

regenerated the civil administration, restore official discipline, compel obedience to orders like those of Lord Stanley for the sale of wild land, and reorganize the army on some principle more intelligent than that of keeping eighty thousand Europeans to watch three hundred thousand natives, he will do more towards the permanent retention of the Indian Empire than the greatest conqueror who ever set foot upon its shores.

New Brunswick Baptist AND CHRISTIAN VISITOR.

ST. JOHN, N. B. WEDNESDAY, MAY 13, 1861.

THE FIELD FOR CHRISTIAN CULTURE

In a former issue we referred to the rise and progress of the Mahometan power. It is a melancholy fact for the Christian mind to contemplate this a system of religion that rejects the only salvation which a God of love has provided for sinners should have such an extended sway. Few as were the followers of the false prophet, in the commencement of his course, he gradually pushed forward his conquests Southward over the large peninsula of Arabia, Egypt, and a considerable portion of Central Africa—Eastward over Persia, Bokhara, and Hindostan, and Northward over Palestine, Asia Minor, Mesopotamia, Greece, and Tartary, the countries still forming the Turkish Empire. How painful the thought that the land of Judah, the very seat of divine manifestation, the country consecrated by the ministry, miracles, labors, sufferings and triumphs of the Son of God, should be to the present hour under the dominion temporally and spiritually, of a power that rejects the very truth which he came from Heaven to establish. Yes, the crescent of Mahomet waves in triumph over the very spot where a pure christianity had been cradled under the fostering care of Christ and his apostles. The spiritual church which the Redeemer inaugurated apostatized from its original faith, and hence God gave her up to a strong delusion to believe a lie. We regard Mahomet as the rod of God's anger, to scourge his backsliding and incontinent people.

The Arabian impostor taught, that Jesus, like Moses, was a prophet in his day, but that he (Mahomet) was a greater prophet than Christ, and therefore, the Gospel era, must have been before the superior light of the Koran. Hence, as Gibbon, the historian informs us, upon the taking of Jerusalem, by the command of Omar, the very ground on which the Temple of Solomon stood, was proposed to be the foundation of a Mahometan Mosque. In fact wherever this delusion spread, its mosques took the place of christian sanctuaries, and its priesthood was substituted for the ministry appointed by Christ Jesus.

History, sacred and profane, assures us, that when Mahomet commenced his career, the christian church had arrived at the climax of those corruptions, in doctrine, and abominations in practice, which had been so distinctly noted by the apostle in his predictions concerning the "man of sin." It is reasonable, therefore, to conclude, that the amazing success of this gigantic falsehood was permitted by God as a chastisement upon his professed people for their apostasy from the true faith. Jehovah could justly say to Mahomet as he said in the olden time to Pharaoh, "For this same purpose have I raised thee up, to show my power in thee, and that my name might be disclosed throughout all the earth."

The mighty Empire founded by the "false prophet" long centuries ago, has firmly withstood the revolutions of ages, and, in some respects, is as powerful as ever. Its numerical strength was probably never greater than at the present time. The last census that we have seen gives to Mahometan rule ONE HUNDRED AND FORTY MILLIONS OF SOULS. All these millions are despisers of the Lord of life. An English traveller says, "The Turks' inherent hostility to christianity is the first principle of his law." This hatred to Gospel truth placed them in a condition of utter hopelessness so long as they continue to cherish it. Surely this mighty field of falsehood and delusion presents a vast empire for christian labor. These beautiful provinces, now overspread with the corrupting influences of the Koran, are even now preparing for the reception of the good seed of the Kingdom. The pen of inspired prophecy points to a time, not far distant, when this prodigious system of error shall be destroyed, and give place to the triumphant reign of truth and divinity.

That glorious day is hastening on. Already a spirit of anxious enquiry is waking up in the Mahometan mind, and Turkey is beginning to throw open her gates to let the King of glory in. Who will go up in the name of the Lord of Hosts, and possess the land? The christian states of America are freely contributing millions of money and millions of men to maintain the honor of the stars and stripes. What christian nation will contribute money and men in sufficient plenitude to maintain the honor of the Prince of Peace, by giving his word gospel to the perishing millions so long destitute of the knowledge of his saving power? O, for the awakening power of the Eternal Spirit to arouse the slumbering energies of the church of God to a full consciousness of the extent and solemnity of her fearful responsibilities. We are laden, let every freeman of the South, who values the rights of conscience as sacred against the infringement of any power on earth, buckle on his armor, and prepare to maintain and defend this right. Ours is a holy cause; a struggle for civil liberty, a struggle for which we have many precedents in the history of the world; a struggle, too, in which it is a simple duty, to offer our bodies as well as our worldly substance, willing sacrifices on the altar of our country's good.

