## THE CHRISTIAN VISITOR

ST. JOHN. N. B., MARCH 17, 1864.

#### New Testament Studies.

NO. 1X. THE CHURCH IN ITS ASSOCIATED CAPACITY.

Part 1 In a former paper we referred to the distinction laid down in the New Testament between the church of Christ as a whole, and that same church as existing in parts, in distinct and separate communities. It is important that we should study the church in each of these aspects. We proceed, therefore, to bring together some of the teachings of the New Testament in regard to the church of Christ as a whole. or in its associated capacity.

Here, then, is a GREAT FACT. The church of Christ is not a confused heap of unities and individualities. like the sands of the desert, lying side by side, without order, or organization, or cohesion. On the contrary, it is one grand unity; as if those same particles of sand should come, by some mysterious process, to be knit and bound together into massive stones and rocks, and then compacted into some magnificent and harmonious structure, whether pyramid, or pa-

Such is the representation of the New Testament. There is Heb. xii. 23, "The general assembly and church of the first-born, who are written in heaven." And again, Eph. iv. 4, "There is one body." This last expression is figurative, involving the oft recurring comparison between the human body in its oneness, and the church of Christ in its oneness. It is excellently wrought out in the chapter just quoted, v. 12 16. There are in the New Testament other figurative representations, involving the same thought. Thus Christ is the Bridegroom of the one favored bride, the church. The church, again, is one "building fitly framed together." Yet, again, the church is God's one great vine. Farther, in language scarcely figurative, we read of "the whole family in beaven and earth." And lastly, stript of all figure, out invested with a sublimity and loveliness which no figure could impart to it, the thought comes before us in those wondrous intercessory words, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." The fact thus presented is not without its difficulties.

They come before us in several New Testament instances. Here we have national differences: as between Jew and Greek, and again between Roman and Jew. Here are religious differences; as between the Judaizing christian, and the christian who owns no law but the law of Christ. Here are personal disputes: as between Paul and Barnabas. Where is the harmonizing principle which is to overcome all these differences, to settle all these disputes, and take out of the way all else that would keep brethren apart? Such things could hardly be looked for among men of the world; are indeed scarcely conceivable by them.

But "is anything too hard for the Lord?" It is in Christ we find the harmonizing and cementing principle required here—in his cross, his blood, his example his spirit. For in him "there is neither Greek nor Jew: circumcision nor uncircumcision: Barbarian, Scythian, bond nor free: but Christ is all. and in all." From the very cross there seems to fall the exhortation, "Walk in love, as Christ also hath and a sacrifice to God, for a sweet smelling sayour. And they who would possess and retain the Spirit of Christ will by no means slight the appeal. " Be ve kind one to another, tenderhearted, forgiving one nnother : even as God, for Christ's sake, hath forgiven von." It is thus, by means of gospel motives, as applied by the hand of the Holy Spirit, that men are lifted above themselves, and all earthly distinctions. and all clashing controversy about the lesser things in the kingdom of God, and even all personal dissension, and blended and moulded into one in Christ, their one Lord, and Redeemer, and Hope. The Saviour once looked round upon his disciples, and said, with a deep significance, as well as with a tender affection, "Behold my mother and my brethren! For whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother." Livery true disciple will hasten to recognize the relationship thus indicated; and so, joined to Christ and his followers by heavenly and everlasting bonds, he will grow into Christ, and be bound up into a sweet and holv oneness with his brethren. Thus that fine passage, to which we have adverted without quoting it will attain to its blessed realization, "From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part,

in love." Thus much in general for the fact about which we are here concerned. But let us look at it a little nore closely

maketh increase of the body unto the edifying of itself

Here is its true nature. It is a union, a oneness of which we here speak. Not a mere outward unitormity, but an inward heartfelt unanimity. It is "the unity of the Spirit." That is, the union of mind with mind, of heart with heart, of spirit with spirit. And farther, it is a union wrought by the Spirit. It flows from a heavenly birth unto the heavenly family. It subsists essentially, in the presence and energy of that good Spirit, first given to thrist and ministered through him to all his-all who are incorporated with his body. Is it not of this union that David thus beautifully sings,-"Behold! how good and how pleasant it is for brethren to dwell together in unity! It is like the precious intment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments : as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore." Thus we contemplate Christ as the sanctified and loving Head of a sanctified and loving church, joined together by ties at once the tenderest and strongest in the universe; defying all change, outliving all time, and lasting throughout all eternity as it is written, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers. nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ

