THE CHRISTIAN VISITOR

THE CHRISTIAN VISITOR. ST. JOHN, N. B., OCTOBER 31, 1867.

The Press and the Pulpit.

The American Pulpit for September discusses the question as to the relative power of these two most important agencies in promoting the cause of truth and righteousness in the world. In so doing, he Savs :

The Press and the Pulpit-the printed page of dai ly or weekly issue, finding its way to ten thousand families; read at the fire-side, in the rail car, at the office desk and in the workshop'; read by children, by young men and maidens, by old men, by men of ss and men of pleasure, by the lovers of truth and virtue, and by the devotees of error and sin; finding its way to the chambers of sickness and sorrow, as well as to the mansions of joy-influencing the opinions, guiding the conduct and shaping the character of all whom it reaches-this, on the one hand-on the other, the Christian pulpit-the living voice of the speaker trained for his work, and animated with the earnest desire and purpose to be success ful in it, imparting to men of all classes and conditions the great truths of the gospel, and enforcing those truths with impassioned eloquence. Have we not in these the two mightiest agencies that move and control at the present day the intellect and the heart of the civilized world? Who shall estimate aright their power, or measure their influence?

The question sometimes arises, which of the two is the more important sphere of action-which is the more potent instrument-which demands the highest order of talent, and in which can a mind of the highest order work to best advantage and with greatest results. Questions not easily answered, and yet demanding an answer.

At the council recently convened in Chicago to decide the question of transferring the pastor of the First Congregational Church from the pulpit which he had so long and so ably filled to the editorial chair of the new paper-The Advance-the Importance of the position as editor of such a periodical, a position demanding the highest order of mental ability, was urged as a sufficient reason for transferring to that post the most suitable man in whatever pulpit and with whatever success he might now be la boring as pastor and minister of the gospel: On the other hand it was suggested by one whose words are always words of wisdom, as worthy of serious consideration, whether, at the present time, the pulpit of a leading church in a city like this, or in fact the Christian pulpit any where, is not a position demanding. not less than the Uhristian press, the clearest, strongest, and best trained mind of the country.

The suggestion was timely, and well worthy of consideration. We propose it now, not with the purpose of entering upon the discussion, but rather to call the attention of our readers to it, as a question to be well and carefully pondered by the Christian church of all denominations-for it affects equally the interests of all. Shall we transfer our ablest and best men from the pulpit to the editorial chair, the college and seminary professorship, and other important posts and influences, on the principle that these, or any like positions, are of more importance to the general cause than any individual church.

Doubtless there are in certain cases peculiar qualities of mind and heart which fit the man for this or that particular work, and qualify him to labor with marked success in it. These individual peculiarities should always be taken into the account. The tastes and studies of one man may have been such as to prepare him for more effectual labor in one department, while the attainments and natural gifts of another may point in a different direction. One man is ready and powerful as a speaker, another with the pen-one excels as a pastor, another as a thinker and writer-with one the intellect predominates, with another the heart. These things are all to be consid-

But such differences aside, and other things being

Installation and Recognition Services Rev W. S. McKenzie, Leinster Street Church. Last Sabbath afternoon a very large congregation

gathered in the Leinster street Baptist church to witness or participate in the interesting and solemn' services connected with the recognition of the Rev. W. S. McKenzie as the Pastor of the church. The Rev. G. M. W. Carey, of Germain street church,

announced the first hymn, which was sung with great fervor by the whole congregation. It was the 955th in the Psalmist :

"Let Zion's watchmen all awake. And take the alarm they give ; Now let them from the mouth of God, Their awful charge receive."

The Rev. P. McLeod then read the fourth chapter of Paul's second Epistle to Timothy, which was followed by a prayer offered by Rev. . M. Saunders,

of the Prince William church. Again the congregation rose and joined in the 950th hymn in the Psalmist, commencing-

"We bid thee welcome in the name Of Jesus, our exalted Head. Come as a servant; so He came; And we receive thee in His stead."

