

What if the question were put to every dealer, as he asks for his license and pays his money, "Are you willing to assume the responsibility?"

THE CHRISTIAN VISITOR.

ST. JOHN, N. B., AUGUST 6, 1888.

A Divine Call to the Ministry.

The Christian ministry, viewed simply in the light of a mere profession, is open to any man and to every man who may prefer this mode of life to other callings or positions in the social compact; but when regarded as a divine mission, invested with the solemn sanctions of eternity, then the legitimate inference is that no man has a right to enter upon the responsibilities of the ministerial life without a special call from God to this great work.

But in this day of change, when the old landmarks are thrown down, and when new ideas are springing up and gaining ground in reference to the order and discipline of our churches, as established by the Fathers, is there not reason to apprehend that this sentiment of a divine call to the ministry, so dear to our predecessors, may come to be regarded as a mere figment of the imagination; and that men will be encouraged to enter the ministry the same as they enter other professions—simply as a means of giving them a respectable living?

But such a consuming passion for the glory of Christ induces as a willingness to part with all that the world holds dear, even with life itself, that Christ's name may be exalted.

3rd. Such a sense of the richness and freeness of the Gospel, and of its adaptation to the necessities of a ruined world, as to inspire the soul with a resistless desire to proclaim its joyous messages of love and grace to all mankind.

4th. Such an ardent desire for the extension of Christ's Kingdom as makes the man willing to endure privations, suffer persecutions, and brave the terrors of death in their most ignominious aspects, if he may but be the humble instrument in the hands of God of spreading abroad its glorious triumphs.

5th. A deep consciousness of obligation to Jehovah in condescending to employ one so utterly unworthy in a work of such overwhelming responsibility.

Finally, these desires and convictions produce in minds differently constituted varied emotions; but the principle underlying all these is, in all cases, precisely the same—the constraining love of Christ prompting in this given direction, in preference to crowns and to kingdoms.

This good old Baptist theory, handed down to us from the days of the apostles, should be as dear to us as it was to the Mannings, and Hardings, and Cranalls, and Dimocks, and Ansleys, and Chipmans, of a past generation.

In this day of laxity and repudiation, let us be careful how we deal with this idea of a divine call to the ministry of the Gospel. When those "set for the defence of the Gospel" begin to repudiate usages regarded by the brightest lights in our denominational firmament as of vital importance, it is impossible to say where they will stop.

It is well for us, at such a time, to pause, and ponder first principles.

For the Christian Visitor.

The Baptists in England.

Having shown, in my last communication, that the Baptists in England as individual men deserve to be held in estimation for their allegiance to the Lord Jesus and their own consciences, I now proceed to prove that as open communion churches the fatal effects, ascribed to their views when reduced to practice, have not been experienced. And let the reader mark the point of my argument, it is not that open communion has produced prosperity, or that the prosperity enjoyed in conjunction with the practice is presumptive evidence of its truth; I do not affirm or intend to imply either of these propositions; all I wish to prove is the negative of the assertion that open communion has been destructive to the "unity, purity, peace and prosperity" of Baptist churches in England.

I know that in a Court of Justice this would not be required; an acquittal there must follow the failure to prove the charge. But I feel with regard to my brethren in England, as Paul probably felt for himself when he was acknowledged before the Roman tribunal, "this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers," and challenged them to prove the things whereof they accused him, but answered for himself, "neither against the law of the Jews, neither against the temple, nor yet against Caesar have I offended anything at all."

So answering for my English brethren before the bar of public thought and judgment do I not only challenge the proof of the affirmative of the charge made against them but I proceed to adduce evidence of the negative.

