THE CHRISTIAN VISITOR.

ST. JOHN, N. B., SEPTEMBER 17, 1868.

Twenty Reasons for Baptist Unity.

1. Jesus commands it. "These things I command

you, that ye love one another." .. 2. Jesus prayed for it. "That they all may be one, as thou, Father, art in me and I in thee, that they may be one in us, and that the world may be-

lieve that thou hast sent me." 8. The inspired Paul enjoins it. "That ve stand fast with one spirit and with one mind, striving together for the faith of the Gospel."

4. Their relation to Jesus demands it. He is the head, they the members; He the vine, they the branches; He the foundation, they the building; He the Shepherd, they the flock.

5. Their relation to each other requires it. Fellow citizens, fellow heirs, fellow pilgrims, fellow sufferers, fellow soldiers, fellow conquerers.

6. They have "one faith, one Lord, one baptism." 7. The Baptist theory, as derived from the teachings of inspiration, and thoroughly developed by a united brotherhood, constitutes the principal safeguard against the encroachments of the " man of

8. Upon them rests largely the responsibility of fostering and of propagating the Saviour's idea of a spiritual kingdom, made up of regenerated subjects governed alone by the requirements of the inspired law book, and going forth under the broad sanction of an open bible and an unfettered conscience, in the face of the most deadly opposition, to fill the whole earth with its glory.

9. All their missionary arrangements of every sort for aggressive action in the Home and Foreign field, call for the unchecked exercise of soul unity.

10. The most useful enterprises among us, as a people, are frequently held in check and sadly embarrassed in their operations because of the absence of true brotherly love.

11. Nothing so disturbs the happiness of regenerated souls as the spirit of discord and alienation.

12. Because true religion in the soul of man has its origin in love, its progress in love, and its consummation in love

13. Because all professions of Christianity are hypocritical in the absence of love. "Though I speak with the tongues of men and of angels, and have not charity (love), I am become as sounding brass and a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge: and though I have all faith so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind : charity envieth not: charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity (love) never faileth."

14. As regenerated Christians, our mission is emphatically a mission of love to a world alienated from God and from each other; therefore, our every sermon, prayer, word and deed, should be baptized in the element of a pure, christian affection.

15. Division is weakness: Union is strength.

16. "Love is the fulfilling of the law. 17. It is the personal evidence of our spiritual life. "By this shall ye know that ye have passed from death unto life, because ye love the brethren."

18. It is the testimony of our discipleship to others. as well as to ourselves. "By this shall all men know," says Jesus, "that ye are my disciples, when ye have love one to another."

19. It is the best of all the graces. "Now abideth faith, hope, charity, these three; but the greatest of these is charity."

20. Finally, the eternal home of the redeemed is the home of love. There love to God and to each other reigns in unclouded majesty. There she fills with the folness of eternal joy every soul, shines with ever increasing lustre in every face, and encircles as with a wreath of unfading glory every brow. Bright, glorious heaven! what is it but the consummation of redeeming love in ransomed souls?

With such considerations before us, is it not clearly our imperative duty as individuals, as ministers, and as churches to cultivate unity of sentiment, of fee!ing, and of action? "Beloved, let us love one another; for love is of God: and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love."

Let us Pray.

For what? For the Association that opens on Thursday at St. George. The ministers and messengers of the Churches are on their way. We trust they will heed the Saviour's mandate, "As ye go, preach." It has been a long time since we had an Association at St. George, and we ardently desire that this convocation of the Lord's servants may be attended with a special blessing. Why not have a blessed revival of the work of grace in our midst? Surely the God of all grace will hear us if we present united, believing prayers before his mercy seat. O for the spirit of agonizing, prevailing intercession in every christian heart.

Read the admirable address of the Rev. Hugh Stowell Brown, as given on our first page. It has the right ring, and is just adapted to the necessities of the times. "The Bible," says Chillingworth, "is the religion of Protestants." We may add, the Bible is the "Bulwark of Protestantism."

