

said to him: "You, sir, have led me to ruin my soul. Some years since you were staying for a short time in — city. I was then living there, and had often been tempted to visit the theatre, but had been deterred by the conviction that it was wrong and dangerous. On a particular evening, as I stood in front of the building, hesitating whether or not to go in, I saw you go up the steps and enter. Immediately I thought, if Mr. — who is a member of the church, and who my Sabbath school superintendent, can attend the theatre, I surely may. I instantly went in, was fascinated by the performances, and continued to attend till all hesitation was gone, and with it all concern for my soul. In this state I am now; dreading the summons to appear before God. I felt I must send for you to tell you the influence of your example."

Are there not other members of churches who are setting such examples? Ponder the result.—Boston Recorder.

THE CHRISTIAN VISITOR.

ST. JOHN, N. B., JUNE 20, 1867.

English Baptist Action. Our English exchanges furnish full accounts of the May Anniversaries of our Denomination in the Fatherland, and we rejoice to see that there is commendable progress in the several departments of benevolent work in which our English brethren are engaged.

THE BIBLE TRANSLATION SOCIETY was instituted twenty-seven years ago, for the special purpose of aiding our Baptist missionaries in the foreign field in the faithful translation of the Word of God in the languages of India, and during its existence it has contributed upwards of fifty thousand pounds sterling to this important object, or more than \$240,000. Who can estimate the amount of good done by such an offering in the Master's name? The venerable Dr. Steane presided at the annual meeting which was held at Kingsgate street Chapel, and made an admirable speech, in which he distinctly explained the principles involved in this Society, and the necessity for its continuance. In the course of remark he said he could not tell how many thousands and tens of thousands of copies of the Word of God the Society had been instrumental in circulating over the plains of India, and in the various languages of British India—in the Bengali, Hindustani, Orija, Sanskrit, and various other tongues. He said it was desirable to put the sacred Scriptures, or at least the New Testament, into the hands of all the children who were educated at the various missionary schools. This would require a very large amount of money. The British and Foreign Bible Society would have supplied the needful funds if the missionaries would circulate the versions from which they punched out from the stereotyped plates the word which Dr. Carey used to signify "baptism" and put in its place the Greek word "Baptizo;" but he thought their brethren in India were justified in the resolution to which they came, that while they had made so steadfast a stand against that practice, it would be altogether incompatible with right principles to receive the British and Foreign Bible Society's money for such a purpose. Among the speakers was the Rev. Mr. Wilkinson, of the Orissa Mission, who described in touching language the fearful effects of famine as witnessed by himself in that country. He said out of a Province containing six or seven millions, not less than one million and a half were swept off by this terrible calamity.

THE BRITISH AND IRISH BAPTIST HOME MISSION is doing excellent service, especially in Ireland. The report stated that in that country there are nearly five millions of souls without the clear light of the Gospel. The Baptists have not more than one missionary to every three hundred thousand souls. These missionaries have been diligent in sowing the Gospel seed of the Kingdom, and the average increase bears a fair comparison with the increase of self-sustaining churches.

THE BAPTIST FOREIGN MISSION SOCIETY held its Anniversary as usual in Exeter Hall on the evening of May the 16th. John Candlish, Esq., M. P., in the Chair. The income for the year was £30,105, (\$45,708.) A debt has been two years accumulating, which now amounts to £2500, (\$24,200), and in consequence of the increase of the cost of living in India, the society must either have an increased income of £2000 (\$2,600) per annum, or must reduce the number of its missionaries. The most exciting event of the Anniversary was the resignation of Sir M. Peto, M. P., of the Treasurership of the Society, for the reason that he did not deem it consistent that he should remain in that office while his business relations were encompassed with difficulty. The Committee very reluctantly received his resignation, and elected Joseph Tritton, Esq., in his place. We had the pleasure, while in London some years ago, of forming a personal acquaintance with this gentleman, and of enjoying his hospitality in his magnificent residence, situated in one of those beautiful villas so numerous in the neighborhood of London. He was then a wealthy banker, and a high-minded Christian gentleman, and no doubt will show himself a worthy successor of the excellent man who, for many years, has so faithfully and so successfully discharged the duties of this important office. It is exceedingly gratifying to know that during the fiery ordeal through which Sir Morton Peto has been called to pass, he has maintained inviolately the whole-hearted confidence of his brethren. As a proof of this, the Secretary, Rev. F. Trestrail, stated, at the Exeter Hall meeting of Thursday evening, the 29th of May, that at the Annual Meeting, a resolution expressive of sympathy with Sir Morton Peto, and unshaken confidence in his Christian character, was passed, and a deputation appointed to present the resolution. It was moved by the Rev. Dr. Steane, and seconded by the Rev. W. Brock. On its being submitted for adoption, the whole assembly rose on a *motus* to testify their acquiescence. The chairman said he would seek this Exeter Hall meeting to do the same, when the great assembly rose and gave the heartiest of cheers for Sir Morton Peto.

