

FRIENDLY HINTS TO YOUNG CONVERTS.

How marvellous the change produced by the Spirit of God in those who have truly entered upon a religious life. It is a new birth. "Born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." It is a new creature; old things are passed away; behold all things are become new. Such are the subjects of new desires, new hopes, new joys and new conflicts. They take upon themselves new and weighty responsibilities, and place themselves in connections demanding the exercise of intelligence, patience, forbearance, humility, faith and love. How important that there should be a right direction given to the mind in the opening of the religious career. If false impressions are received it is not easy to efface them. If wrong sentiments are adopted it is difficult to obliterate them. Therefore it becomes all the more necessary to guard well the mind of the young convert against that which is spurious, and to enrich it with that which will bear sanctifying weight. Many of our readers are young in the religious life. You have recently taken upon yourselves the solemn vows of the Christian profession, and in the presence of God and many witnesses you have given your hearts to Jesus and to his church in a perpetual covenant. Permit us therefore to remind you,

1st. That you should derive your religious sentiments directly from the instructions of the inspired word. This should be emphatically your rule of faith and practice. Human productions and human standards of faith may or may not be in accord with the will of God; but the divine revelation cannot err. "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto every good word and work." Here then is your guide book; and as the judicious and trusty mariner studies his chart to enable him to shun the rocks, the shoals, and dangers of all sorts, and to pursue his onward course with safety, so should the Christian study the word of God, his heaven-inspired chart, that he may escape the manifold dangers attendant upon the religious life, and pass safely to the haven of everlasting rest. Many will tell you that it is of no consequence what you believe, or to what church you belong; if you are only truly converted this is sufficient; but be not deceived, you are Christian only in proportion as you believe the doctrines of Christianity and adhere to its inspired precepts. Never be satisfied therefore with a second hand religion; but go directly to the fountain head—study the Bible for yourself—make it your constant companion. Read it with a prayerful, teachable spirit, and what you find recorded there receive into your heart with faith. In this blessed book you will find doctrines that you cannot comprehend; but do not reject them on this account. What is there written you are to believe whether your reason can see it or not. God's truth by reason of the darkness of our minds may to us appear very unreasonable; but he will make it all plain in a coming day. We are not to expect inspired truth to bow to us; but we must bow to that.

Never seek so to explain the plain precepts of the Bible as to accommodate them to your preconceived notions; but just take them as they are, and let your life correspond with their righteous demands. In a word strive to be Bible Christians, referring every question of doctrine and of duty to this blessed standard. Form your character under its enlightening and purifying influence, and it cannot be defective. All its proportions will be equally balanced, and it will have a dignified stability which change of circumstances will not easily shake. You will be steadfast, invaluable, always abounding in the word of the Lord. Let your minds be deeply impressed with your entire dependence upon God for new supplies of grace from day to day to enable you faithfully to discharge your duty. This will excite in you a spirit of increasing prayer. "Without me," says Christ, "ye can do nothing." He is your light, your comfort, your strength, therefore you must constantly fix your eye upon him. "Looking unto Jesus" should be your habitual endeavor. In every time of doubt, of fear, of temptation, look to him who is "touched with the feelings of our infirmities, and who was tempted in all points as we are." If your hope faints, think of Christ—if you are tempted to sin, think of Christ—if Satan assails with his fiery darts, think of Christ, and hear him saying, "Lo, I am with you always." So long as you live near to Christ by faith and prayer, you will not fail to reflect his image.

3. Watch as well as pray. Remember the words of our Master to his disciples, "What I say unto one I say unto all, watch." If you do not watch, you will neglect prayer, and when you do this your spiritual foes will come in like a flood and sweep you away. Watch well your easiest besetting sins. (These will assail you on the weakest point. See to it that you are not overcome by them. Never suffer yourself to be enticed to enter any place, or to mix up with any company that will take pleasure in ensnaring you and in covering your profession with disgrace. Do not imagine that because you have been baptized therefore you are proof against satanic wiles. "Let him that thinketh he standeth take heed lest he fall.")

