

"Glory to God in the highest, and on earth Peace, good will toward Men." When an enclosed and a log the the

## WEDNESDAY. OCTOBER 19, 1859. SAINT JOHN, NEW-BRUNSWICK,

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## A SERMON.

THE BLIND BEGGAR. DELIVERED ON SABBATH MORNING, AUGUST 7TH BY THE REV C. H. SPURGEON, AT THE MUSIC HALL, KOYAL SURREY GARDENS. "lext.-" And they came to Jericho ; and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging. Ard when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. And many charged him that he should hold his peace : but he cried the more a great deal. Thou son of David have mercy on me. And Jesus stood still, and commanded him to be called. And they called the blind man, saying unto him, Be of good comfort, rise; he calleth thee. And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made the whole. And immediately he received his sight, and followed Jesus in the way." -Mrrk x. 46-52. THIS poor man was beset with two great evils -blindness and poverty. It is and enough to be blind, but if a man that is blind is in possession of riches, there are ten thousand comforts which may help to cheer the darkness of his eye and alleviate the sadness of his heart. But to be both blind and poor, these were a combination of the sternest evils. One thinks it scarcely possible to resist the cry of a beggar whom we meet in the street if he is blind. We pity the blind man when he is surrounded with luxury, but when we see a blind min in want, and following the beggar's trade in the frequented streets, we can hardly forbear stopping to assist him. This case of Bartimeus, however, is but a picture of our own. We are all by nature blind and poor. It is true we account ourselves able enough to see; but this is but one phase of our blindness. Our blundness is of such a kind that it makes us think our vision perfect; whereas, when we are enlightened by the Holy Spirit, we discover our previous sight to have been blindness indced. Spiritually we are blind, we are unable to discera our lost estate ; unable to behold the blackness of sin, or the terrors of the wrath to come. The unrenewed mind is so blind, that it perceives not the all-attractive beauty of Christ ; the Sun of Reghteousnes may arise with healing beneath his wings, but 'twere all in vain for those who cannot see his shining. Christ may do many mighty works in their presence, but they do not recognize his glory ; we are blind until he has opened our eyes. But besides being blind we are also by nature poor. Our father Adam spent our birthright, lost our estates. Paradise, the homestead of our race, has become dilapidated, and we are left in the depths of beggary without anything with which we may buy br-ad for our hungry souls, or raiment for our naked spirits; blindness and heggary are the lot of all men after a spiritual fashion, till Jesus visits them in love. Look around then ye children of God; Look around you this morning, and ye shall see in this hall many a counterpart of poor blind Bartimeus sitting by the wayside begging. I hope there be many such that come here, who though they be blind, and naked, and poor, nevertheless are begging--longing to get something more than they have -not content with their position. With just enough spiritual life and sensitiveness to know their misery, they have come up to this place begging. Oh that while Jesus passes by this day they may have faith to cry aloud to him for mercy Oh may his gracious heart be moved by their thrilling cry, "Jesus thou Son of David have mercy on me !" Oh may he turn and give sight unto such, that they may follow him and go on their way rejorcing This morning I shall address myself most par-ticularly to the poor and blind souls here to-day. The poor blind man's faith described in this passage of Scripture, is a fit picture of the faith which I pray God you may be enabled to exert to the saving of your souls. We shall notice the origin of his faith, how his faith perceived its. opportunity when Jesus passed by; we stall lis-ten to his faith while it crues and begs; we shall look upon his faith while it leaps in joyous obedr-ence to the divine call; and then we shall hear his faith describing his case: "Lord, that I might receive my sight;" and I trust wo shall be en-abled to rejoice together with this poor believing mat, when his sight is restored, as we see him in the beauty of thankfulness and gratitude fol-