The first evidence to which I point is the energetic pastor of the Baptist church worshipping in the Metropolitan Tabernacle, London, to the peace, prosperity and efficiency of whose church, the whole reading world is a witness. Under its former honoured pastor, Drs. Gill and Rippon, it was a close communion church throughout. Whether it is so still, I know not. But whether it is or has not become open, it is equally conclusive in favour of my argument, because its Pastor the Rev. C. H. Spurgeon is an open communionist. If the church has become open in its communion, its usefulness has not sustained damage by the change, for during the century that Dr. Gill and then Dr. Rippon presided, which were its palmiest days, it did not accomplish so much for the Baptist denomination as it has done during the short pastorate of its present minister. But if it has undergone no change, the case is still stronger, for then the pastor must administer the Lord's supper to the close communion members at one time and place, and to the open communion at another, as was the practice of Robert Hall, at Broadmead, Bristol, without any violation of union, or diminution of peace, and with a marvellous augmentation of numbers and prosperity.

But some may say this is due to the man or rather to the grace of God in him; but still my argument stands good, the church has not suffered a vital

have of division &c., and yet the Pastor holds to and practices open communion.

To satisfy such objectors I will select Dr. Landels and the church at Regent's Park, which was founded through the munificence of Sir S. M. Peto, who purchased the building called the Diorama in Regent's Park, and fitted it up as a chapel himself a member of Dr. Brock's church, Bloomsbury. Here we have an example of open communion churches, pastors and founder, which were always so from the commencement of their career. The example is a fair one to test the effect of open communion opinions and practices. It is by no means destructive to all that is valuable, the more apparent must the injury become.

REGENT'S PARK CHAPEL.—A most interesting meeting was held in the schoolroom of Regent's Park Chapel on the 6th instant. After tea the Rev. Dr. Landels took the chair, and when a hymn had been sung, and prayer offered, briefly introduced the business of the evening, which had relation to various fields of labour both at home and abroad. He first read a letter from Mr. E. Kerey, a member of the church, now labouring as a missionary among the Arabs in Palestine; and then introduced Mr. Mustafa Ben Yusuf, a converted Jew of Algeria, who is about to join E. Kerey. The meeting listened with great interest to this young man's account of his early history and conversion, and received a favourable impression of his fitness for the work on which he is about to enter. Then came a letter from Mr. Faschur, a missionary whom the church at Regent's Park supports, and who is now labouring in Eastern Prussia and Poland. The letter pleaded for an increase of allowance, as rendered necessary by the recent rise in the price of provisions. Dr. Landels had the pleasure of informing the meeting that the elders had anticipated the request of the letter by resolving to grant twice the amount of the increase asked for. This was followed by Mr. C. H. Goode, from Australia, who, after an absence of five years, received, with Mrs. Goode, a very hearty welcome from old friends. Mr. Goode, among other statements regarding the state of the church in Australia, and of our denomination there, informed the friends of the successful labours of two ministers who were formerly members at Regent's Park. Dr. Landels then exhibited to the meeting articles which had just been received from China, from Miss Faulding and Miss Blatchly, two members of the church, who are labouring very usefully there in connection with the Chinese mission; and subsequently called attention to India, where other two members labour in different provinces; and announced that the communion collection on the following Sunday would be appropriated to the assistance of the children left orphans by the famine in Orissa, some of whom are under the care of their member, Miss Giugard. Dr. Landels also informed the meeting of the interest felt by some of the friends in the "Gospel mission in Italy," where Mr. Clarke and Mr. Wall are labouring. At a meeting recently held in the house of Sir Robert Lush, upwards of £100 had been raised towards this object. It was exceedingly interesting, and seemed to surprise some in the meeting, to be told that the church had lines of influence extending so far, and in so many different directions. And the interest did not flag when Mr. Brown, the domestic missionary, gave an account of his most valuable labours in connection with the Mission Hall in Charles Street, Hampstead road. There in addition to presiding twice a week, and weekly lectures during the winter months, there are various institutions, including a Sabbath school, and a neighbourhood. The Sabbath school is so numerous to attend that the hall has been found insufficient to accommodate the children. A savings bank numbers some 1,400 or 1,500 depositors. A penny week "Tea and Mutual Benefit Society" numbers 675 members. The mothers' classes, conducted on Wednesday evenings by Lady Lush, and by Mr. Coxeter on Monday evenings, are attended by between three and four hundred.

