## NEW BRUNSWICK BAPTIST AND CHRISTIAN VISITOR .--- WEDNESDAY, JAN. 16, 1861.

influence, directly or indirectly, Parliamen-tary Committees and Commissions have been ned, the Mackenzie Act got and kept, and other restrictive influences plied, which have reduced the number of licences, all Scotland over, 30 to 40 per cent., and in some parts, in-cluding Edinburgh and Glasgow, 40 to 50 per cent., without taking into account the increase of the population; and which so reduced whisky consumption as to give us in this respect a superiority, as compared with England, of 34 per cent. Even in your own town of Dundee, this ratio of reduction was realized during the time my excellent friend, Mr. Rough, so worthily fulfilled the duties of your Chief Magistrate. When he entered office, the number of licenses in Dundee was 622, and ere his provostship ended they were reduced to 390. (Cheers.) We have got, on the whole, a remarkably favourable verdict from the Royal Commission—to the utter humiliation and dismay of the publicans; and if we can only hold our own against that new and dan-gerous firm, Napoleon, Cobden, Gladstone & Co., Commercial Treaty Manufacturers, and General Wine Merchants for England, Ireland, General wine Merchants for England, Ireland, and Scotland,—(laughter)—the cause of tem-perance, and all its sister objects, were never in a more hopeful condition. Let us stand by it; for the sake of our country, our kindred, our rising youth, let us consecrate ourselves to its advancement in a spirit of true self-sacri-fice. A clergyman of the Church of England met a parishioner, who was too often snared by drink, and urged upon him to abandon it ltogether. After some mutual parley, the mer at length came to this: "I will ab stain totally from my beer or gin, sir, if you will abstain from your wine along with me. The clergyman hesitated for a few moments but at length, bringing his mental conflict to a close, he said : "John, I see it just comes to this, which of these two things do I love best -my glass of wine at dinner or your soul? love your soul best, John-there is my hand I will abstain along with you" Here was a noble example for any man, whether minister or not;—an example in the very spirit of our holy religion, and of that crowning act of self-sacrifice which constitutes its vital and central theme. (Cheers.) And in prosecution of this good cause, let us ever act from principle, and have confidence in the native power and final triumph of truth. Total abstinence is a principle—a broad, deep, far-reaching truth—root-ed in the imperishable interests and moral instincts of our nature, allying itself to all that is pure and good, reaching down a helping hand to the lost and forlorn, yet ever pointing up to the infinite heavens. It is because the temperance movement, in all its legitimate growths, is the native development of a true. benign, inextinguishable principle, striking its roots far and wide into the living soil of physiology, moral philosophy, social science, and religion, that I, for one, have thrown myself into it, and mean to stand by it for better or for worse. All truth is God-given-yea, Godlike, divine ! Let us have a care how we deal with the heavenly gift. There are some who stand dubious in the presence of the celestial visitant, and, instead of bowing before her as an angel of God, or throwing themselves, with an oath of eternal fealty into her arms, hesi-

tate, or huckster for terms, or sneak off with a

hang-dog air at the bidding of a low and lying | with :-ncy. (Cheers.) I have seen propounded in these days a maxim called "discretionary silence." Such is the name given it by its author, the founder of a sceptical system called secularism. The light of contrast is sometimes useful; and to illustrate the sentiment I am now commending to you by a sentiment as directly contrary to it as darkness is to light. listen to the two sentences following, in which the secularistic teacher expounds his maxim : -" It is a mistake of the poet to call truth immortal. It is killed before our eyes every day. Prejudice and penal laws are constantly fatal to it. In the fair and open encounter, Truth may prevail ; but infantine Truth never had a ounter with full-grown Error. And he who, without conditions, exposes it to unwilling ears and prejudiced minds, who seek its destruction, may be guilty of the murder of Truth." So speaks secularism, because it is secular ism-a system based on considerations of mere utilitarian expediency. Alas, poor Truth ! had this been true, thou hadst long since been dead, rotten and forgotten. But God be thanked, it is not true ; and it is not true because there is a God. (Hear, hear.) Every new truth, says Carlyle, is in a precise minori ty of one; but, as all truth has God behind it and a predetermined destiny before it, that minority really means an infinite majority, though the whole world were up in arms against it, and though the fires of martyrdom were blazing all around it. The computations of expediency are far too complex for us; we may as well attempt to describe and tabulate the properties of every curve in the convolu-tions of the ball we whirl in the air. But here is a computation perfectly easy for all of us; if the Infinite be on our side, we need not fear what man can do. "If God be for us, who can be against us?" Is there one here who is not moral mathematician enough to see thro' this? Finely and fitly does a great poet por tray Truth as an angel form, with the guardian lion of Omnipotence at her side. We tempe-range reformers have our share of truth. Our share, we say; for who of poor human nature can pretend to a monopoly of it? In this respect, Truth is a broken mirror, of which, in the poor scramble of the time present, we each pick up a part, without having skill or charity enough, as yet, to combine the whole. (Hear. hear.) But a share-and a large one-we temperance reformers undoubtedly have, not to mention the higher and holier truths that lie behind. Our cause is bound up in the great budget of human progress; the opening bud of the world's future can but evolve it more ad more. It may not be ours to see the ultriumph of our cause; but, like holy rchs, we can see it afar off and be glad. not given to apostles, but to a later ge-trion, to see the banner of the Cross plantthe capital of Rome; and what a Justin tyn said of pagandom, our grand-children y perhaps be able to say of drinkdom—"We but of yesterday; but we have filled your ral districts, your cities, your forums, you we left you free." (Applause.) Here we are this evening speaking out our minds like men and freemen. But to whom, under God, do we owe this civil and religious freedom? To the valiant sons of the Covenant, to the men who battled out this boon for us, though they lived not to see it; and who, one by one, after having fought the good fight, vaulted into the ring fought the good fight, vaulted into the ry chariot of martyrdom, or laid down their tworn or rent vestures of flesh on the bloody aclog, Aird's Moss, or Rullio bause.) Let us labor on in the ty to the maximum contrariety to the maximum minds," even th on;" and let us speak Talk