certain that Bartimeus did not come to believe however seems to have resided at the other side in Christ from what he saw. Jesus had worked of Jericho, therefore he did not get a blessing till many miracles; many eyes had seen, and many Christ was about to leave it. He is sitting down hearts had believed because of what they saw .- upon his customary spot by the wayside where Bartimeus also believed, but certainly not as the some friend has left him, that he might remain result of his eyesight, for he was stone-blind .- there all day and beg, and he hears a great noise No ray of light had ever burst into his soul; he and trampling of feet, he wonders what it is, and was shut up in thick darkness and could see no. he asks a passer by what is that noise? "Why thing. How then was it that he came to be- all this tumult ?". And the answer is, "Jesus of lieve? It certainly could not have been because Nazareth passeth by." That is but small encouhe had travelled much through the coun- ragement, yet his faith had now arrived at such try, for blind mon stay at home; they care not a strength that this was quite enough for him, tey far. There is nothing they can see. that Jesus of Nazareth passeth by. Unbelief However fair the landscape, they cannot drink would have said, "He passes by, there is no healit in with their eyes; what ever lovely spots ing for you; he passes by, there is no hope of others may behold, there are no attractions for mercy ; he is about to leave, and he takes no notheir blank survey. They therefore stay at home. | tice of you." Why, if you and I needed encou-And especially a mendicant like this; how ragement, we should want Christ to stand still ; should he travel ? He would be perhaps un-known out of the city in which his father Tun-eus had lived—even Jericho. He could not move ay, but this poor man's faith was of such a chathe heart of strangers to charity, nor would he racter that it could feed on any dry crust on be likely to find a guide to conduct him through- which our puny little faith would have starved. out the dreary miles of that land. He would be | He was like that poor woman, who when she was almost necessarily a poor blind stay-at-home.--- repulsed, said "Fruth, Lord, I am but a dog.yet Then how did he acquire his fauh? Methinks it the dogs eat the crumbs which fall from the might be in this fashion. On the nearest bank master's table." He only heard "Jesus of Nahe could find outside Jericho, he sat begging in | zareth passeth by," but that was enough for him. the sunlight; for blund men always love to bask It was a slender opportunity. He might have in the sun. Though they see nothing, there is a reasoned thus with himself, "Jesus is passing kind of glimmering that penetrates the visual by he is just going out of Jericho; surely he organ, and they rejoice in it. At least they feel cannot stay now he is on a journey." No, rather the heat of the great orb of day if they see not did he argue thus with himself, "if he is going his light. Well, as he sat there, he would hear out of Jericho, so much the more reason that I the passers by talking of Jesus of Nazareth, and should stop him, for this may be my last chance." as blind men are usually inquisitive, he would And, therefore, what unbelief would argue as a ask them to stay and tell him the story-some reason for stopping his mouth did but open it tale of what Jesus had done; and they wourd tell the wider. Unbelief might have said, "He is him how he raised the dead, and healed the lep- surrounded by a great multitude of people, he er; and he would say, "I wonder if he can give cannot get at you. His disciples are round about sight to the blind." And one day it came to pass him too, he will be so busy in addressing them that he was told Jesus had restored to sight a that he will never regard your feeble cry.' man who had been born blind. This indeed was said he, "so much the greater reason then that I the great master-story that the world has to tell, should cry with all my might;" and he makes for it had never been so known before in Israel, the very- multitude of people become a fresh arthat a man who had been born blind should have gument why he should shout aloud, "Jesus of his eyes opened. I think I see the poor man as Nazareth have mercy upon me." So, however he hears the story, he drinks it in, claps his slender the opportuntity, yot it encouraged him-hands, and cries, "Then there is yet hope for And now my dear hearers, we turn to you me. Mayhap the Prophet will pass this way, and if he doth, oh I will cry to him, I will beg many a day, but how foolish have you been;

may very fairly risk a conjecture. It is quite by the way, and Jesus healed him. Bartimous first wife he had one son and two daughters, brother member injured him in person or estate, who are still alive; by his fourth he had he endured it patiently rather than trouble one son and one daughter. The latter d ied in the Church with a mere personal matter. In childhood, but the son lived to be the stay of his every thing that appertained to Zion's progress doclining years. By the last Mrs. Taylor he he took a lively interest. When the Church prospered he was joyful; when she was in adbad one daughter.

These remarkable changes were to him and versity he mourned. The sweet lines of Dwight others a strange chapter in his history ; but are beautifully expressive of Deacon Taylor's midst them all he invariably recognized an attachment for the Church of God-

overruling Providence, and bowed in humble submission to his righteous decree.

HIS RELIGIOUS PROFESSION.

