

his love has been shed abroad in our hearts, then it cannot be true anyhow, that man ever did or ever will love God, until first of all God has manifested his love towards him.

But without disputing any longer, we do not all admit that our love to God is the sweet offspring of God's love to us? Ah! beloved, cold admiration every man may have; but the warmth of love can only be kindled by the fires of God's Spirit. Let each Christian speak for himself, we shall all hold this great and cardinal truth, that the reason of our love to God is, the sweet influence of his grace. So sometimes I wonder that such as we should have been brought to God at all. Is our love so precious that God should court our love, dressed in the crimson robes of a dying Redeemer? If we had loved God, it would have been no more than he deserved. But when we rebelled, and yet he sought our love, it was surprising indeed. It was a wonder when he disrobed himself of all his splendours, and came down and wrapt himself in a mantle of clay; but methinks the wonder is excelled yet, for after he had died for us, still we did not love him; we rebelled against him; we rejected the proclamation of the Gospel; we resisted his Spirit; but he said, I will have their hearts; and he followed us day after day, hour after hour. Sometimes he laid us low, and he said, "Surely they will love me if I restore them. At another time he filled us with corn and with wine, and he said, "Surely they will love me now," but we still revolted, still rebelled. At last he said, "I will strive no longer, I am Almighty and I will not have it that a human heart is stronger than I am. I turn the will of man as the rivers of water are turned." And lo! he put forth his strength, and in an instant the current changed, and we loved him, because we then could see the love of God, in that he sent his Son to be our Redeemer. But we must confess, beloved, going back to the truth with which we started, that never should we have had any love towards God, unless that love had been shown in us by the sweet seed of his love to us. If there be any one here that hath a love to Christ, let him differ from this doctrine here, but let him know that he shall not differ hereafter; for in heaven they all sing, praise to free grace. They all sing, "Salvation to our God and to the Lamb."

(To be Continued)

THE CHRISTIAN VISITOR.

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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.

Advertisements 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.

ADVERTISEMENTS: Inserted at 3s per square for one insertion; 1s. per square for each subsequent insertion. Ten lines or less constitute a square. All transient advertisements paid for in advance.

Yearly advertisements inserted at prices according to the space occupied.

CORRESPONDENTS: No Communication will be inserted without the author's name 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 not acceptable to readers of Newspapers, than long ones, and that a legible style of writing will save it printer's time, which is always valuable, and insures a correct impression.

THE CHRISTIAN VISITOR.

Saint John, N. B., Jan. 26, 1859.

EDITORIAL CORRESPONDENCE.

NOTES BY THE WAY.

DEAR VISITOR.—Leaving Salisbury on the 15th inst., we proceeded on our way to the Bend, for the two-fold purpose of resuming our Visitor business, and to act on the Sabbath as a supply for our much esteemed Brother Miles, whose health is not yet sufficiently re-established to allow of his preaching. He is, however, gradually recovering, and the prospect now is, that he will soon be fully restored to health.

On the Sabbath we addressed the people, morning, afternoon, and evening, with some degree of freedom, and as we most sincerely hope, with some degree of profit to those who heard. For after all, if this be not the case, far better is it for us to hold our peace and give place to others. This is to be desired above every other consideration; and the doubt and uncertainty connected with this desire, constitute one of the severest trials of mind with which we are afflicted. "Is God making me the instrument of good in the proclamation of His truth?" What a solemn enquiry. Alas that it should be so, but this enquiry is at times an exceedingly doubtful one in our own experience. We do not find the evidence that we desire in this case. Oh! if at last we may be able to know that even one soul has been brought to the blessed Christ through our humble instrumentality, it seems as though this of itself would give us occasion for everlasting rejoicings. God grant us at least one soul as the fruit of our ministry and toil. O what a thought, that he that converteth a sinner from the error of his ways, "shall save a soul from death." But we forbear to extend our remarks upon this subject.

