

The Christian Visitor.

A FAMILY NEWSPAPER: DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE

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C. B. BILL, PUBLISHER.
"Glory to God in the highest, and on earth Peace, good will toward Men."
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BAPTIST HISTORY

Of these Lower Provinces.

COUNTY OF DIGBY.

CHAPTER XXX.

Father Crandall's grave was still wet with the tears of his people, when the Church was thrown into difficulty and severe trial; a trial, however, which did not originate from external persecution or from the open enemies of Zion; but from evils in its own bosom. The interests of genuine christianity, in all ages, have suffered less from avowed foes than from professed friends. The Church has ever had more to fear from internal defection than from outward hostility. The former is disguised; the latter is apparent, and may be guarded against. An Achan in the camp was the source of greater calamity and discomfiture of Israel than were the formidable array of Canaan's multitudinous and mighty armies. While all is right within Zion, there is little to fear from the malice and rage of enemies without. There is one can chase a thousand and two put ten thousand to flight. Fear once overcame an ancient prophet's servant; but the Lord opened his eyes to discern invisible powers, "and behold, the mountain was full of horses and chariots of fire round about Elisha."

Though the irregularities referred to were a source of annoyance and difficulty, the majority of the Church were looking heavenward for help; and help was not denied. Elders Charles Randall and Wellington Jackson visited Digby Neck, preaching Jesus to the people; and despite of existing dissensions, there was a delightful religious interest awakened—and a number were converted, baptized and inducted, in accordance with Gospel usage, into the Church.

In May 1840, the Church employed the Rev. Henry Saunders, who was then residing at Pear River, to labour on Digby Neck a part of the time. A divine blessing succeeded this arrangement, and a number were consequently added to Zion. In 1841, the Rev. John C. Morse, a grandson of the late Father Thomas Handy Chipman, and a Licentiate of the Aylesford Church, visited the field which had formerly been long occupied by the sainted Peter Crandall. His preaching was highly acceptable to the people, and the Church engaged his services for a twelvemonth. But before the year had expired, his ordination was called for, and he became the permanent Pastor of the two Churches on Digby Neck. It was on the 2nd of March 1842 that he was ordained. It was a time, too, when God was marvellously blessing many of his Churches in the western part of Nova Scotia. In this mighty work of Grace, the people in Bro. Morse's field of labour largely shared. During that memorable year, he baptized many, and gave them the right hand of fellowship into the Church.

The death of Deacon William Cornwall, in 1846, was a source of grief to Elder Morse and his people. This departed brother was a pillar in the Church. If exemplary piety—fidelity to his religious vows—steadfastness and honesty of principle—habitual devotion—and unwavering faith in the promises of God, entitle a church member to the esteem of his pastor and his brethren, it was not to be wondered that Bro. William Cornwall was so well beloved during his life, and so sincerely lamented in his death. For many years he had belonged to the Methodist Society; but a prayerful examination of the teachings, doctrines and ordinances of the New Testament, led to a change or modification of many of his pre-existing views of religion. Convinced that he had never been baptized in accordance with the requisitions of the Bible, he, though far advanced in life joyfully submitted to that Gospel rite in the mode unmistakably indicated in the injunctions and practice of Christ and his Apostles. Having united with the Baptist Church, and been appointed one of its deacons, he was for many years one of its most prayerful, active and useful members.

In the Spring of 1850, there was a season of saving mercy and grace in the First Digby Neck Church. A multitude within a few weeks were led to embrace the Saviour, and follow him in his ordinances. There was repentance on earth—and there was joy in Heaven.—Forty-four converts were then baptized and added to the church. Pastor and people rejoiced together, were confirmed and strengthened in the faith, and felt that this fresh manifestation of divine favour supplied them with an additional motive to persevere in christian efforts to lead the unregenerate to Christ. Most of the converts in the Revival of which we are speaking, were in the bloom of youth; and if some of them, during the eight years that have succeeded have been led by temptation into "forbidden paths," others have persevered in the ways of piety and in habits of christian virtue. This Revival was chiefly confined to the Gulliver's Hole Settlement.