The Watchman and Reflector thus speaks of the meeting of the Bible Union:—

During its seventeen years of existence it has sent nearly 600,000 copies of the Sacred Scriptures—comprising about 100,000,000 pages. This, the report claims, compares favorably with the results attained by the great national Bible Societies of England and America, during an equal period in their early history.

While the society follows the received Greek text, it has not followed the common English version is the basis of its revision, and only such changes are made as the most accurate of the text and the existing state of the language may require.

The determination to procure a thorough and impartial representation of the Bible is a laudable and noble one. The best few years have established a steady increase

in the Society's receipts, these having reached last year nearly two thousand dollars, and this year the rate of fifty-five thousand, or considerably more than three times what they were in 1849.

The speakers at the evening session were the Rev. John Stock of England, Rev. Mr. Douglas of India, and Revs. Drs. Eaton and Armitage, of New York. Mr. Stock said the Bible was, in a double sense, an inspired book; inspired in its writers and in its records. It is the inspired thought of God, and the inspired record of that thought. It not only contains the revelation; it is the revelation, and is the only inspired book. God foresaw that Newton, La Place, and the great experts of science, would unfold nature, but that the science of nature would be gained only by light from above.

The original inspiration is in the languages in which it was originally written; and each nation must read it only in its own language; and it is now in our hands as a sacred trust to be given to the nations as purely as possible, in translations as clear, full, honest and faithful as we can make them. "All admit this," he said, "in respect to foreign languages, but I cannot see why it is not equally true in respect to our own. If we commend a Carey and a Judson, why not a Hackett and a Cooper? If we will follow the same, give me a principle, and I will follow wherever it leads. Tradition is the grand disturber, element in the Christian church. The Baptists, by their simple and steadfast devotion to the Bible as the only standard of authority, are destined to be the peacemakers of the religious world."

He further said that the Union was doing an incalculable good in sending its Bibles to England and Ireland. Dr. Eaton felt that the present was the "triumph" hour of the Union. He regarded the revised Testament as the best in any language. While he freely admitted the great excellences of our old English Bible, yet he claimed the new version conserved all the beauties of the old with numerous improvements. The closing address of Dr. Armitage was very earnest, able, and scholarly, and commanded the closest attention of the vast audience.

THE AMERICAN BAPTIST MISSIONARY UNION exhibited unprecedented strength and prosperity. Many of the missions in the east have been signally blessed with the converting power of the spirit of God. Old breaches are being healed, and new fields invited the toil of God's faithful servants. \$200,000 have been expended during the past year, and the Committee on Finance recommended that the Union's operations for the coming year on the basis of \$250,000. We have the money, it insisted. The Union must not creep with laggard step while other societies are putting on new efficiency, and enlarging themselves to greater efforts. Dr. Weston added that in this matter the laymen were far in advance of the ministry.

One of the most interesting discussions arose during the session than that which sprung up at this point, participated in largely by strong-minded laymen from different parts of the country. Said one, "Let our ministers go into this work as our laymen do when they have something to accomplish." Deacon Davis, of Burlington, Vt., said, "Our great want is leaders." Dr. Patton said, "The pastors must organize the young men for the work of the world. The Society, said that thousands of our pastors have no plan. They must have one. They must insist that the work be done, and show the way, and lead off in it."

The vote on the resolution was taken by rising, and was unanimous.

The report, with the subsequent discussion, on the relation of Sunday Schools to missions, was also one of much interest.