Shoot Low.

Many excellent sermons are perfect failures for the simple reason that, in style, they are above the comnsion of uneducated minds. The sermon, to be useful, must be understood; therefore, its style should be simple, and its sentences short, but pungent. An exchange furnishes a good illustration of

"A good minister had long preached to a congregation of average culture with little apparent good result. Thinking the matter over, one Saturday morning, after he had finished writing his weekly sermon, the thought occurred to him to go down stairs and read it to his pions, simple-hearted domestic. "Perhaps," said he, "I shoot too high." Calling her from her work, he read a few sentences selected as containing the clearest appropresent of the ing her from her work, he read a few sentences selected as containing the clearest announcement of the truth which the sermon was intended to convey, and asked her, "Do you understand that?" "No sir," was her reply. He then extemporized the same idea in simpler language, and asked her again, "Do you understand that?" "A little," was her answer—kindling with an interest which proved the truth of her words—"but please, sir, plain it a little more." Once more he expounded his original thought in the his style of preaching, from that time, thoroughly; declaring that as for him—let others do what they may-he would speak so as to be understood by all whom it was his duty to address.

Letter from Rev. C. H. Spurgeon.

To the Editor of the Christian Visitor: DEAR SIR-You seem to imagine that the Baptists of England are rent by great internal schisms, and have among them no brotherly love. Who gave you such information I know not, but as far as I know it is utterly false, a most pernicious fiction, untrue from top to bottom. With regard to the vast majority of our Churches I venture to affirm that at no time since the Pentecostal era has there been such fervent brotherly love as reigns among us. The Churches of Antinomian sentiment I cannot speak for, but these are mostly very weak and numerically insignificant; those Churches who unite in the Baptist Union appear to me to be of one heart and of one soul and each desirous to promote the good of all. I was not aware that our strict Communion brethren were divided among themselves. I thought them to be as a body exceedingly at peace internally and externally; as for the open Communion Churches I know of no divisions among them; certainly in London our union is as complete as can well be this side heaven. I would have you, Mr. Editor, beware of random statements and rash generalizations such as abound in most letters of regular correspondents to newspapers. Our Churches in England are not what we wish them to be, but thanks to eternal grace we are growing, and are not at all behind hand in unity and co-opera-Yours, truly, Aug. 14, 1868. C. H. SPURGEON.

Revival Intelligence.

DEAR VISITOR-I am happy to inform you that the good work of the Lord is in steady progress in

Last Sabbath was a good day; it was blessed to see the little church which numbers fifty-twenty-two of which have been baptized of late-sit down to the table of the Lord, and the spirit of the Master revealng Jesus in his sufferings to the people. We also have enjoyed some refreshings from the presence of the Lord at Colestream. Some three weeks ago, I went there to hold some special meetings, and the spirit of the Master was there to bless. Backsliders vere reclaimed and sinners led to embrace the Sariour. On Sabbath, August 80th, I baptized six happy converts. They have no house of worship in this place, so we met in a barn which was filled; but many could not gain admittance for want of room. The people flocked from all the surroundings to hear the gospel of Christ. Since the baptism, others have professed faith in Christ. Last Sabbath I had to be away to attend to my stated appointments-expect to return to-morrow to the Colestream. Baptism next Lord's day. Dear brethren, pray for us.

Fraternally yours, E. C. COREY. Beckaguimic, Sept. 7, 1868.

DEAR BROTHER BILL-The Lord is graciously magnifying the riches of his sovereign grace in reviving his cause here of late. Sinners have been converted. backsliders have been reclaimed, believers have been baptized, and the children of God are rejoicing in the Redeemer's love; many are seeking the Lord sorrow ing. The indications are such as to lead us to hope that the work will extend until the heart of the community is reached and electrified with the divine inwe expect to baptize more soon. May the Lord con-JAMES TRIMBLE. Salmon Creek, Parish of Chipman, Q. C.