Here are the subjects of this union, with their wor derful spiritual history. What were they? Alienated and enemies in their mind by wicked works." Such toward God. And toward men, at bottom, notwithstanding appearances to the contrary, under the rule of an all-pervading seltishness; "full of malice and envy, hateful and hating one another." luch are the unpromising materials upon which the Sects which that gospel produces. The es, are no longer found upon earth ong-suffering, gentleness, goodness, faith, "prevail instead. Yes, the picture drawn shall lie down with the kid; and the ng lion, and the fatling together all lead them. And the cow an

There are the means by which this union is effected. Paul points to them when he speaks of Christ as "having made peace by the blood of the cross." Peace, that is, between heaven and earth. This it is which must precede the return of peace to our distracted world, and prepare the way for it. The two ideas are combined in the song of the angels over the plains of Bethlehem - "Glory to God in the highest, and on earth speace, good will toward men." We have touched upon this grand thought before. We return to it here, that we may trace the sacrifice of the cross to its mighty motive. There was no compulsion in that sacrifice save the compulsion of love. He "gave himself for our sins." And "greater love hath no man than this, that a man lay down his life for his friends." This is the fact that gives to the cross its cementing power. The love of the cross awakens ove in the breasts of all who are ransomed by that ove. They love him who first so loved them as to die in their stead. How can they help loving all who partake of the same love, and the same blood with themselves? Nay, in what other way shall they prove their own interest in that blood, and in that love? for thus it is written, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

Certain glorious prospects may here be contemplated. We have spoken of the principle of love, boly love, as the principle of christian union. This is not, indeed, the justifying grace, like faith; yet is it that grace without which we cannot prove our posession of faith, or an interest in Christ. Such is the apostolic argument, James ii. 14-26. Hence the appeal which the Saviour will make to the principle love at the last great day, -" Come, ye blessed of my Father-I was a hungered, and ye gave me meat : I was thirsty, and ye gave me drink-Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." So much for the principle of which we here speak. Now mark the vastness of the area on which it works. All who love Christ, and love those who love their one glorious Lord, from the beginning of the world to the end of it, are comprehended within the range of a blessed christian union. And what a host will these be at the last! John speaks of the "great multitude, which no man could number," who stood before the throne, and before the Lamb." And so indeed shall it prove. Think of the triumphs of the gospel, from Pentecost until now. See how the converts of the gospel multiply in this our day. at a sort of Pentecostal rate. The number of such is to go on accumulating and gathering in a wonderfully ncreased ratio throughout the whole of the millennial period. And if as Paul tells us, the Saviour is, at the end, "in all things" to "have the pre-eminence," then will he have that pre-eminence in numbers too; and the victims of Satan will count as nothing in contrast with the countless myriads of the redeemed. Which myriads will all be at once the subjects and the objects of the grand uniting principle of love. Wherefore, what a universe of love-of order and harmony of the noblest kind, have we here! J. D.

### Editorial Correspondence.

Moncton, March 14th, 1864.

The Lord is still on the giving hand; the pastor elect. Rev. W. T. Corey, returned on Friday evening after an absence of three Sabbaths. Having resigned his charge at Jemseg, he is making preparations to remove his family to Moncton. This he will not be able to do until the spring roads get good; but in the interim he will devote his time and energies here in promoting the blessed work of grace now in progress. May God greatly bless him and prosper his way in this highly important field. By the argent request of the friends, we have decided to remain a few days onger to assist in some financial arrangement regarding the Moncton chapel, of great moment just at this me. In settling a new pastor they feel that it is indispensible to future progress that all things should be put in a healthy working order, and we trust, with the divine blessing, that such will be the case before

