

teme. In the fine grounds, amongst the beautiful trees, were to be seen this large assemblage, congregated together from motives of curiosity, pleasure, or piety. Here they were of all ages, from the pretty children, who tumbled about amongst the grass, to the octogenarian—or, at any rate, septuagenarian—ladies, a few gentlemen, who had come to see whether there were any greater preachers to be had in these good head times than those who used to stir up their souls in their youth, “when George the Third was King.” The sky was all that an artist would have had it in order to give great effect to a picture. It was not the clear, cloudless sky, which merely throws a strong and somewhat painful light on everything, but that sky of bright and blue and fleecy clouds which throws the magic effect of its light and shade over tree and shrub and flower and as gay and fair and brilliant an assemblage as heart could desire to see. Neither Mr. Spurgeon nor his audience could have wished for a more magnificent temple wherein to worship together. And the season and the scenery appeared to join to put the orator and his audience into a mutual good understanding and good feeling. From beginning to end every word which fell from Mr. Spurgeon was listened to with deep attention; and, without any apparent effort on his part, his voice was distinctly audible at the very outskirts of the vast crowd which had been.

There has been an extensive strike amongst the colliers of Staffordshire, and the midland counties. They complain of the most “oppressive tyranny” exercised upon them by the bullies “when they are at work underground. At a meeting at West Bromwich held a few days ago, the chairman Joseph Lumay stated among other things, he had been compelled during the last fourteen years although a teetotaler, to pay sixpence a week for drink which he never had, and it was known he never would have. “The men have determined to hold out till their masters send for them,” and then not to work until new regulations are adopted.—There is no attempt to riot.

The letter carriers of London, too, are holding meetings in which they bitterly complain of being overworked and under paid. There is no doubt that they have sufficient grounds for laying their grievances before the Postmaster General, who has promised to investigate their case and do what he can to remedy their condition.

The last performance for the season of the People's Subscription Sunday Band, took place in Regent's Park on Sunday afternoon. It will be remembered that the Military Bands played for some time in the various parks on Sabbath afternoons, till they were prohibited by special Act of Parliament; since that time the Band has been got up and paid for by the people. There were thousands present last Sabbath and the band played from 4 o'clock till 7, such pieces as the overtures to “William Tell,” “Oberon,” and selections from the operas of “Lucia de Lammermoor” and “Maritana.” The Committee have appealed to the public on behalf of the next season urging them to buy programmes, as that is the only means by which the band is supported. It is to be hoped and prayed for, that the working people of our large cities, will soon be allowed leisure enough on week days to get some recreation and amusement without perverting the holy hours of God's Sabbath to such base and worldly purposes. It is a melancholy fact, however, that the majority of the working classes have not time to get even an hour's relief from their labour throughout the week.

You will rejoice to hear that the influence of the Revival has extended across the Atlantic and somewhat aroused the churches here. Meetings for the working classes are held in Exeter Hall, Westminster Abbey, and at many out door stations. United prayer meetings are also held in many of the evangelical churches every Lord's day evening. Many tracts and statements too have been published giving accounts of the work in America and calling loudly on the churches to exercise more faith in God, more devoted zeal to His cause, and especially more earnest prayer, that the influence of the Holy Spirit may descend and first water the church and then arouse the people. May much good result.

I need not tell you anything about the grand fetes at Cherbourg, or of the Queen's visit to the Continent, as you will have fuller accounts than I can possibly give you, in your exchanges. But I must not trespass longer on your columns or you will not admit me again.

Yours, &c.,

J. M.

THE REVIVAL IN SWEDEN.

A communication from Sweden, in a continental religious paper, represents a great revival of religious interest as going on in that country. Powerful awakenings are reported in various quarters, in little connection with visible instrumentalities, and involving entire communities, as well as all ranks and classes. Ministers who, like too many in all parts of the Lutheran church, were devoted openly to the world and its pleasures, have awakened to preach the gospel with earnestness. In places where the ministers continue unmoved, influential laymen are found zealously promoting religion by social meetings in secular places. In one place like this, a ship captain delivers addresses in private houses. In another a wealthy nobleman, who loyally attends the formal performance of the authorized minister, announces to the people at its close, a meeting at his house in the afternoon, which is fully attended; and that with impunity, as there would be no little difficulty in enforcing the law against convalescents here, from the fact the Judge of the district also holds convalescents in the very hall where he administers justice!