As we have already stated, in early life he became the subject of deep religious impresston-was thoroughly convinced of his utter helplessness and ruin by sin-of the absolute necessity of a change of heart, and of his entire de pendence upon Christ for Salvation, yet mary years passed before he was able by faith to claim a personal interest in the great work of redeening love. These were years of doubt, perplexity and anxious concern ; but ultimately ne was led to bow in full submission to the claims of the cross, and to yield himself, body, soul and spirit as a living sacrifice to the Redeemer of sinners. He was then enabled to make a good profession of his faith before many witnesses .-Abont 51 years ago he was baptized by the late Rev. Thomas H. Chipman, and united to the Church of Nictaux then under his pastoral

CHOSEN TO THE DEACON'S OFFICE. In the year 1829 the Church became very much enlarged under the influence of a most extensive religious revival, and it became necessary to increase the number of deacons. The constancy and integrity of Mr. Taylor's character naturally pointed him out as a suitable person for the office, and he was therefore unanimously chosen to fill it. In this important position he continued until summoned to a higher sphere in the spirit world. It may be truly said of him that he

"Ay,

" If e'er my heart forget Her welfare or her wee, Let every joy this heart forsake, And every grief o'erflow. For her my tears shall fall ;

For her my prayers ascend ; To her my cares and toils be given. Till toils and carcs shall end."

During the last illness of the deceased he was remarkably sustained by the grace of God. His sufferings at times were severe, but he had learned to glory in tribulation, and in whatever state he was therewith to be content. Providence had greatly blessed him in his last marriage, and given him a companion who by unremitting care and kindness smoothed for him the passage to the grave. But what was still better the dark valley was lit up by the smiles of love divine. He conversed of his departure as familiarly and as freely, as if only going to his chamber to rest. For him death had no sting, the grave no dread, and therefore when the summons came he gave it a cordial welcome, and gently fell asleep in Jesus to wake not until the heavens shall be no more.

- " Farewell dear friend, a short farewell, Till we shall meet again above,
- Where endless joys and pleasures dwell, And trees of life bear fruits of love.
- There glory sits on every face, There friendship smiles in every eye. There shall our tongues relate the grace, That led us homeward to the sky.'

The death of our departed Brother occurred at his residence in Wilmot, September 23d, 1859. " used the office of a deacon well, and thereby On the Monday following his remains were inpurchased to himself a good degree and great terred in the presence of a large concourse of

To day, my heart has been broken by what I have seen and heard. It would have been easy to save us! Ah, if the thousands who have a desire to help us, but who are postponing the execution from day to day, would immediately send us, according to the voice they hear from above, the bitter tears of sufferings which are flowing all around me, would be very soon followed by the prayers of Benediction sent to Heaven in favor of our dear benefactors. Hel us to pray our Heavenly Father, to turn th hearts of our dear brothers and sisters of the East in our favor. Let every one among them, without waiting for their neighbor, send their mite. Let them remember that one dollar multiplied a thousand times, makes one thousand dollars, and multiplied by two makes the double. I am threatened to lose my college every day, for the sum of \$1,000 which I owe on it. What would become of the 170 fine boys who are studying in that school, if it falls into the hands of the enemies of the Gospel? Will you not be able to find, before a month, in the rich city of Baltimore, which contains more than 100.000 children of the Gospel, a sufficient number of true Christians, who can send us that small sum? The Christians of the East will send thousands and thousands of dollars to Ireland, to help the religious movement of that distant country, and they do well. They cannot find a more noble field, for their charity ; but, for Jesus sake, when they are so charitable for the new converts of Ireland, let them not shut their ears and hearts to the brothers and sisters whom christ has converted, and who are starving at their very door.

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Believe me, my dear brother, Your devoted brother in Jesus Christ,

C. CHINIQUY.

#### STANDARD OF RELIGIOUS CHABAC-TER.

Be on your guard, therefore. from the first, against setting your mark too low. Do not allow yourself to be persyaded that anything else is religion, or will answer for you, than its complete and highest measure. Remember that these things must "be in you and abound."-The higher you aim, the higher you will reach, but if content with a low aim, you will forever fall short. The Scriptural word is perfection .--Strive after that. Never be satisfied while short of it, and then you will be always improving .---But if you set yourself some definite measure of goodness, if you prescribe to yourself some limit in devotion and love, yon will by and by fancy you have reached it, and thus will remain stationary in a condition far below what you might have attained. Remember, always that you are capable of being more devout, more charitable, more humble, more devoted and earnest in doing good, better acquainted with religious truth; and that as it is impossible there should be any period to the progress of the human soul, so it is impossible that the endeavor of the soul should be too exalted. It is because men do not thiak of this, or do not practically apply it, that so many, even of those who intend to govern themselves by religious motives, remain so lamentably deficient in excellence. They adopt a low or a partial standard, and strive after it sluggishly, and thus come to a period in religion before they arrive at the close of life. Happy are they who are so filled with ongings after spiritual good, thatthey go on improving to the end of their days.