Yesterday was a day not soon to be forgotten. We and three services, and baptism by Brother Corey in the afternoon. The attendance was excellent, and the mpression very encouraging. A great work is being done. No wild fanaticism, or extravagant excitement. but a gradual gathering in of God's redeemed; but here are multitudes still in the broad way. Oh for the Spirit's power in greater measure to subdue the imperious will, and to bring the stubborn and the impenitent to bow to the claims of redeeming love. The longer we live, the more we preach and pray, the more thoroughly is the truth fastened upon our hearts, that God alone can give the increase. Too many of our churches are withering, drooping, dying, for the want of the Spirit's reviving influences. If these are withheld, all other means are powerless. The Spirit's power is the soul of the ministry, and the vitalizing energy of the church. All christians believe this in theory, but practically too many deny it, and live on from year to year as well satisfied with mere form and ceremony as if there were no Holy Spirit to be invoked, no divine influence to be felt Servants of God, awake to a full realization of your entire dependence upon God the Eternal Spirit. He is the great promise of the new dispensation; all ight, all love, and all saving power, concentrate heir energies in him, and by him are imparted to the souls of men. But let us not forget that he comes n answer to believing prayer: "If ye being evil, now how to give good gifts unto your children, how nuch more shall your Heavenly Father give the Holy Spirit to them that ask him." Ask in the name of Christ, believing, and ye shall receive. This is he gracious promise. Let us take hold of it with an invielding grasp, and hasten with one accord to the percy seat until the Spirit comes down like showers of rain upon the new mown grass.

We rejoice to learn of the revival at Macknaquack May it extend far and wide, until all christians shall be aroused by its mighty power, and multitudes crowd the gates of Zion.

# As another year's interest is due since I last pub-

ished the statement of that account, and it is still running on, it may not be unprofitable to publish it 82 10

cockatrice den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of of raising the amount of the debt has not yet been the knowledge of the Lord, as the waters cover the sea." abandoned, but every sum pledged or paid is only conditional on the whole amount being realized. Elder Thomson was in Fredericton about two weeks ago, but was summoned home on account of sickness in his family. He spoke encouragingly to me of the prospects of success, but it is not for me to anticipate

This is the last week of the term, the number on the record is fifty-one, the attendance has ranged from forty to fifty; of this number eighteen are under classical instruction. There is one student with the

ministry in prospect. The next term begins on Monday, 21st inst. C. SPURDEN.

Fredericton, 14th March, 1864.

[From the Christian Era.] Letter from Rev. A. B. Earle.

SPRINGPIRED Feb. 29, 1864. DEAR ERA :- You ask me to give you some account the work of God here. I have now been here in Dr. Ide's church eight days, and preached seventeen times; and I must say that I never saw as much accomplished in so short a time. This large church well united, has a very large and interesting Sabbath school, and everything seemed all ready for such a meeting. No ploughing and sowing needed to be done—this had been done previously; we seemed to have nothing to do but to gather in the sheaves. A

unber of conversions had preceded the meeting. I think more than sixty have already found Christ recious, and I think that all of three hundred per sons requested prayer yesterday. It has seldom been my lot to witness so much of the Divine presence as illed the meeting last evening. Every standing blace in Dr. Ide's large house of worship was filled, gether with the vestibule, and 500 or more could

The work has commenced also in several other purches in the city. Brother Ide's heart and soul eem to be in the great work. He and his church onstitute, under God, a strong power in this city. Thus far everything indicates a mighty work here Will you and your readers remember in the prayer faith Springfield?

Yours fraternally, A. B. EARLE.

#### Religion in London.

From the London correspondence of the Presbyterian we make the following extracts, giving us a glimpse of what is doing for the religious welfare of that great city, as well as a brief notice of some of the workers. The letter is dated Jan. 8th :-