At the Goodwood, Indiana, said that his Sunday school supported five native preachers in Burmah; that it was thoroughly organized; that each class was a society, with its own name and motto; that once a quarter each class brought in all it could collect; that thus they had five hundred children growing up into the Lord Jesus, giving all the way up, and finding it as natural to give as the lungs to breathe.

The report recommended a more liberal discretion in the matter of secular education than the Executive Committee have hitherto felt themselves at liberty to use.

The report on European missions recommended that chapels should be provided as centres of influence, and that the question of establishing a mission in Italy, referring to the conversion lately of an Italian priest in Paris, in connection with our Baptist mission there, as a significant fact.

Dr. Eaton said that Europe was as much missionary ground as Asia; that the 138,000,000 Catholics there were uninitiated idolaters, while its 60,000,000 Protestants were dead through their false philosophy; that his hope of the regeneration of Europe was in the Baptist, who were the true missionaries of the Roman Catholic. Why, he asked, should not the Baptists aid in the regeneration of Italy? The Methodists, the Presbyterians, the Waldenses are already engaged in the work. Let us send at once an exploring agent. Our principles coincide with the principles of liberty which are spreading throughout Europe, in Catholic as well as in Protestant countries.

Mr. La Roche, French missionary in Detroit, said Count de Gasparin has confessed that it is the Baptist position alone which can rescue France.

Mr. Stock, of England, referring to an interesting conversation with the celebrated Gavazzi, said, Let the Italian reformers alone and they will come out Baptists. Their present attitude, in respect to the Baptist question, is one of neutrality,—they cannot stay where they are. Those whom Gavazzi represents are ready on the high road.

Rev. Dr. Armitage, of New York, was appointed preacher for next year, and Rev. Dr. Everts, of Chicago, his alternate. The place of meeting was referred to the Executive Committee.

A writer in the Examiner and Chronicle, in reviewing these Anniversaries, is somewhat amusing as well as substantial. He says:—

The deluge has subsided, the tumult of the people has come to an end, the Baptist cathedral is deserted, and in place of the great throng of the summer groups of old friends, and the committee with their heads bowed together, you see good Sexton Hammond eyeing and sighing over the elegant carpet now elegant no more forever. If the Baptist animals who saturated that carpet with tobacco spit should happen to read these words, let me request them to forbear making their appearance again in this capital of elegance and refinement, until they have learned the godliness without cleanliness is so abominable to the Lord.

The wear and tear of the First church is no inconsiderable item on the balance sheet of the great demonstration. Besides this, the Chicago Baptists are out of pocket about \$3,000 for Anniversary hospitalities, and the First church people took a collection of \$1,000 on Sunday, towards making up the deficiency.

Add to this the amount expended by private families and hotels, and by those who put up at hotels on their own charges, and the whole amount of money expended in this city by and for the Anniversary, cannot be less than \$8,000. Three hundred slept and eat under the roof of the Cathedral, where 4,500 meals were provided from first to last by certain members of the First Baptist Church, who served the meals with their own hands.

Enough said upon that score, except God bless the working women of the Baptist churches; I uncover my head and unsand my feet at the thought of them. Never mind, they will have their reward. Two young men who acted as committee of entertainment at the church, are deserving of special mention. Their names are Wm. V. Baker and Clinton C. Tripp. The guests presented them with elegantly bound Testaments.

The number of persons in attendance was upwards of 4,000, three thousand of whom were provided with accommodations in private families, and about two-thirds of these were Baptist families. As to other denominations, let me make note of the Plymouth Congregational and the Washburn Avenue Methodist Church, also the name of the Rev. Dr. Hatfield, pastor of the last-named church, the Rev. Dr. Tiffany, pastor of Grace M. E. church, and Rev. S. A. W. Jewett, pastor of the Indiana M. E. church, the last of whom entertained fourteen persons. To these churches and clergymen our Central Committee are greatly indebted.

Every hotel took from four to six delegates. But the Tremont House laid itself out in unexampled fashion. The proprietors, Messrs. Gage & Drake, gave their house to the committee for the headquarters of the delegates, who streamed there to the extent of 200 on the first night. The contribution of the Tremont House in the way of hospitalities is estimated at \$2,500.