Four years later, however, there was a refreshing work of Grace in another locality of this church—(Trout Cove),—when twenty professed faith, obeyed and followed Christ in the duty of Baptism, and were received into the visible kingdom of God on earth.

In the Winter of 1856, a commodious and tastefully finished Meeting-house was opened in the Gulliver's Hole locality. This structure was the result of strenuous exertions and a liberal pecuniary outlay on the part of a few warm-hearted

and liberally disposed brethren, who, with a self-sacrificing spirit, have long evinced a willingness to sustain their minister, and promote by all the means in their power the cause of the Redeemer.

In fact, since Elder Morse's pastoral connexion with this interesting church, it has exhibited a good degree of both external and internal prosperity. Being in its militant state, it of course has had its seasons of trial and difficulty, as well as its days of progress and rejoicing. Upon the whole, however, it has not only continued to maintain its ground; but it has been enlarged, strengthened and sanctified by successive Revivals. The Gospel has been faithfully—(we may say ably) preached—sabbath and sanctuary seasons have been enjoyed—discipline and ordinances have been observed—and there has been a gradual improvement in the social habits, as well as in the religious tendencies of the community. At present, this Church numbers about 135 members; and connected with its congregations in several preaching localities, there is a multitude, who have not professed faith, but who in religious sentiment are classed with the Baptists.

We shall have something more to say of Elder Morse and his labours on Digby Neck, when we come to speak of the other Church of which he is Pastor. For seventeen years, he has usefully exercised his clerical functions in the same sphere of labour, which was long occupied by Father Peter Crandall.

HARVEST HOME.

BY THE REV. JAMES HAMILTON, D. D.

"Be not deceived: God is not mocked: for whatsoever a man sows, that shall he also reap. For he that sows to the flesh shall of the flesh reap corruption; but he that sows to the Spirit shall of the Spirit reap life everlasting."—1 Cor. ix. 10.

We see the earnest even now. He that sows to the flesh, he who spends his property or his talents in self-indulgence, in idolatrous vanities in that cruel luxury which is deaf to the cry of misery, in gratifying the coarser appetite, and passions of this fallen nature, of the flesh he reaps corruption. His harvest is a heart constantly contracting. His harvest is often a shortened life or a shattered intellect; a body prematurely blighted and a mind that loses susceptibility and powers which once lost can never come again. His harvest is more and more of that corruption which he sows, sin added to sin, the habit of evil strengthened, a growing remoteness from virtue and happiness, because a growing proneness to evil, and a growing powerlessness against temptation.

And he that sows to the Spirit, even before he reaps "life everlasting," see how rich is his harvest of peace and serenity! Amidst tumult and agitation see how fixed in his heart, trusting in the Lord; and amidst the flaming shower of each day's temptations, burning into the souls of many, and leaving dark scars on the conscience, see how on his panoply of faith the sparks die out unextinguished and harmless! From that God-fearing spirit of his, see how large is the harvest of social respect and personal security; what a fund of confidence and honour has accumulated from those early acts of self-denial, or from one deed of courageous honesty! what a fortune has been founded on a single commandment tensaciously remembered and constantly observed; and from that benevolent spirit of his, see how large is his harvest of love and gratitude! What a music is in his name, what a continual comfort in his presence! See how all hearts open to wards his, as instinctively as they close on the approach of others; and see how he inherits the earth, a meek but universal monarch carrying captive the whole community and reigning by love in souls which swords and sceptres fail to reach, and which even genius cannot conquer!

But this is only a faint foreshadowing of that final and exhaustless harvest which is to follow this earthly seed-time; for although salvation is all of grace; yet, compatibly with its entire gratuitousness, we know that in this life he who gives grace for grace, is pleased to acknowledge the services of his believing people, for the sake of that Saviour in whose strength they are wrought, and to whose joy their recompense adds; and if in this life why not also in the life to come? and in somewhat the same sense as reaping is the reward of sowing, we are taught that gracious habits, formed and cherished on earth shall find their consummation in the still higher holier product of eternity—whilst the self-denial implied in their culture will be infinitely over-balanced and required in the joys of the life everlasting.