The New Year's Concert for prayer began in Free nason's Hall on Monday last. I was present at the irst meeting. The attendance was large. Lord althorpe, a venerable and pious nobleman, the sucessor of the lamented Sir C. E. Eardley in the residency of the Evangelical Alliance, occupied the hair, and a very solemn spirit reigned. Dr. Cumning delivered a practical address on prayer, and the ertainty of answers to prayer when offered in the prevailing Name, in faith, and for things agreeable the Divine will. He concluded by a succinct and stirring exposition of the Lord's prayer, remarking ow that, not for personal blessings, but for the comng of the kingdom of God, we are taught first to av. Among those who led the supplications were Baptist Noel (who has just published a powerful argument and defence for the Northern cause), and Rev. Dr. Steane (Baptist), one of the honorary ecretaries. Mr. Noel, in his prayer, included himself among "the old." He is not young; probably his age is sixty-two; but with his tall and almost unbent frame-his clear, calm eve-his sweet voice.

nan, and for years has lived the spirit of an evangelical alliance. He was seriously ill during the last year, but has rallied again. His was the closing prayer for the day. On the second day Mr. Spurgeon livered an address, and Captain Trotter, eminent an evangelist to the rich, preaching to the aristocracy every Saturday afternoon in the fashionable "season" at Willis's Rooms, St. James' Square. should rather say that he preaches every alternate Saturday in that season, his coadjutor being S. Blackwood, Esq., once gay and godless, but now a power ul exponent of the word of life. As for Mr. Spur geon, he is more and more commanding the confid of all good men. His breadth of common sense his rue catholicity of heart and speech, his earnestness, rectness, and his originality too, flavoring everything that he says-and I may truly say his usefuless-all prove him to be indeed a man of God, raised up to do a great work. He has kept clear of quarals between Church and Dissent; he is a lover of all good men; and while he is a very decided Calvinthe first public meeting held in his new Taber nacle was the anniversary of the primitive Wesleyan Missionary Society. I believe it was through a Wesleyan minister that, as a youth, he was led to

seek and find a Saviour. Mr. Spurgeon's congregation aid him powerfully in good works. One of them is the College for the education of students for the Christian ministry, who, to the number of sixty and upwards, are annual undergoing a course of teaching. Mr. Spurgeon is but he has highly educated men to assist him, for whose salary he provides, and that largely, out of his own pocket. The young men are selected by himself; real piety, with a good amount of mind and aptness to teach, proved and tested by past reputation, are essential requisites for admission. Lately his people had a great Tea-meeting for the benefit of the College. The ladies furnished the entire trays at their own expense, and the whole funds received for ickets were handed over to the Institution. As a rule, all these young men will preach a full gospel, and are besides likely to be (as some specimens already come out show), lively, popular,

and heaven-blessed preachers. of religion in the visible Church. He believes that the revival spirit which showed itself so powerfully a few years ago, has been checked by the unbelief and worldliness of the Church. He is the editor of and worldliness of the Church. He is the editor of a yearly Almanac; and in that for the present year, he fervently appeals to the people of God to remember, repent, and do their first works—as also to seek earnestly for the outpouring of the Holy Spirit.

While the visible Church, in its organizations, has, I fear, declined of late, yet there has been an extraneous, and yet real and effective agency raised up of God to do a great and glorious work among the outcast population. It is from the revival in London in 1859-60, that has sprung the Midnight movement, which has saved very large numbers of poor creatures, apparently hopeless in their abandoned state, and not only restored them to society, but made them new creatures.

up at once the terrors of the law and the spectacle of atoning mercy, as revealed in Gethsemane's "bloody sweat," with the cross and peasion of the Great

is gaining ground among the masses, and the rich are more and more and more coming under its power, and manifesting its spirit in deeds of love. Not less than seventy officers of the Guards, mostly of noble families, are active members of an association for district visitation among poor householders, and at any time, day or night, go at once to cases demanding attention. In the army and navy, swearing and plasphemy are less prevalent than both among officers and men, there is an ever increasing band who are not ashamed of Christ. The "Army Scripture-readers' Society" has a noble band of earnest and pious agents at home and abroad.—
During one year, 52,066 visits were paid to soldiers, of which 17,148 were to the sick and dying. The Scriptures were read 47,247 times. Bible class meet ings were 7748; of tracts and books 187,629, exclusive of 80,000 Soldiers' Almanacs

#### The Rev. Arthur Mursell at the Free Trade Hall, Manchester.

Last Sunday, says the London Freeman, the Rev.