low Jesus in the way. I. First, then, we shall note THE ORIGIN OF

ny and many a day as h call to the passer by again, and would say,hear II. To him it was like a cool refreshing breeze in the heat of a burning sun. " Tell it me, tell it me, tell it me again," says he-"the sweet story of the man that opened the eyes of and unable to divert his mind with many things he would always keep his heart fixed on that one narrative and turn it over, and over, and over again, till in his day-dreams he would half think he could see, and scmetimes almost imagine that his own eyes were going tobe opened

## Perhaps on one of those occasions, as he was turning over this in his mind, some text of Scrip-

ture he had heard in the synagogue, occurred to him ; he heard that Messiak should come to open ng better eyes within that he had without, he came at once to the conclusion that the man who could open the eves of the blind was none other than the Messiah; and from that day he was a secret disciple of Jesus. He might have heard him scoffed at, but he did not scoff. How could he scoff at one who had opened the eyes of the blind? He might have heard many a passer-by reviling Christ, and calling him an imposter, but he could not join in the revising How could he be a deceiver who gave sight to poor blind men? I fancy this would be the cherished dream of his life. And perhaps for the two or three years of the Saviour's miustry, the one thought of the poor blind man would be, was blind." That story which he had heard led him to believe Jesus must be the predicted Messiah

Ye have heard the wondrous deeds which he has doned and forgiven; you have stood in the house of God and listened to the confession of the penitent and the joyous shout of the believer, and yet you believe not. You have journeyed up year after year to the sanctuary of God, and ye have heard many stories-many a glorious narrative of the pardoning power of Christ; and how is it, O ye spiritually blind, that ye have ne-ver thought on him? Why is it you have not me?" How is it that ye have not recoll cted chamber crying to God for mercy. that he who put away the sin of Paul and Magdalene can put away your's also? Surely, if but one story told into the ear of the poor blind man could give him faith, if his faith came but by one hearing, how is it that though ye have without faith in Christ, and listened to many an earnest appeal, yet ye have not believed ? Yet, will not cast you away, he has never cast out one his future course. yet who did venture upon his power and good-Well, my dear hearer, if thou art in this

ped and knocked at your door, and stood in your "Come tell me the story of the man that was house. He has wooed and invited you, and yet born blind and of Jesus of Nazareth that opened you would not come, still trembling and waverhis eyes," and perhaps he would even get tire- ing, you durst not exercise the faith you have, some, as blind men are wont. He must hear and risk the results and come boldly to him. He the story told him a hundred times over, and al- has stood in your streets,-"Lo these many ways would there be a smile on the poor fellow's years,' till the poor blind man's hair would have face when he heard there freshing narrative. turned grey with age. He is standing in the It never could be told too often, for he loved to street to-day he addresses you and says, "Sinner come to me and live." To-day is mercy freely presented to you ; to-day is the declaration -"Whosoever will, let him come and take made of the water of life freely." You poor unbelievthe blind." And methinks as he sat all alone, ing heart will you not, dare you not take advantage of the encouragement to come to him? Your encouragements are infinitely greater than those of this poor blind man, let them not be lost upon you. Come now, this very moment, cry aloud to him now, ask him to have mercy upon you, for now he not only passes by, but he presents himself with outstretched arms, and cries, "Come unto me, and I will give you rest, and life, and salvation.'

has Chri

Such was the encouragement of this man's faith, and I would that something in the service the eyes of the blind, and quick in thought, tay. of this morning, might give encouragement to some poor Bartimeus, who is sitting or standing here.

## [To be Continued.]

## **OBIT UARY OF DEACON STEPHEN TAY-**LOR, OF WILMOT, N. S.

. The subject of this memoir was born in the Town of Digby, N. S., in 1785. His parents came to this country in the time of the American Revolution, leaving behind them their property, and sacrificing all their earthly possessions rather than take up arms against British rule .--"Jesus of Nazareth opened the eyes of one that Being in humble circumstances, but anxious to do what they could for their children, they apprenticed their son Stephen to a blacksmith in

Now, O ye spiritually blind, ye spiritually the town of Digby. His master proved to be a poor, how is it ye have not believed in Christ ? very intemperate man, and when under the influence of liquor was exceedingly violent. Fredone; "Faith cometh by hearing." Ye have understood how one after another has been par-quently in the dead hour of the night he would hurl his wife and family into the streets; and so terrible were his imprecations that young Taylor ofttimes feared that the judgments of God would descend and consume them.