Think of this, you that are well nigh weary of well-doing; you that stand alone in a godless household, and who sometimes grow disheartened amidst the coldness and the opposition, and the jeering; you who have enlisted under Christ's banner, but who, if you have not actually forsaken house and lands for his sake, have at least felt constrained to let pass many a golden opportunity;—you who have been for years watching for a soul, if haply you might win it, and who still see it as far from the kingdom as ever;—you who have long been contending with a wicked temper, or an unholy passion, and who dare not say that you have gained any sensible advantage over it; oh, be not weary! Think of the joy of harvest! Think of the day when you shall rest from your labours, and your works shall follow you.

REPORT OF THE N. B. B. H. M. BOARD.

Presented to the Society at its Fifth Anniversary, at Springfield, July 1858.

Your Board is again called upon to recount the labours and successes of another year. They cannot boast of ample funds placed at their disposal by the churches of the denomination, or of large expenditures in the cultivation of the great mission field; but they can thank God that the handful of sown scattered upon the tops of the mountains, has yielded its fruit to the praise and glory of God. We begin with—

REV. J. BLEAKNEY'S MISSION.

This esteemed Missionary reports ten months and one week spent under the direction of the Board since April 1st, 1857. His time was devoted principally to the Miramichi district, embracing—Ladlow, Blissville, Blackville, and the adjoining settlements. In all these places our brother preached the gospel of the blessed God, and the word preached was attended with a rich blessing. Backsliders were reclaimed, and many precious souls were saved. He reports to the Board—234 meetings, 393 visits, 54 persons baptized, the administration of the Lord's supper 11 times, 6,422 pages of Tracts distributed, and £64 2s. 5d. collected in aid of his mission.

THE NEWCASTLE MISSION.

Rev. George Seeley spent 7 months upon this circuit. Your Board cherished the hope that he would feel it his duty to devote himself permanently to this field; but he found it too extensive and laborious for his constitution, he was therefore induced after much prayerful deliberation to resign the mission and to return to Woodstock. In his report to the Board he says:—"The following places were occupied, viz.—Newcastle, North Esk, Little South West, Black River and occasionally Chatham. During the time he travelled 970 miles, made 196 ministerial visits, held 107 meetings, mostly for preaching, and collected in aid of the funds £27 8s. 4d. Our young Brother's labours were highly appreciated by the people, and much regret was felt by them that they could not induce him to continue his services. From all the information received your Board has reason to believe that the impression made by his ministrations was highly salutary and useful, and that the good seed of the Kingdom sown by him found a lodgement in many hearts."

From the time Bro. Seeley left the Board was unable to obtain a successor until Rev. Isaiah Wallace was induced to make a Missionary visit to that section. He became so much interested in its spiritual necessities, and received such earnest solicitations from the people that he was disposed to accept an appointment from the Board; but he has removed his family to Newcastle, and has already entered upon his work. The people have given encouragement that at least two thirds of the expense of this mission will be borne by them, and there is reason to believe that if Bro. Wallace continue to occupy the ground permanently, it will very soon become entirely self-sustaining. The Miramichi County is fully open to the preaching of the gospel by Baptist Ministers, and the "Macedonia" appeal from that section is loud and urgent. The antecedents of Brother Wallace afford much encouragement to hope that his efficient labors will be crowned with abundant success. For this let all fervently pray.

BRO. TRIMBLES MISSION.