The Installation Sermon was preached by Rev. G. M. W. Carey from 2 Timothy, iv. 5: "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

The discourse was one in every way suitable to the occasion, and abounded with vigorous, practical thoughts on the ministry and the requirements of those who enter upon its duties. The practice of our denomination at the ordination of a Pastor was referred to as that most adapted to ensure the right kind of men to fill the sacred office. The Ecclesiastical Council having been called, the first question put to the candidate was-" Are you a Christian ?" " Have you been regenerated by the power of the Infinite Spirit?" "Have you been born again, and made to know in your heart the joys of salvation ?" Then the Council requires to know, "Have you been called of God to this work ?" And if so, "What are your opinions and belief with regard to these eternal verities of the Bible ?" These were points always clearly defined by a candidate before ordination ; they were of vital importance, and it was to be shoped would never fail to be observed. The preacher then entered more fully into the admonition of the text, "Make full proof of thy ministry." He said that to do this it was necessary that the preacher should be thoroughly alive to the solemnity of the work in which he-was engaged. He should be a man of much prayer and of much faith. He thought that "Fidelity' was the word that expressed the chief duty of the minister. It was necessary that in this enlightened and advancing age the servant of God should exercise the powers of his mind upon the subjects upon which he intended to speak. He should read, study and think. To do this it was necessary that he, should spend much time in his study; and if it were not done, it was impossible for him to comply with the injunction of Paul, "Study, to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

The whole sermon was one well worthy of being listened to by the ministers of our denomination at our Associational gatherings.

After the sermon the Rev. James Spencer, Seaman's Chaplain, offered the Recognition Prayer. It was an urgent request, responded to by the hearts of all christians present, that the new pastor might be found

and E. Dow, and brethren Moses and Aaron Dow ; with all those of the North, and we know, thank God, Southampton, Bro. Akerly ; Woodsfock, brethren James Bleakney, F. Cummings ; Prince William, Rev. Thos. Saunders.

The Council, after taking into prayerful consideration all the circumstances of the case, advised that the candidate should be ordained. They then proceeded with the service in the following order, viz. : Ordination sermon, by Elder Rowe, from 2 Tim. iv. 2: "Preach the word ;" Questions, by Elder Saunders; Ordaining prayer, by Elder Campbell; Charge to the candidate, by Elder Rowe-to the church, by Elder Saunders,

The season was one of deep religious interest.

Revival at Becaguimic.

Rev. E. C. Corey informs us that he commenced series of meetings in this place, where a few brethren had long been struggling with many disconragements. The meetings soon gained in interest and in numbers, and the blessed Spirit descended in mighty power to save. Backsliders were reclaimed, sinners converted, and old christians filled with joy unutterable. He recently had the privilege of baptizing eight happy converts, five of whom are heads of families. The work is still increasing in interest, and he expects soon to baptize others. He is laboring alone in this field, and hopes the Lord will send some of his faithful servants to help him in this great work.

The New-York Religious Fapers.

WHAT THEY ARE TALKING ABOUT.

The Examiner & Chronicle says ;-" The audacity of young Mr. Tyng in preaching the Gospel of the Saviour in a Methodist pulpit last summer, has been exceeded by the 'gross irregularity' of his father, on the opening of the Church of St. George, in this city. Dr. Spring, of the Presbyterian Church, has been a life long friend, and for many years a neighbor of the rector of St. George, Dr. Tyng invites his neighbor to attend the opening service of the church. and take part. Dr. SPRING accepted, and appears in the church, amid robed priests, clothed in his plain black broadcloth suit, head and shoulders above his associates, and the marked man of the occasion. To true Churchmen the offence was very rank, and the vagaries of the son are clouded by the defiant spirit and the disobedience to law which has marked this conduct of the father. The affair produces no little sensation. It is pronounced one of 'the novellies which disturb the peace of the church."

A LOUD CALL .- Grace Church, of this city, has called a successor to the late Dr. Taylor, in the person of Rev. Philip Brooke, of Philadelphia. Grace is one of the richest churches in New-York, and promises the new rector a salary of \$15,000 a year, besides the elegant parsonage on Broadway.

The Evangelist has an article on the "UNSETTLING OF MINISTERS," from which we quote as follows :---Do not many young ministers look upon their first field of labor as a place in which to exercise their gifts temporarily, to fledge their wings for a higher flight? Do they not often accept their first charge with the feeling that it will do to begin in, or like certain State, good to emigrate from ? And does not the congregation understand that their pastor is practising on them, using them as a stepping stone, listening on his watch-tower for a louder call! How can the people help feeling that when the remark is so common and public, "I will stay here two or three years until I have a stock of sermons written, and

there are many noble and glorious spirits there, un-shackled by bigotry, fanaticism, or prejudice, who will walk with us to that end; but from the malicious, fanatical, fratricidal, Poritanical, psalm-singing Ap-pletons, Barneses, and Harpers, 'Good Lord deliver

> This beautiful touching quotation speaks for itself; and accordingly the editor does not agreeably enlarge upon it, but remarks :---