The progress of the Swedish Tract Society has been quite remarkable. Within two years after its first establishment, it is reported to have distributed considerably over a million of books and tracts, and circulate 8,000 copies of its paper, the *Messenger*. Its colporteurs operate all over the kingdom. An affecting incident is mentioned of some Estonians, a poor people, clad only with skins, who came over in open boats from the Russian shore, eagerly seeking for Christian books, which they received with tears of joy.

THE CHRISTIAN VISITOR.

A first-class Family Newspaper, devoted to religious and secular intelligence. Published every Wednesday at No. 21, Prince William Street, St. John, N. B.

TERMS:

If paid in advance, *Seven Shillings and Sixpence*. If payment be delayed over three months, *Ten Shillings*.

No paper can be discontinued without the payment of all arrears, except at the discretion of the publisher.

The names of persons and places should be written so plain, that they cannot be misunderstood, and in directing changes from one post-office to another, the names of BOTH offices, and the county, should always be given.

Ministers of the gospel and others, who will send us the advance, for six new subscribers, will get the “Visitor” for one year free of charge.

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Yearly advertisements inserted at prices according to the space occupied.

CORRESPONDENTS:

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

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

THE CHRISTIAN VISITOR.

SAINT JOHN, N. B., SEPTEMBER 15, 1868.

CHRIST IN THE GARDEN.

THE GARDEN.—Its name, Gethsemane, named probably from the olives that grew there. Jesus often went there. John xviii. 2. He loved retirement. The great conflicts in which the world is most deeply concerned have been fought in retirement. Adam and Eve were conquered in a garden. The first promise of the Saviour was made there, Gen. iii. 15. The seed of the woman conquered in a retired spot. The great tempter was vanquished in the wilderness, Matt. iv. 1-10. Christ endured the agony of soul in this garden. He died and was buried in a garden, and there he obtained victory over death, and from this very Mount of Olives he ascended to heaven. Let us not look for conflict only in the crowded thoroughfare, the busy mart, the thronged exchange, the bustling workshop, the noisy play-ground. It is in retirement that we have our battle to fight. In retirement we must give ourselves to God, we must study his word, we must pray to him, we must learn the lesson of submission and obedience, and get strength to overcome our enemies. Whatever your situation in life, take time to be alone with God.

THE THREE WITNESSES.—“He taketh with him Peter, and James, and John,” ver. 33. There had witnessed, apart from the other disciples, some of his most remarkable miracles. While employed at their fishing, Jesus had shown them his power, Luke v. 1-11; they were present at his transfiguration, Matt. xviii. 1; and they were destined to occupy positions of great honour and usefulness in the church. Peter had been foremost in his declarations respecting the person and character of the Saviour, Matt. xvi. 16-19; John vi. 68-69; and to him were given the keys of the kingdom of heaven; in other words, he had the honour to open the gospel commission, first to the Jews, on the day of Pentecost, and then to the Gentiles, in the case of Cornelius, Acts x. James was to be the first of the apostles to follow his Master through the gates of martyrdom, and seal his testimony with his blood. And John, the beloved disciple, was admitted to sit next his Master at the table: to him was committed the care of Christ's mother; he was to bear the latest testimony on earth of that favoured band; he was to bequeath writings bearing with love, and revelations of the most wonderful character, drawing aside the veil of futurity, and speaking of the destinies of Christ's kingdom to the end of time. These were the witnesses of this solemn scene. Intimacy with Jesus in his power and his sufferings prepares for eminent service in the church of God.