For the Christian Visitor. Open Communion among the English Baptists.

I should much prefer to deal with the subject of open communion apart from its special bearings upon

the progress, unity, and existence of our denomination in the mother country. But I am not yet at liberty to pursue the course I prefer, being obliged, by events well known to the readers of the VISITOR, to deal with the topic as it now stands before us. The question in its present aspect requires from my pen the citation of historical facts-facts which I might cite in my own language, but which, if so presented, might be open to doubt and denial. Hence some of my articles relative to the question under discussion are little more than a series of quotations; none the less valuable, however, and, it is presumed, far more authoritative than my own form of statement would

In looking over an old series of very valuable Baptist Magazines, published in England, and placed in my bands since the commencement of this discussion. I have met with some facts and figures which I shall proceed to give in another article, in confirmation of what follows in this. I regret that the narrow limits am obliged to assign to these articles exclude much could wish to insert. But in due time sufficient will appear to make good the assertion for which I have been called to account. " Facts are stubborn things," and they must stand against mere assertions to the contrary, however high, learned, and honorable the source from which those assertions proceed. To dispute and deny facts is not to refute and demo-

The following is from the pen of Rev. A. N. Arnold, D. D., formerly Baptist missionary in Athens, subsequently Professor in Ecclesiastical History at the Theological Seminary in Newton, Mass., and now Professor in Theology at Madison University, in Hamilton, N. Y. I quote from an able and unanswerable treatise by Dr. Arnold on "PREREQUISITES TO COMMUNION," presented before the Annual Conference of the Baptist ministers of Massachusetts, and published, by their request, in 1861.

Under the head of " Alleged Impolicy of our Practice," Dr. Arnold says, "I maintain that we should gain nothing by the change. Mr. Hall" (the celebrated Robt. Hall) "presents the opposite view in the following words: 'The writer is persuaded that a departure from this principle' (of open communion) in the denomination to which he belongs has been extremely injurious, not only to the credit and prosperity of that particular body (which is a very subordinate consideration), but to the general interests of truth; and that but for the obstruction arising from that quarter, the views they entertain of one of the sacraments would have obtained a more extensive prevalence. By keeping themselves in a state of separation and seclusion from other christians, they have not only evinced an inattention to some of the most important injunctions of Scripture. but have raised up an invincible barrier to the propagation of their sentiments beyond the precincts of their own party.' (Vol. 1. p. 285 of Hall's Works,

published in 1858, by Harper & Bros., N. Y.) Dr. Arnold replies, "But it is unnecessary to discuss the question on abstract grounds. The evidence of facts is decisive. Those which I have aiready cited under a former bead show that, in England, the practice of mixed communion has operated to suppress discussion,—not only to prevent the extension of Baptist principles, but even to deprive Baptists themselves of the liberty of avowing and advocating them.

crease, having risen from less than 400,000 to more than 1,000,000. Thus it appears that in England, eternal present. where mixed communion has generally prevailed, our numbers have diminished, compared with the population, in the ratio of thirty-three per cent. ; while in this country, where strict communion has seen the rule, our numbers have increased, relatively by caves and miniature gulfs. Their heads covered And it ought to be taken into account, moreover, bushes loaded with that delicious fruit. The granthat this increase has taken place in our country undeur of the scene heightened by being reflected in der the signal disadvantage, that our growth has the ocean, which lay like a sleeping infant at their been derived in a great part from immigration and base, reminding me of one of Bishop Heber's beautiful the accession of new territory; and that, of the popu- stanza, which I alter a little to suit the occasion :ation thus added, a large proportion has been composed of Romanists, and a very small per cent. of Baptists; while in England the increase of population has been mainly natural. Added to this, that n our country the influence of Baptist principles has reatly modified the views and usages of other denoninations, so that immersion is quite extensively practised, and infant baptism quite extensively negected, by those who are not called Baptists; whereas no such approximation to our views and practice has taken place in England. It is plain that Mr. Hall was mistaken, in supposing that the best way for Baptists to obtain credit and currency for their principles would be to practice inter-communion at the Lord's table with other denominations. Where the obstruction which he deplored has been removed. we have lost ground; where it has been retained, we have rapidly advanced; his invincible barrier has proved a mighty lever of progress. As a question of policy merely, there can be no dispute about the exediency of adhering to our strictness."