"The plain truth is that the leaders of Southern opinion are opposed to popular education-opposed to the intellectual quickening of the masses-opposed to the whole cyclopedia of Northern ideas. But there is a class of people in the South who do not reject, but welcome, gifts of school books. These are the blacks. The first wish of a plantation freedman is that his children may go to school. He thanks, not curses, Mr. Appleton and Mr. Barnes. He wants to see the school-house built, and the 'school-marm' sitting in it. He is as proud of knowing how to read as if he had inherited a house and farm. He is the true loyalist of the South-the only Southerner now there who can be implicitly trusted without previous inquiry into his past record. He is the only man who is certain not to have been a rebel, and certain not to scoff at public schools."

The Independent has also the "American' Woman's" letter from Paris, from which we quote :--"A whimsical friend once told me that she could not abide new houses-they were so unseasoned with human life: "They absorb my vitality," said she, "as a dry sponge absorbs water." Here, on the contrary, everything is so saturated with human experience that the atmosphere becomes oppressive. It is only by repairing to the new quarters of the city, or to those that have been recently gulled down and rebuilt that I get rid of these impressions, and am able to live fully in the present. One of the most magnificent of many new streets that have been added to Paris during the present reign is the Boulevard Sebastopool, where for miles one can drive beween rows of palatial residences, and dream that want and misery no longer exist. With a general uniformity of design in the architecture, there is much variety of detail; the street is broad and will seon be well shaded. Of course, it is characterized by that wonderful cleanliness which is a perpetual source of astonishment to an American. That a great thoroughfare should be kept as clean as a house-floor would seem incredible; and yet it is almost literally true. Every night all the principal streets are invaded by an army of sweepers and sprinklers, and every morn ing finds the city as clean and fresh as if it had been wilt since sunset by an army of industrious gnomes. And yet this cleanliness is somewhat superficial; truth compels me to admit that anartments do not always prove to be interiorly what their brilliant exterior would indicate. Water is used much less freely than with us; and back pessages, closets, and cup boards are often a melanchely contradiction of polished windows and waxed floors.

Wandering through the beautiful reconstructed portions of Paris, and seeing how much has been done for this city during the present reign, I sometimes wish that we could compel this architectureloving emperor to act for a while as mayor of New York. It would be such a satisfaction to bring his genius to bear upon Washington and Fulton markets; to see his army of reconstructionists take possession of the narrow and crooked streets in the lower part of our great metropolis.'

The National Anti-Slavery Standard has corres. pondence from the South and West, and a letter from Shanghi, China, which takes low views of Missionary effort on the natives. He says :---

"The missionary is usually a man of very limited education, and seldom with any at all accurate knowledge of the world. On the voyage out, his ideas expand and get really inflated, so that on arrival in China they know more of life and the world, than their seniors in residence or education. There are some noble exceptions, however, but I write in a

the cross, its depravity is truly awform Out of a andoned females haunt its streets and alleys, and ply their work of death among the tens of thousands of sailors with service in a place which has been kindly opened for which they are ever crowded ; and wine stores, beer, preaching, among a people who cannot always attend (ale, porter and stout) shops, and liquor dens mnu- the regular places of worship. I endeavored to speak merable drain the pockets of citizens and sailors, and bring in their train the usual amount of sin, poverty, ment, as well as of warning, from Heb. ix. 27sorrow, and wretchedness.

FROM LIVERPOOL TO LONDON.

The great Western line of railway from Liverpool o London passes through one of the most level parts instrumentality which he has called forth, however of England-the country at the head waters of the bumble it may be in itself, so that his own name may Trent, Severn and branches of the Thames. It avoids be honored thereby, and wandering ones be brought the chief towns extending through an agricultural dis- back into the fold of the Great Shepherd. trict. Your correspondent started at 101 on Monday, for London, and after thundering along for several and found crowds outside not being able to gain ad minutes through an underground tunnel, where the mission. But, however, after standing there some the light of day and looked forth upon a country in feelings. But I found my way out of the crowd tages dotted it plentifully. The fields are separated by straight, carefully clipped, green hedges, and question. I fortunately succeeded, and though Mr. seem to be devoted, in successive years, to different Sporgeon was not able to be out himself, the services rops. We catch glumpses, as we fly past, of reapers of the evening were ably conducted by the Rev. Mr. med trees scattered everywhere, relieving by their wherein is excess; but be filled with the Spirit."variety and rich foliage, the prospect which might Ephesians v. 18. The congregation was immense, streams, flowing right and left, with green grassy spoken. Altogether it was a " high day in Zion." banks sloping to the water's edge. Every thing gives rillages of the tenantry, to the old spreading trees are pressing into the kingdom. May Ile still conhours, the frequent sight of long trains of loaded cars, shire and Stafford, which lie about Newcastle under kingdom may spread far and wide, until his "domi-Lyne and Wolverhampton, and the red rail, and the Inion shall be from sea to sea, and from the rivers color of the brick along the most of the route, showed