Who will write the Chapter? It is a new one, and it is as bloody as it is new. Thirty millions of people, enjoying the highest and proudest forms of civilization, suddenly seized with an unconquerable thirst for war. A nation more highly favored than any other under heaven's blue arch, with schools and colleges and ministers and churches and bibles and all that is good and holy—sounding the tocsin of war from every hill-top and from every green vale, from every pulpit and every printing press, from every church and every missionary circle, from every prayer meeting, from every domestic altar—until the terrible notes reverberate from centre to circumference, arousing the whole nation to imbue their hands and their hearts in fratricidal blood. The interests of commerce, of education, of missions, of religion, all sacrificed at the bloody shrine of the God of War. What a scene of woe and of deadly hate is passing over this mighty Continent. Grave divines, who have studied and taught the theology of the Bible, until they have grown grey with years, and godly ministers, who have been reading the Gospel of Peace for half a century, seize hold of the war-trumpet, and open it to the battle-field. What a scene of woe and of deadly hate is passing over this mighty Continent. Grave divines, who have studied and taught the theology of the Bible, until they have grown grey with years, and godly ministers, who have been reading the Gospel of Peace for half a century, seize hold of the war-trumpet, and open it to the battle-field. What a scene of woe and of deadly hate is passing over this mighty Continent.

We intended to preach but once, but by the urgent request of the pastor and friends, we consented to address the public in the afternoon, at the Salem Chapel, in the neighborhood of the Springs. The house was full, and we hope good was done. We fully expected to leave for home on Wednesday morning, but the friends had erected a new chapel in Canaan district, and they resolved to open it while we were here. Intimations were given, and we remained to preach the dedication sermon. The Pastor Rev. W. G. Parker, Rev. Dr. Tupper, and Bro. Slawson were present, and in the exercises of the day we addressed the people from Colossians 2:20. When we returned home, we were informed that the friends had erected a new chapel in Canaan district, and they resolved to open it while we were here. Intimations were given, and we remained to preach the dedication sermon. The Pastor Rev. W. G. Parker, Rev. Dr. Tupper, and Bro. Slawson were present, and in the exercises of the day we addressed the people from Colossians 2:20. When we returned home, we were informed that the friends had erected a new chapel in Canaan district, and they resolved to open it while we were here. Intimations were given, and we remained to preach the dedication sermon. The Pastor Rev. W. G. Parker, Rev. Dr. Tupper, and Bro. Slawson were present, and in the exercises of the day we addressed the people from Colossians 2:20.

Think of Christian churches sending forth their regenerated members by scores and hundreds. What to do? To feed the hungry and clothe the naked, to instruct the ignorant and save souls? Nay, but to plunge the war dagger in the hearts of their brothers, and hurry their spirits, it may be, to the judgment, unregenerate and unsaved. We frankly confess that the exhibition of this war spirit in our religious exchanges fills our hearts with unalterable sadness. We furnish a few illustrations, and at the same time call upon our Christian readers to implore the God of Peace to appear for the defence of his insulted honor, and restore peace to the people now crying aloud for war.

The New York Examiner thus speaks:—"The question which is now to be submitted to the dread ordeal of battle, is perfectly well understood by those who have thus taken it up. Everybody sees that it is a question of national life or death, on which there can be no middle-ground. Conciliation and compromise are impossible. Neutralism, whether armed or unarmed, is regarded as but another name for hostility, and armistice and arbitration are held to be miserable expedients for temporising and delay. The Government has declared its purpose to repossess the places which rebellion has ruthlessly seized, and the people have risen in their might to carry this purpose into execution, and of blood which it may cost. What political results are to follow, no one now stops to consider. The universal and only demand is, that the authority of the Government be again enthroned in its rightful seats, and that this hated rebellion for the sake of slavery—this accursed crusade of insult and outrage, of treason, perfidy and plunder against the rights and liberties of the American people, be now crushed and exterminated forever."