Such were some of the facts brought before one of the most interesting meetings it has ever been my privilege to attend. When so young a church as Regent's Park has become the source of such widespread influence, and is more or less engaged in so many departments of effort, we take the fact to be no any evidence of the existence of a missionary spirit; but an indication of the amount of good which a church possessed of no very extraordinary resources may accomplish. May the Lord continue to smile on the efforts of our friends, and render them still more abundantly useful!

I must not extend my remarks at present. FREDERICKTON, Aug. 1st, 1888. C. SPURDEN.

To the Rev. C. Spurden, D. D. DEAR BROTHER—I sincerely regret the course you have deemed it proper to pursue in the several communications recently published in the Visitor relative to the discussion which has arisen between us. Had you confined yourself to the points raised against me, the matter could have been speedily terminated. You owe me the debt to deal more fully with the questions really at issue. This I shall presently proceed to do, without any reference to you personally.

I have reason to complain of the method you have adopted in dealing with me and with the topics suggested in your communications. I here refer to your implications rather than your assertions. In what I have said, and propose hereafter to present, there is no intention of impeaching the piety, or of impugning the motives, or of attacking the moral courage of those men among the English Baptists who advocate and practice open communion. I have great respect for their holy lives, and rejoice in their abundant labours; but it is simply impossible for me to discover any logic in their arguments for the dogma of open communion.

The questions, and the only questions, with which I thought you and I had to deal in the controversy between us, were these:— 1st. What is the practice of a large portion of the English Baptists relative to the ordinance of the Lord's Supper?

2d. Is their practice conducive or detrimental to denominational unity and prosperity? If I have understood you, you called me to an account for what I said on these points. But as soon as I attempted to defend my statements, you at once quitted those points, raised issues with which my statements have not the remotest connection, and, while disavowing any design to advocate open communion, make a laboured attempt to defend, at least to shield, the practice under the example and influence of the Rev. Baptist W. Noel. Pardon me for not being able to follow the evolutions of your style of controversy.

As the Rev. Baptist W. Noel has been quoted by you to give respectability to the practice in question, allow me to close this brief letter with a sentence from the writings of that prince of English theologians, the Rev. Andrew Fuller. In his masterly and unanswerable argument against the practice of open communion, he uses the following language: "Rather ought we not to set our faces against the seductions of Jezebel; and, instead of conniving at God's servants, who are seduced by her, to assure them that such as we love them, and long for communion with them, we must, while we have ears to hear, 'hear what the Spirit saith unto the Churches.'"

I am, dear brother, yours in the gospel, W. S. McKENZIE.

The North Star, is the name of a new paper started recently in Charlottetown, P. E. Island. It professes to be the unifying advocate of commercial reciprocity between the Provinces of B. N. A. and the United States, and to promote all good things. It is published by John Ross, Esq., and promises well. Success to the enterprise! We shall be glad to know that the North Star is shining with increasing brilliancy. With these good wishes, we feel much pleasure in placing its name upon our exchange list.

We are requested to state that any persons having articles for the Bazaar to be held the last of this month by the ladies of the Baptist church, Charlottetown, will oblige by sending them to the following members of committee—viz: Miss Anestis M. Belyas, Mrs. J. Dingle, and Miss Mary Robertson.

For the Christian Visitor. Christian Earnestness.

The world will allow enthusiasm on all topics outside of religion. The man who really believes and feels there is an eternal Hell, and an eternal Heaven, as though he had felt their solemn and awful realities—men like Wesley and Whitfield—and practical ardent—men like Christians are apt to condemn, as being too harsh, too uncharitable.

In the days of Christ, his hearers often asked—"Who then shall be saved?" and said, "This is a hard saying." There can be no doubt the Saviour plainly declared the great truths of an eternity of happiness, and an eternity of woe. Wesley and Whitfield, and men of their stamp, believed these truths. They not only portrayed heavenly joys; they also uncovered the eternal pit. Such was the power of this truth, that their great magnetic, spiritual influence went out of them into the hearts of their hearers. Alike in the journals of these great men, in their hymns, and in their lives, were the solemn truths of Death and Judgment fully taught. Imagine a large congregation, each singing these solemn words:

"Soon as from earth I go, What shall become of me? Eternal joy or woe. Must then my portion be.