A. Mursell, commenced a "short course" of Sunday afternoon lectures at the Free Trade Hall, Manches ter. The Hall was densely crowded. In commencing his lecture, Mr. Mursell said:—"It is not neces sary at all to enter into explanations why we have met one another in this hall for the last two years. Many causes have been at work to prevent me from sustaining this effort through the interval which has elapsed since we were together here before. Personal liness and deep sorrow have been two of these causes. But, apart from these, I think I should still have acted as I have done in suspending these addresses for a time. For five successive years I occupied this post alone, for six and seven months together, every Sunday afternoon. This alone might have made some recess desirable-and our two years adjournment will have done no harm. Moreover, during the five years of my occupancy of this hall, there were a great many people busy finding fault with me for selfishly and conceitedly monopolising the place for my own rough efforts, and to the exclusion of abler and more devoted well-wishers of the working man than myself. They professed themselves ready with their fleet and ele gant equipages to take you up and drive you respectably to the land of Canaan, only 'Mursell's wagon stops the way!' Now, all this was scarcely worth listening to while it continued merely to be the stock talk of little committees of little men, who are always organising great movements in committee one day and disorganising them the next; but when a number of one's ministerial brethren joined in the complaint, and professed their readiness to commence suitable and proper services for the working classes. as soon as ever the existing irregular addresses were discontinued, and when it actually became a subject of expressed congratulation that the health of the ndividual who was occupying the hall was becoming insufficient to enable him to continue; when things took this turn, it was about time for me to conside what to do, and to give way to my betters. Now confidently call any one who used to attend my former addresses in this place to bear me witness, that over and over again, I publicly disclaimed any notion of monopoly in respect to the Free Trade Hall, that over and over again I invited co-operation, or offered to retire and make way for any man or men whom this kind of harness would fit better than myself: but the only response that came was the snarl of unkindly criticism; and the iteration of the statement that I was obstructing the way from better and more appropriate efforts. Well, I retired; and what was the result! Special committees were called, when it was moved, seconded, and carried unanimously: 1. That the Free Trade Hall was a noble building, and would hold six thousand men. 2. That it would be grand thing to get six thousand men together to listen to the Gospel every Sunday 3. That the hall being now open for the admission of Gospel preaching, a fine opportunity was presented in the providence of God for commencing a great The customary quantity of crumpets and coffee baving been consumed prior to the discussion ever uttering the purest English—with his unbroken of these important propositions, addresses were deli-energy of mind, it is difficult to think of him as vered, in which the utmost satisfaction was expressed even "growing old." His prayer was singularly at the ill health of the wagoner, whose clumsy vehicle had so long kept the carriages of the committee from himself only, but working upon the hearts of the the doors of the Free Trade Hall; and a few cheerful assembled people) of hunger and thirst for the largest forebodings expressed that another year or so might, blessings, including personal holiness, victory over through the same gracious interposition of Providence sin, perfect love to God, and showers of blessing on which had already opened up an effectual way to this great avenue for reaching the working population with the Gospel, complete the removal by putting the obnoxious wagoner into another kind of conveyance, surmounted with black plumes, and decorated with ebony angels in bas relief. For the last two years the poor wagoner has been completely out of the way of these generous philanthropists as though he had verily been removed to his last home. Whilst his wagon was at the hall door, he offered to 'move on' if anybody wanted to come; and many time he asked for a kind advice as to his mode of driv ing, from those friends who objected to his systemout all he got was a decayed potatoe from some committee-room window, or a squib from the editorial office of some evangelical journal; while he was not only called upon to unyoke his own team, but also to bear the yolk' of all the rotten eggs which cynical outsiders chose to fling at his devoted head. Two rears have passed since the wagon rumbled off from fore the Free Trade Hall, and what have we seen Has Peter street been crowded with the dashing chariots of bishops, deans, canons, evangelists, re formers, chairmen of committees, temperance advocates, secretaries of associations, and all the true friends of the people, with teams almost as fiery as Surely now the unsightly obstruction has been whinped off the ground by Providence, the noble 'sphere of effort' has become a very hippodrome for the evolution of these performers? No, neither lawn nor broad-cloth sleeves have been uplifted here to beckon working nen, or any other men to church or chapel nor to entice them from the pothouse door—no voice, clerical or lay, has statedly told the story of salvation in this place. Not even have the 'educated mules' or the 'unconverted comedian' ventured to adjourn from their scene of labour in the 'Alhambra' hard by. Not one application has been made during the whole interval by these energetic committees for the engagement of the hall; and that is the simple reason