The Christian Times says:—"In his proclamation calling for volunteers, the President gave the rebels twenty days within which to 'lay down their arms and disperse.' The twenty days expired last Sunday night. As the period of probation drew to a close the attitude of the Administration has become every day more warlike and threatening. It is authoritatively announced that its whole power will now be used to put down the rebellion, and that no compromise will be treated as rebellion; and the just authority of the Government vindicated. We think that all reflecting people must see that this is right. Secession, from the first, has exhibited all the worst features of rebellion. It has defied, insulted, endangered and plundered the constituted Government in every way possible. There is not a single case in which the rebels were summoned with the strong arm was more demanded. To fail of this would be to utterly demoralize the Government and bury it alive. It is a painful necessity, and yet a plain one."

The New York Independent uses the following strong language:—"If the South persists in its hostile attitude, we shall then look for the Federal Government to abandon the attitude of mere defence, and to take prompt, vigorous and decisive measures for crushing the rebellion wherever it exists. It is for this that the people of the North have poured forth their treasure, and are ready to pour forth their blood. They will not be satisfied with a policy of defence after the day of grace allowed by the President's proclamation shall have expired. 'The doctrine of the New York Tribune is—and it is the doctrine of sound sense and true patriotism everywhere throughout the North.—The American People will NEVER recognize nor submit to the disintegration of the Republic.' Secession is to be crushed out in blood and fire if necessary. The United States are still to remain a Continental Power; not a fragment of one."

The Southern press boils over with indignation. The following ebullition from the Mississippi Baptist is a specimen:—"We feel that we owe it to ourselves, as well as to our children, and to future generations, to settle this question now, once and forever. Vassals we cannot be, vassals we would not have our children to be, and yet vassals we would be, were we longer to submit to a Black Republican domination, or to entertain the question for a moment of a longer political connection with a Black Republican government. The time has come when we must sever, and sever forever. There is no possibility of reconstruction. Even were the United States to overpower us,—which is a contingency not to be for a moment entertained,—we would stand in the relation to us as conquered provinces, not as constituent members of the same government. Besides, it would be the subjugation of our consciences, as well as our political independence; and we had better be annihilated—exterminated root and branch—than to yield the rights of conscience to the domination or dictation of fanaticism."

We say, then, let every freeman of the South, who values the rights of conscience as sacred against the infringement of any power on earth, buckle on his armor, and prepare to maintain and defend this right. Ours is a holy cause; a struggle for civil liberty, a struggle for which we have many precedents in the history of the world; a struggle, too, in which it is a simple duty, to offer our bodies as well as our worldly substance, willing sacrifices on the altar of our country's good.

Visit to Nietaux and Wilmot. In the Providence of God we were recently called to Nietaux, and as we had not been there for several years, we resolved to spend a Sabbath with old friends. The day was favorable, and they came from all directions, and filled the spacious house, where we had so often held communion in the privileges of redeeming love. It was exceedingly pleasant to greet once more so many familiar faces, and to renew an acquaintance cemented by the strong ties of christian affection. The house, the grave-yard, the evergreens, as well as the people, were all vocal with the reminiscences of by-gone days. The Saviour drew near, smiled upon us, and many felt that it was none other than the house of God, and the gate of heaven.

But, notwithstanding the crowd, some were missing. Only one of the three old Deacons, Bro. Caleb Shafer, was there. The other two, Deacon Taylor and Deacon T. Bishop, had gone up higher. They were true and faithful men in their day, and were always ready, like Aaron and Hur, to hold up the hands of their minister in the time of conflict. The obligations of the christian faith to them were paramount, and nobly did they fulfill them. May the junior deacons be stimulated by the example set by these good men who have gone before.

We intended to preach but once, but by the urgent request of the pastor and friends, we consented to address the public in the afternoon, at the Salem Chapel, in the neighborhood of the Springs. The house was full, and we hope good was done. We fully expected to leave for home on Wednesday morning, but the friends had erected a new chapel in Canaan district, and they resolved to open it while we were here. Intimations were given, and we remained to preach the dedication sermon. The Pastor Rev. W. G. Parker, Rev. Dr. Tupper, and Bro. Slawson were present, and in the exercises of the day we addressed the people from Colossians 2:20. When we returned home, we were informed that the friends had erected a new chapel in Canaan district, and they resolved to open it while we were here. Intimations were given, and we remained to preach the dedication sermon. The Pastor Rev. W. G. Parker, Rev. Dr. Tupper, and Bro. Slawson were present, and in the exercises of the day we addressed the people from Colossians 2:20.