THE SUFFERING SAVIOUR.—He had been a sufferer from the commencement. He had suffered hunger, thirst, poverty, reproach; he had suffered from friends and foes, from malice and envy, covetousness and pride, from men and devils. He was a man of sorrow, but his sorrow was now extreme, ver. 33, 34. It was soul suffering. He had to “make his soul an offering for sin,” to “pour out his soul unto death.” Isa. liii. 10-12. Now he felt the weight of the curse; now his soul groaned under the dreadful evil for which he had to atone; now his sufferings were to be fulfilled, Psa. xxii.; xl.; lx. 20. It was not fear, but a sense of the divine displeasure against sin. We cannot understand the intensity of feeling produced on such a soul. The sublime pleasure which intimate communion with the source of life and happiness, and the acute agony which the withdrawal of all tokens of the divine favour, will produce, are hidden from us; therefore the nature of this sorrow is not explained to us. We can only make a distant conception on the subject, by thinking of the pain produced by the displeasure of one we love—a father or a mother. We know that the joys of heaven cannot be conceived, nor the torments of hell; the favour and the frown of God have unknown depths of joy and suffering for a human spirit. And we know that Jesus, who was perfectly holy, could not thus have been made to suffer if he had not been our substitute.

THE PRAYER.—Jesus was a man like ourselves, and his human nature needed strength. To show us that he was a man like us, and to show us how to obtain strength, he prays. So we find on other occasions, Matt. xiv. 23; Luke xlii. 21; ix. 18; xi. 1; John xvii.; Heb. v. 7. And his human nature, like ours, shrank back from suffering. There is no sin in wishing to avoid anguish and pain, if it can be done with a good conscience. “If it be possible!” If the work can be accomplished without this terrible agony! If

man can be saved without Jesus drinking this bitter cup! If it had been possible to save sinners without Jesus drinking that cup, he would have been spared; but it was not, and therefore God “spared not his own son.” How dreadful a thing sin must be!

While the prayer was earnest it was submissive. “Nevertheless not what I will, but what thou wilt,” ver. 86. Here we have a perfect example of that extraordinary combination of feeling, intense earnestness of desire, with entire submission to the will of God.

Learn how dreadful is the anger of God!—It was dreadful in the case of the flood, and the overthrow of Sodom, and the destruction of Pharaoh, and the terrible death of the Assyrians, 2 Kings xix. 35; but still more dreadful does it appear when the holy soul of Jesus was made to suffer for sinners, Luke xxi. 42-44. How dreadful will it be for sinners who are careless and neglectful of salvation, who will have to bear God's anger for themselves!

How affecting the love of Christ for sinners to suffer so intensely for them! “Having loved,—he loved unto the end.”

How deep his submission to the will of God! What a pattern for us! We are taught to pray, “Thy will be done.”

How complete the work of redemption! Jesus would not leave the work undone, though it cost him bitter groans, and tears, and agony.

Let us believe in Jesus, and give our whole souls up to his love. “The love of Christ constraineth us.”

THE GOOD WORK IN THE CITY.

Our God is on the giving hand. The Union Meetings were numerous attended last week, and a holy influence pervaded the assemblies. Several were received for baptism in the course of the week and christian hearts were stirred by the mighty action of the Spirit. On Sabbath the Pastors Robinson and Bill administered baptism to six penitent believers. Bro. Earle preached in the morning in Portland, and in the afternoon and evening he delivered farewell addresses in the Germain St. and Brussels Street Churches to crowded and deeply affected audiences. God was present by his spirit to give point and power to the word spoken. Bro. A. D. Thomson preached in the morning in Brussel St. and Bro. S. T. Rand in Germain St. Bro. Thomson preached in Germain St. in the evening, and he delivered his message with unusual power and effect. A young man present told us after the meeting it appeared to him that the Almighty was standing just before him. Jehovah was indeed present.

But these tokens of mercy while they fill our hearts with gratitude at the same time inspire us with longing desires for still greater manifestations of redeeming energy. Thousands around us give no scriptural evidence of preparation for death or judgement. Fellow christians of every name join us in ardent application for their redemption. Too many professors of godliness are cold and dead. They need to be won back to their first love. Surely this is not the time for Christians to slumber.

Christians all over the country let your prayers mingle with ours around one common mercy seat that this work so auspiciously commenced may, in our city churches, go forward with widening and deepening power, sweeping away the barriers that rise on every side to impede the progress of truth, and to check the rising tide of mercy and salvation. You redeemed souls who hold converse with him, give Jehovah no rest until he shall come forth from his holy dwelling place to shake terribly the empire of iniquity and gather souls by hundreds to himself. God of mercy ride on in majestic array subduing their enemies and enabling the chosen to exclaim: “victory! victory! through the blood of the Lamb.”

THE ASSOCIATION AT GAGETOWN.