The smaller towns that had resolved to invite the Anniversaries for next year are scared out of it by the magnitude of things here. But they are quite contented with their own lot. There will probably not be another such an outpouring of Baptists during the present century. A comparison of circumstances

produced the freshest. Multitudes came to see the lion city of the continent.

Another fruit of the freshest was a crop of pickpockets. Satan came also. The editor of the Memphis Baptist arrived at his hotel sans hat, sans shoes, sans carpet-bag. The better the man the worse he fared. The Little Wanderers' best friend out of heaven was deprived of his baggage, and so was the man who made a Strong Place for himself and sacrificed himself in doing it. In the latter case the thief took the stockings and left the sermons. The rascal was more modest than some who appropriate other people's sermons, or he never would have been deterred from preaching them by the fear of being detected at it.

One midnight a paddy policeman roused the head of a house and asked if there were no robbers about his premises. Finding all secure, he said to the gentleman, "Faith, sir, can you tell me when these Baptist revivals will be over?"

"No, why?"

"And shure they have brought all the rogues in the land to Chicago, and we're kept bobbin round all night. The divil take the revivals!"

An old soffer said to a Baptist in a street car, "What's the use of all this expenditure? Just think how many poor people might be saved from starvation by all this money."

"Yes," was the reply, "that was Judas's idea." And so upon the community, from the jesting scoffer up to the good citizen who rejoices in every means in use for the promotion of good citizenship, and upon other denominations, the impression produced by our Anniversaries is permanent, prodigious and profound.

The press has recognized us as it never did before, and confesses that we are better understood and more highly respected than we ever were before.

THE LETTERS received by the Committee of management are curiosities in their way. Here is a sample of them:—

"About fifty persons write that owing to the ill's their flesh is heir to, they must be located near the church. One is fond of music, and must have a host who has a piano. Another will bring some daughters devoted to music, and insists upon being domiciled with a melodeon, or something of that sort. Another desires accommodations for self, wife and four daughters. Another will be accompanied by several sons and as many daughters; the latter he would like pretty carefully put away, the boys can rough it. Another says provide for self, horse, buggy and wife. Another hasn't seen his friend for an age, and wants to sleep with him. And (incidentally coincidence) two 'genits,' writing from different towns express their anxiety to be put at the same table with the same young lady, giving her name. Another says send five tickets and I'll fill them out to suit himself. A lady would like her husband to accompany her. He is not a 'member,' but takes a deep interest, sympathizes, etc. A gentleman would like his wife to bring her physician, as she is in a critical condition. Three men and one woman, all of one household, apply for entertainment. In another epistle seven would be obliged if accommodations could be furnished for them. Some desecrate notify the Committee of their approach with a wife, a sister, and a sister-in-law, a cousin or two, a couple of youngish brothers, and so forth and so forth.

The correspondent of the Examiner concludes his graphic review thus:—

But I am overloading you with Anniversary items and ideas, and you would hardly print anything were I should pen it. And so, fathers and brethren, men and women of the Lord Christ, who came up to the memorable feast at Chicago, whom we looked upon and shook hands with, and who are now at home again, and at work again, blessings on you, and farewell. O, reapers in the white fields, be not dismayed! O, fighters in the dreadful war, be not discouraged! Take the brass-plate of righteousness, take the helmet of salvation, take the sword of the Spirit; above all take the shield of faith, and stand. And the grace of our Lord Jesus Christ be with you all. Amen.

For the Christian Visitor.

Central Baptist Association, N. S.

Mr. Editor—Anniversaries are always important and interesting. The fresh recollections of the recent, often, rather than any thing especial, give rise to expressions of preferences. And yet, there is in every recurrence of the gathering of the churches, some peculiarities that mark distinctions in its character and results. The Central Baptist Association of this Province has just held its Seventeenth Annual Session at Canning. The first ever held in the place. The Baptist Church of this place is the fifth offshoot of the old body, so long and so prosperously under the pastoral care of the Edward Manning, of blessed memory. The Association was called to order in the usual manner, Rev. James Parker, Bill Town, was chosen Moderator.

The reading of the letters occupied a large portion of the day, from which the cheering intelligence was received, that nearly three hundred were baptized during the year. The number will be probably fully that or more, when intelligence from all the churches shall be received. This is equal to six per cent. of the entire number. A larger ratio of increase than in some previous years, for which there should be devout gratitude to Him whose blessing alone crowns effort with success.