man in all wisdom, that we may present every man perfect in Christ Jesus." The house is chaste and commodious in style and will accommodate nearly 400 people. When we first visited that settlement as a preacher of the gospel it was a perfect wilderness; but now temporally and spiritually it is a fruitful field. Probably there are not many spots on the wide earth more signally blessed than that whole region of country, including mountain and valley. In 1828 we first formed an acquaintance with that people. Father Chipman was then the Pastor of Nietaux church. His diocese extended east to Upper Aylesford, South to Albany, Springfield and Dalhousie, West to Lawrenceton and North to the Bay Shore. The church embraced in that wide range of country some 130 members. There were three Baptist Chapels and Father Chipman the only Baptist minister. But the gospel has been faithfully preached. Of repeated revival showers have descended, and mark the result. Since our ordination to the pastorate of the Nietaux church, March 1829, the Baptist chapels of that district of country of which we speak, has increased from 3 to 16; the Baptist membership from 130 to between 1500 and 1600, and twenty ministers have been raised up to preach the gospel of Christ; some of whom have fallen asleep in Jesus, but others continue to this day faithful witnesses of the cross of Christ. Surely it is a field which the Lord hath blessed. But besides those living members how many have died in the triumphs of a glorious faith and have entered into rest.

This remarkable progress in religion has been attended with the most blessed results. In an equal ratio the people have improved morally and socially. Schools of a high order have been established at different points for the cultivation of Intellect; Temperance Societies, and Sons of Temperance, have come into existence to aid the cause of righteousness; and industry, economy, and virtue, have prevailed a very large portion of the people in circumstances of permanent independence and real comfort. What a blessing to a community is the heart felt religion of the cross, even in things pertaining to the present life.

Two excellent schools are now in progress on the Wilmot side, one taught by Mr. Elder at Middleton, and another by a young man by the name of McDonald, in the Dodge District. In addition to these Mr. Charles Chesley is building a spacious female seminary near the Wilmot Church, which he expects to open early in August.

The Nietaux Church has enjoyed several revival seasons under the ministry of their present Pastor, Bro. Parker, and Brother Dr. Tupper, Read, Stronach, and others, have been greatly blessed in Upper Wilmot and Aylesford. Father Ring and Brothers Morton and Moore rendered valuable service to the cause at Port George. May the good Spirit continue to descend and multiply converts in that highly favored section of the Province!

On our return we met Bro. Vedito, and were pleased to learn that his health is much improved. At Bridgetown we spent a short time with Brothers Armstrong and Murray. They are both encouraged in their several spheres of labor. The former has baptized several this spring as the result of a series of meetings held in the Messenger Settlement. On Thursday we left Annapolis about half past 2 P.M. in the favorite Steamer Emporer, and was in St. John in time to attend evening service.

LITERATURE. HISTORY OF THE RELIGIOUS DENOMINATIONS OF THE WORLD.—Comprising accounts of the Doctrines and Practices of the various Sects of Christians, Jews, Mohammedans, and Pagans, in all parts of the World, with notices of the Founders of Sects and the leading Theologians in Ancient and Modern Times. BY VINCENT L. MILNER.

This work embodies a condensed sketch of the principal creeds of the world. The author has simply given a summary of the peculiar tenets of each sect, without any attempt to justify or condemn. Having compiled the work from the leading writers of the several sects, it is believed to be generally correct as far as it goes, and therefore as a book of reference, it is exceedingly valuable. The general Agent is now in the City, and intends to offer the work to the people generally throughout the Province. We cordially commend it to their approval.

The following notices from eminent Divines go to confirm what we have stated:—

From LEMUEL PORTER, D. D. Here is a history of the human mind as unfolded on the great subject of religion. A careful study of this compilation will tend to destroy a bigoted attachment to our own opinions, simply because they are our own, and to enlarge and liberalize our minds towards other Christians, and at the same time to lead us directly to the Word of God, which is the foundation and standard of christian truth. I trust this work will have an extensive circulation.

From JOHN TODD, D. D. It is candid and faithfully written. It will give the reader a fair, clear and intelligent account of the religions of the earth.

From I. W. D. GRAY, D. D. Religious Denominations of the World.—For general reference, it is a useful book.

The frequent applications for a fair and impartial History of the Religious Denominations of the world, in a form convenient for reference, and at a price within the means of all, has induced the Publisher to offer the present volume to the Public as supplying a want not filled by any other work of the kind, and at the same time giving all the important facts of the various large works too expensive for the general reader. It will be observed from the preface that the work is strictly impartial, which gives it a value above other works written by some Divine of a particular sect.