The Western Association commences its Session next Saturday, at Upper Gagetown, at 2 o'clock, p. m. The Boat leaves Indian Town at 12 o'clock on Saturday, and we are instructed by Mr. Hatheway to say that parties going to the Association will go and return for one fare.

Rev. Mr. Earle has yielded to the wishes of the friends to be present and will remain in that vicinity some days after the Association, and will hold meetings every day and evening so long as he can continue for the purpose of aiding the brethren in winning souls to God. We believe much good will be done. O may we all come to our approaching anniversary quite prepared to take hold of the strength of Omnipotence. It is not enough that we have a good time and despatch the business of the session in a manly and christian spirit. We must seek to have souls converted. To have 30 or 40 ministers of the gospel together for days and have no souls brought to the knowledge of the truth would indeed be a sad case. Angels might well weep over such a sacrifice of time on the part of God's witnesses. Dear Brethren, let us come up determined to labor for the direct salvation of sinners and believing that we shall not labor in vain, or spend our strength for naught.

PROTRACTED MEETING.

NEW JERUSALEM, Q. C., Sept. 1, 1858.

MR. EDITOR,—I wish to give you, and the readers of the *Visitor* a small outline of our Protracted Meeting in Jerusalem, which commenced on Saturday, the 28th of August, according to appointment.

The Ministering Brethren present on the occasion were, Elder Thomas Lockey, Elder G. Burns, Elder Ebenezer Webb and brother Alexander McDonald.

The meeting was conducted during the afternoon of Saturday, by prayer and conference, from which we trust there has much good followed. On Sabbath morning, at half-past ten, brother McDonald preached from Rev. 22nd chapter, and 17th verse. At 3, brother T. Lockey preached from Zechariah 8th and 13th. Brother G. Burns preached in the evening, from John 1st and 3d.

Monday morning, at 9 o'clock, prayer and conference. Preaching by brother McDonald, at 41, from Hebrews 2nd and 3rd, after which, the ordinance of the Lord's Supper was administered to about 30 believers. On the same evening, preaching by brother Webb, from 132nd Psalm, 18th verse; after which, prayer and ex-

hortation by the church. Tuesday morning at 9 o'clock, prayer and enquiry. At 11, preaching by brother McDonald, from Zechariah 9th and 12th, and immediately after, brother Burns baptised 2 believers.

At 3 o'clock, by brother T. Lockey, from 2nd Samuel 24th and 24th; the subject was, “The religion we profess calls for sacrifice,” again in the evening, preaching by brother Burns.

On Wednesday morning preaching by brother McDonald at half-past 8, from 1st Tim., 1st and 16th; after which 2 more were baptised on profession of their faith, by brother Burns.

During the preaching by the servants of God, and their warm exhortations, it was evident to all around, that the Good Spirit of the Lord was in the midst of us to bless us and do us good.

May the Lord continue his blessing among us, until many more in Jerusalem may turn to the Lord, and worship Him in spirit and in truth, in the sincere desire of your brother.

DAVID MOORE.

It would afford us much pleasure to accept the invitation to be present at the approaching anniversary of the Bible Union; but we fear that the pressure of engagements at home will not allow us to enjoy the luxury. May the God of the Bible grace the meeting with his smiling and gracious presence, and make it largely instrumental in hastening forward the completion of the great work to which our brethren of the “Union” are devoting their lives.

The Hon. John McCully, of Halifax, N. S., has recently been dismissed from the office of Judge of Probate. The reason assigned is the active part he took at the late elections in Windsor, in opposition to the Government candidate. Report says that the Liberals of Cumberland are thinking seriously of inviting him to become their candidate at the next election.

The Rev. L. C. Chambers, of Canada West, who has spent some time in the City, seeking to raise money to assist in the erection of a place of worship for the fugitive slaves of Canada, held his closing meeting at Benevolent Hall, last evening. His unassuming piety and devotedness to the object of his mission, have commended him to the confidence and good will of the people, and had it not been for the extreme pressure in money matters, his success would have been more satisfactory to all concerned.—He leaves by boat to-morrow, intending to make an application to the friends of the slave in the neighbouring Republic.

Mr. Chambers seems to us to thoroughly understand the necessities of his coloured brethren, and the means that should be adopted for their elevation and improvement. May he find many hearts and purses open to aid him in his self-denying work.