"Wak'd by the trumpet's sound, I from my grave shall rise, And see the Judge with glory crown'd, And see the flaming skies.

Living with these realities before him, we cannot wonder Wesley wrote—"No room for mirth or trifling here."

These hymns, through God's blessing, are doing much towards christianizing the world—making the song-maker to triumph over the law-breaker; for one said—"Let me make the songs of a nation, I care not who makes its laws."

The Christian Church might learn much from politicians; their enthusiasm should be an example for them. Who that witnessed the extraordinary and sincere earnestness with which the Democratic National Convention here made the nomination of Mr. Seymour, two weeks ago, could not have learned a lesson from the "children of the world"—a lesson "children of light" might turn to profit.

To describe the scene is impossible. Three or four thousand men of mature years, in one room, united for one purpose, and resolved to give it expression, springing upon their feet, waving their hats and hands, and shouting, simultaneously at the top of their voices in the midst of the roar of cannon and the beat of drums outside, made such a demonstration as indicated the most intense earnestness in the work, and zeal for its accomplishment. One of the religious papers asks: "What is the purpose?" It is to place in the highest office of the land the man of their choice, and secure the triumphs of their political principles in the country.

Men who are wise in their generation, work with a vigor and will suited to the greatness of their work, and the difficulties to be overcome. And the Presidential struggle, which we have here once in four years, bring the men of the world—and men of the Church, too—into the field, with all their powers strained to the highest tension. We ought to be stirred by such demonstrations to similar enthusiasm in the Church of Christ to bring back the world to its allegiance; to make Jesus the Supreme Ruler of the Nations; and to establish the reign of Truth and Righteousness on the earth. These are the objects for the Christian to struggle for; and they as far excel in all the ends that politicians strive for, as a heavenly crown does an earthly diadem.

New York, July 29, 1888.

For the Christian Visitor. DEAR BRO. BELL—The Christian Messenger, of the 29d, fell into my hand, in which I read some singular remarks from C., regarding the Eastern Association held at Sackville. Singular I say, because I think he stands alone in his statements. No one, having strict regard to precision, could allow himself to depart so egregiously from the facts of the case. I would refer to his version of the very excellent resolution brought in by Bro. Todd, (which has appeared in the last Visitor in verbatim form) which C. has endeavored to mutilate most unparadonably, by saying that the "object of the resolution was to require the calling of a council, and to bind the church to an acceptance of its decision." There are no such words as require and bind in that document, nor words which can be construed to mean that. The word in the resolution which C. represents by require and bind is simply recommend. If C. was ignorant of the meaning and use of words, I could very readily overlook it, but as it stands I am afraid it is the work of design (in this I fondly hope I am mistaken) and I am more confirmed in this view when I read his wonderful laudation of Mr. Moser's speech, which, to my mind, was the most pointless, unmeaning parade of words to which I have listened for a long time. And yet C. thinks that Mr. Moser ought to have received a vote of thanks from the denomination for his "boldness and fidelity." Well it was a bold act for a man to deliver a speech like that before an association, and it is a bolder act still for any one who respects his own position to galvanize coin like that with his pen, in order to pass through the scales of Baptist intelligence without detection. "Mene Tekel" was written on it as it came from the mint.

I suppose, according to C.'s ideas, if Mr. Moser ought to have been thanked by the denomination for trying to save them from having that yoke of bondage put on their necks, Bro. Todd, and all those valued brethren who advocated the resolution, ought to have a vote of censure from the denomination. If that is what C. means, it will be a long time before Mr. Moser gets his pay, and all true Baptists will have to remain indebted to those who stood so nobly for their rights. What is the sentiment of that resolution so obnoxious to C. but the base of Baptist principles and polity laid down by the early Fathers of our denomination in this country, strictly adhered to by them, and tenaciously practiced and defended by their true successors; and for this fidelity are we quietly, and without resistance, to receive incentives from C.'s acrimonious pen?