4. Consider well the obligation that rests upon you to work for your Saviour. He has called you into his vineyard not to be idlers, but co-workers with him in the great business of extending his kingdom in the world. Before your conversion your whole life was arrayed against Christ and his cause. Has he in mercy saved you from that opposition and its fearful results? Then surely you will henceforth do all you can to promote his glory. To every one of you he says, "Go work in my vineyard." Do not imagine your work is done because you have taken up your cross and joined the church. It is but just commenced. Eternity is hastening on, and a world of sinners is perishing under the curse of violated law. Many of them are your relations, companions, friends. Will you not persuade them by precept and example to engage with you

in the sweet services of redeeming love? The more you labour for the salvation of others the more you will enjoy of the love of Christ in your own hearts, and the stronger will be your faith in the divine promise. In the enjoyment of your new born love you sometimes feel that you could lay down your life for poor sinners. Cherish this feeling of good will, and suffer it not to be quenched by the love of the world. Let your standard of Christian devotedness be high, and hourly seek to attain to it. Want of space forbids us to say more at present, but we commend you to the Word of God which is able to build you up in every good work; and if you cleave to it with prayerful attention, you will be burning and shining lights in the world.

THE NOON DAY MEETING.

This most interesting service is still kept up, and we earnestly pray that it may become a permanent Institution. The Papacy in this City is a unit, and whenever its votaries choose to give an exhibition of strength they can do so in a style the most imposing and impressive; but while the Protestant churches agree in the great fundamentals of Christianity unfortunately for the cause of truth they seldom meet together to give tangible expression to their unity of faith and feeling. The noon-day meeting seems almost the only rallying point. To this one naturally feels all might come with one accord, and we are happy to add, that to this place of prayer many belonging to the different evangelical churches do come, and with hearts blended in the fellowship of the gospel impart the divine blessing. On this account especially we shall deeply regret any diminution of interest in this meeting.

We do hope the Young Men's Christian Association, who have acted so nobly in this matter, will be encouraged to persevere in this work and labor of love. If they go forth weeping, sowing the precious seed, they will doubtless return again rejoicing, bringing their sheaves with them.

THE UNION SERVICES.

For more than three months union meetings have been held in Germain and Brussels Street Churches twice a day alternately. The afternoon is devoted to religious enquiry and the evening to preaching, exhortation and praise. The interest is as yet undiminished. It was deeply affecting on Tuesday evening in Germain Street to see two men in middle life who had been companions in sin, and who like the prodigal had plunged deeply in the folly and wickedness of disobedience, standing up in the presence of a large assembly to confess their transgressions, and to entreat the people of God to pray for them. One of them said to us in the afternoon, "The last time my companion and I met was in a dram shop, but little did I think then that I should soon meet him here to pray for mercy." O how matchless is the grace of the gospel!

Three were baptized last Sabbath by Rev. S. Robinson and one by the Pastor of Germain Street. Others are rejoicing in the pardoning love of the Saviour. But O how many in this large city are still in the bonds of iniquity. Pray for them that sovereign grace may reach them before it is too late.

GREAT SALE OF SERMONS.

The South, as our readers are aware, some months ago anathematized Spurgeon's Sermons, and doomed them to the flames in consequence of his anti-slavery sentiments. But notwithstanding this attempt to burn them up, root and branch, the *Era* says that at the recent "trade sale" of books in New York, there were sold at fair prices no fewer than thirty-six thousand volumes of Spurgeon's Sermons.

THE ALUMNI OF ACADIA COLLEGE.

The appeal of this Association for the support of Acadia College appeared in our last issue, and we doubt not has been perused with deep interest, especially by the parties more immediately addressed. It is not probable that anything we can say will add to the force of that appeal; but we must say it has our cordial approval. Those who have personally shared in the advantages of Acadia College, and have been prepared thereby to fill important and, it may be, lucrative positions in Society will be verily guilty if they do not rally for the support of their Alma Mater. We trust every alumnus of Acadia will see to it that in this respect as well as in every thing else, he is faithful to discharge his duty.

MAIL IRREGULARITIES.

We are receiving numerous complaints from our subscribers with reference to irregularities in the receipt of their papers—by some cases they do not receive them at all, in others they are received several numbers at a time, &c., &c. These difficulties do not originate with us; they are to be looked for by the parties complaining nearer home—between their own Way Office and the next Post Office. We are careful to direct and mail the papers here and we are satisfied that the St. John Post Office is as careful in forwarding them promptly and properly, but we have no assurance that the country Post and Way Offices are so.

We advise our friends to investigate these matters at home, and if not rectified apply to the Post Master General, or what would be better still just inform their Representative in the Assembly that unless these and other public matters receive the attention which they deserve they will find some one else to bestow their votes upon at the next election, who can exert more influence in compelling the Government to look after the local interests of the Province.