On Monday evening we delivered a lecture in behalf of "The Ladies' Union Benevolent Society" in Moncton, to a large and attentive audience. This is a society recently formed of all who may be interested in the work of seeking to relieve the wants of the poor, without regard to sect or party. The Baptist Church in convention with their pastor, had the kindness to open their new and beautiful chapel for the lecture, and their accomplished organist volunteered her services in discoursing to us rich and enchanting music on the occasion. To say nothing of the lecture, the music was enough to pay well for going out upon that cold night, and the sacrifice

of presenting to the Society a liberal collection. And when we mention the name of the organist we know that all who are acquainted with her manner of playing, will agree with us in what we have just written; need we say it was Mrs. Dr. Black, formerly Miss Cutts, of Eastport, Me.?

And by the way,—speaking of his talented wife, we ought to mention that the Doctor himself is exceedingly popular in this section of the Province. Not exactly in the line of music, but in the way of making those whole who are sick. They say—that means the people—that he has a wonderful faculty of healing the body, when it requires his aid. Or to use a musical expression, —and you know we have just been referring to music—he is excellent in the way of putting the body in tune, when it gets out of tune.

Now all this from the junior is entirely unselfish. Dear sick folks around the Bend, for we do not live there. We write for your good. What we have written with regard to Dr. Dow, is for the good of the dear people up the St. John's. But to resume.

On Tuesday evening, we visited the friends on the Mountain, about seven or eight miles from Moncton. Here we tried to preach to a very respectable number of persons. The Rev. Mr. Newcomb is pastor of the Baptist Church in that place, and preaches there one half his time. He very kindly accompanied us to the Mountain, and introduced us to the various patrons of the Visitor. Many thanks for his kindness.

In several respects, we were disappointed on visiting the mountain. In the first place, the soil is much richer than we had supposed, and consequently, we found much better farms.

In the second place, the congregation was larger than we expected to see, and in the third place, the signs of future promise in almost every respect, are beyond what we had supposed. It was an interesting and inviting field of moral and religious labour, and Br. Newcomb appears to understand this perfectly. May the good Lord richly bless both pastor and people.

On returning to the Bend, we found letters informing us of sickness at home, and hence, duty compelled us to leave on Friday morning, without being able to accomplish a tithe of the work before us in Westmorland and Albert. As soon as possible, we hope to return and finish up the work which we have only begun. In the meantime, we intend to do what we can for the good cause, as opportunity may present.

This letter is written at a public house, and on the evening of what may be termed the stormy Friday. A rain storm commenced last evening, which, with a few hours intermission in the morning, has continued until the present hour (11 o'clock at night), and nearly all the snow has disappeared. The ice just in the road admits the use of the sleigh, but if the rain continues until the morning, this will be gone, and wheels be resorted to. Expecting to leave early in the morning direct for Fredericton, we now close. Sussex Valley, Jan. 21, 1859. G.

THE DUTY OF THE CHURCH OF CHRIST TO THE TEMPERANCE MOVEMENT.

It is acknowledged on all hands that Intemperance is the most appalling system of iniquity that exists in the world. Other systems of moral and social evil however base or degrading, are innocent when viewed in contrast with this monster vice. It is hidra-headed, the king of evils, the very fountain head of all depravity. The power of the intoxicating cup, ever rampant, is perfectly bewildering.—After all that has been said and done in the American Union to check the swelling flood of intemperance, it is said at this day that there are more than 500,000 drunkards in the United States. Great God, what a spectacle to behold; a half a million of immortal beings, originally made in the pure image of God, demoralized, debased, ruined by the demon, strong drink. What a huge army of evil fight under the black flag of Satan. If they were congregated en masse, that the eye could see them just as they are in numbers, in age, in rank, in influence, in depravity, in beggary, in degradation, in guilt; how overwhelming would be the effect. The blood would chill in the veins, the cheeks turn pale and the whole soul would shudder at such a mountain pile of physical, moral and intellectual ruin; ruin for time, and ruin for eternity. But in gauging the full depth of this enormity you have to follow it through all its ramifications of sin and woe; count the number of crimes committed, measure the oceans of tears shed, and listen to the long deep sighs uttered from hundreds of thousands of lacerated bleeding hearts; and then pass over the threshold of time and sound the depths of eternal burnings. Then, and not till then, can we fully comprehend the breadth, and length, height and depth of the tremendous evil of which we speak. There is nothing to equal it in this world's history of depravity. All other evils combined, such as pestilence, earthquakes, famines, wars, are as the dust of the balance when compared to this terrific vice. It is the concentration, the very quintessence of all debauchery, and yet it is tolerated in our very midst, nay, more, LICENSED BY LAW, and that by a so called Christian government. Yes, Christian people, you have the men amongst you, in your public thoroughfares, and at the corners of your streets, who for the sake of the sordid gain would continue to sell this infernal poison, though it were to convert husbands and wives, parents and children into raving maniacs, and send them by hundreds and thousands to the madhouse, to the penitentiary, and what is still worse to the depths of the burning pit of woe, and this too under the sanction of law. Oh! CURSED, INFAMOUS LAW, so long as it exists upon your statute books so long your own loved ones that are now as alive plants about your table, are in imminent peril. We see them, though now your pride and your joy, standing upon a precipice more alarming than the crumbling tower of a burning volcano. Every Christian parent says, rather let my son perish in the blazing fury of volcanic fire than to fall into the deadly embrace of intemperance. And still we have to ask in what place, in city or country your child is safe so long as the death poison is dealt out under the protecting wing of the law?

