

The Christian Visitor.

THOMAS McHENRY, { SECULAR EDITOR
& MANAGER

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DENOMINATIONAL EDITOR.

VOL. XIII. SAINT JOHN, NEW-BRUNSWICK. THURSDAY, OCTOBER 18, 1860. NO. 42

Correspondence.

For the Christian Visitor.
ALBERT COUNTY QUARTERLY MEETING.

Messrs. Editors:

Not being a delegate to the Western New Brunswick Baptist Association, I left the city before the closing of business by that body. I travelled in company with Elder Caleb Sprague, and enjoyed the privilege of attending some interesting meetings at Gondolo Point. I spent the following Sabbath with Brother Corey, who labors with the First and Second Springfield Churches. On Thursday following I attended a meeting at Pollett River, which was conducted by Elder Thomas Todd. He preached from Ecclesiastes 4th chap. and part of the 12th verse. At the close of the meeting he presented the claims of Union Societies. I did not arrive at the place of the Quarterly Meeting till late on Saturday afternoon.

On entering the meeting house I found an interesting Conference in session and a goodly number of ministering brethren in attendance. The meeting soon after closed. We met again in the evening, and were addressed by Bro. McLeod, from the words of the Saviour, "And whosoever ye shall ask in my name, that I will do, that the Father may be glorified in the Son." The discourse was followed with some remarks in connection with the subject, by a few of the brethren present. As it was Saturday night it was deemed prudent to close the meeting at an early hour.

On Sunday morning at 9 o'clock, we met for prayer; the meeting was conducted by the pastor, Elder Levi H. Marshall; all of the ministering brethren present, and many of the lay brethren took part in it. A sermon was preached at half-past 10 o'clock by Elder Todd. He took for his text the words of Paul: "Whether Paul, or Apollous, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's." At the close of the services, the ordinance of the Lord's supper was administered. In the afternoon at 3 o'clock Elder John H. Hughes preached from Chronicles 6th chap. and part of the 5th verse. At half-past 6 o'clock Elder William Pulcifer preached from Ephesians 5th chap. 16th verse.

On Monday morning at 9 o'clock the Albert County Missionary Board met.

At half-past 10 o'clock the Quarterly Meeting was called to order. Elder John H. Hughes was appointed Chairman of the Meeting, and the writer Secretary of the same.

The following Resolutions were then adopted.

1. Resolved, That the "Albert County Missionary Society," auxiliary to the "New Brunswick Baptist Home Missionary Society," be now dissolved, and that we recommend the adoption of the Union plan by all the Churches in connection with this Quarterly Meeting.

2. Resolved, That the balance now in the Treasurer's hands be paid over to the Financial Agent of the Union Societies, to be appropriated exclusively to the Home Missionary Fund, and that the subscriptions now due to the Auxiliary be also handed over to the said Financial Agent to be collected by him and appropriated to the same object.

The Missionary Sermon was then preached by Elder W. A. Coleman, from the following words: "Son, go work to day in my vineyard."

We met again in the afternoon, and were called to order by the Chairman at half-past 2 o'clock.

The following Resolutions were then taken under consideration, and after due deliberation were adopted:

1st. Resolved, That the Resolutions passed by this Quarterly Meeting at a session held at Caledonia, which calls for a report of the true state and condition of each church in connection with this Quarterly Meeting be rescinded.

2nd. Resolved, That the next Quarterly meeting for this County be held with the First Hillsborough Baptist Church, to commence on Friday, the 28th day of December next, at 6 o'clock, P. M.

3rd. Resolved, That Elder Levi H. Marshall preach the next Missionary Sermon, and that Elder Geo. Sealey be his alternate.

4th. Resolved, That we petition the Missionary Board for Domestic Missions to appropriate the sum of £10 toward supporting a Missionary for a term of three months, at New Ireland, Mechanic's Settlement, and Proser's Brook, and that we recommend Elder William Pulcifer as a suitable Missionary for said field.

5th. Resolved, That we further petition said Missionary Board to appropriate a like sum of £10 toward supporting a Missionary for a similar term of 3 months at Point Wolf, Herring Cove, and Bennett's settlement, and that we recommend Elder Patrick Duffy as the Missionary for that field.