never before and never since attained. By its many broad lands, and dropping golden clus-influence, directly or indirectly. Parliamen-ters for the healing of the nations. In its dresses we had, and about the merry evening ters for the healing of the nations. In its presence the gigantic Upas of the drinking system and the drink traffic already begins to contract its branching arms, and become even now, to some extent, drained of its sap. Over that poison tree, as sure as progress—as sure as the final and eternal triumph of the true, the beautiful, and the good-hangs the thundercloud of doom, and in the heart of that cloud sleeps the heaven-forged bolt which but waits the word to descend and shiver it to its roots. May we not almost venture to say with the prophet, "I saw in the visions of my head upon my bed, and behold a watcher, and an holy one, came down from heaven: He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves and scatter his fruit : let the beasts get away from under it, and the fowls from his branches: to the intent that the living may know that the

Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." (Great applause.)

The Sabbath School

Ministers, Superintendents, and Teachers, will much oblige by transmitting to us any items of Intelli-gence suitable for this department of our Journal

#### THE SUNDAY SCHOOL. I love the Sunday-school, for there, We lift our hearts in praise and prayer, Awhile all earthly care forego, And catch a glimpse of heaven below

O what so joyous, what so sweet, As at our Sunday-sphool to meet And there in holy praise to rise, And join the music of the skies.

The Sunday-school to me is more, Than pleasure, gain, or miser's store; And more than aught below the skies, It speaks to me of Paradise.

#### From the Christian Pleader WANTED VOLUNTEERS.

In our inspectional tour of the various Sabbath-schools in this city we have obtained information of a mingled character :--much that is pleasing; much the reverse. Occasionally we have been gladdened with the measure success that has been, and still is, attending of the labours of our Christian friends in this most important agency of the Church,-the Sabbath-school. Sad indeed are some of the pictures we should have to delineate were we reely to avow our opinions :---sad, because so easily remedied; sadder still, because of the injury that is being done to a righteous cause.

We do not purpose at present, however, to render our account. Our object is, to urge a plea on behalf of the Sabbath-school as an institution which demands more attention and deserves more sympathy from the church generally than it has hitherto enjoyed. Not one, nor two only, but from nearly every school at present visited, the same plea has been urged upon us. Our duty is to lay it before our Christian friends and readers, with the hope that its entreaty will be complied dent churches.

Wanted Volunteers for the Sabbath-school Army. There is unhappily hovering round our very

above.

of sin or truly converted to God.

Another writer says "That it is the work

room some sixty or seventy boys and girls,

from the ages of ten to twenty-five ; they

looked very miserable, their eyes wet with

crying, and seeking to be saved." Still

later accounts assure us that this wonderful

work is advancing with amazing success.

Never since the days of Knibb has there

been anything in Jamaica to compare with

all its parts by the hour of meeting, five

o'clock. The devotional exercises were begun

and proceeded with for some time without in.

terruption. The exercises consisted of praise

and prayer, the latter conducted by two indi-

she spent after Thanksgiving. I tried to introduce the subject once, by saying that I had been laughed at for being so sober, and that some one said they believed I should get converted if I stayed in Miss S--'s school. and that I answered, I hoped I might. Miss only remarked, 'I hope you will, too, Julia,' and then she returned to the dresses again. To tell you the truth, I have not trou-bled myself much about religion since that

evening. "And I fear the poor girl has given no further thought to the subject. When last I knew her, she seemed as insensible as a rock. Even a sister's dying in all the agonies of remorse for a godless life was not sufficient to arouse her. At whose hand will her 'blood be reguired ?" - American Messenger.