But you ask what has the Church of Christ to do with all this? We answer, much every way. We do believe in this matter the Church has a awful account to render. She has shed, wicked-

ly failed in her duty. She has trusted the work of reform to the Temperance organizations when she ought to have marshalled herself for the conflict, and made her pulpit, her platform, her press, her meetings for prayer, all trumpet-tongued to rally and combine all righteousness, all virtue, all truth, all holiness, all prayer, all faith against this manhood evil. O, if we had ten thousand tongues and pens we should wish them all to speak us with a trumpet blast, to decry the whole system of intemperance as the blighting, damning sin of the age. We tell you truthfully if holiness is to triumph over sin and virtue, over vice, then must the Ministry and the Church awake to a sense of their duty in regard to this question, and by precept and example, by labor and by prayer, strive to save the city, the province, the nation, the world, from the horrifying influence of this tremendous evil. Place the axe at the root of the tree and the branches wither, dry up the fountain, and the streams will cease to flow.

Do any ask how this is to be done? Not certainly by preaching in favor of the moderate use of intoxicating liquors, not by so expounding the miracle performed at the marriage in Cana of Galilee as to make the impression that the Son of God from heaven sanctioned by his example the use of the maddening bowl. The servants of the most High God are placed under responsibility too grave to allow them thus to torture the embodiment of all purity into a monster of dark depravity. Every doctrine the Saviour taught, every precept he enjoined, every word he uttered, comes forth as an incontrovertible testimony against such a gross libel on his whole character and mission. There is not the slightest evidence that in a single instance he gave countenance to the use in any degree of the intoxicating cup. To say that he did is to charge him with the grossest inconsistency.

No, the Ministry and the Church can never close up the sources of intemperance by preaching the exploded doctrine of MODERATION. This has been tried ten thousand times, and in every instance it has failed, and must fail for the obvious reason that drunkenness the most confirmed and debasing is but the legitimate fruit of moderate drinking. The only course open for us as Christians and as Christian ministers, if we would save ourselves and others from the re-bauching influence of the drinking customs of Society, is to range ourselves on the side of TOTAL ABSTINENCE, and PROHIBITION, and by precept and example show to the world that we hold no fellowship with the demon intoxicating drink. ABSTAIN FROM THE VERY APPEARANCE OF EVIL.

THE CHURCH IN THE CATACOMBS.

Judge Wilnot delivered his lecture on this subject on Saturday evening last. The Institute was densely crowded, and he succeeded in capturing the attention of the vast assembly for two hours and a half, while he spread before them in a style of enchanting eloquence, the condition of God's persecuted Church in the early centuries of Christianity. He referred to the design and extent of the Catacombs of Rome, and said that they were supposed to be one hundred miles in extent. It was about the year 76 of the Christian dispensation that these subterranean caverns first began to be used by the Christians of that age as an hiding place from the fury of their persecutors, and they continued to be used until the end of the fourth century, or until the conversion of the Emperor Constantine to the Christian faith. Gradually the Christians improved and extended them until they atained their vast dimensions, of which perhaps they would form some idea when told that they were supposed to extend 160 miles under ground. The Catacombs were divided into several parts and in the Christian part there were over seven thousand inscriptions. The simple and beautiful doctrine of justification by faith was written upon those rocks and cut in those tombstones. He showed the difference between the heathen inscriptions and the Christian.