We regret to learn by a note received from our valued agent at St. George, Mark Young, Esq. that he has been called to mourn the loss of a son in the prime of life. May the consolations of Religion be abundantly vouchsafed in this trying affliction. We are also sorry to learn that the pastor of the church at St. George, Rev. S. March, has been ill with Scarlet Fever for some weeks; we trust his recovery will be speedy, and that his labours may long be a blessing to the church.

Our Book keeper being sick acknowledges and Receipts have to lay over till next week.

We are happy to announce that W. O. Smith, Esq., ex-Mayor of this City, who has been considered dangerously ill for some days past, is convalescent.

Correspondence.

For the Christian Visitor.

OUR FOREIGN MISSION.

MR. EDITOR,—As it is desirable to enlist the energies of all our people in behalf of this Mission, I furnish copies of the following letter, recently received from our worthy Bro. Crawley, for publication in both Provinces.

Yours in gospel bonds,
C. TUPPER, Secretary.
TENNANT, Aylesford, April 13th, 1860.

HEATHDA, January 2nd, 1860.

MY DEAR DR. TUPPER:—I received your very welcome letter, enclosing the Draft on London for £100, a day or two since. Please accept my thanks for your kind letter; and, by making this public, let all the donors know how sincerely grateful I am that they have thus given me the ability to proceed with missionary operations unimpeded by want of means, which have so often paralyzed progress in every department of this enterprise. This donation will enable me to execute long and extensive tours among my people, as well as support several additional native preachers. I only repeat what I expressed once before, namely that I and my assistants are nothing more than "planters" and "waterers"; and that the brethren must remember that "alms" and "prayers," not alms alone, are made note of in heaven. They will, then, offer fervent prayers to "Him who giveth the increase," that their contributions may prove the means of a large blessing to poor Burmah.

"With respect to the \$108 for the Female School, although the school can not commence until Mrs. Crawley's return, still, in order that it may be initiated as soon after her arrival as possible, it would be well to have a building prepared immediately. The sooner, therefore, that all the money appropriated to the School is in hand the better. As to the best way of remitting the money, I know of no advantage to be gained by forwarding through Boston. Unless there is some objection known to you which does not appear to me, I would say, by all means remit directly by Draft on London, as in the present case. This is always satisfactory, because it is sure, and delay is avoided. If a treasury Draft for so small a sum can not be procured, I presume no difficulty would be found in procuring one from the Agent of some of the large London firms at Halifax, payable in Rangoon, Calcutta, or London.

"I will, as soon as possible, let you know by what has been selected a native preacher supported by the Juvenile Missionary Society of Brussels Street. I will endeavour also to write to Bro. Masters, and thank him and the Society for their aid.

"I returned recently from a tour Northward. I visited eight large villages. I will mention one result, among many of my observations during this tour, a conviction that another missionary is needed for Heathda. I have no hope that, while reinforcements are required on every hand, the Baptist Missionary Union will send us another man. But will not your churches take the matter into consideration? That they can support a missionary family with great ease it would be an insult to them to question. I have thought so much about this, and have become so profoundly convinced that your representative ought to be laboring in this field, that I have even had the presumption to suggest to a young pastor, laboring in one of the oldest churches in Nova Scotia, that he leave his comfortable place, break up his home, and come to Burmah! How he will answer me I know not; but I am sure that he or some other ought to come to our aid.

"On the tour just referred to I baptized one man, a very interesting convert, who in the face of bitter opposition from his family decided to obey God rather than men. I leave again in a day or two for a tour Southward; after which I will write you again.

I remain faithfully yours,
ARTHUR R. R. CRAWLEY.

DEAR BROTHER BILL,—I rejoice to hear from *Christian Visitor* that the good work in St. John is still advancing. May it continue and extend!

With us it is a dying time. Sister Azubah, wife Bro. William Nichols, died on the 5th inst, aged 56; and Mrs. Elijah Gates, son of Deacon John Gates, living in Melvern; within call of Brother Nichols' house, died on the 11th, aged 36 years.

Ever yours in Christ,
C. TUPPER.

EDUCATIONAL.

FREDERICTON, April 11th, 1860.

DEAR VISITOR:—With your permission I wish to offer a few friendly observations upon some of the points referred to in your editorials on education.