The book will be sold exclusively by subscription. It contains over 500 pages, octavo, is illustrated with fine Steel Portraits of distinguished Divines of the various sects, and gets up in every respect in a superior style, and furnished to subscribers at the following low rates:— Price, cloth, bevelled boards \$2.00 " roan morocco " 2.25 " antique " 3.00

J. W. BRADLEY, Publisher, No. 60 North Fourth Street, Philadelphia. A note from Rev. L. H. Marshall corrects the Visitor of the 8th inst. He says that he had been in Old Shipyard for seven or eight years, but pastor of Hopewell only a little over two years. Instead of beloved Pastor read beloved Brother.

Christian Paradoxes.

BY REV. D. NITTEB. There are many things connected with the christian religion which appear to be, and in truth are mysterious. And many persons have taken occasion to disparage the orthodox view of divinity, because they find in it something enigmatical. But such persons strangely overlook the fact, that in thus objecting to the theology of the Bible, on account of its apparent obscurity, or its paradoxical nature, they render themselves the greatest enigmas, or paradox in existence. There is not a law of nature or principle in the whole range of the sciences, that has not, within itself, some subtle and inexplicable element, which has eluded the penetration and sagacity of the most sagacious critic. While, therefore, wise philosophers admit the truth of astronomy, or to propose any of the sciences, or to explain their obvious, but incomprehensible secrets, they may be truly charged with inconsistency, caprice and folly, in denying the truth of our religion, because they find something in it beyond the reach of mere human reason. No thing is known until it is investigated, and the investigator initiated. For instance; cannot God reveal things unto babes and sucklings, which are hidden from the wise and prudent? And may there not be some things which to them are contradictions, but which to the spiritually enlightened, are plain and obvious? How, for instance, can a sinner be said to be freely pardoned, when full satisfaction has been made to his offended Maker? Or how is it possible that he who giveth yet increaseth; while he who withholdeth, finds that he giveth more? How can a husband, hence, can a christian be the best husband, father, and brother; while he hates father, mother, brother and sister? Yet, such are scriptural facts; stated without ambiguity or reserve. And these enigmas are as well understood as the plainest axioms in life, by a true christian, whose understandings is matured to discern the things of God.

It would be well if christians would undertake the task to classify these Bible paradoxes, and work out for themselves the solution to their own satisfaction. It would be not only a pleasant exercise, but would tend greatly to their edification, comfort and stability. Could the editor of the Baptist and Visitor, devise a better method to call into exercise the faculties and energies of his readers, than to propose such a task? He would be doing a good work, each week for examination and solution, by them? As these spiritual monographs enter into the christian's experience, he has mainly to consult the operations of his own mind under the influence of divine grace, for a satisfactory solution. Who that has experienced the saving grace of God does not know the import of our Saviour's declaration, when He said, "Whoever believeth in me though he were dead, yet shall he live; and whoever liveth and believeth in me shall never die?" The christian is said to know what cannot be known; or that which passeth understanding. Though crucified and dead, yet still he lives. Though he has nothing, yet he possesses all things. He is poor, still he can make many rich. He is always dying, yet never ceases to live. He is always rejoicing, yet rejoicing in tribulation. Counting it all joy when he falls into temptations, or afflictions. Not able to do anything, or even to think a good thought; and yet equal to any emergency; he can even do all things. While he knows he can do nothing himself, he works out his own salvation!

The christian's faith, as well as himself, is a paradox. He will as an infant be as able to be his God; and while dying as a malefactor, with a world of sin, will procure his pardon, and give him eternal life. He believes one person to be three, and these three to be one! He believes one to be born in time, who existed from all eternity. He believes that one who was a man of sorrows and acquainted with grief, was the Creator of all things in heaven and earth, and under the earth.

Such is the inexplicable character and condition of a christian; who is a mystery to the world, but a greater mystery to himself! Take now one of these paradoxes, and decipher it; which reads thus: When I am weak, then am I strong. David was but a youth and inadequate to the emergency, but he said: when he went forth to meet Goliath, "I come unto thee in the name of the God of Israel, whom thou defest." Was he not strong in his weakness? So with Paul in his conflict with the messenger of Satan, who buffeted him, "I glory," said he, "in my infirmity that the power of the Lord may rest upon me; for sin dwelleth in me, but I will not be overcome of it, for I have learned to overcome it." Such is the christian; who is a mystery to the world, but a greater mystery to himself!