The Church of Rome was not the Church of the Catacombs; the evidence came from the Seven-hilled city itself of this fact. There could not be found on one of those 70,000 inscriptions any proof in favor of the Celibacy of the Clergy, the worship of the Virgin Mary, the Mediation of Saints, the doctrine of Purgatory, but every one of these relics of early Christianity was a witness against Popery.

The Judge remarked in closing, that he had no ill feeling to his Roman Catholic brethren; he had always been their friend politically, and had invariably advocated their cause when their just rights were assailed; but if they supposed they could intimidate him, or prevent him from uttering the truth from that platform, they had mistaken their man. He had been cradled in a storm, and therefore had no dread of the tempest. We were pleased to hear him close with words of kindness and good will for the Catholic, for if the spirit of Christian love will not win them to the truth, the opposite spirit must fail to do them good.

The Globe and the Freeman furnish a tolerable full report of the Lecture and we should be glad to do so but our space will not allow us. A few extracts must suffice.

THE CAUSE AT ST. FRANCIS.

DEAR EDITORS.—The cause of religion is not so prosperous here as it once was, yet we have reason to bless God that he has not forgotten us altogether. Three Frenchmen have recently renounced Popery, and are all seeking Christ Jesus. One of them has come out publicly, and has spoken and prayed in our meetings. I received a letter from Bro Knight last evening, and he says that he will come in the spring—God grant to send a faithful shepherd, and one that will take care of the flock. C. E. S. St. Francis, Jan. 10, 1859.

HOPEWELL, Jan. 34, 1859.

MESSRS EDITORS.—Sirs.—The notice of the General Meeting in the Third Salisbury Church on the 15th of Jan. I wish notified again in the Christian Visitor, and the signature made right Yours truly, NATHAN M. BENNETT.

The above note was so late in coming to hand that a repetition of the notice was useless. If correspondents wish their names printed correctly they will please write them legibly.

[For the Christian Visitor.] OUR FOREIGN MISSION.

Messrs Editors.—It is doubtless in the remembrance of many of your readers, that it was resolved at the last meeting of the Convention, to devote all the money in hand that had been raised for the contemplated Australian Mission to the support of sister Crawley's Female School in Burnah, provided none of the donors should, after given notice, object to this transfer. No objection being made, the money was remitted to me, as Secretary of the Foreign Missionary Board. On the receipt of it, Mr. Samuel Wheelock, the Treasurer, and I, in accordance with a Resolution of the Board, transmitted the sum of four hundred dollars to Mr. A. R. R. Crawley, for the support of native preachers in Burnah, and one hundred dollars to aid in sustaining the Female School. I trust these sums will be received by him shortly.

On the 8th inst., a letter came to hand from Mr. C., from which the following extracts are taken:—

"HENTHADA, Sept. 26, 1858. "My dear Dr. Tupper.—Since the setting in of the rainy season, my time has been occupied with zayat preaching in the city, and with several excursions into the district. A detailed account of these would only present a wearying sameness to those who like yourself and I, am happy to be able to believe the majority of the brethren at home are pretty intimately acquainted with the ordinary routine of missionary work. A short description of "a missionary tour" may not, however, prove wholly uninteresting, if it only serve to bring once more freshly before the mind a new illustration of part of a missionary's duties.

The field occupied by the Henthada mission, borders on that of the Bassein; and a number of large villages lying within the limits of the latter, but much nearer to Henthada than to Bassein, it seemed for many reasons advisable that we, (i. e. Mr. Dayton, the Missionary at Bassein, and myself,) should visit this together. Accordingly I improved the opportunity to accompany Mr. Dayton, on his return from paying us a short visit, to the places above referred to. We journeyed in a covered boat, and found the season, (the middle of the rains) more favorable for traveling than even the cold season. We visited four large villages, at each of which our zayat was crowded the whole day long, and the usual amount of discussion and repetition—"line upon line"—gone through, leaving us in most cases no other encouragement than that derived from the consciousness of having preached the Gospel that is able to save. I must not fail, however, to notice one remarkable exception to the above remark. At whatever village a missionary arrives, he must expect, as soon as it is generally known that he has come, a visit from the most learned man of the village, with a large retinue of his "disciples" to witness the expected discomfiture in argument of the "Foreign Teacher," or "white-book teacher," as he is variously called. It must be understood that the Burmese have a passion for a metaphysical argument. We had not been long settled in a comfortable zayat at the town of Pautau, when we observed an old man, white-headed, but hale and strong, coming towards us, at the head of a most respectable number of followers. We discovered at once that this was the Great teacher, and prepared ourselves for an exciting discussion. He saluted us respectfully, and with an observable absence of the haunter so common to a Burmese great man. He immediately began, by requesting us to tell him all we had to say, that he might know wherein he differed from us. Imagine our amazement when he assented to all the great truths we had mentioned, and told us he had believed them for many years, and had long ago separated himself from idol-worship, and all other observances of heathenism. More than this, some ten or fifteen persons in the town believed as he did.