THE DAY OF GOD'S POWER. The inspired David in his address to Je-

novah, as recorded in the 110th Psalm. says, "Thy people shall be willing in the day of thy power." Just now is this prophecy being fulfilled upon a scale of magni-

ticent dimensions, All over the earth the tidings of salvation are spreading with unusual rapidity, and divers provinces and nations are starting from the spiritual slum-McInnis, and Washburn; in Albert County. ber of ages to call upon the name of the Brethren Goldrup, Pulcifer, and P. Duffy ; at

Lord. Shediac, Brother W. Coleman; and at Upper In far off Southern India, in the very North River, Brother Herritt. In all eighteen. place once occupied by the Missionary These missions cover extensive and populous Schwartz, a marvellous display of God's districts of country, and embrace probably not saving power is being experienced. In less than sixty district preaching stations. Chota Nagpore converts to the truth are rapidly multiplying, and more than 2000 The most of these missionaries are employed by the year, receiving the larger portion of have been baptized. A missionary communicates the joyful intelligence that in a their salary from the people with whom they place called Ranchi, the Gospel is spread- labor: but without the assistance rendered by ing like fire in the jungle, and that not less | the Board, could not be sustained. This asthan eight hundred villages have received sistance varies from \$150 to \$200 per annum. he gospel. The soldiers of India are, it is according to the circumstances of each case. aid, sharing largely in this blessed work.

The Board at first adopted the plan of fixing In Vesoul, France, nearly a thousand the salary of the missionary, allowing the Romanists have embraced recently the evanpeople to pay what they could, the Board begelical faith. In Bohemia a great many ing responsible for the balance. This arrange-Roman Catholics have professed converment frequently involved unexpected liabilision, and have joined the Protestants. In ties, and beyond the amount of funds at com-Wurtemburg thousands have been awakenmand. A change of policy therefore became d by the preaching of the Missionaries. Upon the Island of Jamaica the Spirit is necessary. The present system makes the descending in wondrous power, and the efmissionary amount definite, so that all parties fects are marvellous to all beholders. The know just what to rely upon. It has the adwork commenced among the Moravians, vantage also of enabling the Board to employ and has extended to the Methodist, Bapmore missionaries, the funds being equal, than tist, Presbyterian, Episcopal and Indepenthey possibly could under the old arrange-

A writer in the London Freeman of the Who can calculate the amount of good ac-19th ult., says, "I have the assurance of complished by these esteemed Brethren in ten missionaries, of different denominations, their respective spheres of labor? They are that they believe the influence is from

overcome. I laid my face on the desk, and mit. This fair play is wholly foreign to Missionaries and Missionary fields for this sobbed for a while, and I am sure I was not the notion of slaveholders. This spirit singular. I felt powerfully the sentiment of the patriarch, 'How dreadful is this place !' of mutual concession, on which alone a Union worthy of the name can be based, is Here is the great God working wondrously. altogether alien from the spirit which sla-He is present in almost visible manifestations, very inspires in the dominant race. and I felt awe and fear as well as joy.'

How does the President propose to deal This then is surely the day of God' power in which such vast multitudes are with Slavery on the one hand, and with the made willing to submit to the authority of commotion it has originated on the other ? He asks the entire nation to legalize the his Son, and accept his proffered grace. cause, and then to fast and pray Heaven to How fearful the responsibilities of those who are permitted to live in this day when avert the effect ! the arm of God is being made bare in the In his message he proposes to perpetuate, extend and ratify the Slavery which has sight of all nations! Prophets, Aposexcited the commotion ; in his proclama-

tles and Martyrs desired to see it, but died without the sight. May these responsibition he proposes to allay the agitation and litics be met by a corresponding devotion restore peace by humiliation before that on the part of the church to the cause of Being who requires men to do justice, and

infinite love, and to God's name shall be all the glory.

### HOME MISSIONARY PROGRESS. Since the introduction of the Union movement, our Domestic Missionary agency has been steadily increasing. In addition to our general missionary, Rev. T. Todd, the follow-

your burdens-spread out one hand toing missionaries are under appointment by the Board, and the most of them actively engaged

wards Heaven, and with the other draw tighter the bonds of the oppressed-kneel in their work. down before God, and rise up to plant your In the northern counties, Brethren Edwards foot more firmly on the prostrate necks of Hixon, D. Bleakney, and W. A. Crandal; up your fellow men,-bow down and afflict river districts, Brethren Wallace, Barrows, J. your soul for a day, and then rivet the yoke C. Bleakney, William D. Crandal, and Burn; of the bondman so that it may never be in Charlotte County, St. Andrews, Brother S broken. Can this be acceptable to God ? March; in the County of St. John, Brethren