This valued Missionary in his report says:—
June 10th, 1858.
"During the past year I have spent 6 months in the service of the Board. In that time I have preached 122 sermons, attended 24 prayer and conference meetings, 146 in all, paid 164 visits, organized 3 Sabbath Schools, circulated 1,350 pages of tracts, and numbers of the Family Casket, travelled 400 miles, organized 1 to a abstinence society, and 1 auxiliary to the parent Missionary Society in St. John, baptised 8 persons and collected £40 for the Board. Part of this labour was spent with the Fourth Baptist church, in the Parish of Springleigh, visited a district in Waterbury, and made 4 Missionary tours in Albert County, breaches in Zion have been healed, and many backsliders have been reclaimed. Our prospects are very encouraging at present."

REV. E. B. DEMILL'S MISSION.

While your Board was doing what they could to extend the privileges of the gospel to distant sections of the Province, their personal knowledge of the claims of the suburbs of St. John beyond what could be supplied by the city pastors induced them in the course of last summer to extend an invitation to Rev. E. B. DeMill to enter upon this field under their direction. After due consideration the invitation was accepted, and he entered upon his work in the month of September last. Previously, however, to his coming to the city, a mutual arrangement was made between your Board and the Board of the Juvenile Missionary Society of the Brussels Street Baptist Church, by which he was to be regarded as their missionary for such a portion of the year as they could sustain him, the parent Board holding themselves responsible at the same time to meet any deficiency of salary. It was understood, however, that any amount, which might be required to meet the salary of the city missionary should be made up, if possible, by extra collections so as not to draw upon the general funds of the Society.

The following statement presented by the Secretary of the Board of the Juvenile Society of Brussels-street, shows the amount of labor expended under their direction, the attendant results, and the amount collected by them:—
"The Missionary in the employ of the Society has visited 522 families, preached 87 Sermons, held 55 meetings for prayer and exhortation, and baptized 22 persons. The Society has distributed 1,169 pages of Religious tracts, and 2,411 numbers of Sabbath School papers. The amount of money collected by the society during the year was £76 0s. 9d. The amount expended £88 5s. 3d."
F. W. WISDOM, Secretary.

The above Board having informed the Board of the parent society that their funds were exhausted, arrangements were made by the Pastors and Brethren of the city and Portland to raise the balance of Bro. DeMill's salary for the year by special contributions to that object, so as not to be under the necessity of drawing from the general missionary funds.

The labours of the Missionary have been confined principally to the neighborhood by the Marsh Bridge and the Bethel. In the former place an interesting church has been formed numbering between 40 and 50 members, and constituting the nucleus of a flourishing and influential intere. If favored as hitherto with the faithful preaching of God's word, there is every reason to hope that this infant church will soon be in a condition, not only to sustain itself, but to aid in extending the rich blessings of the Gospel to the regions beyond.

REV. W. A. TROOP'S MISSION.

This Bro. performed a mission last autumn of 2 months under the direction of the Board, and has spent in the following report:—
Springfield, June 15th 1858.
I hereby forward to you as is expected, a report of my labour during the two months mission appointed me at North Branch (Gromoto) by the Board, at the close of the Association at Nashua, N. H. Travelled 300 miles, preached 38 Sermons, attended 10 prayer meetings, 4 conference meetings, Baptized 7, made 79 ministerial visits, collected £9 0s. 0d for the Board.
Respectfully submitted, Yours, in Christian love,
W. A. TROOP.

LAX AGENCY.

The usual missionary labor in the Loch Lomond and South Bay districts, have been continued by the gifted lay brethren of the city churches during a good portion of the year, and have effected we doubt, not a most healthful influence. Circumstances have occurred to interrupt their labors for the time being. It is hoped, however, that they will soon be resumed.

THE FRENCH MISSION.

The following report has been received from Bro. Knight:—
In compliance with the Missionary Board's request, beg to give you a statement of my Mission during the last eight months.

I have visited Butoche river and its environs I trust with some degree of success; I have also spent several weeks at St. Francis; there I have met with much encouragement; I preached to large congregations of French people in French houses and in the French language; and was cordially received and listened to by the people; and the letters which I have received from Bro. St. Comb at different periods, show the work is still progressing. Bro. S. states, the French are very desirous to see and have me again, and mentions two individuals who have declared their determination to renounce popery. May the Lord be with them. I have been strongly urged to return to them by the English families; having preached in both languages alternately. In Dorchester I have preached in the Baptist meeting house in the French language to some 18 or 20 French people, and I intend, God willing, to preach to them again as soon as I can see an opening.