that the earth was ferruginous. Beyond Crewe, a village of about three thousand souls, noted for its ron manufactory, the country becomes more undu ating; at one time swelling up into tree covered ed knolls and low ridges of hills, often very picturesque, and again stretching away right and left into ong reaches of almost level or gently inclined plains : few hills of much height lay near our track, although wo, or three times we were suddenly immersed in the darkness of a tunnel, and in the distance were to be seen, at one time, what, we supposed to be the Cotswold Hills. We passed through Stafford and Rugby; and towards night as we neared London, the country appeared more broken, and at the Chilton Hills quite rugged. At 61 o'clock we arrived in the " Metropolis of the World," tired with the day's journey, and after a ride in the underground railway, found lodgings for the night, and retired to pass an almost sleepless

night, being distracted by the uproar of the streets and oppressed by the strangeness of our situation, and a feeling of loneliness which a perfect stranger experiences when he finds himself an isolated monac in a mass of humanity. For the information of my friends, I would state that I have gained admission into Spurgeon's College, where I intend to remain for

ing God was present to bless his own word so fully declared to such a multitude of precious souls. In the afternoon another brother and myself held to them, with God's assistance, words of encourage-" It is appointed unto men once to die, but after this the judgment." I think we had visible tokens of the Master's presence among us. May He bless every

In the evening I repaired again to the Tabernacle, pitchy darkness and the occasional shriek of the time, the gates were opened, and I suddenly found engine might well suggest to an active imagination myself being carried into the area in a way which at Erebus, and the cry of a demon, we emerged into the time did not seem altogether agreeable to my the highest state of cultivation. The tall chimneys without experiencing any serious inconvenience, and of iron manufactories and villages of neat built cot- started off to secure a standing place if possible, all prospect, of a seat being at that time-quite out of the in wheat and barley fields-of cattle in pastures, and Barley, who gave us a rich and powerful discourse fat sheep feeding upon the after grass-of well trim. from the words, "And be not drunk with wine otherwise have been too uniform, and of slow moving and the greatest attention was given to the word

God is accomplishing a mighty work in this part of token of durability from the invariably brick built London. He has many people here, and still many and thick hedges of the fields. Everywhere there tinue to carry on his good work more and yet more are evidences of taste and neatness, and an eye to the mightily; that error and superstition, so prevalent in beautiful as well as useful. During the first few many parts of this great city, in the form of rites, masses, and ceremonies, may be swept away by the ndicated to us the vicinity of the coal mines of Ches- rushing tide of gospel truth ; that the Redeemer's unto the ends of the earth !" NO ROTHE IN IN B.

London, Oct. 7th, 1867.

Circumcision and Baptism

is the title of a well written pamphlet, of 24 pages, by Rev. J. Davis, of Charlottetown, P. E. I. In his preface Mr. Davis gives us the origin of his tract. He savs :--

Last automn the subject of Christian baptism was liscussed in several discourses, delivered in Union Chapel, St. Peter's Road. The Rev. George Suther-land presented the Pædobaptist view here, and the author of this tract the Baptist view. This publication contains the substance of one of the discourses then delivered in support of Baptist sentiments. The propositions here combated were maintained by Mr. in one of his discourses, delivered as above. My tract is not intended as a reply to that discourse ; as I did not hear it, and as it is not before me. But as Mr. S.'s propositions, kindly furnished to me by himself, really sketch the outline of an argument in reard to the subjects of baptism, I here take occasion o set my views on this part of the baptismal controversy over against his views : regarding those views, however, as held by him in common with others, rather than as being peculiar to bimself.

In his work the author brings out most distinctly the teachings of the Old and New Testaments on the subjects under consideration. This is done with perpicuity and force. He has

ing a large amount of scriptural instruction into a

very small compass. Price only 10 cents single copy,

or 75 cents for ten copies. For sale at the " Colonial

Bookstore." This instructive pamphlet should have

a wide circulation. Those who can afford it, will do

equal, it is by no means easy to determine in which of the two spheres a man equally qualified for both can labor with greater advantage and greater power. If through the press he reaches a greater number of minds, as he undoubtedly will, it may still be ques-tioned whether his influence in the aggregate is greater. What he gains in extension may be lost in depth; over no one of these five or ten thousand readers may he exert anything like the influence that he exerts over any one of the five or ten hundred hearers whom he addresses from the pulpit.