> We regret to learn by the following note from Rev. A. D. Thomson, that death has made another breach in his beloved family circle. We tender to him and his our deepest Christian sympathies, and pray God to pour the balm of heavenly consolation into smitten hearts.

wherefore we are together here this afternoon-that

s the simple reason why once more 'Mursell's wagon

stops the way."

Saint Andrews, March 10, 1864. DEAR VISITOR-I have to communicate to you the DEAR VISITOR—I have to communicate to you the painful intelligence of the demise of my dear son, William Carey, the youngest of my family; he died last evening at 11 o'clock, of that fearfu! disease diptheria, that has robbed households of many of the dearest of their inhabitants; he was thirteen years two mouths and fifteen days old.

The manner in which he met the king of terr would have been creditable to an old veteran of the cross, he took a formal farewell of us, beginning with f, next his mother, and then his b ers, as also with other friends around his bed ting his arms around our necks kissing us, and bidding us good bye as if he was going a journey and then awaited the issue with calmness (except th struggle of the disease), and did not want to hea him at one time if he was white the lord's he calmly and affectionately replied if it is the Lord's will. He continued about thirty hours after the formal adieu. One jewel more in heaven, one cord less to A. D. Thomson.

death of the righteous. Salisbury, March 10th, 1864

made their pastor Elder James T. Goldroop, a frie

For the Christian Visitor. Donation Visit. Yesterday afternoon, a large number of the members of the 2nd Coverdale Church and congregation

visit. A number of ministers and brethren from sister churches embraced the opportunity of exchang-ing civilities with our good brother, and also of par-taking with him of a sumptuous repast which was provided for the occasion by the kind ladies of Coverdale and Stoney-Creek. I was fortunate enough be among the number. It afforded me much pleasure to meet there with Fathers Wallace and Pulcifer, and Brethren Duffy, Smith, Hughs and Irving, also Rev. Mr. Weldon, Wesleyan Minister, together with many others of my former acquaintances. The preliminary arrangements being completed, Ezra Steves, Esquire, was called to the chair, and the writer was appointed secretary to the meeting. The chairman stated that he felt a satisfaction in being able to announce as the result of the meeting that the sum of \$45 had been realized and handed over to their pastor. The pastor then gave expression of his gratitude to the people for their visit, and also to the members of his charge for the interest that they had that day manifested in his welfare. The meeting was then addressed by Brethren Wallace, Duffy, Irving, E. S. Outhouse, Manoah Steves, John Scott, W. A. Bolsar and others; after which votes of thanks were passed to the ladies of Coverdale and Stoney-Creek, for the excellent tea which they had provided; to the Ministers who had remained and aided in the entertainment of the evening; to the brethren and friends from a distance, who by their presence and co-operation had assisted in carrying out the objects of the meeting; and also to the chairman for the able and satisfactory manner in which he had conducted the business of the evening Prayer was then offered by Father Wallace, after

which the doxology was sung, and the meeting brough to a close.

H. H. McLatchy, Sec'y. to a close. H. H. H. Hillsborough, March 17th, 1864.

Revival at Cheboque, N. S. There is a wonderful revival in operation at the resent time in Cheboque, Little River, and Tusket. It it not much felt in Yarmouth Town vet, but we are hoping it will be. I think from thirty to forty have been baptized thus far. W. Churchill.

February, 1864.

MEET FOR HEAVEN, by the author of "Heaven our Home," is a choice book, published by Roberts & Brothers 142 Washington Street, Boston, and for sale at the "Colonial Bookstore," corner of King and Germain Streets, St. John. There is much in this little volume to inspire the soul with ardent aspirations for a place in the better land, and to throw light upon the pathway leading thither.