6th. Resolved, That we further petition said Board to appropriate a further sum of £15 to assist the Churches at Pollett River and Little River in supporting their pastor, Bro. James F. Goodrup for the term of one year.

An order was passed, and the sum of £5 5s 6d, the balance in the Treasurer's hands, was paid over to Elder Thomas Todd, general Agent of the Union Societies.

The meeting was then adjourned.

We met again in the evening at 7 o'clock when the meetings were brought to a close. This meeting was conducted by Elder George Sealey, who preached from the words of Ehad, "I have a message from God unto thee." Judges 3d chapter and 20th verse.

HENRY H. McLATCHY, Sec.
Albert County, Oct. 5th, 1860.

(For the Christian Visitor.)
Hillsborough Oct. 5th 1860.

ORDINATION AT BALTIMORE, ALBERT COUNTY.

Messrs. Editors.—The following are minutes of Council convened at Baltimore, Albert County on 8th October at the requisition of the 4th Hillsborough Baptist Church, asking council in reference to ordaining Brother James Irving, (Licentiate) to the work of the Christian Ministry.

Met according to appointment in the Baptist Meeting House at Baltimore at 10 o'clock A. M. After prayer by Father Wallace, the Meeting organized by appointing Elder James Wallace Chairman and Brother D. Bazely Secretary. Council from the following Churches then took their seats viz:

1st Hillsborough Elders Patrick Duffy and John H. Hughes and Brethren Henry H. McLatchy, (Licentiate) Richard E. Steves, Edward Steves, Daniel Steves, Isaiah Steves, David Wallace and Wm. Shanassy.

2nd Hillsborough Elder James Wallace, Deacons Joshua, Jonah and Solomon Steves, and Brethren Absalom Steves and Robert Mitten. Hopewell.—Elder L. H. Marshall.

Harvey.—Elder W. A. Colman; Deacons Andrew Bishop and Agreen Tingley.

1st Coverdale, Deacon Peter Jonah, Edward Berry and Brother John Fillmore.

2nd Coverdale Elder Caleb Sprague and Deacon Fred. Steves. 2nd Elgin, Elder William Pulcifer.

Caledonia.—Brother Thos. Bleakeney and Manning Starritt (Licentiate) and Deacons J. Reed and N. Wells.

Pollett River.—James F. Goodrup; Elder Thos. Todd, F. U. A.

The Candidate then related his christian experience and call to the Ministry, the usual questions were asked by Elder Hughes, when it was unanimously resolved to proceed to ordination. Prayer by Elder Todd, and Meeting adjourned until half-past 1 o'clock.

Met pursuant to adjournment Prayer by Elder Patrick Duffy, Elder Sprague read Scriptures, Elder L. H. Marshall preached the Ordination Sermon from 1st Tim. 4th Chap. 16 verse. Elder Thos. Todd presented the Scriptures and right hand of fellowship to the Candidate, Elder Wm. Pulcifer delivered charge to candidate, Elder John H. Hughes charge to church, Elder W. A. Colman addressed the congregation, concluding Prayer by the Candidate.

The occasion was highly interesting and deeply solemn and will be long remembered by many that were present. D. B.

For the Christian Visitor.
Picotou, Nova Scotia, Oct. 8, 1860.

Messrs. Editors.—The greatest meeting it is said ever held in Nova Scotia, was held in this town last week, when the United Presbyterian and Free Church were united in one Synod. The weather was delightful and Providence smiled on the occasion. The meeting was held in two large canvas tents capable of accommodating several thousand persons, and these were filled with a most attentive and respectable gathering of Presbyterians from all portions of Nova Scotia and the adjacent Provinces. The proceedings were opened by reading and singing the 100th Psalm, the two Synods having previously met in the several Churches to ratify the articles of Union. Then the articles of Union were read and adhesion given to them by each minister of the several interested bodies. After which the 37th chapter of Ezekiel from 15th verse, and the 17th chapter of Gospel by St. John were read, and then another Psalm was sung and Prayer offered, when in the most impressive and solemn manner the Union was ratified. The assembled thousands evinced the most marked interest. He is not a friend of Christ Jesus and a pure Gospel Mr. Editor, who could contemplate these interesting and delightful union exercises unmoved. The first action of the now Presbyterian Church of the Lower Provinces of B. N. America was to appoint Rev. Professor King of Halifax, N. S. Moderator. The Moderator prayed and then gave an eloquent speech showing the reason for Union, and his reasons for being in favor of it. He also alluded in eloquent style to the favor with which the Union was regarded by the Free Church in Scotland. Then we had speeches by Professor Ross and Dr. McLeod, and interesting exercises of a devotional nature. After an intermission the speeches were again resumed, and kept up until the evening. Taking the occasion altogether it was one of great interest to every lover of the Bible and the faith once delivered to the Saints. The world owns mind to Scotchmen and Presbyterian Reformers, and we can rejoice with them in all their triumphs, all their successes in the name of Our Lord Jesus Christ. This Union brings with it new duties, new responsibilities, and it is to be hoped it will resound to the glory of Christ, Jesus in the connexion of thousands of souls and the spread of the pure Gospel.