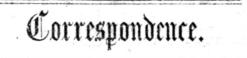
Let us hear what is His sentence by the mouth of the Prophet Isaiah :---"Wherefore have we fasted, and thou seest not? Have we afflicted our soul, and thou takest no

The language of these manifestoes taken

ogether, is-fast and pray, but exact all

Heaven !

knowledge ? Behold, in the day of your fast ye find pleasure, And exact all your labours. Behold ye fast for strife and debate, And to smite with the fist of wickedness; Ye shall not fast as ye do this day, To make your voice to be heard on high, Is it such a fast as I have chosen? A day for a man to afflict his soul? Is it to bow down his head as a bulrush, And to spread sackeloth and ashes under him? Will you call this a fast, And an acceptable day to the Lord ? Is not this the fast that I have chosen i To loose the bands of wickedness. To undo the heavy burdens, And to let the oppressed go free, And that ye break every yoke?"



#### UNION AGENCY.

REPORT OF THE FINANCIAL AGENT. During the last three months I have visited he following places. Rec'd the following subcriptions and monies, viz.: Sept, 23-Upper Salisbury, £6 2 0 £4 10 Oct, 1-Albert Co. Qt'ly Meet'g, 5 5 6 5 5 "14-Hopewell Church, 25 0 0 9 18

13 13 0 6 2 13 7 16 11 9 0 19

My brother, the Rev. G. R. Henderson writes :--- " Oh that both you and Brothe County. Hewett were in the island now, for the revival

Upon the Meeting being informed that no official information relating to the matter had been received, either by the Secretary or by the "Missionaries recommended;" the following Resolution was proposed, discussed, and finally adopted, viz .:-

Resolved,-That the Secretary of this Quarterly Meeting be hereby instructed to correspond with the Corresponding Secretary of the New Brunswick Baptist Home Missionary Society, relative to the action, if any taken by the Board, in relation to the recommendations of Missionaries and Missionary fields, made by us at the last Quarterly Meeting for this County; also to urge said Board to take immediate action in the matter.

The following Resolutions were then severlove mercy, as well as to walk humbly be-

fore Him ! Never, surely, since the worst 1st, Resolved,-That the next Quarterly days of degenerate Israel, has a great na-Meeting for this County be held with the First tion been summoned by its chief ruler to Salisbury Church, to commence on Friday, an act of more daring hypocrisy before high the twenty-second day of March next, at half-

> 2d. Resolved,-That Rev. J. H. Hughs reach the next Missionary Sermon, and that

Rev. James Irving be the alternate. 3d. Resolved .- That the Secretary of this Quarterly Meeting notify the Clerk of the First Salisbury Church of the time and place of holding our next Quarterly Meeting. Meeting closed.

P. M., and was addressed by Rev. James Irving. There were collected for Home Missions the present Quarterly Meeting \$6.29.

HENRY H. MCLATCHY,

care. The first is the-

suant to request a council met in the Methodist Chapel, McKenzie's Corner, Richmond, on the 18th December, to deliberate on the propriety of ordaining this brother to the work of the christian ministry. The council was composed of the following brethren, viz :-Elders A. Barrows, D. Outhouse, J. G. Harvey, B. Hughes, and Thos. Todd, Brethren E. Dow, C. Hartley and L. Pennington. The Council having made the usual investigation, preliminary to a constitutional Ordination, it was resolved, unanimously, that the candidate be set apart to the work of the ministry. The

culty I could get into the chapel, on account of the crowds of people; their looks pourtrayed great anxiety, and they responded to all I said, and I felt God was present. I read out the names of twenty-nine couples for marriage, at Mount Ward twenty-seven were published, and at Beaufort as many. Inquirers I can't number. At Gurney's Mount, where I was yesterday, large numbers have been smitten down and confessed their sins. Brother Sibley had been up night and day with the people Backsliders are coming back to Jesus Christ, and enquirers are asking, in large numbers, what they must do to be saved. You hear singing and praying wherever you go. I went on to Watford Hill, and there met large numbers of people ; twelve couples living in concubinage were published for marriage, a great many confessed their sins, some of a very bad

character indeed." Brother East writes, "I supplied your pulpit last Sabbath. On my arrival in the town Montego Bay), I found it in a state of intense excitement by one all-absorbing subject—the religious awakening which extends from Mount Carey to Black River and Savanna-la-Mar. On Sabbath morning

has come in a most sudden and mysterious

way, in a way that frightens our deacons and

staggers ourselves. What I first witnessed

was at Mount Carey. We had been holding

a delightful prayer-meeting. I was about to leave, when I was asked to see some persons who were a little way off. I found sixty or

seventy individuals, from the age of ten to

twenty-five most miserable-looking creatures,

ters, confessing their sins and calling for mercy. One man called out, 'I never gave a shilling to build this house; the money I ought to have

given to God I have spent in gambling, and that on the Sabbath-day.' A change has come