You commence with a serious charge of failure arising from mismanagement. I have enquired privately what you intend by mismanagement; but your articles from first to last contain no reply; I conclude, therefore, that you do not mean to impute a failure of duty to the committee of affairs of the Institution. When no charge is specified, there is room neither for defence nor explanation, I content myself, therefore, with simply protesting against the use of a term which is certain to be misunderstood.

Perhaps I may be thought to be over sensitive upon this point; if I am so, I may still crave the indulgence of my brethren, for if they place themselves in my position, and remember how easy it is to produce a false impression, how difficult to follow and remove it, and consequently how lasting and extensive the injury inflicted, they will not think the matter a trifling one.

The question of failure is a difficult one to discuss, because every one has his own measure of success, to fall short of which is, in his estimation, to fail. Happily you have yourself supplied the test by which your own charge may be confuted. You admit that Sackville Academy is a success. This admission saves our own Institutions from your sentence of condemnation. For in proportion to the means at their disposal, they have kept pace with that Institution in the career of education. Far be it from me to detract from the just eulogium which you pronounce upon that Institution and its founder. The higher it is,

the higher in all fairness ought to be the estimate put upon Institutes which, under the pressure of peculiar difficulties, have nevertheless not fallen behind in the noble work of training the youth of the Province.

In making a comparison, Horton and Fredericton ought to be united against Sackville, because the latter receives aid from Nova Scotia, and draws thence many of its scholars, but whether compared jointly or singly, an equality of work done in proportion to the means possessed may be substantiated.

Let it be remembered that for every one hundred pounds received by Fredericton, Sackville receives two hundred and forty pounds from New Brunswick alone; for every fifty scholars trained by us, they ought, therefore, to show one hundred and twenty; if in addition to this a fair deduction be made for the attendance from Nova Scotia, it will be found that for many years past we have maintained our just proportion of numbers, and some years have exceeded it.

If any one enquires—where are the results of this labour?—let him look around among the ministers of the body, let him survey the professional, mercantile and agricultural communities, and especially let him look into the ranks of the School Teachers of the Province, let him ask the Principal of the Training School, or any functionary who comes in contact with the intelligent and enterprising youth of the country, and he will learn what it would not become me to say. But this I do say, and am prepared to maintain, that if any educational Institution in the Province is a success, the Baptist Institutions at Fredericton and Horton cannot fairly be called failures.

C. SPURDEN.

With reference to the above we content ourselves at present with "protesting" against the over-strained premises of our "over sensitive" friend.—[EDITOR.]

TO THE EDITORS OF THE "CHRISTIAN VISITOR."

If you will permit me, I would like to ask a few questions through your valuable paper, affecting my own interest as well as that of our Denomination.

Why is it that Baptists send their children to the Academy at Sackville when we have a Seminary at Fredericton, and a College in Nova Scotia? It seems to me that such a course is very inconsistent. If our Institutions of learning are not what they ought to be, it is time that the denomination knew it. But if they are conducted properly, and are efficient in their teaching, why is it that Baptists will not support them? It is about 25 years, or more, since the Denomination undertook our Institutions of learning, and we have had to struggle against every kind of opposition, the worst of which is that some of our most influential members send their children to the Methodist Academy at Sackville, thus practically saying "down with your Seminary and Colleges, we will have nothing to do with them." I believe they would have done as well to have patronised our own Institutions, but if Baptists will not support these, it is high time that we knew their reasons for such apparent inconsistency.

Why cannot we fill up our Seminary at Fredericton and make it respectable in numbers, and our College in Nova Scotia, too?

We need education. None of the offices in the Government and very few in the country are filled by Baptists, and the reason assigned for it is that we have not education enough to fill them. I will feel obliged if you will insert this and allow me to write you again.

Yours, &c.,
CANNING, March 26. AN OBSERVER.

FUNERAL OF REV. J. SKINNER.

CAMBRIDGE, March 27th, 1860.