These principles will hold dearer than life, by which we will stand, God helping us, amid the sharpest opposition.

Dear Visitor, you have taken a noble stand for God and truth; fear not, truth is immortal and omnipotent as its great Author, and must crush every admixture of iron and clay.

As the faithful organ of the denomination, and "humble instructor" of the people, defend the truth, and let the world know that we are neither quasi-Baptist, nor quasi-Roman Catholic, nor quasi-Presbyterian. A Baptist people may live and reign elsewhere, but not in New Brunswick. We are free-born, and do not intend to be in bondage to any man. More anon if required. LANCER. July 21st, 1888.

Missionary Meetings. The Baptist pastors of the City have arranged to preach missionary sermons to their respective congregations on Sabbath evening next. On Tuesday evening of next week to hold a union missionary prayer-meeting in Leinster street Church; and on the following Wednesday evening, to have a union missionary meeting in Brussels street Church. These services are held with reference to the interests embraced in the Union Society. A full attendance is highly desirable.

For the Christian Visitor. Synopsis, July 25th, 1888.

MR. EDITOR.—As you have published the resolution pertaining to councils, moved at the recent Association at Sackville, I presume it is open for discussion in your paper. I wish to remark on the "whereas" of the resolution, to supply the remaining arguments that were assumed in the Association. The independent principle is essential; and to offer several observations on the 15th of Acts, the proof text for councils:—

"Whereas" Under this head it is stated "that the churches of this country are constituted on the associated principle," and, in your remarks, you say "established on this principle." Would it not be better church polity to say "constituted on the independent principle?" The independent principle is essential; and to offer several observations on the 15th of Acts, the proof text for councils:—

Is it not the following harmonious: Baptist churches are constituted on the associated principle; therefore resolved, that the Association should govern the churches, and especially take charge of the department of discipline, as discipline is the core of the resolution. Was the charge of Presbyterianism irrelevant? The resolution properly reads as if the sentence was to be in the indicative tense. Perhaps it was on this account that reference was made at the Association to the Inquisition.

Remaining Arguments.—4th. That the minister is on a par with other members as regards discipline; and to constitute a canon in his favour would be creating a hierarchy.

5th. The churches having the word of God and the Holy Spirit are adequate to the task. "Set them to judge who are least esteemed in the church." This injunction is not followed in calling councils.

6th. The church is likely to have due regard for the character of its members, especially to rejoice in the unaltered character of its minister; to sorrow for his guilt; and to be slow in condemning him.

7th. The condemnation of the minister by the church to whom he was a guide would be more humiliating and effective than that of a council.

8th. Laxity, and not severity, of discipline, is a prevailing evil in the churches.

9th. The resolution had no practical bearing; no instances could be cited, showing its necessity. One to the contrary had just been disposed of by the Association. A minister had been disciplined by one of the churches, and no one could say that a council was necessary.

10th. There was no sanction in Scripture for the sentiment of the resolution. Acts 15th was especially considered. In this connection, turn to good account argument 4th, in favour of the resolution. It is true, we appeal to ministers and commentators, and go to theological schools; but then the final appeal is to our own judgments. I think this consideration will set the matter of councils in its true light. Let the church seek counsel, but follow its own convictions. How would a resolution similar to the one in question appear on a church-book, with a view of bringing no restraint to respect the opinion of all others; the conclusion being that the opinions of commentators "be accepted as a final settlement of the questions at issue." It would be deplorable.

11th of Acts.—It was stated at the Association that this scripture had reference to doctrine, not to discipline. It might be further observed, that the doctrine had not yet been fully revealed, had not received its radiating centre; that the Church at Jerusalem was a peculiar Church; that the Apostles were there; that no council had been convened, even of Apostles. If maintained by one of the advocates of the resolution, that the brethren who went up to Jerusalem from Antioch was the council; if so, then the council went to seek advice, not to give it. Why look to a passage in which many exceptions can be made, when those pertaining to discipline are so plain. As a council is not a scriptural institution, the churches should rather be advised to do without them, lest they be undone by them. J. MOSES.