over the whole district. I drove through the

market; there was no noise; every fiddle has

been smashed; and property which had been stolen has been restored. The same things are taken place through all the lowlands of St. Elizabeth's, at Beaufort, Mount Ward, Savanna-

a-Mar, and all that way. I preached at Bethel

Fown last Sabbath. It was with great diffi-

twenty-five most miserable-looking creatures, thin in body, sickly in appearance, with red eyes red and inflamed with weeping. I direct-ed them to Christ, for which they seemed thankful. After spending some time with them they asked me to let them hold a meet-ing. I did so. I had not left them ten min-utes, when I heard them singing 'Rock o ages.' I went out and found three already smitten down. We then went into the school-room, which was soon crowled; there evertsmitten down. We then went into the school-room, which was soon crowded; there every-thing went on orderly—singing, reading, pray-ing, speaking—some were smitten down, others called upon God for pardon. One knelt down and put her head against me, saying, 'Oh, do help me.'. I told them I thought they had bet-ter close the meeting then, as it was Saturday, and we all hoped to meet in God's house on the morrow. One woman, when she fell down cried out, 'My soul is burning! my soul is burning!' and called Catherine ; when a young woman came, and she said, 'It is for you ; you have committed sin (meaning fornication), and ally proposed and adopted :past Six o'clock, P. M. have committed sin (meaning fornication), and have hid it.' At Bethel Town a deacon was

conducting a religious service and giving out the hymn, 'Come, Holy Spirit, &c.' when the people began to call for mercy, and this was continued for three days and nights, the people Prayer by Rev. W. A. Coleman, and the The Congregation met again at half-past 6, eating nothing but oranges or a little sugar cane, and the wicked flocking from all quar-

Hillsborough, Jan. 3, 1861. Secretary.

For the Baptist and Visitor. DEAR EDITORS,-Having left the City by the cars in an old fashioned snow storm, and new being comfortably seated in the sitting room of the Victoria Hotel, at Ossekeag, having a few leisure moments I thought I would attend to one or two matters committed to my

Ordination of Bro. J. C. Blakney, pur-

Services were conducted in the following manner, viz :-- Sermon by Elder A. Barrows ; Ordaining prayer, D. Outhouse; Hand of fellowship by J. G. Harvey ; presentation of the Bible and charge to the candidate, Thos. Todd ; charge to the church by B. Hughes ; closing prayer by Bro. Blakney, the audience was large the Services impressive. This young brother has a large field to cultivate, having engaged to labor part of his time at Canterbury. May the Divine Spirit guide him in his toils. Next is the Report of the York and Carleton quarterly Meeting, held with the Baptist o urch Prince Wm. the first service was held on the evening of the 28th ult. Preaching Sa-1 11 10 turday A. M. by Bro. J. C. Blakney, Conference in the afternoon ; preaching in the evening by Bro. W. W. Corey. Sabbath Morning, 61 1 5 preaching by Elder W. Harris, in the afternoon the writer addressed the people. Sermon in the evening by Bro. Jewitt : Monday morning Ministerial Meeting ; Social Service in the afternoon, and Bro. J. M. Currie, spoke to the people in the evening. The season was one of solemnity and interest. The utmost harmony prevailed in all our deliberations. In

Yours, &c.,

P. S .- I am very much pleased with the ap-

our paper-the Baptist and Visitor, I am cer-

tainly proud of it, as the organ of our denom-

Religious Intelligence.

REVIVAL INTELLIGENCE FROM

JAMAICA.

Soon after the revival in America, most

pouring of the Spirit of God. Sermons

when conducting them I felt that the suppl tions offered would be heard and answe

tendance upon the means of grace, and several stations the most decided proofs the

God's Spirit was amongst us. There

owered upon others elsewhere.

mes and Trelawny

forth. The awakening seems to have ap first in the lowlands of St. Elizabeth'

ongst the Moravians, and then to have read to Westmoreland, Hanover, Manche , and was gradually extending itself to f

ndence of the London Freeman

pearance of the first No. of the new series

Ossekeag, 10th January, 1861.

THOS. TODD.

Т. Т.

than the Maories. Entrenched behind his 'pah." hidden from human gaze, his existence known only from the deadly results of his artillery, incessantly on the alert to catch the unwary-young or old-by all the ingenuities a devilish malignity can suggest. Sabbathday after Sabbath-day, in this great city of ours, he continually wages his infernal warfare on the children of men. Acquainted with all the weak points of his victims, he leaves no opportunity lost, no strategy untried, so that may enthrall his prey in his fiendish grasp. To suit his purpose he can equip himself in the garb of an angel of light, and allure the weak and the feeble. Under his banner fight

numbers, ignorantly or otherwise, of little ones-little ones who might become jewels in the Redeemer's crown. The number of children who do not attend

tatic. Sabbath School, and whose parents disregard their religious instruction, is truly appalling. of God, is evident from the fact that it has Where do they go to, we ask? And unless for the present closed the rum-shops, and something be done to redeem them, where the gambling houses that were such a hinmust they go?