Enclosed I have sent you my account up to March 1st, having been taken sick on the 6th of March I could not then proceed to accomplish the desires of the Board, and finding as I have before stated, the funds of the Board limited I make no charge for salary since March 1st 1858. Hoping the Board may prosper both spiritually and temporally.

I beg to remain,
Yours, respectfully and affectionately,

PETER KNIGHT.
Your Board deeply regret their inability to continue this Mission for the present. They found themselves becoming involved in liabilities to the Missionary which they had no prospect of being able to meet, and suspension therefore became a matter of absolute necessity. They learn however, that Bro. Knight designs to continue his missionary labors among the French on his own account, trusting to the independent action of those interested in this cause to yield him the needful support. May the Divine guidance open up his pathway and crown his work with success.

GENERAL AGENCY.

It is known that the Rev. James Newcomb was appointed at the last Anniversary of the Society to labor permanently as the General Missionary of this society. The hope was fondly cherished that our brother would be able to very much increase the funds of the society and in various ways extend its influence for good; but owing to the financial pressure upon the County, associated with the action of some of the Auxiliaries preventing the collection of funds in sections where they were established for general purposes; our brother became disheartened and gave up his Agency. In consequence of this disarrangement of the plans of the Board they have not been able to meet promptly their liabilities to their missionaries; in the field, or to supply other sections calling urgently for help. Your Board has felt from the beginning that without a constant agency in the field, to excite general interest, and to harmonize the churches in one combined missionary movement it would be impossible to carry forward Home Missions to the extent which the interests of the cause demands. They would therefore again urge upon the society to duly consider this subject, and select some competent man for this important work.

AUXILIARIES.

Report of the York Auxiliary to the N. B. H. M. Society from its formation in Feb. 10th, 1857 to its Annual Meeting Feb. 10th, 1858.

The following is an account of money received by the Treasurer, Z. R. Estey, and paid to the Missionaries appointed by the Auxiliary during the year:—

Amount received £48 0s. 0d.	
PAID TO MISSIONARIES DURING THE YEAR.	
Rev. J. G. Harvey for 16 weeks at Springfield,	£24 0 0
Rev. T. W. Saunders for 5 weeks at Bear Island,	7 10 0
Rev. J. Tozer for 5 weeks at New Zealand,	7 10 0
Rev. J. H. Tupper for 4 weeks at Rushigormish,	6 0 0
Rev. J. Magee for 1 week to Queen's and Surbury,	1 10 0
Total amount paid out during the year,	£46 10 0

In the hands of the Treasurer, £1 10 0
Brother Springer's report was not handed in until the year closed. We shall therefore settle with him, and give account in the year 58.

It affords the Auxiliary much pleasure to report to the parent Society that Divine success has attended the labours of the Missionaries in the localities where they have been employed.

Some of the places were scarcely ever visited by Baptist Ministers—such as Springfield and New Zealand.—In each place a Baptist Church has been formed consisting of upwards of twenty members each.

At Springfield a meeting-house has since been erected, and Bro. Harvey called to ordination. He spends one quarter of his time in connection with the church.

Other places have been visited by Missionaries, such as Bear Island and Rushigormish.

In each place, religious awakening have been produced, baptisms reported, and members added to the churches in the field where they have laboured.

It would be the pleasure of the auxiliary to keep one Missionary employed during the year, but on account of the scarcity of money, their desire can not be realized. It is the policy of this auxiliary not to employ more laborers than their means will admit of, and we therefore govern ourselves accordingly at each meeting.

We feel it our duty to labour in this glorious enterprise of extending our Redeemer's kingdom.