Strange to say that it was under such circumstances that the mind of the lad became deeply impressed with the concerns of his soul, and while the master was uttering fearful oaths and turned this over and over in your minds? "This while the master was uttering fearful oaths and unan receive the sinners, and will he not receive curses, the servant was upon his knees in his bed

#### HIS CARE FOR HIS PARENTS.

Having fulfilled with all fidelity the conditions of his apprenticeship, he entered upon the business of life for himself, and as a truly faithful heard many times that there was no salvation son, one of his first acts was to make provision for his aged parents, who were incapable thro' it may be, I have among these poor blind men some here to day that are simply believing.— You have never yet laid hold of faith, but still tract of land upon credit, built a small house, in the depths of your soul there is a something which says, "Yes he is able to save me; I know he hath power to lorgive," and sometimes the comfortable during the rest of their life. Thus voice speaks a little louder, and it cheers your early in his career did young Taylor exhibit that heart with a thought like this, " Go to him he noble spirit of generosity which distinguished

## HIS DOMESTIC RELATIONS.

plight, thou art happy, and I am a happy man to have the privilege of addressing thee-it shall altogether peculiar. He was married six times. not be long ere the faith within thee, which has His first wife was the daughter of Deacon Morbeen born by hearing, shall acquire strength enough to exercise itself to gain the blessing.— That is the first thing—the origin of the faith of poer blind Bartimeus, it doubtless came by hear-ing. His fourth was Miss Lavinia Morse, daughter of the late Mr. Obediah Morse, of Nic-

speak to him words of comfort and of hope. HIS STEADINESS IN RELIGIOUS LIFE.

With him religion was not a fitful dream, but solemn reality, an abiding principle, a permanent good. None rejoiced more than Deacon them." Taylor in the progress of religious revival, and none more constant at their post in seasons of declension. His religion was not simply a matter of faith and of feeling, but of conscience and of duty, and designed not for revival times simply, but for all time. His motto was "diligent in business, fervent in spirit, serving the Lord." Whatever might be the hurry of business, when the hour came for private or family devotion, for Prayer or Conference Meetings, or for the more public duties of the sauctuary, his language to all worldly engagements was, "Tarry ye here while I go yonder and worship.

In his religious sentiments he was naturally Conservative. He adopted the idea that " extremes were dangerous," in religion as well as in other matters; and hence he preferred a middle path. The fundamental doctrines of the him only in proportion as they exerted a sanctifying influence over his heart and life ; so that righteousness of Christ, he could say with James, ' Show me thy faith without thy works, and I will show you my faith by my works."

HIS INTEGRITY.

His word was regarded by him as sacred as his bond. Provarication or double dealing he most cordially despised. Frank and honest himself he felt that others ought to be so too, and ther had prepared. any manifestation of a contrary spirit was sure to he read with much care, and when its sublime slow to defend them with clearness and force.

#### HIS HOSPITALITY.

He possessed naturally a generous disposition. This was manifest in his readiness to of the blood of the Lamb. sustain the financial interests of the church of of the denomination ; but in no place did it shine day. His guests, therefore, while they shared been good and merciful to us!

This extended over 51 years, and during that tunes, their wants and their nakedness at the

boldness in the faith."-See 1st Tim. 3: 13. He people in the Nictaux Cemetery, and an interwas to his Minister what Aaron was to Moses, esting discourse was delivered by the Pastor, ready in the hour of conflict to "hold up his Rev. Willard Parker, from the appropriate words hands," and in the season of discouragement to of the Revelations, Chap. 14. 13-" And I heard a voice from Heaven saying unto me, Write blessed are the dead who die in the Lord from henceforth, yea saith the Spirit, that they may rest from their labors and their works do follow

(Christian Messenger please copy.)

# (From the True Union)

LETTER FROM REV. C. CHINIQUY. [The following letter contains a most heartrending appeal to all Christians, who have hearts to feel or hands to help. We hope an interest will be awakened, time enough to save this most promising colony :- ED.]

> ST. ANNE, Kankakee Co., Ill. ? Sept. 26, 1859.

## DEAR MR. EDITOR :

The interest you take in the admirable conversion of the people of St. Anne, makes it a duty to me to tell you something of what it has been my privilege to witness yesterday.