#### A Unanimons Vote.

Upper Woodstock, March 1, 1864. DEAR EDITOR-I put it to vote this evening at tea, hether I stould send for the Visitor for another six months or not. The vote was unanimous in favor of the Visitor. So you will please send far another six months. My family from myself to the youngest child seem to think it almost indispensable. My little boy is very much interested in "Harrison." Yours truly,

We rejoice to know that this family unanimity in favor of the Visitor is daily widening. The Christian Visitor is emphatically a family friend.

A friend in sending a new name thinks that every subscriber to the Visitor, ought, if possible, to add a new name to our list. Excellent suggestion. How many will act upon it? We should greatly rejoice to have our present list of subscribers to the Visitor doubled. This ought to be done.

To our Correspondents. Your valuable Communications to the Visitor have been laid over waiting our return to the city : they will appear next week.

# Secular Department.

Archduke Maximilian.

If the people of Mexico must receive an Emper at the hands of their French conqueror, they may at east console themselves that he has made choice of a Prince who is so favorably known in the official posiions he has already been called to occupy.

The following sketch is given on the authority one who knew the Archduke intimately, and who as written a notice of him in one of the American

Ferdinand Maximilian Joseph, Archduke of Ausria, is the oldest brother of the present Emperor of Austria, Francis Joseph I. In early life, though surrounded by the gay scenes of the gayest Court in Europe, he showed a great fondness for study, especially of the works of his great friend Humboldt. He was educated by men who feared not to tell him the truth, "an advantage," to use his own words, "seldom, alas, accorded to princes," and his character shows that he profited by their instructions. Begining, like all the Austrian Princes, at the lowest rank of his profession, he soon displayed a genius for naval affairs, and now, as the highest naval officer in the Austrian service, he is every way qualified for his station. "His knowledge of nautical affairs is surprising, extending from holy-stoning a deck to close hauling a frigate; while many are the anecdotes told of his watching for a time some stupid land-lubber trying to tie some complicated knot, and finally losng all patience, and lending a hand himself. At such times he generally ends by saying-"There, you tupid fellow, your Admiral has to show you how o do things properly."

The Archduke is an ambitious man, though he has ever been mixed up in any of the intrigues of the Austrian court, but he has been called to play a very mportant part in Europe, as Viceroy of the Provines of Lomoardy and Venice.

No race of people ever hated another more bitterly than the Venetians hate the Austrians, and with good reason; for the tyrannical style in which Austria has dealt with what was once the great Republic of Venice, is enough to arouse the indignation of any people. Bitter are the curses and fierce the scowls which the Venetians bestow upon the Austrian soldiers who garrison their beautiful city, but the artillery planted in front of the barracks, posted so as to sweep the grand square of St. Mark's, and the traces of bomb shells in the walls of some of their churches serve to remind them that Venice has a master who

That an Austrian Prince should be able to wait the good graces of the people of Venice, speaks higher his praise belongs to Archduke Maximilian.

of 2000 tons up to the wharves of the town. This enterprise he paid for out of his own purse, and received in turn the gratitude of Venice. More than once has the Archduke obtained an amnesty for the Venetians, and recalled to their homes many who had been banished for political offences; and his personal

and treated him as such, and it was not till year after that she learned the real name of the strange who had visited her house on so tender an errand. In the transaction of business Maximilian is exceedingly exact, and so watchful is he that nothing

escapes his eye. He has the unusual habit, among Austrians and Russians, of seeing that his orders are executed, and his knowledge of men is so searching that his people say, "no one would dare to tell him a lie, he would detect it in a minute." He is reported to be an admirer of American