"I dare say I have quite failed to state this incident so as to make you appreciate the peculiar excitement it occasioned us. Occurrences like this, rare though they certainly are, are yet sufficiently frequent to add, in no small degree, to our assurance that our cause is the cause of God, and must prevail. But I must reserve any further observations for a future letter. "Most respectfully yours, ARTHUR R. R. CRAWLEY."

It may be proper for me to remark that, in addition to the amount paid over what had been contributed for the Australian Mission, (\$217s.) collections have been received from Lower Aylesford and Upper Wilnot, from Weymouth, &c. per Rev. C. Randall, and from St. John, N. B. per Rev. I. E. Bill. Where contributions have not yet been taken up for this Mission, brethren will please have them taken without further delay. Remittances may be made to the Treasurer, Wilnot, the Secretary, Aylesford, or to Rev. I. E. Bill, St. John. Those who make them will please specify the particular object for which the several sums are contributed. As there is a small balance in hand given for the support of the Female School, it is desirable that contributions designed for this, should be forwarded in time to be sent with the next remittance to Mr. Crawley, for the support of native Preachers, which must be made in the course of a few months. Yours, in Gospel bonds, CHARLES TUPPER, Secretary.

Aylesford, Jan. 14, 1859.

[For the Christian Visitor.]

LONDON, Dec. 28, 1858.

Messrs EDITORS.—On leaving St. John for England, many friends said to me, "you will bear the great Mr. Spurgeon." I said yes. "Do send us some accounts of him," said they. I promised them that I would send the first sermon that I heard him preach, to you for your valuable paper, asking you to give it circulation. This I now send, is the first one I heard him preach; so, I fulfil my promise in this matter. If you can find room for it, dear Brother, it might be blessed to the good of some one.—Those that have been published here, have been wonderfully blessed in leading many to seek Christ, who can't get to hear him for the crowds. I have been informed here that he is more popular now than ever he was. This proves that God has raised him up for some great purpose.

A delegation of six ministers from New York, are here now, making proposals to Mr. Spurgeon for a few weeks, if he would go to New-York. He has prayerfully concluded to go for a few weeks. They have offered him ten thousand pounds for six weeks; five for his new Tabernacle, and five for the religious Institutions in London. Yours, &c., J. W. GOUCHER.

[For the Visitor.] TEMPERANCE IN NOVA-SCOTIA.

TRURO, N. S., Jan. 13, 1859.

Messrs. EDITORS.—For the last ten or twelve years, the County of Colchester, N. S., has not had the sin to answer for, of licensing men to sell that which is spoken of as the liquor traffic and its revenue is, in Habakuk, 2-d chapter 12th and 16th verses. But the foes of society, and the friends of Satan and Rum, recently expressed a determination to have license at the present session of Magistrates, at all hazards; and the faithful sons of Temperance determined to prevent them, if possible. A mass meeting was called for last evening and held in the Court House here, which was crowded to excess, and speeches were made by the Presbyterian and Baptist Ministers, sons of Temperance and other friends, and the result was, that the Grand Jury to-day, by a large majority, resolved, that no license should be granted in this County for men to vin against themselves, their fellow men, and the families of their fellow-men, the best interests of society, and the Laws of God, by retarding that fertile source of pauperism, crime and madness, alcoholic liquors. What a pity it is that other Counties in the British Province are so far behind Colchester in the Temperance cause. There is something wrong, and a good deal wrong in the management of the affairs of any City, town, or County now-a-days, when men are licensed to sin against every good interest of themselves and their fellow men, by dealing in Rum. Rum and Ruin are synonymous terms and wherever Rum rules, the ruin of its victims and votaries will soon follow, unless a merciful God interposes. It has rejoiced my soul to see the zeal, earnestness and honesty manifested in many parts of this Province by the Clergymen of all denominations, and by many Sons of Temperance, for the suppression of the abominable and hellish traffic in Rum. If all Sons of Temperance were faithful to their obligations, we would soon find a better state of things in our world. For he who is faithful to the obligation of a Son of Temperance, looks above for direction and aid, and all who seek to God might for assistance obtain it, and without God's blessing all effort is vain. Yours, truly, JAMES A. DAVIDSON.