There are fields within the bounds of this auxiliary that have scarcely ever been visited by Baptist minister. We feel that such places demand our sympathy and should we prevail upon the churches to give more abundantly to the cause of Missions, we will not delay in endeavoring to supply them with the means of grace.

We feel it a pleasure to co-operate with the parent society in this great and good work and our prayer is that the mercy of God may attend the labours of his faithful children universally.

By order of the Auxiliary,
BENJAMIN HUGHES, Secretary.

REV. I. E. BILL, Secretary of N. B. H. M. Society.

CALLS UPON THE BOARD.
Several inviting fields are calling urgently for help. Amongst these, your Board would call attention especially to Hampton Ferry and Shediac. Both of these places are destined soon to become centres of influence. Both have an amodious Baptist Church; but neither of them supplied with the preaching of the word of God. Shall these important posts be occupied by the denomination, or will they allow their chapels to fall into other hands? What is to be done in regard to these places should be done quickly. Other fields are also whitening for the harvest and calling for the reapers; but how can they get except they be sent? Your Board come before you this year not only with these claims for supply pressing upon them; but with debts due Missionaries, who have already labored with fidelity and success in their service, and with a fund on hand to pay them. MEN OF ISRAEL HELP.

PERSONAL PREACHING.

"Sir," said a lady, one fine Sunday, to a clergyman, just after the morning-service was concluded, "Sir, I hope you will not preach that sermon again."
"Why not madam?"
"It was so very personal."
"Indeed! what part of it?"
"O, that part about worldly-mindedness and covetousness."
"But how could that be personal?" the remarks were general enough.
"You may not have intended to apply it personally, but the congregation will."
"To whom? madam?"
"Why, to me!"
The lady and the clergyman parted but not very cordially, on she could not extort from him a promise "never to preach as she have already labored with fidelity and success in their service, and with a fund on hand to pay them. MEN OF ISRAEL HELP."

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viding all things honest," &c.; his text occurring in the service of the day, which generally guided him in the selections of his subjects. "In this sermon, (I thought he) there is surely nothing to rouse the feelings of the laity who complained of the former discourse." But on the following morning, as he was bringing his letters from the post-office, he encountered the lady's coachman.

"If you please," said John, touching his hat, "If you please, sir, I can explain all about the hats." "If you please, explain all about the hats, John! I don't understand you." "Why, sir, the hats as you preached about yesterday." "The hats that I preached about yesterday?" "Yes; I quite understand you." "That's more than I can do as to you, John; pray explain yourself."

"Why, sir, you see, missus and me had a row about the livery hats; and me, sir, and the bulger and footman, felt sure as how missus had set you to preach to us." "Well, John, call at my place on your way home." "John did so, and the sermon was produced and read to him. "Yes, that's it," said John. "Can you read writing, John?" "Yes, sir."

"Well, now look at the outside of that sermon, and you see that it was written twelve years ago; and the reason it was preached yesterday was because the text came in course of the service. I know nothing about your quarrel, and your mistress has not spoken to me since the Sunday before last." "John confessed himself satisfied. "I see, John, that hats will sometimes fit as well as caps: Good morning to you."

THE FRESHNESS OF THE BIBLE.

Yon veteran, whose whitened locks, and wrinkled brow, and bended form, indicate that the time of departure must be to him the absorbing theme, turns over the pages of this volume with an interest undiminished by accumulated years. Yon legate of the skies brings forth things new from it, as certainly as he did when commencing its exposition fifty years ago. Yon public assembly listens to it when read, with eye fixed and ear awake—an attention that never tires, and an interest that never eys. "Select, if you can," says Robert Hall, "any other composition, and let it be rendered equally familiar to the mind, and see whether it will produce this effect."

The learned Le Clerc tells us, that while he was compiling his Harmony, he was so struck with admiration of the excellent doctrine, that he thought he had then but just begun to be acquainted with what he scarcely ever laid out of his hands from his infancy.