And then, more than all, the KIND of influence is to be taken into account-the subjects on which he influences than whom in either case be reaches. In the one case, matters of general interest to the welfare of society, the affairs of State, intellectual, political, social affairs, with more or less of moral and religious interest. In the other case, the personal religious condition of the hearer, his state as a lost sinner in danger of eternal death, and within reach of the great salvation through a crucified Redeemer-in a word, the conversion and salvation of men. A single hearer permanently influenced thus, a single soul turned from the error of its ways to the living God, and released from the bondage of sin and Satan, may weigh more in the scale of permanent influence and ultimate result, than the intellectual convictions of half a nation, shaped and moulded aright in matters of less im portance. The editor in his official sanctum may utter words that shall shake the land and make thrones tremble and armies move. The preacher m the humblest pulpit of christendom may utter words that shall save a soul from death and hide a multitude of sins; and in the counsels of the last day it may prove that the latter was a word of greater power and greater consequence than the other.

We yield to none in our estimate of the importance of the religious periodical press. But high as we place it, we give the Christian pulpit still higher rank as a means of influence over the intellect and heart of the age.

Such is the opinion of the able paper from which we quote. For many years this important subject has occupied a prominent place in our meditations, and our conclusion is that every christian is sacredly bound to use all the agencies which he can legitimately press into the service of Christ. Has he wealth? Let him consecrate it to the cause of his Saviour. Is he prepared for the pulpit ? Let him faithfully proclaim the Gospel. Is he qualified to wield the mighty power of the press? Let him do so with the ability which God giveth. Can he employ both the pulpit and press in the interests of truth and holiness? Then his responsibilities encompass both. Let him preach the Gospel with his tongue, and let him proclaim it with his pen. To unfold by either mode effectively the doctrines and precepts of inspiration, he must have his own heart deeply imneeds this unction in writing just as much as he does in preaching ; and the whole history of the Church proves that the press may be so used as to be mighty through God in the salvation of souls. The necessi ties of a world in ruins demand that pulpit and press shall be radiant with the light of God's countenance, and intensely in earnest to sow broad-cast over the earth the seeds of eternal truth. The responsibility of using the one or the other, or both combined, is one of tremendous import, and may well awaken the inquiry, "Who is sufficient for these things ?"-[ED. CHRIS. VIS.]

A young friend, a resident of St. Stephe informs us that the new Baptist Chapel in course of erection in that Town is progressing favorably. It is expected that the outside will be finished before inter sets in. ' The site was purchased by C. B. Eaton, Esq, who takes a lively interest in the enterprise. He has counted the cost, and has resolved to carry it forward to a successful issue. The building is to be in the Gothic style; and is to be ornamented with tower and pinnacles. Inside, it will be suffiently capacious, and in style and finish it will be a it to the town of St. Stephen, and a blessing, we faithful to the commission given him; and that his labors in the study, in the pulpit, in pastoral visitation, and by the way, might be greatly owned and blessed by God to the salvation of sinners and the building up of the Church.

The Rev. I. E. Bill then, in the name of the ministers of the denomination and of the Leinster street church in particular, presented the Hand of Fellowship to the Pastor. It afforded him joy and satisfaction to perform this duty on behalf of his brethren. because of the union of practice and sentiment which the Pastor had shown by his life and labors with the denomination. He rejoiced in the first call from the paths of sin which had reached his heart in the town of Liverpool. He was in fellowship with him in the greater call to go forth as a bearer of the news of salvation to the lost and perishing, and which urged him to prepare himself by a course of arduous study for the work of the Christian ministry. He sympathized with him in the trials and discouragements which are incident to ministerial duty, and in the joys of knowing that his labors and teaching had been owned by the Master in the bringing of those spiritually blind and bound into the glorious light and liberty of the Gospel. His remarks throughout were touching and impressive, and full of brotherly love, The charge to the church was next given by the the Rev. E. C. Cady, of Portland church. This was the fourth time he had been called to perform a similar duty to this people, and he had little more to say to them than he had said on former occasions; but he would urge them to pray for their Pastor. The encouragement and strength imparted to the Christian minister by the knowledge that his people were continually seeking the Divine favor in his behalf could not be known but by those who had experienced it; but it was certain that much of a Pastor's success depended upon this. He urged them to remember that the minister was not their's but Christ's, that he was not a hireling but an under-shepherd, that he was not called to do their will, but the will of his Master Jesus. He called upon them to sustain him hy their co-operative labor and by their temporal means ; to assist him in his studies by providing the requisite books, or to supply funds for their purchase. He also called upon them to show a spirit of benevolence in every effort that had for its object the extension of the truth as it is in Jesus.