Dr. Arnold says elsewhere in his treatise on Comprinciples. This is all very well, if we are wrong, and our fathers before us were wrong; but it is very ill if they were right, and we are right, in our views tendency of mixed Communion is such as I have represented it, is admitted by Mr. Hall. The result which he foresaw as likely to follow from the adoption of his principles of Communion, and which he did not deprecate, was, as expressed in his own words, that the term Baptist would come to be applied, not to Churches, but only to individuals. But we have more conclusive evidence on this subject than he admission of Mr. Hall. Facts that have taken place in England since his day, and as a direct pracical result of his principles, are the plainest proof of the tendency of those principles." Here follows a catalogue of facts, some of which have been specined by me in former articles. Dr. Arnold well says: These legitimate logical consequences, and certified actual results of mixed Communion, are more than enough to stamp it as a practice at war with truth. purity, liberty, and union."

W. S. McKenzie.

For the Christian Visitor,

Missionary Papers and Contributions. DEAR BROTHER-As you have repeatedly requested om me communications to your paper, and it is not our wish that at present any reply should be made your advocacy of Church Polity during the past year, I propose by this brief article to apologize for that the time is not far distant when your columns will be open and your readers ready to listen to a full and fair discussion of the other side of that deeply interesting and important question.

It is with regret I have observed so few extracts, of late, in the Visitor, from the Macedonian and Record. I trust that the proposal made at the Convention in St. John, respecting the circulation of this paper, will be carried out; and that, until we have a smilar one in these Provinces, it will find its way into the hands of all our members.

The Cape Breton churches have not yet fully adopted the system of Missionary meetings of late advocated in the Visitor by the Secretary of our Foreign Missionary Board, although something of that nature has been in existence among us for several years. I ordered twenty-five copies of the above paper for free distribution among our members. I am happy to say that, in addition to our usual Foreign Missionary contribution, we have since easily raised \$100 for the support of a native preacher. To just what extent this is the effect of such reading, I do not pretend to say, but simply allow the facts to speak for themselves. At the same time, I would be sorry to believe that no other or better results will follow the circulation among us of this very interesting and instructive little sheet. Yours, very truly,

T. H. PORTER, jr.

North Sydney, C. B. Sept. 2d, 1868. P. S. Among other typographical errors in my last, you will oblige me by correcting the following: In the third paragraph, second sentence, for "Hereby our condition must be lamentable indeed," read "Surely our condition," &c. T. P.

[We are always glad to receive correspondence from the pen of our esteemed Bro. Porter, appertaining to the passing events of the Island; and when his mind shall be as fully enlightened and as thoroughly matured, as is the mind of Dr. Crawley, the author of the papers on "Church Polity," to which he refers, we shall be happy to read what he has to say "on the other side."-ED. CHRIS. VIS]

For the Christian Visitor.

The Charms of the Country. Away in the country. Escaped from the din and excitement of business. Oh! how refreshing! Instead of looking at faces constantly-divine though they be called-one does not fancy always to be in contact with fallen humanity; and then the same dull round of business with its worrying and grovelling influence. The sameness of the houses you daily pass, and everything by which one is surroundedthese things are calculated to depress the spirits. How delightful to get away to the country-like s bird escaped from its cage-like a prisoner from his cell-to look with ravished sight on nature decorated with her ten thousand charms, and listen to her songs of praise, varied by different tunes and by different tribes, but all making one grand harmony, as if it were a Divine hand sweeping the chords of a colossal harp reaching into the very heavens. It is a soothing, renewing, and invigorating pleasure, calcive the elder residents within the veil to receive the newly-arrived, to educate them in the knowunto the great Creator adoration and praise.