For the Christian Visitor. As we came from the quiet of our little church to-night with the words, "Remember I do beseech you in Christ's stead be ye reconciled to God," impressing our hearts, causing us to believe that in eternity that same "remember" would come to our minds, we saw "the cloud with the silver lining," or more properly with the golden lining. Clouds that

"Rising upwards always higher, Was not meant to be a laboring breast, And topped round the dreary waste A looming bastion fringed with fire."

Masses of heavy clouds, strata upon strata, were rising from the west, and the sun's rays crested their summit, making these huge pillars to realize our dreams of what the far away Alps might seem; at one time the entire upper edge of the mass was fringed with golden light; then a lurid strata would rise partially obscuring the sun's work, but in an instant through the transparency of a fleecier cloud golden rays would penetrate, making a mountain of gold above the darkness of the heavier clouds; ever changing, the permeating sunlight would reveal deep gorges in this cloud realm, and illuminating the peaks of the more distant mass, would show the denseness of the haze. God was legibly written on this pageantry of the skies; it is "the fool" that "has said in his heart there is no God." Clouds have been used as similes since the times of the prophets. Isaiah wrote upon them that we might read—"I have blotted out as a thick cloud thy transgressions, and as a cloud, thy sins."

Above the darkness of our perverted natures, lighting the dimmest recesses of a sin-stained soul will God shine, if we shall turn towards the Sun of Righteousness.

"Sun of my soul, Thou Saviour dear, It is not light that Thou art near; Oh may no earth-born cloud arise, To hide Thee from thy servant's eyes."

Sabbath Evening. JACKSONVILLE, August 1, 1888.

To the Baptist Churches in Carleton County: DEAR BROTHERS.—At the Association, held at Mauderville, an effort was made to collect funds to pay off the debt (long standing) on our Seminary, and certain sums were assigned to each County. The sum of \$150 was apportioned to this County, and Rev. John Rowe and myself were appointed to collect the same. We feel that something should be done immediately, as the next Association is drawing nigh. At the last Quarterly Meeting (the report of which is given by Bro. T. M. Munro) the matter was brought up for consideration, and the conclusions are in his report. We hope the ministers of the County and leading brethren in the churches will do all they can to help collect the sums in the several Churches. If we are spared we shall endeavour to meet you according to the appointments, trusting we shall meet with a warm reception and a benevolent response.

I am yours, truly, B. N. HENNIS.

For the Christian Visitor. Carleton County Quarterly Meeting met with the Jacksonville Church, July 24th, at 9 o'clock p. m. The Ministers present were the Revs. J. Rowe, E. C. Corey, J. C. Blakeney, J. E. Blakeney, B. N. Hughes, G. Howard, B. Jewett, J. E. Harvey and T. M. Munro. The meeting opened with prayer by the Rev. B. N. Hughes. After which the remainder of the time was improved by prayer and exhortation by the ministers and other brethren present. We had an interesting season; and believe that it was rendered profitable to all who were in the house of God, having a desire to glorify the Lord in their bodies and spirits which are his.

In the evening at 7 o'clock, the Rev. E. C. Corey preached from Zech. xi. 18, to good effect, and following with a short prayer and exhortation. On Saturday, at 2 o'clock, p. m., met again in Conference. The meeting was of an interesting character. At the close, a letter was read from the Secretary of the Board of Education at Fredericton, having been received by the Rev. B. N. Hughes, requesting special prayer on behalf of our Seminary, which was complied with by the brethren; and humble and fervent prayer offered to God, our great and good Father, for the same.

The services of the Sabbath, were as follows:— At 11 o'clock, a. m., preaching by T. M. Munro, from Nova Scotia. The text, 1 John v. 10. Quite a large congregation had gathered to hear the word of God. The sermon was witnessed 100, by a number of the servants of Christ—the occasion was deeply solemn and interesting. At 8 o'clock, p. m., preaching by the Rev. B. N. Hughes, from Jeremiah xxiii. 28, to a good effect. Our notes were refreshed and comforted. In the evening, at 7 o'clock, Bro. Howard preached from John ix. 25. The Lord was present to bless, and we felt it good to be in the house of God.

