grand River is another small interest in
the midst of the wilderness. Preaching,
warm hearted, sound preaching is required in
this region.
We must give a passing notice to George
Town, a neat little place, but where we have
no interest. An active Episcopalian, and
Presbyterian minister occupy the ground, and
the circling years bringing an increased pop-
ulation may induce the Baptists to unfurl
their banner here, we must have men, strong
men on P. E. I.

Souris is passed, where our worthy rela-
tive, John Knight, of well known hospitality
and urbanity of manners, resides, who, with
his kind lady, makes all ministers welcome
to their bountiful board, though preaching is
occasionally here, yet we have no interest.
Presbyterians and Catholics occupy the
ground, round Bay Fortune, St. Peter's
Bay.

The last, though not the least, is the Church
at East Point, where Brother Shaw has the
best Baptist interest on Prince Edward's
Island. Nothing can exceed the generous
hospitality of the people; nothing can sur-
pass their liberality in giving to missionaries.
We feel many views forward in the Christian

race. Whilst labouring amongst this warm-
hearted community, and our labour was not
in vain, in conjunction with Brother McKeen.
A revival has followed, and many have been
baptized. To God be all the praise! Others
have also shared in the work, for East Point
is also a divided Baptist interest.
And even here some progress need be
made, a new Meeting House is the great de-
sideratum, and surely East Point Baptists you
will not be willing much longer to worship
in your old House, whilst you consume £200
for tea, and £75 per annum for tobacco, you
will give some of your substance to erect a
House for God. Your dollars are generously
given to missionaries, showing how well you
prize the preaching of the Gospel, let then a
loftier, a more expansive benevolence con-
strain you to build a place which shall prove
your zeal and self-denial. I appeal to you to
do this, for the sake of your Saviour, whom
you love; for the sake of that cause which
you espouse; for the sake of your minister,
grown old in your service; and for your own
and children's sake, to succeeding genera-
tions, and I know that you will consider him
who thus writes as influenced by no selfish
spirit in saying these things. Up and be
doing, and along with your sister churches,
convince your brethren in Nova Scotia and
New Brunswick that you are the brightest
jewels of their associations.
More anon, H.

SAINT ANDREWS, Oct. 15th, '57.

DEAR BROTHER,—I returned home yester-
day evening, after a very hasty drive. I
arrived in your city on Tuesday morning,
about three o'clock, shortly after which, the
bells of the city rang an alarm of fire at Car-
leton. I watched the progress of the devour-
ing element from the deck of the steamer,
until the flame was extinguished. Day began
to make its appearance soon after, and I got
my horse and carriage on the wharf, and
drove through and out of St. John without
saluting any man by the way.
The cause of my return was this, I learned
by letters from home that my eldest daughter
was dangerously ill, which, indeed, was the
fact, she had, however, began to mend, and
we hope will recover, with proper treat-
ment.
As soon as my wardrobe can be put in
order, and my beast refreshed, and I shall
attend to a few domestic affairs, I little
leave again to prosecute my agency, and if
God is pleased to spare my health, I hope to
see our beloved institution freed from embar-
rassment, I know it is in the power of the
denomination to do it, I trust they will feel
that the cause is theirs, and that "Every man
according to his several ability" is what is
required.
Liverpool and Milton has responded better
than any part I have travelled in as yet, and
while I hope to see them exceeded by others,
yet I cannot forget the noble and generous
acts of such men as Capt. Jacobs, Capt. Patil-
lo, J. Dewolf and others, as S. Parker, and
O. Dewolf, Samuel Freeman, Jr., bro. Know-
les, and although not last, and very, very
far from being the least, I must not forget to
regard the name of Miss Priscilla Kempton,
among the honourable women, whose noble
example of self denial, as well as devotion to
our cause, has greatly strengthened my hand.
Bro. Jacob's in a speech at an educational
meeting at Liverpool remarked that, "if that
institution was destroyed by fire or otherwise,
that the denomination were better pre-
pared to build anew than they were when they
commenced it," and said he, "shall we
suffer it to fall for the want of our sympathies
and aid." No! No! was heard from several
quarters.
Brethren Higgins, and Martell, sons of the
College, plead its cause with soul and feel-
ing. Capt. Jacobs obligated himself anew
for £125, which with former supplies from
him, amounts to about £456, if I recollect
right. Bro. Patillo added £100 to his former
donations, how much that is I don't know, but
he had a scholarship I am sure, and I pre-
sume more; Bro. J. Dewolf added £75 to
his former aid, and others "according to their
several ability."
I shall probably canvass Windsor, Hants-
port, Halifax, and adjoining stations, perhaps
go to Halifax as soon as I can, I bespeak the
prayers, and all other helps from the friends
of a sanctified literature in my behalf, while
I labour for the interests of Acadia.
Yours faithfully
ADAM D. THOMSON.

P. S. I should have mentioned that Breth-
ren Martell and Higgins both, were baptizing
while I was there.
A. D. T.

NEWCASTLE, Mir., Oct. 4th, 1857.

DEAR BROTHER:—You will be pleased to
know that our much esteemed Brother, Rev.
G. Seely, has much reason to be encouraged.
God has given him favor among the people
of all classes. Our large house (which some
believed never could be filled with hearers)
is now almost crowded every Sabbath even-
ing. The most solemn attention is manifest;
the interest is increasing every week, and
wherever our dear Brother travels, east or
west, in some instances the places of worship
cannot contain the people. They come even
in the dark evening, seven or eight miles to
hear him.
If our Brother had help, so that a series of
meetings could be held, we believe many
would come forth and openly declare, "I am
not ashamed of the Gospel of Christ." At