The Tri-Centenary services were held here on

Friday, 5th, and the occasion was one of great interest.

The Presbyterians have it all to themselves pretty much in the county, and I must be permitted to say that if I were one of themselves, it would be impossible for their members or ministers to show me greater respect than is shown me in all parts of the county on this my second tour. I am invited to preach by three Presbyterian clergymen, and my mission forwarded with as great zeal and attention as if I were among my own Brethren, the regular Baptists.

During the last six weeks we have held some 28 meetings in the county, and organized some eight new societies of Teetotalers. The clergy, Deacons, Elders, and leading men of the church take the lead in setting the example to the people by taking the pledge. The cause of Bible and moral suasion is in a truly healthy state in Picotou county. By a report just received from the Grand Scribe of the Sons of Temperance at Halifax, I find there are 164 Divisions of Sons of Temperance in Nova Scotia. I find that as a general thing where moral and religious efforts are put forth as in this county that the liquor traffic has but a feeble hold, but where the people talk and theorize without active effort, practical effort, it finds the Rum Devil triumphant.

Yours truly in the war,
JAMES A. DAVIDSON.

Correspondence of the N. Y. Observer.
LONDON: ITS MORAL GREATNESS.

LONDON, July, 1860.

This London is a great, vast city, and nobody, save those who have spent weeks in traversing its "magnificent distances," in walking its broad and narrow streets in viewing the evidences, everywhere to be met, of its great wealth and squalid poverty, and who have pushed their wretched way by day and by night along its crowded thoroughfares, and over its great bridges, can have any sufficient idea of the adjectives great and vast, as applied to it. It is as large as three cities like New York. Its palaces are splendid. Its princely mansions are very many, as the aristocracy have their residences here, in order to bask in the light and sunshine of the court.

Its merchants and bankers are many, wealthy and generous in their benefactions. Its churches are numerous and range from St. Paul's and Westminster Abbey to the most unpretending chapel of the Wesleyan, in which God is worshipped with less pomp, but with equal acceptance. Its humane and philanthropic institutions are numberless, in which provisions are made for the ignorant, the poor, the fatherless, the widow, the degraded, the vicious; and there are those who work and manage them with true-hearted loyalty to God and to man. Nor can you stand on London Bridge for half an hour, between the noon of day and the noon of night, without having pass before you the evidence that it is one of the great centres, if not the great centre of the world. You will see mingling with the multitudes crowding over its arches, the Jew, the Turk, the Arab, the Persian, the African, the Hindoo, the Chinese, the Indian, the representative of every nation under heaven known to the world of commerce. It was our great privilege and joy to spend a communion Sabbath with Dr. Hamilton, in his church on Regent Square, and to bid us after the service that there were at the Lord's table, that morning, Jews, Gentiles, Greeks, Italians, Hindoos and Kurds, English, Irish, Scotch, and Anglo-Saxons from America, all taking of the same bread and wine, and looking to the same Saviour for Salvation! And it made us feel as if the day of Pentecost had returned—the day when they were assembled in Jerusalem, Paesthians and Medes, and Elamites the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia and Pamphalia, in Egypt, and in the parts of Lybia about Cyrene, strangers of Rome, Jews and proselytes, and when they all heard, in their own tongue, the wonderful works of God, it was a mingling on earth, like unto that mingling of the saints in Heaven, redeemed from every nation and kindred and tongue, and people who have washed their robes and made them white in the blood of the Lamb!