DEAR BROTHER BILL,—

Another of Zion's watchmen has fallen to rise and receive his crown from the chief Shepherd. Our esteemed brother, Elder J. C. Skinner, died on the 23rd inst., in the 61st year of his age, after eight months sickness from an abscess in the abdomen. His sufferings some part of the time were very severe, but the glorious gospel which he loved to proclaim in health, enabled him to endure all with great fortitude and patience. We were in hopes after a discharge from the abscess that he might recover—indeed he himself thought that he would partially but a relapse soon ended the conflict, and he calmly fell asleep in Jesus. Brother Skinner had been much blessed in his own mind before his sickness took place, in preaching and baptizing a goodly number of warm-hearted converts, and we may say, died with the armour on. I attended his funeral yesterday 26th inst. The very large congregation not only of his own Church and congregation but Christians of different denominations, seemed to tell the high esteem in which our beloved brother Skinner was held by them, not only in reference to his ministry but on account also of his peaceable, patient and truly pious and exemplary life during the many years he resided in this part of the Province. Our funeral discourse was drawn from the 7th and 8th verses of the last chapter of Paul's 2d Epistle to Timothy—"I have fought a good fight, I have finished my course, have kept the faith," &c., &c. We were much blessed with the divine presence on the occasion. Our afflicted sister Skinner bears her bereavement with becoming fortitude and patience. The Doctor and two daughters were all of the children that could be present to witness the death and burial of their beloved father. We trust that as the chief Shepherd has called his under Shepherd to receive his reward he will watch over the flock, and may the widow and fatherless hear God saying unto them, "Leave thy young children with me, and let thy widow trust in God." As we hope to hear from an able pen more concerning the life and death of our departed brother, we will not protract our remarks.

D. CRANDAL.

P. S. Our good brother Hezekiah Harris was present and assisted in the funeral services.

GRAND DIVISION.

Office of the Grand Worthy Patriarch, &c., St. John, April 16th, 1860.

Messrs. Editors,—May I have permission to remind the large number of Temperance men who peruse your *Visitor*, that the Semi-annual Session of the Grand Division, S. of T. will be held at Sussex, K. C., on the 25th inst.; and that all persons eligible to seats therein who can, are earnestly requested to attend. A Committee of the worthy Brethren of Sussex will meet at the R. R. Station at 11 o'clock, A. M., and 7 P. M. to receive and accommodate visiting brethren.

There will also be a general Temperance Convention at Sussex on the day following at which the public are invited to attend. The Committee will meet brethren by the morning train at Sussex at 11 A. M., to convey them to the place of meeting.

It is sincerely hoped a large attendance of the members of the Order and the friends of the Cause will be present on these occasions.

I hope to be able to meet you, Mr. Editor, there.

Yours fraternally,
WM. WEDDERBURN, G. W. P.

[For the "Visitor."]

GRAND LAKE, March 30, 1860.

MESSRS. EDITORS.—A good deal of indignation is felt in this part of the country at the action of the Legislative Council in refusing to sanction the Bill passed by the House of Assembly to amend the law for the measurement of Cordwood and Bark. It has long been a standing disgrace in the city of St. John, that from a cord and a quarter to a cord and a half of these articles are taken for a cord. And now when the evil is in a fair way to be remedied, the Hon. members of the Upper House put their veto on it.

According to Webster, the word "cord" means a pile of wood or other material containing 128 cubic feet, and in Portland and Boston, in Halifax and Fredericton, and I believe everywhere else but St. John, a cord means a cord; but in that City a cord means four times as much as the carmen can stow, pile, heap, or otherwise possibly get on their carts after placing two flat sticks edgewise to heighten the stakes.

If a countryman should go into a store in St. John and demand four feet to the yard, or six quarts to the gallon, he would very probably be laughed at, though the measurement would not be more absurd than that of cordwood is at present.

The contemplated law was most equitable and necessary, and if our Legislative Councillors refuse to sanction such measures as that, the sooner the office is made elective the better for the Country.

Yours, &c.,
RUSTICUS.

Religious Intelligence.

REVIVAL IN CORNWALLIS.

We rejoice to learn that our old mother church is experiencing a gracious refreshing from the presence of the Lord. The esteemed pastor, Rev. Mr. Hunt, is holding meetings constantly, and laboring hard day and night, and a rich blessing is descending upon the people. Sabbath before last he baptized 19, making 42 added by baptism since the work commenced. Ride on thou conquering Prince of Peace is our earnest prayer.

Rev. Mr. Burton is encouraged in his labors at Hansport. Several have been baptized by him recently.

SPRINGFIELD, April 14th, 1860.