The Lord's day was occupied by very many of the delegates by preaching in different localities. The pulpit, not only of the surrounding Baptist Churches, but also of other denominations, were kindly offered and accepted.

Monday.—An unusually large number gave their attendance. A rich truth to the lover of truth was presented in an able sermon by the Rev. Dr. Crawley, from the words, "Take heed and beware of the leaven of the Pharisees and of the Sadducees." A request for its publication renders any remark that I might make unnecessary.

The question, "How shall members, in good standing, who are dissatisfied with the action of the Church, requesting their names to be erased from the records of the Church, be treated?" elicited a long discussion, and resulted in a vote to adopt the report of the committee on questions in letters, which recommends adherence in such and similar cases to the usual and time-honored practice of Baptist Churches in these Provinces. It was truly pleasant to see so nearly unanimous of opinion in so large a delegation of ministers and laymen. The scriptural standard so tenaciously adhered unto by the predecessors of the present ministry was firmly sustained. And yet there was, evidently, on the part of a few, a readiness to introduce a more lenient course of discipline towards those who, without immorality of conduct, sought to be removed from fellowship.

Much interest was taken in the Domestic Mission. The report showed a freedom from debt; but it was at the expense of too little labour in the field. Good addresses were made. It is to be hoped they will exert a strong influence in opening the purses and filling the treasury, that more may be done for the destitute.

Tuesday.—The interests of Education were discussed for some hours. The necessity of an enlarged sphere of operation in male and female Seminaries, as well as in the College, was clearly put and warmly urged by the speakers. The demand for enlargement, from the improved and multiplied sources of instruction in all parts of the Province, was forcibly sustained. The relative efficiency of the Institutions of learning at Wolfville was closely criticised. And while there had been an evident improvement in their efficiency and in the members attendant, their relative position was not by any means improved. They are not now so far in advance of the common and higher schools as they were years ago; and unless there was a more decided improvement in the facilities of the times, they inevitably would fall in the rear of other Institutions, whose patrons more wisely charge their duty, and more honorably and timely discharged their obligations.

It is said there is a tide in the affairs of men, surely there is no less a tide in public Institutions. This is especially true in regard to Academies. At re-

rious periods of its history it seemed as if its destiny was sealed, and again the cord was lengthened and its course extended. But from a different source now comes the herald note of warning. Heretofore the tardiness in perceiving the importance of literature threatened with a lingering, if not a violent death, its energies; now the rapid advance of education threatens death by overriding it in its lazy movements. There is an honorable competition in the education of these Provinces. No Baptist need be ashamed of the part played by the denomination heretofore; but let us be wide awake that in the future our hard-earned honors be not lost by a niggardly supineness. Others are nobly at work; all honour to them; let us continue to do likewise. We want two more Professors for Acadia College this coming year, and a Philosophical apparatus that will meet the necessities of the hour.

There was one very marked feature in the Association. It was the absence, in a great measure, of the religious element. More union of feeling and sentiment existed than might have been expected; but there seemed to be a lack of spiritual influences.—This is to be deeply regretted, for minus this, minus strength. Searchings of heart are most properly urged upon us thereby. May it not be in vain that the question is individually asked, Why was the season one of so little spiritual interest?

Yours, truly, ACADIA, June 13th, 1867.

From our European Correspondent. GENEVA, May 10th, 1867.