And if to all this we superadd the influence going out from London into all the earth, it will give us a yet more extended idea of its greatness and vastness. It is the centre of the political influence which, more than any other, rules in the world. England has its dependencies everywhere. Not a title of its subjects reside in the British Isles. The sun never sets on her dominions. The British Lion has gone to regions of which the Caesars had no knowledge, and which the Roman eagle, in its loftiest flights, never saw. And the influence which directs Britain and all her dependencies, and which gives shape and direction to the counsels of emperors, kings and cabinets, resides here. The British Parliament is omnipotent within the British Empire. The House of Lords in a small body, the House of Commons is not a large one. The British Cabinet is made of a select few, and is usually controlled by one mind, like that of a Peel, a Derby, or a Palmerston; and when that one mind can carry with it Lords and Commons, its decisions are felt from the rising to the setting sun. When Palmerston or Russell speaks, Napoleon stops weaving his web of destiny, and the Pope will stop mumbling a mass, and the Russian Autocrat will rise respectfully to hear. It makes but little matter who is king or queen in England; whether the crown is worn by a man, or his wife, or a boy. The prime minister is the king for the time being, and when he is fully backed by Lords and Commons, leaving France out of the question, he is stronger than all the crowned heads of Europe beside. When you look upon the Lords, and hear them quietly talk, and then upon the Commons, and hear them more earnestly debate, and witness the effect of a few curt sentences from the lips of a minister upon his friends or opponents, then it is that you can imagine the power of an English Prime Minister! And the world should rejoice that the power of England—now the great power of the earth—is ably and mainly wielded in favor of civil and religious liberty. May it have the grace of firmness now, during the complications as to Italy,

and until the safety of the Christians of Syria is fully secured.

And if we superadd to all this moral and religious influence going forth from London into all the earth, an idea of its greatness and vastness will be yet more extended. I have before me the schedule of the "Anniversaries of Religious and benevolent Institutions for 1860," and from the 3th of April to the 24th of May, there were no hundred anniversary meetings held here; seven of these anniversaries were held in one day, six on another, and on many days five, and six; it was impossible to attend them all; but if the influence of those that we did attend, and the influence of those we did not, they must have been powerful for good. Through the Bible, and missionary, educational and reformatory institutions located here, there is an influence going forth from London which reaches from shore to shore, and from the river to the ends of the earth.

But there is another side to London. It is not in its depravity and wickedness. None are a question that who walks through its streets at night. Its palaces brilliantly lighted at every corner, crowded with customers;—its immense beer shops filled with bloated men and women, and spouting forth confused noises;—the many persons you meet, the very glance of whose eye makes you tremble at the thought of seeing them in the dark;—the countless number of abandoned women everywhere to be met in the pursuit of their illicit traffic, reveal the truth that London is a greatly depraved city. It is its depravity confined to the lowest class of society. The holders in all that is sinful, and devilish, are but too often, the scions of noble families, who year upon the breast which conceals a fostering heart, the emblems and evidences of their noble descent. Princes, Dukes, Earls, Lords, often live in the practice of the most gross immoralities without losing their social position; immorality which, with us, would render the presence of these who would commit them, intolerable in good society. And influence like water, runs down ward.

We went with a few Christian friends to hear the Rev. Mr. Brock, a Baptist celebrity, on Sabbath evening. His church is not far from "The Seven Dials," one of the many rookeries of this city; and at the close of the service it was proposed to take a walk through this far-famed den of infamy. We were six in number and we took with us two policemen for our protection; and for two hours we wandered through the narrow and filthy streets of this Sodom of London. The sights that we witnessed—the whiskey shops every where open—the roaring of profane revelry coming out from them—all the crowds of dirty men and women—the intensely curious look of the debased filthy almsy running from narrow streets—the filth which filthy women and children crowd with their feet, and the glare of the haggard from looking down upon us from brook windows, or coming up from cellars where they never breathe a breath of pure air, to see what is rarely to be seen these—well-dressed strangers—the groups of thieves standing at every corner, ready to cut your throat for half a crown—and the swarming of prostitutes, bloated, ragged, shameless, it is impossible to describe. Such evidences of intense wickedness and degradation we never before witnessed. At every corner our police guides warned us to see to our pockets; and they told us as we bid them "good-night," on the outer circle of this fermenting vat of wickedness and villainy, that it was as much as our lives were worth to pass through "The Seven Dials" unguarded. And one of them held up the stump of a finger which had been bitten off by a ferocious woman a few days before, in a fight. And "The Seven Dials," or St. Giles, as it is more familiarly known, is within a few minutes' walk of some of the most aristocratic churches, and most crowded thoroughfares of this great city. And as we passed into Oxford-street where we again met clean people, and bright faces, and could breathe a pure air, it seemed like going up from the valley and shadow of death, to the light of life.