How pleasant to sit under waving branches lister ing to the rustling leaves that seem to whisper peace to the perturbed mind; to look abroad on the fields covered with their coats of many colors, having jus given of their abundance to supply the wants of man and beast; then in the distance the open sea. How calm and tranquil. Fit emblem of society-all serene to human gaze, but what unsightly creatures lurk in the depths below. The stronger living on the life of the weaker. How soon that calm surface may be aroused; the angry waves raising their crested

has much more than kept pace with this rapid in- sky and the ocean seem to join and make one grand whole, like time and eternity meeting, making one

Withdrawing the vision, and looking to the left and right the scene is quite enchanting. High perpendicular rocks, carved into fantastic forms by the rush ing waves when lashed into fury by storms, varied to the population, in the ratio of about fifty per cent. with beautiful foliage, waving grain, and raspberry

" Reflected in the sea I love, To view the rocks and evening glow -So tranquil at their tops above, So restless as the sea below. Thus Heavenly hope is all serene, But earthly hope how bright soe'er, That fluctuates o'er the changing scene, As false, as fleeting as 'tis fair.''

Then the mind runs in another channel and draws nother lesson. The mandate has not yet gone forth that time will be no more, but we are reminded that we have to brace up our energies to brave the storm of life and withstand its fury. Although it may make many a cruel dent on us here and there, but it moulded by a Divine hand we are only undergoing a process to prepare us to act a grander part in giory. have said nothing about the rolling river that entwines through luxuriant meadows, where the cattle are seen quietly browsing as if the Sabbath day o. the world had commenced. And the gurgling brook that threads its way along, singing in soft cadence no matter what may happen; reminding me of some happy dispositions you meet now and again it the world. Then again the imposing forest spread munion: "Mixed Communion tends directly and ing over our valleys and crowning our hill-tops. I logically to mixed membership; and mixed member | remember once being caught in a forest by a thunder ship tends directly and logically to the extinction of storm. The awful graudness of the scene is beyone Baptist Churches, and the suppression of Baptist description. The rapid flashings of the lightning through the branches and leaves of the trees, the mnsical rain-drops as they fell in torrents on the bought above, and then the grand discharges of " Heaven's and practice on the subject of baptism. That the artillery" which reverberated through the woods aif the giants of the forest were answering one another-combined, the effect was calculated to overawe the mind, and force home the question with power, "What is man, that thou art mindful of him?" It would be well for us always to remember tha

"There is a tongue in every leaf, A voice in every rill;— A voice that speaketh everywhere, In flood and fire, thro' earth and air,

And may we fully appreciate the following beautiful sentiment of Wordsworth :-

"I have seen curious child, that dwelt upon a tract Of inland ground, applying to his ear The convolutions of a smooth-lipped shell, To which, in silence hushed, his very soul Listened intently : and his countenance soon Brightened with joy; for murmurings from within Were heard, sourous cadences! whereby To his belief the monitor expressed Mysterious union with its native sea. E'en such a shell the Universe itself

St. Martins, Sept. 10th, 1868.

For the Christian Visitor. Ordination Services.

DEAR VISITOR-In compliance with a request from the Baptist church at Hammond, the following brethren met the members of said church at the Centra Meeting-house, on Wednesday, the 9th inst., at th hour of 11 A. M., to consider the propriety of ordain ing Bro. S. C. Moore. There were present Elder-

J. A. Smith, J. Irving, W. A. Crandall, and D. W. Crandall; and Deacons J. Hay and C. Burnett, from the Norton church. The Council organized by ap pointing Elder Irving, Chairman, and W. Fowler, Esq. Secretary, Bro. Moore was then called upon, and gave a relation of his early religious experience ancall to the ministry, which appeared to be very satis; factory to the Council. Numerous theological at doctrinal questions were then put by Elder Smith and satisfactorily answered by the candidate.