[For the Christian Visitor.] DONATIONS TO A PASTOR.

DEAR EDITORS.—The intelligence furnished from week to week through the columns of the Visitor respecting the cause of Christ and the advancement of his kingdom in the province is very cheering. I as well as many of your numerous readers, rejoice to learn that the labours of many of God's servants are being greatly blessed, and that amidst the darkness and trials that present themselves in the way to obstruct and retard the advancement of truth, yet the great Head of the Church is giving evidence of his presence in the ministration of his word, in the conversion of souls. A deep religious influence is at present experienced at Hopewell Cape under the labours of the Rev. Mr. Fitch and several have already been added to the church by Baptism.

Although no special work appears in progress at present in the Church at Hillsborough, yet, judging from the natural feeling and christian union existing between the pastor and his flock, I feel assured that God will soon revive his work here, and cause his praise to be sung by many who are now thoughtless and indifferent to the things of religion. But I am wandering from the thing I had in view when I commenced to write. My object was to make a statement of a donation visit made by the church and friends at Hillsborough to the pastor, the Rev. J. H. Hughes, on Christmas day. On that day, and a few days after, the handsome sum of about twenty-two pounds ten shillings was presented to him in cash, and a choice selection of other articles of equal value. I am likewise informed by the pastor, that during the past year several donations have been made to him. Such acts as these speak for themselves. While they relieve the mind of the pastor from many anxious cares, they give a tangible evidence of the high regard in which he is held by his flock, and their readiness to meet his wants and sustain him while he is labouring for their spiritual welfare. Hillsborough, Jan. 13th, 1859.

THE RECENT FIRE IN FREDERICTON.

We regret to learn by the following letter that our respected agent, J. T. Smith, Esq., of Fredericton, suffered severely by the late fire; still there is much cause of gratitude that it was no worse.

He will please accept our grateful acknowledgements for the service rendered by him as agent of the "Visitor" in the past, and for his kindly intimation of aid in the future. We have complied with his request by directing the Fredericton parcel to Mr. Guion. Our subscribers will please call at his store for their papers. (To the Editors of the Christian Visitor.) FREDERICTON, 13th Jan. 1859.

DEAR BROTHERN.—You are aware, I presume, that we have been burnt out of both residence and store. We were turned out pretty summarily, and did not save an article from the kitchen, dining room, or any of the closets and pantries connected therewith. We have not a knife, fork, spoon, dish or any one thing connected with the cooking or eating department left, nor an article of establish except one cheese, which happened to be in the front part of the house. We, however, saved from the front part of the house most of our bedding, clothing, and best furniture, and goods from front store—goods in back store and cellar were a total loss. I was insured to a reasonable extent, still our loss has been very considerable, but not ruinous.

We have cause for gratitude that our lives were preserved and no person injured. Owing to this circumstance it will be necessary for you to direct the papers to some other persons as it will neither be convenient for me to deliver them at my office, nor to the subscribers to come there for them. I sent them last week to Mr. Guion's store where you had perhaps best direct them for the present. I shall continue to do anything I can to promote the circulation of the paper, and your interests connected. Very respectfully, Yours, &c., JOHN T. SMITH.

HILLSBOROUGH, Jan. 7th, 1859.