Dear Editor,—I have been rejoiced from time to time in hearing of the advancement of the cause of Christ in St. John. Surely the Lord does redeem his promises. You have sown in tears but can rejoice in gathering the sheaves; I have often desired to be at your meetings but have not had the privilege. The ingathering of souls in St. John is having a good effect upon many minds in the country in awakening them to a greater activity in the cause of God. We, too, have been led to rejoice in the second Springfield church. We have held a series of meetings and it soon became evident that God was with us. Brother Samuel Downey, (F. C. Baptist) was with us. Many backsliders who had long been down by the cold streams of Babylon, returned again with weeping and rejoicing. I have baptized nine willing converts, others have spoken. Brother Springer came down and spent a week with us. Many requests were made for special prayer. Among them was the son of one of our brethren; the young man was very sick, confined at home, but had no hope of heaven, he wished me to make known his case to the meeting for special prayer. I did so on Sabbath morning, (April 1st), and on Friday following his father with a full heart and streaming eyes again brought the case of his son for special prayer. Prayer was then offered and the next evening he began to sing and praise the Lord. He called his father and mother to his bed, told them he had found his Saviour, and that his sins were forgiven. He called in his school mates and told them of the love of Christ, &c. Thus God answers prayer. O that God would still more abundantly pour out his Spirit upon us!

Yours in Christian bonds,
W. A. COREY.

THE BAPTISM OF A BURMAN.

We clip the following from a recent number of the New York Chronicle:—

Last Sunday was a day of more than usual interest to the Baptist Church in Hamilton. The ordinance of baptism was administered to four interesting candidates, one of whom was the Burman lad who accompanied our missionary brother Allen on his return to this country. The case presented a vivid representation in our very midst, of what is going on among our missionary brethren in heathen lands. The young convert was led into the baptismal stream in his native costume, (which he has never laid aside,) by brother Allen, who immersed him, addressing him and pronouncing the baptismal formula in his native tongue; and as they came up out of the water, a part of the missionary hymn was sung, commencing with the stanza:

"Shall we whose souls are lighted," &c.

The scene was unique and solemnly impressive. This young Burman, aged, I should judge from his appearance, some fifteen years, has awakened a peculiar interest among us. When he came to this country, his mind, though emerging from the deep shadows of heathenism, had not been penetrated by the light of the Gospel. He was placed in our Union School, under the charge of Prof. H. J. Sherrill, A. M., and at once exhibited uncommon intelligence. Notwithstanding the embarrassments incident to an imperfect knowledge of the English language, he soon took a first rank in proficiency among the nearly three hundred pupils in attendance. His ingenious and amiable temper, and his modest and gentlemanly deportment made him a favourite among his companions. Some weeks since his mind was

awakened to the interest of his soul's salvation, and he was led to embrace the Saviour fully and lovingly. His account of his exercises, and his remarks in broken English in the prayer meeting left no doubt on the minds of those who heard him, of the genuineness of his conversion. He feels deeply for his kindred and countrymen in the darkness of heathenism, and seems ardently desirous to become a herald of salvation to them. We cannot but hope from his superior natural capacities, now sanctified by grace, that the Lord designs him for a great work in his native land.

A MARVELLOUS CHANGE.

The *New York Examiner*, of last week furnishes the following touching statement recently made at the Fulton Street Prayer meeting.—One of our brethren from the city was present at the meeting, and he informs us that the relation of the sailors experience given below produced a powerful sensation.

A sailor in Fulton street prayer meeting said he would not let the hour pass without saying a word. He wished to give his testimony to the power of "the glorious gospel of the blessed God," in subduing such a heart as his. The speaker was a young man of small stature—a sprightly intelligent looking man, a German, speaking the English language very imperfectly, though most in the meeting could understand and comprehend his meaning. His manner was very earnest and impassioned, and he seemed to be very much in earnest. He said he had never before been in the meeting, and he could not go away without telling what the Lord had done for him. He had been a very wicked, irreligious and abandoned young man. "When any one had spoken to me," said he, "it was always my habit to say, 'Go away, I will have nothing to do with it. I do not believe in religion.' I will not hear you."

So he had always repulsed every one who had come to him on this errand, to talk with him about his soul. He had thus resisted all approaches on the subject. "Some months ago," he said, "I shipped as a common sailor, on board a ship and was conveyed on board in a state of intoxication. Before I had got sober I was ordered aloft to do something, and I could not do it right; and the mate said he would flog me when I came down. So when I reached the deck, he pursued me with a belaying-pin, and struck me, and I stabbed him on the spot, and inflicted a dangerous wound. As the vessel was still in port, he was conveyed to the hospital, and I was arrested and sent to the Toms. I was in prison three months, waiting the termination of injuries inflicted on the mate. Meantime, some good people came to my cell with tracts and the Bible, proposing to leave them with me to read. I told them to take those things away; that I did not wish to read them. But they insisted, and at last I was persuaded to read them.