On motion of Brother Burnett, it was unanimously resolved that Bro. Moore be ordained; and furthe resolved, that the Council adjourn to meet at thre

Met pursuant to adjournment. Sermon preaches by Eder J. A. Swith, from 2d Timothy, iv. 2-Preach the word." It was one of Bro. Smith' most happy efforts, and was listened to by a very arge congregation with great interest. Ordination prayer by W. A. Crandall. Charge to the candidatby Elder Irving. Charge to the church by Elde D. W. Crandall. Closing prayer and benediction by

We also had a very solemn and interesting meet ing in the evening. Preaching by Bro. Irving. W. FOWLER, Secretary. Hammond Vale, Sept. 9, 1868.

Rev. Thomas S. Crisp.

At Bristol, England, on the 16th June, the Rev. Thomas S. Crisp departed this life, aged 80 years, h had been for flifty years President of the Baptis College, and minister of Broadmeed chapel, in tha

The following is taken from the address at hi funeral, delivered by Dr. Steane.

A solemn mystery, indeed, if we may not say, with this blessed volume before us, an unmitigated dark ness, enshrouds that intermediate state upon which the soul enters when it quits its earthly abode. Few thoughtful minds have dwelt upon the subject with profound pensiveness, and imagined the ques tions they would like to propose were some friendly spirit permitted to revisit us for the purpose of mak ing larger disclosures of the unseen. Especially would we like to know if, with the continuity of being, there is preserved also a continuity of human sympathies. Do our departed friends still consciously love us? Though they can no longer have any participation in our infirmities and sorrows, do they still regard us with benevolent and sympathetic emstill regard us with benevolent and sympathetic emotions? Are they in circumstances to perform towards us offices of friendly although invisible ministration? Are they kept acquainted, whether as spectators or through some other medium of knowledge, with the process of providential occurrences, especially with those which affect the persons or the affairs of their former friends and associates? Do they witness our conflicts with temptation and the great invisible empter; and are they ready to interpose their heavenly aid in the moment of danger; and to cheer us with their plaudits, could we but hear them, when some hard fought encounter ends in victory? Do they anticipate with pleasure our reunion with them, and will they greet our arrival with the warm conoffering, or holy lives, beautify the history of the

Let me not be supposed to exceed the limits of When Rott. Hall died, thirty years ago, (1831) there disgusted with his preaching. To his amazement the very first sentences seemed to awaken a fletence and as he had never before been able to secure. And as he went on, he could see one eye after another moistening, until almost his whole congregation were visibly touched as he had never seen them became to him to inquire: "What must I do?" "The effect upon his own mind was such that ne changed" to his amazement the to his assert the partly gates, and welcomed him to to the abedes of the blessed? Can we not imagine the treatment dare breast its fury.

Now I have to do with the sea in its calm mood, dotted here and there by white sails that appear like pointly bent in humble worship before the above they not already consumpted they make they have introduced him to the partly gates, and welcomed him to to the abedes of the blessed? Can we not imagine the treatment of the partly gates, and welcomed him to to the abedes of the blessed? Can we not imagine the treatment dare breast its fury.