Messrs EDITORS.—A notice has made its appearance in the Visitor of the 22nd ult., stating that a meeting was held at the Hopewell Cape meeting house, October 14th, 1858, and that the brethren from several Baptist Churches, namely, First Ujham, Third Salisbury, First Dorchester, Second Hillsborough, Lower Hillsborough, and Hopewell Cape, resolved that they be a Society called "the Particular Close Communicant, Dependent Baptists." Now the fact is that we, the Second Baptist Church of Hillsborough were not present at any such meeting. Signed in behalf of the 2nd Hillsborough Church. ABRAHAM STEVES, C. C.

OBITUARY.

Mr. JAMES DAVIDSON.

We are called upon to record the decease of Mr. James Davidson of Saint George, Charlotte County, on the morning of Tuesday last, the 20th January, in the 67th year of his age. In his early manhood he experienced a renewal of heart by the power of the Holy Spirit, but for many years remained aloof from the Church of Christ. He was eventually baptized with several others by the late Father Anselmy on the occasion of his last visit to this place, and united with the first Baptist Church, of which he has been an active, useful and exemplary member for upwards of 27 years. For more than 20 years he has served in the office of Deacon, and was persevering and faithful in the discharge of his official duties. Although for some years he has experienced many and great trials with regard to his worldly concerns he ever bore them with calm and Christian resignation. He was a kind husband, an affectionate parent, a warm friend, a devoted Christian. He exulted in the doctrines of the gospel, and triumphed in the riches of divine grace. He deplored his own sinfulness and trusted alone in the merits of Christ. A few days before his departure he exclaimed "Grace! Grace! Grace! what should I do if it was not for grace?" For two or three days his mind wandered and he was unable to converse but for a moment upon the subject of his heavenly home, but his life speaks, his prayers have borne witness of him, his death was calm and peaceful as the setting sun. "He rests from his labors, and his works follow him." He has left behind a widow and a numerous family, together with a very large circle of friends to mourn his loss. Yet why should they mourn? His spirit shines in the heavenly firmament. He has joined many of his departed brethren and he enjoys with them sweet and blissful fellowship. His Savior he beholds and hears his likeness. May the bereaved ones be sustained by their Heavenly Father and seek to be prepared to meet the departed man of God in that abode of peace where death intrudes not, and where the Society is never broken up by sin or sorrow.—[Com.]

THE DEPARTED OLMSTEAD.

Messrs EDITORS.—I notice in your columns of the 5th inst., the demise of our esteemed Brother Olmstead. I am desirous of giving your readers a further sketch of that trophy of free grace.

He was "made nigh by the blood of Christ," under the ministry of the sainted Elijah Estabrooks. And he was baptized by the Rev. Michael Doil. From that time to his death he not only adorned his profession by a well ordered walk, but his mind was well instructed in the sublime doctrine of the gospel.

Bro. O. was every whit a Baptist and a true Christian of the old Calvinist school. He lived a life of faith on God's dear Son, as was evinced by his fruits. His house was always open for the worship of God, and was also the pilgrim stranger's home. For love, he imitated Christ, for meekness, Moses, and for patience, Job. In conversation with him we sometimes found him climbing the mountain of Heavenly-mindedness, and at other times walking in the valley of self abasement. His motto was I serve, not for life, but from life. He has now, I trust, entered the mansion prepared for him above. He loved to sing the songs of Zion while on his pilgrimage, and is now, we doubt not, singing Heaven's highest notes, viz, redeeming love through the blood of the Lamb slain. C. H. BELMONT. Douglas Harbour, G. L., Jan. 17th, 1859.

Mr. John Boyd will Lecture in the Mechanics' Institute on Friday evening, before the Young Men's Christian Association, on "The British Pulpit, with sketches of some of its Living Celebrities."

An instructive and highly interesting Oration was delivered at the Institute on Tuesday afternoon, at 3 o'clock, on the life and writings of Robert Burns, by the Hon. James Brown. The Oration was enthusiastically received by the large audience present.

LOSS OF BRIGT. VELOCITY.—The brig Velocity, D. Miller, master, of and for Sydney, C. B., from Havana, Dec. 24, in ballast, was cast away near Pope's Harbour 8th inst., when the master, first and second mates, cook, and one of the hands were lost.

It is stated that the Foreign Committee at Washington, have agreed to Mr. Slisbee's bill, placing \$30,000,000 dollars at the disposal of the President, with which to negotiate for the purchase of the Island of Cuba.

The remittance by T. W. Weldon was received, and is credited on our books.