There was one thing of Christian beauty with which we met in this walk. As we turned into one of the most filthy alleys of the locality, our attention was arrested by a strong, earnest voice coming from beside a small archway. It was the voice of a young man, about twenty years of age, from Ireland, and a recent convert in the great revival there in progress, inviting publicans and hurlots from the highways and ledges into the Kingdom of God. And we thanked God for the living religion that animated him; and for that glorious Gospel whose promises of mercy are abundant to save the most abandoned of our race. KIRWAN.

REVIEW OF THE RELIGIOUS WORLD.

GREAT BRITAIN.

There is much in all parts of the United Kingdom to cheer the heart of the Christian. In Ireland, the fruits of the revival have established the character of the work. Crime has been wonderfully diminished, intemperance greatly checked; the converts remain humble and prayerful, and are active and zealous in bringing others to Christ. The Roman Catholic population have, in many instances, lost their confidence in the priests, and while many hundreds have been converted and united with other churches, thousands have emigrated, to escape the persecution which they encounter by becoming Protestants there.

In England, the revival has been less general and pervasive, but the increase of religious feeling has awakened Christian men and women to a deeper sense of their responsibility in the work of bringing souls to Christ, and such Christian activity has resulted as has been before unknown. We can only instance the midnight meetings for fallen women, which resulted in the reformation of almost two hundred of that class so generally considered hopeless; the Bible women's movement, originated by Mrs. Raymond, and now employing nearly or quite two hundred poor women, as effective missionaries among the most degraded classes; the efforts in behalf of the navvies and other laboring classes, initiated by Miss Marsh, and extending so throughout the country; and the meetings in Exeter Hall and in the open air, by which the gospel is brought to thousands who would not otherwise have heard it.

In Scotland, the work of divine grace has hardly been less extensive than in Ireland. Thousands have been the subjects of it, and at the recent tri-centenary festival of the Scottish Reformation, there were abundant indications that the spirit, the fire and the fervor of John Knox had descended upon the Scottish Christians of the present day. Open-air meetings have been held throughout the summer in Glasgow and other large cities, and have been attended by thousands eager to hear.

Here a vehement moral struggle is going on, but one in which victory leans to the side of truth. The Bishops and clergy of the Romish Church, attacked by the Protestants fiercely in their papers, and resorted to every expedient of pretended miracles, the canonization of the beggar Labre, and the proclamation in the most offensive terms of the new dogma of the Immaculate Conception of the Virgin Mary, to rouse the Catholics to more intense bigotry, and to induce them to give money and arms to the Pope in maintaining despotism. It has all been in vain: every step they take alienates the hearts of the people from them and from their system of impostures. The secular papers are doing good service to Christianity, in ridiculing these mummies. Meantime Protestantism is prospering, the members of the Reformed Church are increasing, and taking a decided stand in opposition to Romanism. The Orphanists, a band of 3,000 French musicians, part of a musical society numbering 250,000 members, on a recent visit to England, were presented each with a French Bible. Through manifold perils, and by the direct interposition of Government, these Bibles passed the Custom House, and were most highly prized by the poor musicians.—[New York Examiner.]

MISSIONS IN BURMAH.

The Macedonian, for October, says there are 60 men under the superintendence of the Henklands mission, labouring as Christian teachers, 12 of whom are in Tharrawadi district, 4 in the northern part of Bassin, and the residue in Henklands district. So many of the heathen Karen, there are 12 teachers more employed this year than last, ten of them in the region of Myanung and Kanoung—a region hitherto distinguished for docility. The increase of teachers would have been greater, if suitable men could have been found. Quala, of the Tongoo mission, had returned from an interesting trip to the west, where he was well received everywhere. He had attended listeners wherever he stopped, and baptized four, where none have been baptized before, but where there has been a teacher occasionally for three years, thus laying the foundation of another little church in the wilderness. One village wished to have a teacher left with them, promising to build a zayat immediately, and worship God. Mr. Kincaid says, "I wish something might be done for the Shans—a people more numerous than Burmans or Karens. This people has been well known for more than a generation, and yet nothing done for them, not even one man to give his energies to the salvation of the great people. That we are guilty before God in reference to the Shans, there can be no doubt."