Mr. Editor—Few cities possess greater attractions than Geneva, not only for the beauty of its situation and the grand scenery by which it is surrounded, but for having been the grand bulwark of the Protestant faith through perilous times, and for the determined stand it has ever taken against the encroachments of arbitrary power. Before the Christian era Geneva was a city of some importance, and when Helvetia was overrun by Caesar, this place was fortified and made a Roman stronghold. After the declension of Roman power, it shared the fate of other civilized nations and was desolated by the Goth and Vandal. Afterwards it fell successively into the hands of the Franks and Burgundians. Finally it became tributary to the House of Savoy; but after many years of noble resistance it secured its independence in 1530. As soon as freed from the tyranny of the Duke of Savoy, the Protestant faith gained a complete triumph, and Geneva became an asylum for all persecuted for their adherence to its tenets. In 1536 John Calvin took up his abode in Geneva, and by his wonderful talents and great piety materially aided in consolidating the new order of things. Dark shades unfortunately rest upon his character, but they are rather attributable to the ferocity of the times in which he lived than to any innate ferocity of disposition. After the death of Calvin, the House of Savoy made one or two unsuccessful attempts to subdue the infant State. Her history since has been a succession of wars and struggles between parties and factions in the State; but finally, in 1847, the present liberal and enlightened form of Government was firmly established, and since then Geneva has enjoyed continued prosperity. Their Government is liberal in the extreme. Every person of the age of twenty-one years has the right to vote for the election of the Council of State and for the Deputies of the General Diet. Its legislative duties are performed by the Great Council, consisting of 98 members, whose term of office is two years. The executive power of state is vested in a Council of seven, elected by the people. The military department is efficient, every one of the age of twenty-one years being compelled to pass six weeks under the tent or in barracks.

Among the many places of interest visited in Geneva, the Cathedral of St. Pierre claims the first attention; this is the fostering Church of the Calvinistic creed, and is distinguished for its utter absence of ornament. It is built in the Gothic style of architecture and dates as far back as the twelfth century. In a little chapel, near the main entrance, is the tomb of the Duke of Rohan, who fell at the siege of Rheinfeld. On the tomb rest the steel armour and spear of this celebrated Protestant chief. In the pulpit is the chair in which Calvin was accustomed to sit, and over the pulpit is the canopy under which this distinguished divine delivered his stirring and eloquent appeals.

From the dome of the Cathedral a fine view of Mount Blanc, Lake Lemann, the City and valley of the Rhone may be had.

Not far from the city, and in a beautiful quiet spot, is the Protestant Burial Ground. Here are buried several distinguished Englishmen—Gen. Sir George Napier, Sir Humphrey Davy, and others of less note. But the most interesting spot of all, in this city of the dead, was the simple stone that marked the last resting place of Calvin, the unflinching defender of the Protestant faith. The inscription "J. C." on a small black marble pedestal about eight inches square, raised four inches above the ground, is all that distinguishes his grave amid the splendid tombs that surround it. But his fame will survive when the marble shall have crumbled and its labored papyrus shall have been defaced by the lapse of time—"Si monumentum requiris, circumspice."

The Public Library, founded in 1551, by Boudvard, the prisoner of Chillon, contains, besides its valuable volumes and manuscripts, many interesting things. On entering the second room the first thing seen is a fine marble bust of Rousseau, under which is the table upon which the great author wrote many of his most celebrated works. In the same room are portraits of the great Reformers and Protestant chiefs of all countries—Wycliffe, Huss, Luther, Knox, Calvin, Zwingle, Melancthon, &c. Among other interesting objects, are autograph letters of Sir Isaac Newton, Calvin, Luther, Voltaire and Rousseau. Here also are to be seen a manuscript of the New Testament in Greek, of the tenth century; a map of the world before the discovery of America; a manuscript copy of Homer's Iliad, of the fourteenth century; the sermons of St. Augustine, written on papyrus in the sixth century; the Bible intended to be given Henry IV. before changing his religious views, but withheld when he turned Catholic; and the original manuscript of the Edict of Nantes, published by Henry IV. of France for the protection of Protestants.

Geneva is now filled with tourists from their way north, having returned from Italy over the Alps. It is a place at which one loves to linger, not merely to rest after the fatigues of a journey across the Alps, but to admire as well the grand mountain ranges that encircle it, and the beautiful expanse of water spread out before this beautiful and romantic city.

Yours, &c., S. A.

Missionary services were held in Portland on Monday evening, and in Leinster street on Tuesday evening. This (Wednesday) evening they are to be held in Brussels street, and Thursday evening in German street.

L. M. Sargent, author of useful Temperance Tales, and an ardent advocate of the great reform, died at his residence, Roxbury, Mass., on the 2nd inst., in the 81st year of his age.

Pain cannot long exist where Blood's Rheumatic Compound is faithfully used. Its reputation as a pain curing agent is unimpaired by any yet discovered.