ZION'S ADVOCATE.—This valuable Periodical has changed hands. Its former able editor, John B. Foster, Esq., has accepted a Professorship of the Greek and Latin Languages, in Waterville College, Me. We are happy to learn that Dr. Slaiter, Pastor of the first Baptist Church in Portland, has assumed the proprietorship and chief management of the paper. His associate is Mr. J. W. Colcord, who is to devote his entire energies to the work. Dr. Slaiter, in his salutary of last week, says:—

“With such an associate we hope the editorial department will fully sustain the high reputation which our predecessors have earned for it. Our honest endeavour, at least, will be to furnish our subscribers from week to week with a good, ‘Family Religious Newspaper.’”

The “Advocate” has already gained for itself an excellent name, and we feel assured that the present managers will fully sustain its popularity and usefulness.

OBITUARY.

Died at Mauderville, Aug. 23d, David Lee Babbitt, in the 56th year of his age. He became a member of the Mauderville Church a few years since, under the labours of the late R. H. Emerson, and continued a steadfast believer in Christ, until his departure. His sickness was short; medical aid was early applied, but proved of none effect.

He left a widow, seven children and a large circle of relatives to mourn their loss.

As a citizen, he was benevolent, obliging and beloved by all who knew him. As a christian, pious, humble and devoted. As a parent, kind, affectionate and loving. During his illness, the Saviour was precious. He met death with much resignation trusting in the merits of Christ.—The occasion was improved by Mr. Benjamin Hughes, in the Meeting-house at Gagetown, in connection with a large number of friends. May the bereavement be sanctified to all sorrowing relatives.

Mauderville, Sept. 9.

[Com.]

CHANGE OF VIEWS BY A PRESBYTERIAN MINISTER.

From the N. Y. Chronicle.

MR. EDITOR.—Last Sabbath, the Rev. J. C. Bonham, his wife and a member of his family were baptised into the fellowship of the Baptist church at Rising Sun, Ind. Mr. Bonham is a graduate of Oxford college and Lane Theological Seminary, and for eight years he has sustained a very high reputation as a Presbyterian minister. He is a young man of deep-toned piety and fervent zeal in the cause of his Master. For a period of about one year, up to the time of his change of views, he had been pastor of the Presbyterian church at Rising Sun, and one of the most popular ministers of the Madison Presbyterian. His mind had long been disturbed on the subject of Infant Baptism, and even while trying to advocate this doctrine as a Presbyterian Minister, he had more than once been heard to express his regret that the New Testament was so silent on the subject. This, however, opened his mind to conviction, and after thoroughly investigating the subject, he came to the conclusion that Infant Baptism was not a Divine Institution. He then announced, while yet pastor of the Presbyterian church at Rising Sun, that on the next Sabbath, he would preach a sermon on Infant Baptism as his mind had undergone a change on that subject. Sabbath came, and with it came the people in crowds to hear a

Presbyterian Pastor preach a Baptist sermon in a Presbyterian pulpit. That discourse convinced the people: that the speaker had given the subject no superficial examination. He proved by Pedo-baptist authority that the Bible knew nothing of Infant Baptism. To his congregation, this was “storming the castle” by the use of their own weapons; and what gave him more potency on the occasion was the fact that he used these weapons with, not only dexterity and skill, but in the spirit of true Christian kindness towards all who differed from him in doctrine.—This sermon (as it necessarily would) virtually deposed him, in the estimation of his brethren, from the ministry. But notwithstanding this they loved him still. Soon after this discourse the Editor of the *Christian Herald* (Presbyterian) in noticing Mr. Bonham's change of sentiments, says: “Brother Bonham has left the church at Rising Sun where he has labored faithfully, and with evidences of divine favor for a year past. He has embraced views in regard to Infant Baptism contrary to those of the Presbyterian church. We regret this, because it may result in his separation ecclesiastically from us. But wherever he may go, he will prove a true and faithful preacher of the Gospel, and will carry with him the fraternal love of all the members of his own and adjoining Presbyteries.”

The *Herald* may now add that Brother Bonham has embraced views in regard to the mode of Baptism, Communion; Church Government, &c., “contrary to those of the Presbyterian Church,” and was baptised on last Sabbath at Rising Sun, in the Ohio River “because there was much water there,” and because he had never been baptised before.