The whole, most solemn and impressive services, were brought to a close by the congregation singing bued with an "unction from the Holy One." He the following hymr, written for the occasion by Rev. James Spencer, and the benediction by the pastor.

> SAVIOUR, bless this new relation, Which thy hely Word hath taught, Tween a Herald of Salvation And a Church thy blood hath bought, Thine the glory, In this sacred union sought.

Speak, O Saviour, through thy servant, Let his words as dew distil— Gentle, tender, loving, fervent, Binding, moulding human will; 'Till thy counsel, Every hearer shall fulfil.

In thy cause his hands uplifted, May this Uhurch ne'er let them fail; With thy grace and Spirit gifted, Here thine Israel shall prevail; And, victorious, Will their great Immanuel hail.

Be his words at life's last even,

When his charge he shall lay down-See ! the children thou hast given, Gems to stud thy starry crown,

Through the ages To reflect thy great renown.

Ordination. We are informed by Rev. John Rowe that a Council convened with the Baptist church of Canterbury on the 16th inst., to consider the propriety of ordain-

Has not a congregation which calls at a venture a

young minister of little experience, and which bears with his infirmities, and esteems him highly for his work's sake, some right to those gifts which are developed and matured in their service ? Is there not some force, as applicable to the case in hand, in the reason assigned by Professor Anderson for remaining at Rochester when called to Brown University ? felt that those who had invested in me when I was comparatively worthless had a right to the benefit of any rise in the stock." True the rise in stock ought to bring an advance in salary, but if a man is not appreciated and supported by a confiding people, where vill he be? Twenty years observation has led me to believe that of those ministers given to change, three out of five look back with longing on their first set-

The Methodist has a page on "SCIENTIFIC EDUCA-TION," which quotes Professor Farrady as follows :-

Education has for its first step and its last step hu mility. It can commence only because of a conviction of a deficiency; and, if we are not disheartened under the growing revelations which it will make. that conviction will become stronger unto the end But the humility will be founded, not on comparison of ourselves with the imperfect standards around us. but on the increase of that internal knowledge which lone can make us aware of our internal wants. The first in correction is to learn our deficiencies, and having learned them, the next step is almost complete ; for no man who has discovered that his judgment is hasty, or illogical, or imperfect, would go on with the same degree of haste, or irrationality, or presumption as before. I do not mean that all would at once be cured of bad mental habits, but I think better of human nature than to believe that a man, in any rank of life, who has arrived at the consciousness of such a condition, would deny his common sense, and still judge and act as before.

Another one of Dr. B's. grand letters, this one being from Switzerland, and giving an account of Tyrolese Singing, the Falls of Gieseback, which he saw stretched away across St. George's Channel toward illuminated as follows :--

"Carefully shaded as the lanterns were until the proper moment, enough of their beams escaped to mark out the course of the fall. A great hush of ex-country on the right, sprinkled over with white cotpectation came over the company. Suddenly a signal rocket blazed out from the very top. A minute later it was answered by another from the very bottom, and a half minute later, by a simultaneous firing of Bengola lights, there opened upon us a more sur-passing spectacle of fairy-like, if I must not say heavenly beauty, than I ever saw before. The five shoots, and indeed the whole chasm for a thousand feet long and a hundred broad, were in a blaze of light, exceeding the brightness of noon-day, while the left, and New Briden and Birkenhead on the right. absolute darkness buried everything else. waters seemed visible in every drop-the whole series of falls in perfect view at once-and I can compare the magical effect only to a staircase such as might open from the gate of heaven itself, on whose successive flights, choirs of angels-here in garments of white, and there of blue and there of rose and day. green-were posted, to welcome the expected guests. Jacob's ladder could not have been more lovely in his dream. In fact, the ecstacy of this prospect was almost painful. I found myself expecting that some-thing in me would give way under a vision of such supernatural beauty, and was atraid, as men have been afraid, when angelic messengers have appeared to them.