For the Christian Visitor. Mr. Editor—Recent issues of the Acadian and Sentinel contain a very novel advertisement of which the signature of Miles Grant, in which he offers \$140 reward upon certain conditions. I think the offering of the said reward is highly characteristic of a similar offer made by one Simon in the days of the apostles; Peter's reply to Simon on that occasion is, in the present case, to the point: "Thy money perish with thee." Can Mr. Grant conceive of no higher motive to induce a Christian to confront his opposition to the truth of God than the offering of fifty lures? Or does he think thereby to deter the lovers of truth from defending the same, or from exposing his sophistries, lest the unworthy motive which he has presented should be attributed to them? Having thus spoken in order to exonerate myself from the charge of being influenced by his money offer, I now proceed to notice his propositions in order:

\$140 Reward.—The above reward will be given to any person who will produce one passage of scripture from the Holy Bible that says—

1st. "That any man, or all men, possess in this life undying souls."

Here it is: Matt. x. 28. Jesus told his disciples that they should be hated of all men for His sake, and some of them they would cause to be put to death; but he says, (ver. 28) "Fear not them which kill the body, but are not able to kill the soul"—showing most clearly that when the man is put to death, it is the body only that is killed, and not the soul. Here, then, is an undying soul. Man cannot kill it. The material body man can kill. Then, the soul surviving the body is an undying soul! Here is one passage. We will give a second. Rev. vi. 9-10: "I saw under the altar the souls of them which were slain for the word of God, and for the testimony which they held; and they cried with a loud voice," &c. This passage is a counterpart of the teaching of Jesus in the above quotation. He there told them that some of them would be put to death for his sake, but that it would be the body only, and not the soul, that would be killed; but the soul surviving the body at death is seen under the altar in heaven, in conscious being, enquiring of God when he would avenge their blood on them that dwell on the earth. The caviller asks if souls have blood? We answer, Yes. When they lived on the earth, body, soul and spirit united, constituted the whole man; their bodies were killed; consequently, the blood shed from their bodies was their blood. We believe God is able to destroy both soul and body, and He is able also to destroy angels as well. Yes, He is able to destroy everything that He has created in the vast universe. But that is not the point at issue. It is, Does the soul die with the body, physically? The passages we have cited unequivocally say, No! All Scripture alluding to the subject emphatically says, No!

Respectfully submitted to the sincere enquirer after truth, CORNELIUS CONNOLLY, Jacksonville, June 20, 1867.

\$140 REWARD.—The above reward will be given to any person who will produce one passage of scripture from the Holy Bible that says:—

2nd. "That Christians go up to heaven, or into a spirit land, or spirit world, at death."

Respectfully submitted to the candid, (Signed) MILES GRANT.

Luke xii. 22. "And it came to pass that the bog-dog died, and was carried by the angels into Abraham's bosom." Here is a passage showing that Christians go to a spirit world at death, and are comforted there (ver. 24.) We will give another passage. Luke xxiii. 43: "Jesus said unto him, verily I say unto thee, to-day shalt thou be with me in Paradise." Here Jesus teaches that the Christian goes into a spirit world at death. The dying thief repented and confessed his sins on the cross, acknowledging the justness of his punishment; but believing on Christ, he implored mercy, and was graciously received by Him at the eleventh hour. As both Christ and the thief died on the same day, the harmony of these two passages, we should think, would be apparent to all; and they also perfectly harmonize with the two passages quoted in the first proposition. We cannot expect in your columns to refute the subtleties used, in order to controvert the teaching of Jesus in these passages; but we purpose doing so at some length, at another time and place.

Respectfully submitted to the sincere enquirer after truth, CORNELIUS CONNOLLY, Jacksonville, June 20, 1867.

\$140 REWARD.—The above reward will be given to any person who will produce one passage of scripture from the Holy Bible that says—

"That Christians obtain either a part or a whole of their promised 'reward,' or 'recompense,' when they die."

Respectfully submitted to the candid, (Signed) MILES GRANT.

Here it is. Rev. iv. 13: "I heard a voice from heaven saying unto me, 'Write, Blessed are the dead which die in the Lord.' From when? 'From henceforth!' From the time of their death! And what is it to be blessed? Does not the blessing promised indicate the reward bestowed, upon the righteous dead? Then this passage most conclusively says that Christians do obtain either a part or a whole of their promised reward, or recompense, when they die."