drance to our usefulness : reconciled hus-Not many months since an incident occurred bands and wives that were long separated ; in another land which struck terror into the led prodigal children to return penitent to hearts of all who saw it, and of all who heard or read about it. A young girl, walking in her sleep, got out of her bed, and opening the their parents; crowded every place of worship; quickened the zeal, and animated attic window. walked along the parapets of the the hope of the ministers of the gospel; adjoining houses. In the pale moonlight she and is purifying the churches, and bringing was seen by the passers by, stealthily stealing along. Every moment might be her last. One many sinners to repentance." greasy, mossy stone, one slip, and all would be Another writer states that "all work is at a stand. All the people are meeting over. Men and women gazed from below, and paralysed with fear, their blood ran cold for prayer, and are singing constantly as through their veins. Large-hearted men were they pass along the road. Whole housethere, prepared to do almost superhuman holds are stricken." things to save her, but feared lest their very remedies might end the scene. Women were A Baptist minister writes : "At Mount there, weeping as only women can, and well Carey we had a delightful prayer meeting. they might; it was a fearful, terrible sight. After it was over I was asked to go into And yet in this very city, scenes more appalthe room in the cottage, I found in this

ling and terrifying are being daily, hourly enacted ; a puff of wind, a breath of air, and all may be over. Yet how few there are weeping over the perilous, hazardous position which thousands of men, women, and children are situated; or lamenting the fearful catastrophe that awaits them, unless they are arrested in their mad career and awakened to the momentous solemnity of their position. Children, boys and girls, encouraged by god-

this refreshing from the presence of the ess parents, wander about Sabbath-breaking, lounging, playing about our streets, and none careth for them—none to lay it to heart. We Lord. Orkney, Scotland, has become the theawant, then, volunteers in the Sabbath School tre of one of the most remarkable religious missionary regiment, to storm the Sebastopol movements witnessed in modern times. of juvenile depravity, and to rescue souls as The Rey. John Paul, of Sandy, writing to brands from burning. We send our missionthe Rev. Dr. Patterson, of Kirkwall, aries to all quarters of the globe-to the savsays :--age islander, to India's palmy plain, to Greenmd's icy regions. At our very doors is a "I cannot describe the meeting in our large missionary field open, inviting us with hurch to you-apart altogether from my want all the potent urgency of the Macedonians-"Come over and help." There are hundreds of space and time, my pen cannot. I believe no pen could give you a full idea of it. But of children in this city being led away by evil shall endeavour to present you what will be but a faint sketch. The church was filled in

companions, urged on by the wicked one, Who will come to the help of the Lord against the mighty? Wanted, canvassers for Sabbath Schools-men and women filled -men and women filled with the love of Christ, who shall go out in the highways and byways to fulfil the behest of their Lord, and compel them to come in. viduals who had been deeply impressed, and portions of Scripture were read between these services by myself and Mr. Armour. As these

# FOOLISH TALKING AND JEST.

reat excitement all around me. Some were When I was attending school," said "When I was attending bergyman. One friend to me, "I lived with a neighboring mi-Sabbath he exchanged with a neighboring nister, who preached for us a most ear mon. All around seemed deepaffected, and my own heart was overflowing I thought, 'What a happy evening we shall have at home, in the society of such a fervent ian spirit.' "He

great excitement all around me. Some were trembling from head to foot; others rubbing and wringing their hands. Some were whis-pering in an agitated manner to their neigh-bours, and others starting as if about to rise, and then trying to settle themselves down again. A portion of Scripture was about to be read, and in introducing the subject, the name of Jesus was mentioned, when a young man who had been deeply impressed, and who was sitting before the pulpit, started up, and stretching out his arms, and looking eagerly in the direction in which he pointed, cried out, in extacy, 'Jesus! Jesus! See Him! See teart was shocked, and almost stunned. finding that his conversation, even on holy day, was of the most frivolous, tri

going forth weeping, bearing precious seed, The work extends daily, and nearand they shall doubtless return with rejoicing, ly half the Island is under the gracious bringing their sheaves with them. power of God's Spirit." The same writer

But how comes it to pass that we are enaadds there cannot be less than twenty thousand persons, who a few weeks ago were bled to employ so many missionaries? Simcareless, and many of them most abandon- ply for the reason that we have a permanent De ed characters, now under deep conviction agency in the field. To the indefatigable efforts of the Financial Agent of the "Union The work very much resembles the great plan," the Board is largely indebted for revival in Ireland. Multitudes are stricken the funds they appropriate. When he down in the meetings and elsewhere, and in commenced his labors the number of our that state suffer the most indescribable missionaries had dwindled down to one or two. anguish. One writer says "the work is In a little more than one year the number has characterised by the most awful and alarmincreased to eighteen. What encouragement ing conviction of sin. But when a sense of pardon is obtained the joy is most exto him, to the pastors and churches to go on in this work and labor of love. We are aim-

ing at a thorough organization upon the Union principle, let this be effected, and the present number of missionaries may be doubled.