The christian is never weaker than when confident in his self-sufficiency. So Peter, when walking on the water, was self-confident, and began to sink. The same feeling prompted him to say, "Though all should forsake thee, yet will I not." But, Christ, who knew his weakness, warned him of his danger, by saying that he would turn out to be coward, in the day of conflict. Where then is the christian's strength? In the Lord alone.

It is in our sense of weakness that we look and pray for help from God. Jehoshaphat, as recorded in 2d Chron. 20 chapter, when in a great strait, called upon God, and said, "We have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon thee." And in this extremity God helped, and gave him a great and glorious victory.

The solution of this paradox, when I am weak, then am I strong, is thus made clear and plain. And every christian would find that trials may be turned into joys; darkness into light; and weakness into strength; if he would only seek God by prayer and faith.—Such is the high privilege of those who love God. These things are hid from the wise and prudent; but they are revealed unto babes in Christ; even because it seemeth good in the sight of God. But greater mysteries are yet in store for the faithful devoted followers of Christ. "It has been entered into the heart of man what God has laid up for them that love him."

REVIVAL INTELLIGENCE. We rejoice to hear that the spirit of revival has descended upon the little church at Hampton Ferry, under the Pastoral care of Rev. A. B. McDonald. The ten disciples there that were organized into a Baptist Church last year have been earnestly praying that God would visit them in mercy, and the pastor has been labouring with commendable zeal for the progress of the cause in that place, and he has not labored in vain. Sabbath before last he was permitted, in the presence of a very large and attentive congregation, to baptize five happy converts. After the baptism the assembly to hear preaching was larger than the chapel could accommodate. The good work progresses.

Brother Washburn, the newly ordained pastor at Loch Lomond, baptized three persons on Sabbath last. Several persons were up from the City. We are informed that the services through the day were deeply interesting.

Rev. S. Robinson baptized two candidates Sabbath before last. Rev. Mr. Cady three, and Rev. I. Wallace two in Carleton and one at South Bay. The latter baptized one last Sabbath.

A letter just received from Rev. W. Coleman, informs us that the cause is progressing in Skiddeek. He is engaged in admitting the site of the meeting to be read beloved Brother.

last three months, 12 have been added to the church by baptism, and 5 by letter.

A good Sunday School is in progress. They have 12 teachers and 75 scholars, but greatly need an increase to their library. Our valued brother is labouring with much earnestness to build up the church at Shediac, and to save souls. He requests the prayers of the brotherhood, and we feel assured that he will have them. May he receive the Spirit in an abundant measure.

NOVA SCOTIA.

Rev. I. J. Skinner writing to the Christian Messenger from Chester says:—

"During the past winter many of the brethren and sisters have been led to 'sigh and cry for the abominations done in the land' and to exclaim, 'hath God forgotten to be gracious?' and 'will he be favorable no more?' Many fervent prayers have been offered to the God of Zion, that 'the time to favor her' might speedily come. Those prayers we trust have been heard and answered."

On Monday, 15th April, we commenced holding daily meetings for prayer, conference and preaching. It was soon evident that God was in the midst of his people to comfort the mourners in Zion—to heal the backslidings of the returning wanderer, and to give rest and peace to the heavy laden sinner. On Lord's day, 21st, seven young persons were baptized, and on the 28th twelve more, of whom nine were heads of families, followed their Saviour in that holy ordinance. Several others have professed faith and are waiting the next opportunity to obey Christ.

The work still goes on. There has been no undue excitement, but a deep solemnity seems to rest on the minds of the community generally.

UNITED STATES.

The Christian Era, of Boston, says:— FAIRMOUNT.—Last Sabbath was another interesting day for the Baptist church here. Five persons, all heads of families, were baptized. The membership of this church has more than doubled within a year past.

BILLERICA.—A note from brother Russell informs us that he baptized seven persons last Sabbath week, and was expecting to baptize others the next (last) Sabbath. Another correspondent writing to us, says, that eight more were baptized last Sabbath, a number of whom are heads of families. Others are expected to receive baptism soon. Some fifty conversions have occurred in the Baptist and Congregational societies. The meetings are well attended, particularly in the west part of the town. Rev. Mr. Peacock, who labored here some five weeks, is now laboring in Chelmsford, with favorable indications.

NASBITA, N. H.—A correspondent writes that there is a very gratifying increase of religious interest in the Baptist church and society, of which brother Eaton is pastor.