On Wednesday morning, at 9 o'clock, the Ministers met for business; and Rev. J. Rowe was appointed to the Chair, and T. M. Munro, Secretary.

On motion, resolved that the next Quarterly Meeting, be held with the Richmond and Hodgdon Churches, in October 2nd, Saturday, at 10 o'clock, a. m. Resolved, that we arrange for collecting 150 dollars from the churches in Carleton County, for the purpose of removing the debt upon our institution of learning at Fredericton.

The sums appropriated to the churches, to be collected, are as follows:— Jacksonville Church, \$20; Jacksonville, \$30; Carletonville, \$12.50; Florenceville, \$12.50; Woodstock, \$12.50; Lower Woodstock, \$12.50; South Richmond, \$12.50; Richmond and Hodgdon, \$12.50. Resolved to visit these mentioned churches according to the following appointments:— Jacksonville, August 17th, at 7 o'clock, p. m. Carletonville, " 18th, at " " " Florenceville, " 19th, at " " " Middle Simons, " 21st, at " " " Beekmound, " 24th, at " " " Woodstock, " 25th, at " " " Lower Woodstock, " 26th, at " " " South Richmond, " 27th, at " " " Richmond and Hodgdon, " 28th, at " " " T. M. MUNRO, Secretary.

N. B. Baptist Home Missionary Board met in Brussels Street Vestry on the 3rd instant. Present: Messrs. McKenzie, Cady, Harley, Hopper, and Brethren Hart, Bornham, Everett, Gerow, and Masters.

Committee on missionary meetings report having decided to have a missionary sermon preached in the several Baptist churches on Sabbath evening, 9th inst., to be followed with a union prayer-meeting in Leinster Street Vestry on Tuesday evening, 13th inst. Bro. Harley and Bill were appointed a committee to make necessary arrangements for the public meeting.

Read Rev. Thos. Bleakney's report of six months' labor. On motion it was received, and the amount due voted to be paid.

Resolved, That the amount in Foreign Missionary Fund on 1st July, be remitted to treasurer of Foreign Mission Society.

Corresponding Secretary was authorized to have printed a sufficient number of circulars to supply all the churches in the two associations, and to send them on motion, adjourned to meet in Germain Street Vestry on the first Monday in September.

J. E. MASTERS, R. S. Secular Department.

From our Halifax Correspondent.

DEAR VISITOR.—The weather, since my last, has been very fine, warm and dry. The hay-makers are busily engaged in making hay. The crops, which were very thin, has turned out an average, and is being well secured.

The trustees of the new Trinity Church, which have given notice that they will, in one month's time, shut up the church unless the debt upon it is paid. Stronous efforts are about being made to realize the amount due. The honor of the Episcopacians would seem to be involved in the matter.

Our Lieutenant Governor, Gen. Doyle, arrived here in the steamer from England. He was received with a guard of honor, and the requisite amount of powder was burnt for the occasion.

The sail race for the championship of the harbor comes off on the 1st prox.

A large amount of building is going on in the city this year.

DELEGATES.—The Chamber of Commerce have appointed the President and Secretary, and the City Council three of their members as delegates to the Railway Convention to be held in Portland on the 4th prox. Some of the papers are ridiculing the Council in sending delegates at all, asserting that the interests of Halifax would be quite safe in the hands of the President and Secretary of the Chamber. But our people are delegate mad; our finances may be at the lowest ebb possible, but propose a delegation, and the money flows along as if we were the fittest people in the world. McDonald, the Hon. S. A. McDonald, Sir George Cartier, and the Hon. Mr. McDougall are expected here from Canada. The Hon. Mr. Tilley is looked for at the same time. It is reported that the mission of these gentlemen is to investigate the grievances, real or supposed, of Nova Scotia, and where practicable, to propose a remedy.