HEAVEN.

All the souls that God has made are in Heaven, earth, or hell. We who are in earth know much about it. Oh, that we may never know by experience the nature of the woes of the pit! But if we would be saved, we would learn, as we can, something of heaven.

Heaven is a place: Jesus so speaks of it.—It is a city. It is a heavenly country, a better country than any known on earth. It is not a state; it has locality. Of its position in relation to the sun, moon, and planets, we have no information; and we need none; but heaven exists in reality, not merely in imagination.

The inhabitants of heaven have large measures of clear and certain knowledge of the most excellent things. They see God. They see Jesus. They know as they are known. They do not see through a glass darkly, but face to face. They are not liable to errors, mistakes, and misapprehensions. The Lamb himself feeds them by fountains of living waters.

The inhabitants of heaven are very happy. They are full of joy. They never sin, and they never sigh. Their warfare is ended; their turmoils are over, and their conflicts past. They weep no more. Jesus wipes away tears from off all the faces of his redeemed, and the holy angels never did weep.

There is a great variety in the history and character of the inhabitants of heaven. There are angels, who have great power, and wisdom, and experience. There are patriarchs, and prophets, and apostles, and martyrs, and confessors, and reformers, and shepherds, and misguided men and women, and little children. There are the choirs of little ones redeemed by atoning blood most attract great notice. They go to heaven without knowing there was a heaven. They knew not there was a Savior till they saw him in his glory.

Heaven is full of variety. It is not all one house; there are many mansions. They praise much; they exult much; they admire much. There is rest; there is also eternal activity.

The inhabitants of heaven never pity one another, never grieve at one another never are mortified by each other's weaknesses or follies. There is society is perfect yet constantly receiving new and desirable accessions. Yet all unite in their love of the Lamb that was slain. A dear talented little friend of mine has just gone to swell the anthems in glory. Before she departed, she said:

"I am not afraid to die, I have committed all to Christ. There is in the Bible no phrase so precious as 'The Lord our righteousness.' My pastor is partial to me. Let him not praise me at my burial; let him exalt the Lord's righteousness."

When I committed myself to Christ, I did it wholly and unreservedly. I never doubted him since. I may be self-deceived but of Christ I have no doubt. Come, Lord Jesus, come quickly! My last words were, "While I have voice and memory left I wish to say, 'The Lord our righteousness.'" It is sufficient for you all. It is all you need."

All who ever went from earth to heaven, entered that holy abode by the blood and righteousness and strength of Jesus. Oh, that we may see him and fall at his feet and adore him forever, and behold his glory which he had with his Father before the world was!—American Messenger.

A TOUCHING INCIDENT.

This following affecting incident connected with the burial of the wife of Rev. Dr. Spring, of New York City, is taken from the Central Presbyterian, of Richmond. It was communicated

by a New York correspondent; "Yesterday was a solemn day in the Brick Church. Mrs. Spring was laid to her rest beneath its great tower, under the old bell that rung so musically in her ears for half a century. As we stood near the vault which now hid the wife of his youth, with whom he had lived fifty-four years; when all was quiet Dr. Spring advanced one pace, and in a calm, sweet voice, said: 'I do not know that it becomes me to open my lips at a time like this. But I wish to say that I never appreciated the power and preciousness of christian sympathy as I do this day. I thank you my ministerial brethren, for your presence and kind offices. I thank you, my brethren of the eldership. I thank you all. And now I have one request to make: Wherever on earth I may die, if it be within the bounds of possibility and propriety, let my body be brought here—and laid beside hers. As nearly as I can remember these were his words. There was a serene and chastened dignity, firmness and tenderness in his manner that cannot be expressed. All wept and sobbed, especially his old grey-haired elders who stood by their suffering pastor.'"

MISCELLANEOUS.