NEW YORK STATE.—The Examiner gives the following intelligence:—At Danville, the Baptist church have held a series of meetings, assisted by Rev. I. W. Emery, and twenty-five converts have been baptized. The Baptist church at Gloversville, under the pastoral care of Rev. C. Sawyer, have been holding special meetings the last six weeks, and between fifty and sixty persons have been hopefully converted—about twenty-five of whom are now ready for the ordinance of baptism. Twenty converts have been lately baptized into the fellowship of the Baptist church at De Ruyter. Rev. L. P. Day, pastor, and others will soon follow the example. The Baptist church in Waterford has been blessed with a continued outpouring of the Divine Spirit, and a large addition has been made to the church since Rev. J. E. Cheshire commenced to labor among them. Each month, this year, converts have been buried with Christ in baptism. Brother Maynard, of Cohoes, baptized three the first Sunday in April, and brother T. N. Barlow, of Middletown, baptized ten a few Sabbaths ago.

Correspondence.

For the Baptist and Christian Visitor

MESSRS. EDITORS.—For the last year and a half I have been preaching, part of my time, in the village of Florenceville. During that time we have been visited with some heavy frosts, and are praying for a more plentiful shower. I have received many expressions of kindness, from the friends in that place.

On last Tuesday evening, Mrs. H. and myself were invited to take tea, and spend the evening with some of our friends at the residence of Mr. Smith in Florenceville. We gladly accepted the invitation, and thither we drove, and were cordially received by a company of about eighty, mostly young, and all interesting, persons. In due time we surrounded the tea tables. They were loaded with good things, the preparation of which reflected much credit upon the good sisters who were engaged in the enterprise. After tea several appropriate speeches were delivered, giving evidence that native talent was not wanting; and that it only required cultivation and encouragement to secure high stations, in honourable circles, for the rising generation. Other matters of interest having been duly attended to, sister Smith presented me a purse, containing a handsome sum of money, the proceeds of the evening; with the compliments of the company. The company then separated, all feeling satisfied with the evening's enjoyment. And we returned to our home with grateful hearts, convinced that the season was one of profit to us.

May the Lord reward our good friends for their kindness. We hope other churches and kindred will follow their example.

J. G. HARVEY. Woodstock, April 26th, 1861.

For the Baptist and Visitor. DEAR VISITOR.—According to the request of the Loch Lomond Baptist Church, ministering brethren and others met at Loch Lomond on Thursday, the 9th inst., at 12 o'clock, noon, to consider the propriety of ordaining Brother Abel Washburn to the christian ministry.

The Council was organized by choosing Rev. I. E. Bill as Chairman and Rev. Isaiah Wallace, Clerk. The following brethren composed the council:— Rev. I. E. Bill, Deacon Francis and Brother Curry, German St. John; Rev. E. C. Cady, Deacon Corwell, Portland; Rev. Isaiah Wallace, Carleton, St. John; Deacon Akery and Deacon Gerow, Brunell St. John; Rev. W. A. Troop, Belleisle; Brother Smith, Lacombe, Belleisle; Rev. J. H. Shielton, Shelton, Fall, Jackson, and Deacon Fowler, Loch Lomond.

Brother Washburn, being called upon, gave a statement of his christian experience and call to the ministry, which was highly satisfactory. He also expressed his full acquiescence in the articles of faith and practice of the Baptist denomination. The Council then withdrew for consultation, and after a careful consideration of all the circumstances, resolved, unanimously, to proceed with the ordination. The services were commenced at 3 P. M., when the ordination services proceeded in the following order:— Ordination Sermon, Rev. I. E. Bill, Question, Rev. E. C. Cady, Concluding Prayer, Rev. W. A. Troop, Reading of the Articles of Faith, and the Baptismal Covenant, and after a careful consideration of all the circumstances, resolved, unanimously, to proceed with the ordination. The services were commenced at 3 P. M., when the ordination services proceeded in the following order:— Ordination Sermon, Rev. I. E. Bill, Question, Rev. E. C. Cady, Concluding Prayer, Rev. W. A. Troop, Reading of the Articles of Faith, and the Baptismal Covenant, and after a careful consideration of all the circumstances, resolved, unanimously, to proceed with the ordination.

the Church, Rev. E. C. Cady; Concluding Prayer, Bro. S. Smith, Lic.; Benediction, the Candidate.

The services throughout were deeply impressive.

Our Brother Washburn has an interesting field, and it is hoped that he may be abundantly blessed in his cultivation.

ISAIAH WALLACE, Clerk of Council.

For the Christian Visitor.