On the same day, after his baptism, Brother Bonham preached a sermon to a very large audience on this subject: “Immersion the only Christian Baptism.” In noticing the communion question, he remarked that he occupied the same position that he did while he was a Presbyterian which was this: “No baptism, no communion.” This, he believed, was the doctrine of the Presbyterian church. But to his mind it was not a question of close communion, but of close baptism.

F. D. B.

Weymouth, Ind. Aug. 10.

(From the London Freeman.)

BAPTISTS IN AUSTRALIA.

DEAR SIR,—It has occurred to me that, possibly, some of your home readers might feel interested in ascertaining the kind of impression which the mind of the writer has received during his brief sojourn in this truly wonderful colony.

Permit me to assure them that, in almost every respect, my expectations have been very agreeably surpassed. To say nothing of the mildness and salubrity of an Australian winter, which to an asthmatic subject is as life from the dead, and with, out attempting to describe a city which, for a magnitude, general arrangement, noble buildings, and teeming population, far exceeds anything that I had previously conjectured, I may briefly state that I find myself completely surrounded by all the elements of national greatness—material wealth almost boundless, a free and enlightened system of government, educational institutions of first-rate order accessible to all classes and adapted to the cravings of mind in every stage of development, an independent press, conducted by able editors; and enjoying an immense amount of popular patronage, are facts that clearly indicate the high position which the colony has already attained, and presage for it a glorious future.

The religious condition of this favoured land is, however, that in which your readers will be likely to take the warmest interest, and it is just that which has yielded to my own mind the most intense satisfaction.

Christian men in this aridiferous region are not all absorbed in amassing wealth. Happily, no inconsiderable number of them are found walking worthy of their high calling, by consecrating their substance to the Lord, and living for the furtherance of the gospel. Were it prudent to mention individuals, very pleasant would it be to supplement the honoured names of Thornton, and Wilson, and Peto, with those of Australian Christians not less large-hearted and devoted than they. All denominations seem to possess their representative men just as in the old country—men wise to discern the signs of the times, and prompt to avail themselves of opportunities for usefulness. And of such men the Baptist claim their due proportion.

The recent arrangements for the supply of the destitute Baptist churches in Melbourne have been most advantageous, and leave nothing to be desired but the abundant communication of those gracious influences, without which the most talented and earnest ministrations must ever prove unavailing.

Our esteemed brethren Taylor and Newton have fully approved themselves as the right men in the right place. So marked has been the acceptance of Mr. Taylor's ministry, that a new chapel has become an imperative necessity.—One-half of a very spacious and truly elegant chapel has been already erected. This, of which the old chapel forms the vestibule, was only yesterday opened for public service; and judging from the interest then evinced, I venture to say that, ere many months have elapsed the sanctuary will stand out in all its architectural completeness, a noble monument of colonial Christian devotion. I am delighted to add, that the friends at Albert-street contemplate a similar movement, and that the large amount of sanctified intelligence and social influence which our brother New has been honoured to gather around him, affords the promise of like signal success.

Happily, in every part of this rapidly-peopled colony, individuals are to be found who value religious ordinances, and are anxious for their due observance. And it is not less cheering to find that, in districts yet unblest with the oversight of Christian pastors, God has raised up men to meet the existing emergency. In the majority of these places, public worship is regularly conducted every Lord's day, while occasional visits from the Melbourne ministers usefully supplement the less pretensions labours of local brethren. Beyond all doubt, many of these infant communities would devoutly hail the ad-

vent of duly qualified pastors, and would cheerfully and liberally support them; but I cannot too emphatically repeat what dear brethren long resident in the colony have often sought to impress on your readers—that even for the new townships of Australia a very high order of ministerial piety, talent, and zeal is imperatively demanded. Recent disappointments compel me to emphasise this announcement, and should it meet the eye of any worthy man who is seeking to compensate ministerial failure in England, by transferring his services to this virgin soil, I would that he might duly ponder it. For right-hearted and right-minded ministers of Christ, men full of holy love and holy zeal, there exists, and will continue to arise, a pressing demand; but for men deficient in these characteristics there is no room here. God in his rich mercy grant that Old England may so teem with pastors and evangelists after his own heart, as to be able promptly to meet the importunate cry, “Come over and help us,” which is echoing from every portion of her vast colonial empire!