The good man kept coming to see me, and talking and advising with me; so I began to hear in good earnest. The more I read the more I wished to read; and the more I read, the more I saw what a miserable sinner I had been. I had been a most wicked sinner all my days, and I had not known much about it. I had been a stranger to myself, and did not know what a wretch I was. Oh! how thankful I became that I was shut up in the Toms, where I was obliged to think, and where I learned to know myself—what I was. I was very much distressed, and I thought there was no mercy for me. I told the gentleman who came to visit me and pray with me, that it was no use trying to save such a sinner as I. Nothing was left for me but to go down to hell.

"No," said he, "there is no hell for a sinner that will repent and believe on Jesus."

"But," said he, "I am sure there is a hell for me, and I must go there."

"No," said he, "you will not go there. Can you not believe the Lord Jesus? He says, 'Him that cometh unto me I will in no wise cast out.' "Well, I could not believe. So this man brought me the tract—'Come to Jesus.' I read that tract with great surprise. I found that Jesus had come to save just such sinners as I was—come to seek and to save them that were lost; and I was one of the lost; and he could save me, if he could save the lost—for I was no more than lost. I saw that the plan of salvation was for the saving of just such a sinner as me. Oh! I cannot tell you how glad I was to find that I might believe on Jesus, and, vile as I was, he could wash my sins away. My heart took hold on Christ. I cannot tell you what a blessed place my cell was. I prayed. I sung. I held up my heart to Christ—all foul as it was—to be cleansed in his precious blood. Oh! how I praised him for his goodness to me. After a time I was let out of prison. I was walking these streets one day, and whom should I meet, but the mate, whom I had stabbed. I held out my hand to him, and said, 'I went to prison, but I hope God has converted and forgiven me in the prison—can you forgive me?' He grasped both my hands in his two hands, and said: 'I went to the hospital, and I hope God has converted and forgiven me in the hospital. Can you forgive me?' There we stood in the streets—grasping each other by the hands, and tears rolling down our cheeks, and men, passing by, stopped to look at us, wondering what the matter was. I tell you that was a happy—happy meeting. We met as everlasting brothers. The last time we had seen each other, we were bitter enemies. Now, Christ had made us friends. We could have embraced each other there in the street.

"Well, I went to sea. I have been on one voyage since, I hope, I was converted. We have mostly a pious crew. We went to Port-au-Prince. And such prayer-meetings as we had on the voyage. Oh! what blessed meetings. It was often my duty to stand at the wheel. And in the night-watch, Christ always met me at the wheel. It seemed as if he stood beside me, and talked with me as a man talks with his friend. I had some of my most precious times with him at the wheel. I tell you it was good times. I do not mean that I saw him with these bodily eyes, but my heart saw him, and he was just as much there as if my eyes saw him. Oh! what a wonderful Saviour he is. He sticks closer to a brother. I cannot tell you how dear he is to me. When we got into Port-au-Prince, we had some prayer-meetings on shore. The people were very much astonished. They said they had never seen anything like it—never had seen praying sailors."

Dr. Magoon of the First Baptist Church, Albany, administered baptism last Sabbath to a young girl about sixteen years old, who was in the last stages of consumption. She felt that God, for Christ's sake, had forgiven her sins, and she could not be content to leave the world till she had acknowledged her Lord before men in the way of His own appointment. After some doubt and hesitation her wishes were complied with, and she was carried to the baptistry in the arms of several brethren of the Church, having on the white robes which were understood to be her grave clothes, and was immersed by the pastor. The scene was one of the most touching ever witnessed, and the congregation was bathed in tears. No injury occurred to her from the baptism, and in the afternoon she attended again to join the Church in observing the Lord's Supper.

THE OPENING OF CHINA.

A letter just received from Rev. I. J. Roberts, an Independent Baptist Missionary furnishes some interesting facts in relation to the opening of that vast Empire to the proclamation of the Gospel of Christ. Referring to some missionary tours which he had made in the country in connexion with another Baptist missionary, he says:—

"To tell fully, the practicability of making such jaunts with impunity in the vicinity of