After three years of hard struggle, our merciful God has granted us the most complete victory over his enemies, and He has crowned his Christian faith were rich sources of consolation blessings, by pouring down upon us such blessto him ; but he regarded them as really useful to ings that there is no adequate human language to express them. Since fifteen days, the whole people were preparing themselves for receiving the Holy communion. Almost every day we while he rejoiced with Paul in the doctrine of a had exercises of piety, in which we heard the free and full justification alone by faith in the voices of seven different eminent ministers of the Gospel. During those exercises, the mos tconsoling proofs of the presence of the Holy Ghost in the hearts of our dear new converts had been given, and we had every reason to hope, that

the 25th of this month, would be one of the most glorious days the Church of Christ had ever witnessed. But, though we were hoping much, we were not prepared to see the sublime spectacle, which our Heavenly and most merciful Fa-

When we began the prayers, preparatory to the reception of the Holy communicn, not less meet his most decided disapprobation. Truth to than 1500 were kneeling around the altar .him was more precious than rubies. The Bible Never had our poor, unfinished chapel witnessed such a multitude within its walls. The holy verities were attacked in his presence he was not melody and fervor. Tears of joy, of sorrow, and of piety, were flowing from every eye, when the minister of the Gospel invited the redeemed of

Jesus, to come forward, and eat the bread and drink the wine in remembrance of the body and

But how can I express to you my feelings, when which he was a member, and to contribute ac- I saw more than 600 grown men and women, cording to his ability to the benevolent objects young men and girls coming to the foot of the altar, to receive the mystic bread and wine. more with the beaming countenances of the anwith so much lustre as in his own dwelling. The gels of God, than of the poor children of Adam! triend or the stranger who approached his habi- The expressions of the most sincere piety. tation was sure to meet with a cordial reception ; and of the most ardent faith of that multitude formed such a sublime spectacle, that there is no and he had the peculiar faculty of making all human language to tell it to you. Many Ropersons sharing his hospitalr'y feel themselves manists who had hardened their hearts against perfectly at home. The visits of Ministers and the efforts of the saving grace of our God, till other intelligent friends were to him rich sources of social and spiritual delight and profit.— The solution of a spiritual delight and profit.— Though not favoured with early educational ad-vantages, he had so enriched his mind by read-church, and consecrated themselves to Jesus, ing and by the study of men and things, that he was quite prepared to converse with interest he was quite prepared to converse with interest and intelligence on all the general topics of the with ours to praise the Lord, because He has

#### AN UNSUCCESSFUL SEARCH.

A CLERGYMAN who had been invited to christen a child, being deficient in punctuality, the company who were expecting his appearance began, as persons waiting impatiently are wont to do, to give expression to their sentiments freely. One of them said, that supposing the child were not baptized at all, he did not see how it could affect its happiness. A young man who was present, struck with thisobservation, determined to read the New Testament with the express purpose of examining what it said on the Laptism of infants, He began with the gospel of Matthew, but, to his surprise, found nothing on the subject. He went on, however, perusing with care and perseverance all the historical books, and, having gone through these, all the epistolary books, in expectation that he should find in every tolowing part what he had not met with in any preceding portion, namely, passages recommend-ing and enforcing this right. At length, having reached the conclusion of the volume, perceiving that it said nothing respecting the baptism of infants, he thought it his duty to relinquish the practice, as w thout foundation in the rule of our faith, which appeared to him to speak only of the baptism of believers.

This young man had been discarded by an uncle, in good circumstances, in consequence of the connexion he had recently formed with Mr. Whitfield, under whose auspices he had begun to preach. Soon after this occurence, however, he was invited by a small Baptist congregation who at that time worshipped in a barn, and who thought they could raise the sum of three pounds six shillings per quarter. He accepted the in-vitation, and though he had to struggle with pe-cuntary difficulties as his family increased, divine providence brought him unlooked-for supplies; in the course of a few years his people built a large place of worship, and he became extensive-ly known as Robert Robinson, pastor of the Baptist church at Cambridge.

The people of Canada are endeavoring to raise the funds for the erection of a Crystal Palace Hamilton, and with every prospect of success The building is to be erected under the auspi ces of a joint-stock company, and to be calle the "Ontario Palace of Industry."

The Duke of Cambridge, Commander-in-Chie of the British army, has set sail for Vancouver