Now I have to do with the sea in its calm mood, dotted here and there by white sails that appear like printed they make they move the abedes of the blessed? Can we not imagine the treatment of the partly gates, and welcomed him to to the abedes of the blessed? Can we not imagine the treatment of the partly gates, and welcomed him to the twent must in the partly gates, and welcomed him to the they have introduced the partly gates, and welcomed him to the they have introduced him to the partly gates, and welcomed him to the they have introduced him to the partly gates, and welcomed him to the they have they not already consumption of the finite of the partly gates, and welcomed him to the they have must all to the abedes of the blessed? Can we not imagine the treatment of the partly gates, and welcomed him to the they have must all to the abedes of the blessed? Can we not imagine the partly gates, and welcomed them.

not Ryland brought him to Pearce, to Fuller, and to Carey? Have not Hall and Foster, and Anderson walked, as aforetime, in companionship with him, and led him to hold lafty intercourse with minds more gifted even than their own? And if not these, will not others of the glorious company lead him where patriarchs, as Enoch and Abraham; or of the prophets, as Samuel and Isaiah; or where he may listen, thile the sweet psalmist of Israel sweeps the strings of his golden harp to richer melodies than even his own inspiration evoked? Will they not point out to him the face of the proto-martyr of the Christian church, radiant with sweetness and dignity, as if it were still the face of an angel? Or will they not place him at the feet of one of the apostles, as Peter, or John, or Paul.

Religious Intelligence.

Dr. Cheney, who has been for a few months sup plying the Central Square church, East Boston, writes to the Examiner that about fifty have united with the church, (twenty-five by baptism), since he began his labors there. The health of Bro. Cheney is imroved, and he thinks of settling permanently in the

Rev. J. B. Thomas, who went from Brooklyn, N. Y., to succeed Dr. Cheney in the 1st Beptist church in San Francisco, found the climate uncongenial. His voice failed, and an exchange states that he is now on his way to Europe to try a change of air and rest.

A Massachusetts pastor in writing to the Watch-

man and Reflector of the 27th ult. says: The Lord has done and is doing, we trust, a great work for us, Within about two months seventeer have been added to our membership. Twelve were heads of families. The first Sabbath of August was a day long to be remembered. Ten received the hand of fellowship. Eight publicly put on Christ by baptism. One husband led a wife, and of six father one, (the deacon,) led a son and daughter, and the othe s each a child to the water side to the pastor, and there, we trust, gave them up to the Lord to walk in His commands and ordinances. It was an affecting sight. Another feature of interest was, that of the ten last received, six were members of the choir, including the chorister and his wife. We feel to bless the Lord, and trust that others will hear and obey the command, "Go thou and do likewise."

Prayer Meeting in John Allen's Den.

The New York correspondence to the Watchman and Reflector, furnishes the following information in reference to this pandemonium of guilt:

The sensation of the week has been a prayer meet

irg at the hour of noon in one of the most notorious dancing dens of Water Street. The proprietor is known as John Allen, though that is not his name. He has obtained considerable notoriety lately by the publication of some articles in the papers. On Saturday night at midnight he closed his rooms as dance house. The place was crowded, the bar in full blast, the company as dissolute and dissipated as can be found in this low region of our city. Precisely at the hour named. Alan ordered the music to stop; gave notice to the inmates that as a dance house that building was closed, that the bar would be shut up, and that the girls who did not choose to remain as Magdalenes might go. About a dozen remained. A prayer meeting was immediately organi zed and carried on by some religious people who knew of Allen's intention and were present when the dance ceased. On Monday, at Mr. Allen's own request, a noonday prayer meeting was opened, which, being announced through the press, drew an immense crowd to his establishment. The street was in a state of thorough excitement. Dancing women, gamblers, rumsellers of the lowest degree, keepers of the Water Street dens, proprietors of the dog-fighting establishments and other low sports filled the pavement, and discussed the new state of things, and did not disguise their excitement. During the whole week the meetings have been kept up. Such a motplace in New York. Vile occupants of the neighbornood joined with delicate females, prominent clergymen and leading Christians. Some over-zealous professors shouted and screamed with excitement, and were very certain that the millennium had come.