EXTENT OF THE DRUSE MASSACRE.

The Beirut correspondent of the Daily News, writing on the 22d of August, says: It is mentioned that the number of Christians massacred in Damascus during five or six days that the reign of terror lasted, amounted to 5,500 men, women and children. This has now been ascertained to be correct. The total number of persons killed in cold blood by Druses and Moslems since the disturbance first commenced at the end of May, including the various towns on the Lebanon, Sidon, Damascus and elsewhere, amounts to the fearful number of 10,000 besides those who fell in open fight, when as yet the war was a mere sectarian outbreak. The amount of property plundered, burnt, destroyed and otherwise swept away during the same period—not counting the consequent losses to trade, but simply the actual loss of money, jewels, houses, furniture, horses, cattle, silk, cocoons, silk factories, mulberry and olive trees, vines, oil, fine grain, flour, and a very considerable item) church plate has been very carefully calculated, and is found to represent no smaller a sum than between fourteen and fifteen millions sterling. The number of villages destroyed amounts to 163. The number of churches burnt are more than 220. Of convents, large and small, seven have been destroyed, and nearly 200 priests have been butchered in various parts

Father Dean, for many years a preacher in one of the old towns of Connecticut, was one summer day preaching to his flock, when he discovered signs of approaching rain. Stopping in the midst of his sermon, he said: "My friends, we should not slight the gifts of the Lord, by neglecting to take care of them; and as I have a little piece of grain cut that is likely to get wet, if you will rise I'll pronounce the benediction." Having given this, the old gentleman went to look after his grain, leaving his sermon for the next fair day.

A Staffordshire miner, who was recently converted, is creating a great stir in England. Before his conversion he was noted as a pugilist and went by the name of "Undaunted Dick." On a late Sunday evening he spoke to a densely crowded congregation of working men in Victoria Theatre, London. Baptist Noel introduced him to the audience, over whom he seemed to have great power.

A writer in a Boston religious paper represents that spiritualism is making and work in some parts of Vermont. Writing from Chittenden, he says: "Domestic discords prevail. Marriage contracts are made, to be dissolved in a few weeks or months. Families that were a few years ago esteemed and respectable are now in rags, and wanting the most common necessities of life, and their earnings are given to support the idle rabble, who constantly hang upon them, to hear or to tell some new and strange thing. Until I returned the churches had been long closed; and where a few years ago I saw peace, and heard the voice of prayer, I now see discord and hear the clamor of blasphemies."

There is a most interesting religious awakening among the natives in Oahu, Sandwich Islands. The awakening accompanies preaching missions, which have been made by missionaries accompanied by their wives or deacons. One of the old missionaries lately remarked that he had not witnessed scenes like this since the days of the great revival, more than twenty years ago.

"So alarming," says the "British Standard," "is the spiritual condition of London, that it behoves every section of the Church of Christ to rise, to cloth itself with Divine power, and put forth its utmost strength in efforts for the salvation of perishing myriads. We most unfeignedly rejoice—and we feel assured that men of all denominations will share the felicity—that the Independent body are preparing to do their part in the mighty enterprise. In order to this, however, it is deeply felt that union is indispensable; nothing effective can be done without it. Steps, therefore, are about to be taken out to form all the churches in and around the city into one great union, for the purpose of a Metropolitan Mission."

A WEDDING AT A DEATH BED.—Mr. R. G. Denning, of Harrisburg, who was injured on the Pennsylvania railroad last Thursday died the same night. The Harrisburg Telegraph says: "The deceased had for some time been betrothed to an estimable young lady, of this city, Miss Gray, and both looked forward to a speedy and happy union. When it was ascertained that Mr. Denning could not possibly survive, at the mutual request of him and his betrothed, and with the consent of the parents of both, they were married, Rev. Mr. Carson performing the solemn and impressive ceremony by the bedside of the dying man. The bridegroom passed from this altar to the tomb, and the devoted bride of an hour changed her wedding garments for the habiliments of mourning."—Boston Era.

At the Noonday Prayer-Meeting held in Philadelphia last week, it was stated that in a slate quarry in Wales, which gives employment to twenty-seven hundred men, there are held no less than fifty daily prayer-meetings. One-half of the hour allotted for rest at noon is daily spent in the worship of God.