Most respectfully submitted to the sincere enquirer after truth, CORNELIUS CONNOLLY, Jacksonville, June 20, 1867.

\$140 REWARD.—The above reward will be given to any person who will produce one passage of scripture from the Holy Bible that says—

"That Christians at death appear with Christ in glory."

Respectfully submitted to the candid, (Signed) MILES GRANT.

Here it is. Luke ix. 27-31: "But I tell you of a truth, there be some standing here which shall not taste of death, till they see the kingdom of God. And it came to pass about eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening; and behold, there talked with him two men, which were Moses and Elias; who appeared in glory, and spake of the decease which he should accomplish at Jerusalem." Here the Kingdom of God is presented in miniature, which, according to the promise of Jesus, was shown to Peter, and John, and James, before they tasted death. But it was not, as some suppose, a representation of the Kingdom of Christ, established on the new earth after the resurrection, which is obvious from their conversation. Had it been a representation of the Kingdom of Christ in the distant future, after the resurrection, they would have been represented as looking back to a remote period of the past, and speaking of his decease as having been accomplished some thousands of years previous. But this was not the case; they were looking forward to a future prospect—even to the crucifixion of Christ which was to be accomplished. It was, therefore, evidently a representation of the Kingdom of God as now established in heaven—the Kingdom which, at the end, Christ will deliver up "to God, even the Father." 1 Cor. xv. 24. Yet Moses was there; not in the body, but out of the body—"absent from the body," and "present with the Lord." Moses had died, and we affirm on Bible authority that he had not then been raised from the dead; but the undying soul which survived the body at death was there, as the representative of those who die in the Lord, and Elias representing those who have, or will, pass into

the spirit world without dying; and Christ appearing as the Saviour of them all—a beautiful representation of the Kingdom of God in the present dispensation. And Moses, with Elias, appearing there with Christ in glory is conclusive proof that Christians at death appear with Christ in glory.

Most respectfully submitted to the sincere enquirer after truth, CORNELIUS CONNOLLY, Jacksonville, June 20, 1867.

The Demise of our esteemed brother in Christ, Mr. Claudius Hamilton, appeared in our obituary list of last week; but we feel that it is due to the departed to give a brief sketch of his life and character. In so doing we remark, first—that he was born in the County of Tyrone, Ireland, and emigrated to this country in June, 1822. He resided for a time at Springfield, King's County. He had been educated religiously in the Church of England; but while at Springfield he was awakened to serious reflection on the subject of personal christianity, and by the grace of God was led ultimately to embrace by faith the Lord Jesus as his all-sufficient Redeemer, and to cast his sinful, unworthy soul upon the merits of his atoning blood for pardon, justification, and eternal life. Having experienced this marvellous change, "all things became new." He read his Bible with new eyes, and understood its doctrines and its precepts in a new light.—Feeling convinced from a careful perusal of the sacred testimony that it was his duty to profess his faith in the ordinance of believer's baptism, he conferred not with flesh and blood, but hastened to observe his Master's will by yielding a cheerful obedience to this sacred rite. In 1825 he took up his residence in this city, and became a member of the German street Baptist Church. When the Brussels street Church was formed he took his letter of dismission from the former, and united with the latter. His brethren showed their confidence in his gifts and graces by electing him to fill the deacon's office. For several years he served the church in this important relationship. His mind was naturally vigorous, and he took a strong hold of the fundamental doctrines of the bible. He was a firm believer in what is termed in scripture "the full assurance of faith." On this theme we have heard him expatiate in social meetings with peculiar interest.

Providence had favoured him with a robust constitution, and his friends had reason to hope that his valuable life would be continued for years to come; but in the providence of God paralysis arrested him in the fulness of his strength, and instantly prostrated him body and mind. For a few weeks he lingered between life and death, and then passed, as we humbly trust, to that happy country where sickness and death never enter. He has left a widow, four sons and a daughter to deplore their sad loss. To them we tender our deepest christian sympathy, and pray the great Father to throw over them the wing of his protecting love, and to prepare them for a blessed reunion with the departed in the "house not made with hands eternal in the heavens!"

Respectfully submitted to the candid, (Signed) MILES GRANT.

SECTAR DEPARTMENT.

COLONIAL. An Epitome of the News.