Large numbers of strangers here who have come north to enjoy our cool refreshing breezes, so that our hotels are driving a good business.

Real estate still keeps up in price.

A large number of mechanics of various crafts were among the emigrant passengers on board the City of York on their way to the States. Large inducements were held out to them to remain by the master-workmen, but they all preferred proceeding to their original port of destination. The reason given was that most of them had relations in the States awaiting their arrival, and that having paid their passage to New York they wanted to get their money's worth, even did they return here again.

The second annual exhibition of the poultry, pigeon, and dog club is advertised for the 11th, 12th, and 13th August.

The Lacrosse Club practice their beautiful game every evening, and are becoming quite expert.

Four hundred stands of the Snider-Enfield rifle are on their way from England for the use of our volunteers.

The government are putting up large accommodations on the site of the old North Barracks for the use of the married men.

Two colored gentry got into an affray on City street the other evening, in which one of the parties was so sorely beaten that his life is despaired of. The bruiser has been arrested and is safe in jail, awaiting examination.

The annual competition of the Halifax County Rifle Association takes place on Monday next. There are over 200 competitors.

The Royal Alfred has just returned from a trip to sea, where she has been engaged in ball practice.

Cricket matches are being continually played between the citizens club and the army and navy.

An effort is being made by the citizens to prevent the extension of the city railway through a part of Hollis street—the charter granting the privilege, the railway will move despite all opposition.

The Ontarians are getting up an excursion visit to Halifax. As the Canadian youth and beauty will be among the excursionists, the anti's are expected to yield at discretion, and go in strong for union.

Mr. William Garvie, a Nova Scotian, late of the Halifax Citizen—studying at the Temple—has won the first place on the Honor list, and the first prize of sixty guineas at the Annual Midsummer examinations of the Four Inns of Court, London. As there was a large competition—most of whom were graduates of English and Scotch Universities—Nova Scotia may well feel proud of her adopted son who can hold his own in such distinguished lists.

Business is generally stagnant at present, little merchandise changing hands.

BEARDETT.—Floor, an advance of 25c. per barrel has taken place in consequence of the usual receipt of the United States Market. On Saturday, No. 1 Canada 85; Superior 7.25; Extra State 7.70; 7.75; Fine 5.50 a 6.25. Rye, dull, with limited demand, and prices are lower, 6.80. Corn Meal, quiet. Halifax Ground is worth 44.50; Kilm dried 41.80 a 4.90. Oatmeal, in demand with small stocks on hand, quotations unchanged at 38.00 per bushel for Canada and Nova Scotia. Imports for the week—202 bags Flour, 900 bush of Corn Meal.

FISH.—Cod—New, in fair demand, especially for the United States Market. On Saturday, No. 1 Canada 85; Superior 7.25; Extra State 7.70; 7.75; Fine 5.50 a 6.25. Rye, dull, with limited demand, and prices are lower, 6.80. Corn Meal, quiet. Halifax Ground is worth 44.50; Kilm dried 41.80 a 4.90. Oatmeal, in demand with small stocks on hand, quotations unchanged at 38.00 per bushel for Canada and Nova Scotia. Imports for the week—202 bags Flour, 900 bush of Corn Meal.

Foreign and Domestic News.

Parliamentary.—A despatch of July 29th says:—The usual banquet given on the conclusion of the session of Parliament occurred at the Mansion House this evening.

Mr. Disraeli, in the course of his remarks, touched upon the relations existing between Great Britain and the United States. He said, "with regard to the misunderstandings which have been so much dwelt upon, and which have, every day, leads to a better feeling upon them," and he expressed the opinion that their solution is at hand. The result is only what can be expected from the mutual good sense and feeling of two great and kindred nations.

Other qualities dull, quotations nominal. No imports for the week. Exports, 73 cases Cod Oil, 25 cases, 100 cases, in little enquiry, and dull at 60 a 65. Butter in fair demand for low consumption at 17 a 18 cts. for choice, ordinary for Exportation 14 a 16 cts.

Potatoes nominal, new coming in the market, old not required for. Receipts for the