The Independent has a lengthy article, entitled, "For or against the Alphabet." It refers to the generous gift, made sometime ago, by the two publishing houses of Appleton & Co. and A. S. Barnes & Co, of one or two hundred thousand text-books for the use of the South. The article; quotes from the Houston Telegraph, as showing the spirit in which, the gift was received in some quarters :--

We would rather see," says that journal, "two hundred thousand vipers uncoil themsel eraw! over the whole face of our country per of the Messrs. App same number of the Messrs. Appletons' or the Me srs. Barnes' Text-books. They are no more nor les than text-lessons, inculcating the most undyin malicious hatred of our people-text-lessons of ti vilest and most slanderous lies that were ever fab cated to instil poisonous and erroneous ideas in the plainest minds of our coming generation. We wisited the mammoth establishment of these peop noth est

having a keen eye to his pecuniary welfare, and is ready to profess anything that will bring him an increase in his exchequer, as he will then be furnished with what will gratify the great propensity of a Chinese, viz. - a few coins to gamble with. An immunity from certain native exactions on his becoming known as a church member, is also an inducement. This is an easy promotion. A place as a servant in a missionary family is a tempting hait to a poor coolie, and offers a fair field for idleness, besides monthly remuneration unobtainable in his native sphere. My owu experience with converts as servants has shown that they should be avoided."

If such is the low standard of missionary ability, we should say, pay good salaries as you do for all other work that is considered worth doing well ; and send brains to the heathen as well as piety, or the world will never be christianized.

> For the Christian Visitor. - From our English Correspondent.

MR. EDITOR-After the usual amount of rolling and tossing, with its attendant sea sickness, and the common experience of a wearying sameness, which not even fair winds and beautiful weather, could render pleasant ; and to which an occasional storm would have afforded an agreebly variety-your correspondent, on the morning of the 27th day from St. John. awoke to have his eyes gladdened by the sight of the S. E. coast of the "Emerald Isle." Very refreshing, you may well believe, did its sloping and verdant shore with its green hills in the distance, appear as we coasted along past Waterford Harbor, rounded Carorare Point, dotted with groves and mansions of the gentry, caught a glimpse of Wexford through the mouth of the Havan, and, towards evening, Liverpool. When we awoke the following morning we found that Holyhead and the Island of Anglesea tages, was no other than that part of Wales which lies inland from the Point of Aire. The steam tug which had taken the "Hypatia" in tow about midnight, soon burried us round the head land of Chesshire; and, just as the bells were calling the people to worship, we were making our way through the Gaily painted ferry-boats, sooty tugs, and other crafts of almost every kind darting hither and thither. created such a bustle and confusion as grated harshly upon the feelings, and made one long for the orderly, quiet and holy calm of a New Brunswick Sabbath

The most cursory glance at this city would be

sufficient to convince a stranger that it belonged to a very wealthy and powerful nation. Its nine miles of quays with their granite docks and warehouses are the wonders of the world ; but although so extensive, and built at au enormous and make the capital expended upon them so profitable an investment as to cause them to be rapidly extended every year. Its iron manufactories and ship ing out their volumes of dark coal smoke, fiercely uffing steam pipes from powerful engines, and the eafening clatter of innumerable hammers upon bolts and iron plates : while whistling locomotives followed y long trains of cars, continually arriving and departing by different railways, bespeak the extensive sland trade which makes it the first exporting city o England.

Liverpool owes its prosperity and present proud osition of the second commercial city in Great Bri-

year. In future articles I may give an account o its workings and other matters which may interest more than the present sketch. C. GOODSPEED. LONDON, Oct. 8, 1867. the children tought with

For the Christian Visitor. A Sabbath in London, Oct. 7th. 1867.

DEAR EDITOR .- Last Sabbath was a day of great refreshing to me from the presence of the Lord, my soul delighted in fatness, and I tasted once more of the rich dainties from the Lord's table. Truly we can say " the Lord is great, and greatly to be praised." Honor and majesty are before him, strength and beauty are in his sanctuary." In the moroing, having secured a ticket, I went early to the Tabernacle. for it being expected that Mr. Spurgeon would preach, I knew that great crowds would assemble to hear him unfold the word of life, and declare once more the unsearchable riches of Jesus Christ to the assembled thousands who listen from Sabbath to Sabbath with

intense eagerness to the words which fall from his lips. It is to be much regretted that his health has been in such a poor condition of late, so much so that he has been quite unable to preach for some time past, and it was considered doubtful whether be would be able to come out last Sabbath or not. But. however, at the time appointed Mr. Spurgeon made his appearance, and his people were greatly rejoiced. to have the privilege of beholding his face once more amongst them. But though much better he is far from well, and it is very evident that he is still suffering very much pain. But though he came in much bodily weakness, yet he came strong in the power of God's might.