Queen Elizabeth, who spent much of her time in reading the best writings of her own and former ages, has left on record the following: "I walk many times in the pleasant fields of the Holy Scriptures where I pluck the goodly herbs of sentences by them up at length in the high seat of memory by gathering them together, so that having tasted their sweetness, I may less perceive the bitterness of life."

During the time that Dr. Kennicott was employed on his Polyglot Bible, it was the constant office of his wife, in their daily prayers to read to him those different portions to which his immediate attention was called. When preparing for their ride, the day after this great work was completed, upon her asking him what book she should take, "O," said he, let us begin the Bible."

THE BIBLE A STUDY FOR LIFE.

Unbelievers, generally speaking, know nothing of the Bible.—Nominal Christians too of ten know but little more of it. It demands all our attention.—It is the study of a life. The simplest Christian, indeed, by the use of marginal references and chronological tables, may trace out much of the vast theme. His heart assists his understanding. The truth of God shining in the face of Jesus Christ, guides his footsteps. But in the full development of the Divine system there is employment for the noblest powers, that even the longest and most diligent research. It is remarkable that even the prophets themselves understood not adequately their own sacred oracles. The prophecy came not by the will of man. They spoke as they were moved by the Holy Ghost. "They enquired and searched diligently what, or what manner of time, the Spirit of Christ that was in them did signify." Let this teach us humility, and stimulate us to diligence in the heavenly science.—Bishop Wight.

OPIUM AND THE GOSPEL.

"The most painful feature in this popular feeling against opium is, the hostility or contempt it excites towards our country, and the suspicion it brings on the gospel as preached by Englishmen. It is at the root of much of the unpopularity of our countrymen; and I have often been interrupted in preaching the Gospel, as every missionary in China has been interrupted, with the question, 'Why preach to us? go tell your countrymen to bring no more opium here.' If I tried to throw the blame, or a share of it, on themselves, by saying, 'If you don't buy, they can't sell,' their answer was merely, 'Yes, but why do you, who profess so much sanctity, bring it to our door to tempt us? If our people who buy it are weak, your people who bring it are wicked.' This is the sum of our long, but I feel sure you will fully admit, conclusive argument. I have left out of view the interests of trade and the narrow objections of our politicians. I have viewed the question of morality alone, and on that score it is condemned on every aspect of its many sides."

DIVINE JUSTICE.

Whoever says God is, and at the same time says that he is unjust, speaks contradictory things, for the first conception of the Deity is, that he is perfectly and infinitely good Justice belongs to this goodness, giving to every one his due, by a suitable compensation, especially in Him who, as he is the Lord of rational creatures, so he cannot but be their Judge.—Wittnes.

BAPTISTS.

It is stated that within the last twenty-two years the Baptists in the United States have made a clear gain of 6,525 churches, 4,224 ministers, and 563,639 members, being an annual increase of 335 churches, 165 ministers, and 26,529 members. The increase for the last ten years has been much greater in the Southern than in the Northern States—the greatest increase having been in Virginia, Alabama, and Missouri.

RAILROADS.

In the United States they have about 24,740 miles of railroads in operation. In 1855, Great Britain had 8,285. In 1856, France had 4,038 miles. The United States Government granted to various railroads during the last five years, 20,787,995 acres. Ohio has the greatest number of miles of railroad in operation, 2,869 miles. New York has 2,700; Illinois, 2,500; Pennsylvania, 2,407; Indiana, 1,806; Virginia, 1,479; Massachusetts, 1,285; Georgia, 1,092. In the Free States there are 17,980 miles of railroad, to 6,490 in the Slave States.

INTERESTING STATISTICS.

By the most recent and reliable statistics, the population of the world is estimated at 1,263,574,800. Of this number 91,675,000 are Protestants; 6,216,700 are Jews; 237,484,960 are Catholics; 111,283,000 are Mohammedans, Armenians, &c.; and 816,915,200 are Heathen.

DIVINE LOVE.

The whole world is but a drop of his love. What must heaven be, where his love is to be glorified and enjoyed for ever?—No maine.