In the presence of such facts as these will any ministers, churches, or members of the body withhold their name or their influence from the Union? If any do this, they ought to know that they are just so far retarding the interests of the cause they are pledged to sus--division is weakness. The tendency of the democratic element in Baptists is towards division. This is our weak point, and has proved sadly disastrous to the progress of our churches in this Province. We trust that all

will learn a useful lesson from the past, and in this Union effort, implicating so largely all our denominational interests, that our ministers, churches, and people will be a unit. If so, missionary progress is just as certain as the shining of the Sun at noon-day.

#### THE WEEK OF PRAYER.

The prayer meetings in Smith's building were continued twice a day, last week, unti Saturday evening, when they were brought to a close. They were well attended and rather increased than otherwise to the last, and the religious interest was well sustained. The united prayer meetings of the churches was held on Friday in the Germain St. Wesleyan church, and on Saturday in Rev. Wm. Ferrie's church. These meetingswere so invigorating that it was deemed advisable to continue them for another week. Accordingly on Monday a large assemblage met for prayer in the Rev. Mr Thornton's church, (Congregationalist.) On Tuesday in Zion's Church, Rev. Mr. Smith, pastor, (Independent); on Wednesday in Calvin's church, (Presbyterian,) and on Thursday in the Germain St. Baptist Church. These services so far have increased in interest, and have exhibited throughout a blessed spirit of christian concord, and brotherly love. The results of these gatherings of the redeemed of different names must be good, superlatively were proceeded with I perceived symptoms of good.

### THE PRESIDENT'S MESSAGE, AND THE PRESIDENT'S PRO-CLAMATION.

BY REV. C. SPUBDEN, A. M.

The whole Union is agitated, the South ern States are convulsed. What is the cause ? Slavery is the cause. The election of Lincoln, legally chosen according to the forms of the Constitution, is sin

	£96 10 6 f	£46	1
۰.	8-Owen Keith, Esq., S. T.,		
1	Butternut Ridge,	2	1
\$	-B. Keith, Esq., S. T.,		
	New Canaan,	0	1
٠	14-Rev. George Clark, S. T,,	•	
	Queensbury,	0	9
ec	20-C. Connelly, Esq., S. T.	•	1
	Jacksontown,		1
•	22-Woodstock List,	2	-
÷	28-Miss S. E. Saunders, Prince Wm	1. 0	1
	Dea. W. Grant, Richmond,	0	
	Reed, in St. John, from Deacon	1.1	
	Estabrooks, S. T., Chipman,	3	l

Dea. O. B. Rideout, S. T., St. Andrews, 1 11 10 Alexander Smiley, S.T., Salisbury, 1 7 6

Jan. 1st. 1861.

" 19-Germantown,

Pollit River,

" 21-Harvey, " 28-Hillsboro',

lov. 6-Salisbury,

Of the above amount £12 14s. are for Home Missions, being a donation from the Albert County Quarterly Meeting, and Collections for Home Mis sions at the above places. In addition to the above I have spent four

weeks as General Missionary Agent at Richmond, County of Carleton, and Southampton, County of York.

At the former places I got some Church matters there adjusted, and at McKenzies Corner a new Church was organized. Rev. J. C. Blakney ordained as Pastor. At the latter place (Southampton) by request, I preached tain. Everybody knows that Union is strength the Dedication Sermon in a new Baptist Chapel there erected, and attended to a number of matters preliminary to the organization of a new Church there; and Rev. D. Outhouse is month. the Pastor elect thereof.

I have preached on an 'average five times a week, and have travelled about 1150 miles have passed over some of the worst roads l ever saw. But wherever I have gone I have met with kind hearts and pleasant looks, and am still encouraged in the work.

Jan. 1. 1861.