He took for his text John xv. 2.+" Every branch in me that beareth not fruit he taketh it away, and every branch that beareth fruit, be purgeth it, that it may bring torth more fruit." The preacher said: "The text suggests self-examination, conveys instruction, and invites meditation." In the first place he remarked that it mentions two characters which in some respects are exceedingly alike, to wit, they are both branches, and they are both in the vine, Men may be alike in Christ as far as a profession and the outward forms of religion go, but at the same time be very far from being savingly in him. "By their fruits ye shall know them." Ile said in the second place, it shows us the great distinction between them. The first branch brought forthino fruit, the second branch bore some fruit. He then went on to show what the fruits of the Spirit are, and unless we as branches bear these fruits we shall be taken away. He called attention to the fact under the second head, that the fruit bearing branches are not perfect. And though they bring forth some fruit they

still need pruning. In the course of his remarks he said, "I do not agree with Mr. Wesley's opinton that even he felt that he might be more like his Lord. have sorrowed greatly to find that I belong to a differ- chosen by the people ; but he is a represent yet the fruit bearing branches are not perfect." In conclusion, under the third head, meditation, Mr. Spurgeon said, it suggests to every unconverted

well to buy up copies for free distribution. Buy them and give them to your friends who may need ounsel on these important subjects, of shard THE ENGLISH EXILE; OR WILLIAM TYNDAL AT HOME AND ABROAD, is the title of a charming book of 237 pages, lately published by the American Tract Society. It is written in a very interesting and attractive style, and cannot fail to hold the attention, and interest, instruct and benefit the reader whether old or young. But "who was Willian Tyndal ?" inquires some youthful reader, and why should I pro-

and times. William Tyndal, or Tindal, as the name is often spelt, was one of the truly great and good men who lived, labored, and suffered martyrdom in the early part of the 16th century, and during the reign of Henry VIII. He was one of the early reformers, to whom we are indebted, under God, for many of the religious privileges which we now enjoy.

cure and read the book that presents to me his life

But to Tyndal we owe far more than this. He was the first man who gave to the English people the New Testament and a large portion of the Old, translated and printed in their own language, so that all might read and understand. The writer of this book has thrown herself back in imagination to the times of Tyndal, and has written as though she were ac-

uointed with him and his friends and the times in which he lived. But the facts given in this book relative to the life, times and friends of William Tyndal, translator of the first New Testament printed in Ecglish, are bistorically correct, having been derived from the most authentic sources.

This little book should find a place in every Sabbath-school Library. Our young people should be made acquainted with the early reformers, and the struggles through which they passed in giving us our printed Bible and the blessings which follow

This book has lately been added to my Sunday. chool library, and can be had in whatever numbers required, from the book-store and tract depository of N. P. Kemp, No. 40, Cornhill, Boston. E. C. C.

Secular Department.

COLONIAL.

Hon. gentlemen are on the move for Ottawa. about perfection. It is very difficult to see how he Messrs. Howe, Tupper and Archibald, from Nova could have done more than he did, but I do not doubt Scotia, and Mr. Ferris of New Brunswick, left in the American boat on Monday morning. Several None of the Lord's people with whom I have come in others are expecting to go on by the Tuesday's boat, cost, yet they are insufficient to accommodate the contact have dared to think themselves perfect; and so as to be in good time for the opening of the Do-thousands of vessels which continually resort here, if they had said so, and proved it. I should have rejoiced to think that there were such people, but should ember. Mr. Archibald, does not go as a representative ent race of beings myself; 'for in me, that is in my whether in or out of the Government, in a style that ilding are everywhere indicated by lofty chimneys flesh, dwelleth no good thing.' The Master is bring- is highly creditable to himself and to his country ing us on our way to bring forth more fruit, but as The mission of these gentlemen to Ottawa, would seem much more hopeful if they were going up as a noble phalanx, to stand shoulder to al heart to heart, in founding an empire upon the broad person here, this one question. "If the righteous foundations of an unselfish patriotism, and deep feit scarcely be saved, where shall the ungodly and the usity. Instead of this, it is to be feared that the spirit of wicked appear." Secondly, what a mercy it is to partyism' will so predominate as to place them in the believer that it is a pruning with him, and not a hostile attitude, and thereby greatly diminish their

cutting him off. In the next place, it would be well power for good. We send up men from these mato think how gently the pruning has been done with

Yours.