Melancholy Intelligence. Died by drowning, on Tuesday, 7th May, at 11 o'clock, in the Hanford Brook, parish of St. Martin's, our esteemed brother Samuel Talor, the second son of Deacon John Talor, of Upland, aged 45 years, leaving an affectionate wife and nine children to mourn their irreparable loss.

Dear Editor: We feel stricken down suddenly by this sad providence. Our brother was a man of noble, generous sympathies, and truly devoted religious character.

He was driving logs in company with his second son, his brother Jesse, and a nephew. They broke a jam, which they attempted to pass from a little rocky island to the mainland, but he was precipitated into the stream, and passed over a terrible fall, before he could reach the shore, or receive human aid; since which he has been seen no more.

Yesterday, the inhabitants from all the surrounding settlements were engaged in searching for his remains, which will be resumed to-day. The widow's heart is sad indeed, but the blessed influence of religion sustains her mind. We all feel the blow as a heavy providence.

Zeal and talent is buried beneath the waters, or transferred rather to the fair immortal fields.

I am, dear Editor, most sincerely, JAMES V. TABOR.

HOPWELL, May 10th, 1861.

MESSRS. EDITORS.—Please publish for the information of my friends and correspondents that I have been recalled to the Pastorate of the Baptist Church at Hopewell, and after careful and prayerful deliberation, have decided to remain with said Church, hoping that the thing is of the Lord, and that He will mercifully bless the arrangement for the good of his people, and His own glory. Brethren, pray for us, that the Lord may pour his spirit upon us from on high, and that we may all live and labor for his glory, and the good of the perishing around us.

Yours respectfully, LEVI H. MARSHALL.

Secular Department.

The New York Albion, after discussing the unfortunate state of affairs in the States, says that humanity appears to gain by the postponement of a collision; but on the other hand, many persons who are humane, and patriotic, and philosophical in their views, are now engaged in fighting, the sooner blows are struck, the surer and speedier will be the peaceful issue. The Albion then says:—

"But where is the first battle to be fought? It is certain that Fort Pickens has been reinforced; and there is, therefore, the greater probability of a collision. The Southern Confederacy, on the other hand, having formally, or informally, fallen into the Southern Confederacy, her soil is spoken of as likely to be invaded. Indeed the blockade, not commenced elsewhere, is now established along her borders in Chesapeake Bay. In recording this, however, we give no opinion as to the probability of it, or that plan being adopted. What course of operations, what policy, Mr. Lincoln and his Cabinet have determined upon, has been kept profoundly secret—

—and we know not whether the Southern Confederacy, in the absence of fighting and in ignorance of Government designs, eke out their Extras with columns of uninteresting detail. As for exaggerations, and calling hard names, common to the warfare, and very irritating to the newsmen, who in the absence of fighting and in ignorance of Government designs, eke out their Extras with columns of uninteresting detail. As for exaggerations, and calling hard names, common to the warfare, and very irritating to the newsmen, who in the absence of fighting and in ignorance of Government designs, eke out their Extras with columns of uninteresting detail.

As for exaggerations, and calling hard names, common to the warfare, and very irritating to the newsmen, who in the absence of fighting and in ignorance of Government designs, eke out their Extras with columns of uninteresting detail. As for exaggerations, and calling hard names, common to the warfare, and very irritating to the newsmen, who in the absence of fighting and in ignorance of Government designs, eke out their Extras with columns of uninteresting detail.

As for exaggerations, and calling hard names, common to the warfare, and very irritating to the newsmen, who in the absence of fighting and in ignorance of Government designs, eke out their Extras with columns of uninteresting detail. As for exaggerations, and calling hard names, common to the warfare, and very irritating to the newsmen, who in the absence of fighting and in ignorance of Government designs, eke out their Extras with columns of uninteresting detail.

As for exaggerations, and calling hard names, common to the warfare, and very irritating to the newsmen, who in the absence of fighting and in ignorance of Government designs, eke out their Extras with columns of uninteresting detail. As for exaggerations, and calling hard names, common to the warfare, and very irritating to the newsmen, who in the absence of fighting and in ignorance of Government designs, eke out their Extras with columns of uninteresting detail.

As for exaggerations, and calling hard names, common to the warfare, and very irritating to the newsmen, who in the absence of fighting and in ignorance of Government designs, eke out their Extras with columns of uninteresting detail. As for exaggerations, and calling hard names, common to the warfare, and very irritating to the newsmen, who in the absence of fighting and in ignorance of Government designs, eke out their Extras with columns of uninteresting detail.