Yours, &c., THOS. TODD, F. A.

a million work 1

For the Baptist and Visitor. ALBERT COUNTY QUARTERLY

MEETING. MESSRS. EDITORS,-Pursuant to adjournment, the Fourth Quarterly meeting for this County, was held with the First Hillsborough Baptist Church. It commenced last Friday evening at 6 o'clock. Rev. Mr. Chase preached the first Sermon. Subject :- The importance of prayer; especially for the Ministry. On Saturday afternoon, at 2 o'clock, we had an interesting Conference Meeting ; a number of Ministering brethren were in attendance. and cheered us with their presence and assistance. In the evening we met again, and were addressed by brother Manning Starritt. The "Sabbath Services" were introduced by

a Prayer Meeting. At 1I o'clock, A.M., Rev. W. A. Coleman preached to a large and attentive congregation. At the close of the meeting the ordinance of the Lord's Supper was administered. Rev. William Pulcifer preached in the afternoon. This service was held in the Lower Hillsborough Baptist Meeting House. The attendance was large ; the meeting solemn and impressive. In the evening Brother John Fillmore preached from the words of Paul, "Brethren, pray for us." This was a solemn meeting; it was held in the Large Meeting House ; a great number of people were in atte...lance

's services were also introdu Prayer Meeting, after which Brother William H. Burnham preached to a solemn and an attentive congregation.

nes and Trelawny. The "prostrations" i y numerous, and embrace young and o n and women. The confessions made se "stricken" ones reveal a very pain The Quarterly Ministerial Meeting was held

BAPTISTS IN GREAT BRITAIN. The return comprehends 34 Associations and 1,150 churches, of which 1,048 report the particulars of their state. A clear increase is shown of 11,990, being an average of 11 members per church, the largest (1850 excepted) 25 years past. The membership in these 34 Associations num-Church, Lower Woodstock, on the third Fribers 122,961-an increase of three to one day in March, being the 15th day of the in 25 years. From 1834 to 1839, the re-

turn gradually rose from 40,763 to 87,373. In 1850. it was 100,391; in 1851, it was 104,933; and in 1852, it was 106,448,-In 1853, it fell to 102,815; and in 1854, to 85.245. The increase since then has raised it (as stated above.) to nearly 123,-000. The Baptist Colleges stand as follows: Bristol, income £1,046, students 19; Pontypool, income £822, students 28; Regent's Park, income \*£2,082, students 30; Rawdon, income £1,528, students 27; Haverford-west, income £667, students 29; Nottingham, income £554, students 8 Glasgow, income £158, students 6. Baptist Societies sum up thus : Baptist Union.

For promoting brotherly love ; and for furnishing statistics of denominational pro-gress, £121. Baptist Missionary Society. DEAR SIRS,-If no one else has addressed you on the subject of the religious awakening in Jamaica, the following may be interesting. -For evangelizing the heathen, £29,546 General Baptist Missionary Society .- For the missionaries of Jamaica felt it to be their evangelizing the heathen, £3,216. > Bap-tist Home Missionary Society.—For form-ing and helping churches in destitute localduty to use special efforts to obtain the outdressed more especially to the members of the churches were preached, and united prayeritics at home, £3,771. Baptist Irish So-ciety,—For diffusing the Gospel in the meetings in many places were held, composed of members of the different sections of the Sister Ireland, £2,137. Bible Translation Christian Church. Some of these meetings Society,-For translating and circulating were very largely attended, and more than once the Scriptures in India, &c., £1,815. Society for Infirm Baptist Ministers,-For assisting such as are permanently incapa-citated for pastotal labor, £526; funded For the last eighteen months many of us have remarked a degree of seriousness amongst our people that pleased and encouraged us. There was also an increased and more regular atcapital £8,000. Particular Baptist Fund -For various charitable purposes in con-nection with ministers and churches, £2, 505. Baptist Building Fund.-For erecting or altering chapels, mostly by loans without interest, £2,049.—Young Men's for some time, on the part both of ministers and many of our people, a feeling that a bles-sing would come, and an expectancy that we should share in the favours that were being fissionary Association,-In aid of Baptist Missionary Society, £475. Baptis Tract Society, —For publication of Calvis nistic, Strict Communion, and other Tracts, £192. Baptist Evangelical Society, —For strict Baptists, Ministerial Education and Few, however, if any, expected such a mani-estation of God's power, as is now being put issions, £331.—Baptist Home Missiona Society, for Scotland, £1,074. About 70 places of worship have been erected, en-

Mr. Frederick W. Beecher, late of Chi-

arged or rebuilt in 1859-60

as the time for public service drew nigh it seemed useless to attempt to engage the attention of the congregation by any ordinary sub-ject; so that I took for my text, 'These are not drunken, as ye suppose . . . but this is that which is spoken of by the prophet Joel.'

The people were deeply thoughtful, but there was no undue excitement ; indeed, my purpose was not to excite, but to teach and guide in preparation for a similar state of things amongst them. There was a full house, it could not

well have held more." I need not say I look with much anxiety for the arrival of next packet. The brethren in the island are few, and their labours are at all times most abundant. May I solicit for them the prayers of God's people, that their strength may be equal to their day, and that all needfu grace may be vouchsafed unto them?

Yours truly, J. E. HENDERSON Finsbury Dec. 5th.

addition to the ministers who preached, the following brethren were present. Rev'ds. T.W. Saunders, J. H. Tupper, G. R. Campbell and J. G. Harvey. It was voted that the next quarterly Conference be held with the Baptist