In closing up this brief letter, allow me gratefully to acknowledge the signal benefit that I have personally derived from my Australian tour, and to express the fervent hope that, if permitted to rejoin my beloved family (as anticipated) in September next, it may be my mercy to do so sufficiently renovated in health and spirits to warrant the resumption of the blessed work of publishing the great salvation.

I remain, yours affectionately, “in the truth,”

JOHN BROAD.

Melbourne, June 14, 1868.

FOREIGN NEWS.

ARRIVAL OF THE “VANDERBILT.”

NEW YORK, Sept. 13th.
The steamer Vanderbilt has arrived.
The Queen has returned to England.
Twelve vessels were wrecked on the English coast last week. Crews saved, with one exception.
Ten steamers are to be employed on the Galway and New-York route, and eight others to English and Continental ports, as feeders.
Great hopes are entertained from the Chinese treaty.

MARKETS.

Breadstuffs & Flour advanced 6d.; Wheat 1d to 2d; Red Western 5s 6d to 6s 5d. Corn dull. Provisions unchanged. Sugar quiet.—Coffee firm.
At London, Money was unchanged. Consols 96 5/8 to 96 7/8.

Miscellaneous.

The New York correspondent of the *Journal* says:—The Fulton street meeting continues to be crowded. It takes about five men now to do the work at Fulton street that has grown out of that meeting—visitation and attendance on the poor, the sick, the dying. Requests for prayer come in from all parts of the land, and daily the number arrive at the rate of eight to ten from all sorts of people asking prayer for the conversion of friends. I saw to-day letters from Canada, Virginia, Kentucky, Georgia, Connecticut, Vermont, Massachusetts, New Hampshire, Rhode Island, Louisiana, Illinois, New Jersey, South Carolina, Tennessee, Ohio, and California. All these requests are preserved in a book kept for that purpose. A book has also been purchased, and in it the names of visiting clergymen are registered by the parties themselves.

SAD FATE OF THE CREW OF A DIGBY VESSEL.—The *Wakulla*, Newport, Fla., Times of the 1st inst. reports a schooner ashore at Dead Man's Bay. She appears from her log, (the last entry in which was made on the 15th August), to be the orish brig Edward A. Loud, Captain. Rice, of Digby, N. S., last from Aspinwall, in search of freight in some gulf port for Boston. When Capt. Tucker boarded the schooner he found two white men and a negro on board, very sick; they were sent ashore. There were also three dead bodies floating alongside the brig—two supposed to be the captain and mate. Sickness—supposed yellow fever—was no doubt the cause of their death.

It is stated that actual statistics show that during the last fifty years, “the numbers of members of the evangelical churches, in the United States, has increased from four hundred thousand to three millions and a half, being an increase of eightfold; while our population has increased only fourfold.” So much for the oft-repeated statement that the growth of evangelical churches has not kept pace with the growth of population.

The *Advocate* says:—Five persons were baptised on the last Sabbath morning by Rev. Dr. Shailer, of the 1st Baptist church, and ten received the hand of fellowship in connection with the Communion services.

BOSTON.—Rev. I. S. Kallack has resumed his labors at the Tremont Temple the opening Sabbath services attended by full congregations.

A FEARFUL LIST.—We learn that there are already known to be thirteen capital cases to be tried at the next term of U. S. Circuit Court, which is to commence in Boston on the 15th of October next.

Strong memorials to the Queen of England and to the House of Lords, have been presented from Brighton and elsewhere, asking the pre-emptory prohibition of the confessional in the church of England. It is said that both the Queen and the peers are favorable to the views of the memorialists.

A Yankee, whose ideas have been enlarged by the success of the Atlantic cable, proposes a railroad to Europe. He would use the hills and mountains of New England and Scotland for material, and build a ridge a mile wide on the top, sixty feet above the surface of the ocean.

MR. DAVID McALPINE, is authorised to receive names of Subscribers and payments for this journal.

A ship arrived at London 23rd ult., with 1,026, 700 lbs. of Tea, from China.

THE OCEAN TELEGRAPH.

The suspension of dispatches by the Ocean Telegraph has naturally occasioned a great deal of