Institutions, and is so much of a Republican himself

as heartily to dislike the show of finery, the pomp

and pretention which are the stock in-trade of some

of the Courts of Europe; and even in grand pageants and processions he appears in a plain and simple style, as if he felt that if he were not a great man, no decorations could add to his dignity, and if he were indeed noble, no pretentious dress could be required. From this it would appear that he does not sympathise with the jealousy and hostility of the French Emperor toward the American Republic; and it has been said he would not accept the throne of Mexico if such an act would provoke the displeasure of the United States. This may account for the many delays which have occurred in reference to the settlemet of Mexican affairs. It has been lately affirmed that he is to ascend the throne of the new Empire as the avowed ally of Louis Napoleon, and under the special benediction of the Pope, and that he is await ing only the returns of the voting in the principal Mexican cities, on the question of his reception; but as these are now nearly all under the power of Marshal Forey, there appears little doubt that Archduke Maximilian can be duly elected to the throne of the new Empire of Mexico, but whether he will ever occupy that throne is however a matter still in doubt. New complications have arisen in Mexico, and the church party, who were so jubilant at first over the French interference in their behalf, have begun to realize the folly of putting their trust in Princes. especially such Princes as Louis Napoleon. Already the Mexican Archbishop has been taught some bitter lessons by the French invaders, and it may be discovered that while Marshal Forey has been conquering Mexico at the invitation of the church party, he has been doing it without much reference to their interests, but really for the advantage of his Imperial master, who cares little for any church on earth, but who is willing to use every order, whether it be the Italian Carbonari or the fraternity of the Jesuits, for strengthening his own position upon the throne of

A late letter from the correspondent of the London Times says: It is very doubtful whether the Archduke Maximilian will ever become Emperor of Mexico. so great have become the obstacles in his way. He thinks that the Archduke is in the hands of the Jesuits, and, if they find they cannot use him to restore the odious clerical government which reduced Mexico to its present degraded state, they will have none of him, but if as the present state of affairs in Mexico suggests, it should appear that Napoleon III. has out jesuited the Jesuits, and if his schemes are in any way hindered by the relation of the Archduke to that Holy order, no one need be surprised to see Maximilian sacrificed by his friend and patron, and another man more free to do his bidding, spite of church or people, put forward as a candidate for the new Franco-Mexican throne

THE CITY AND PROVINCIAL THE CHESAPEAKE PRISONERS DISCHARGED.-His

Honor Judge Ritchie yesterday delivered judgment in the case of Collins, M'Kinney and Seely, charged with committing the crime of piracy on board the Chesapeake. The decision was able and elaborate, and touched upon the various points brought out during the examination before the Police Magistrate, and the argument under the writ of Habeas The decision if printed in extenso would probably The decision if printed in extenso would probably occupy four or five columns of our paper; we, therefore, content ourselves with giving the leading features. The learned Judge ordered the discharge of the prisoners on the following grounds:

1. Because there was no proper requisition on the authority of the United States of America for their

rendition, without which, all subsequent proceedings were of no legal effect.

2. Because the offence alleged is Piracy against the

law of Nations, and it being admitted that the person charged were never in the United States after the committal of the acts on the high seas complained of as constituting the offence, the parties are justiciable in this Province, and it is not, therefore, such an offence under the treaty, committed within the jurisdiction of the United States of America, as would entitle the U.S. Government to require their being 8. Because as at present advised, the Judge though

3. Because as at present advised, the Judge thought that if it was an offence for which the prisoners, on a proper case against them, should be given up, Mr. Gilbert had no jurisdiction either as Police Magistrate or as Justice of the Peace, to take cognizance of the matter, but that the proceedings under the Governor's warrant should have been before an officer having jurisdiction over the offence of piracy
4. Because if Mr. Gilbert had such jurisdiction, th warrant he issued for the commitment of the pri-soners, under which they are now detained, is bad on its face, and insufficient in law to warrant their de-

ention.

The learned Judge was of the opinion that the en actment having reference to cases of piracy being a statutory one, the requisition could only legally be made by the Government of the United States. A public minister might have authority to make the requisition, but he was not aware that a Consul had. requisition, but he was not aware that a Consul had. If the Governor had issued a warrant such as the Consul requested, he did not hesitate to state that it would have been bad. He deemed the depositions made before Mr. Gilbert, wholly extra judicial. They did not amount to a legal charge, and the act was too clear to leave any doubt that the parties should be legally charged. The alleged offence having been committed on the high seas, and the prisoners not having been in the United States, he felt unable to arrive at the conclusion that the United States had jurisdiction; the crime as such was triable here, though he was disposed to think that under the Treaty a Justice of the Peace had no jurisdiction; yet on this point he found greater difficulty in coming to a conclusion than on any of the others. As