The central figure of the meeting was Allen, a man about fifty, with as hard a looking face as one would find in a thousand. He is a native of this State. He is uneducated, coarse, brutal, profane and drunken. His father and mother are pious, and he has three brothers, two of whom are in the ministry. I have talked with Allen. He expresses no regret for his past life or employment. On Tuesday, indeed, in one of the public weetings in his place, he undertook to vindicate his career. He said that he had been very uiet, minded his own business, had done a great leal of 200d, and got no credit for it. So far from professing to be a religious man or seeking religion, ne does not profess to have reformed in any respect. He says if he could not be moved by the tears of his old father and the prayers and counsels of his brorhers, he would not be by strangers. Instead of allowing himself to be the wickedest man in New York, he plumes himself on being very charitable, and as having made his \$100,000 as reputably as any other man in the city. He stood in the midst of the crowd marshalling people to the seats, ordering the doorway to be cleared, shaking hands with the comers, and in a very patronizing way inviting persons in. Having got money enough as he says, and finding his business disreputable, he is disposed to get out of it. He really has an idea, thought he can't speak three words decently, of going round the country lecturing, and dividing the profits with some charitable institution. But some earnest, zealous people think he will be converted yet. He is the live sensation of New York to-day; that's certain!

For the Christian Visitor. DEAR BROTHER-Will you be so good as to acknowledge, through the columns of the Christian Visitor, the following sums received by me on behalf of the French Acadian Mission.

M. NORMANDAY,

French Missionary. Fredericton, Sept. 11, 1868. New Jerusalem. By contributions, \$2.35 S. E. Brown, 0.20 Abigial Smith, 0.25 David Moore, James Brown, 0.25 N. Webb. Mrs. & Miss Moore, 0.50 Thomas Kingston, E. McHam, H. T. Allen, 1.00 0.26 E. G. Brown, Robert Brown, 0.10 G. Webb, F. Brown, Scotch Town. 3.98 Oak Point. 1.54 S. Thomson, 1.00 Upper Gagetown. John Estherbrooks, \$1.00 S. Mawgowan, \$0.48 1.00 Geo. A. Treadwill, 0.48

H. M. Board met at Germain Street Vestry, on 7th inst. Present-Rev. Messrs. Bill, McKenzie, Carey, Cady, and Harley; and brethren Steeves,

Read Rev. W. A. Washburn's report of three onths labor, which was received, and amount due

Read application for aid for Sabbath school at Glenville -voted \$5 from S. S. Fund. Read application for aid for Sabbath School reenwich-voted \$5 from S. S. Fund.

Corresponding Secretary stated that Temperance-le Sabbath School needed some assistance. On otion, it was resolved that should a written appli-tion be received from that school, it will be consi-red at the next meeting of the Board.

J. MASTERS, Rec. Sec'y.

If our subscribers discover any errors in the Visitor accounts received by them please notify the office at once and they shall be corrected. When small amounts pass through so many hands it is next to impossible to prevent occasional mistakes, but so he may see, or perhaps converse with, some of the soon as known to us they are rectified on the books,

> Rev. Alex. Estabrooks wishes his letters and papers addressed in future- Baptist Seminary.

Secular Department.

From our Halifax Correspondent.

DEAR VISITOR-The debate on the repeal resolutions have just terminated by their passage, with but two dissentient votes. On a previous occasion, the speaker had ruled that only the minority could call for names so as to journalize this for some reason best known to themselves, the minority refused to do -when one of the majority called for the names. This the speaker, ruling adversely to his first decision, permitted. An unseemly altercation then arose between Mr. Blanchard, oppositionist, and the speaker, This passage at arms was the more to be regretted. as there were strangers present, who judging from the display, would be justified in not considering our Legislature as much superior in tone and manners to their own. The election committee having reported Mr. Blanchard's election illegal, that gentleman vacated his seat, the opposition has lost its tandem leader. and the shaft horse will have to do all the work.

The ostensible grounds upon which the committee lecided, was on account of an error in the list of voters; but as the error did not reduce Mr. Blanchard's majority to a minority—and as it was proved that there was no collusion between Blanchard and the Sheriff-and he was not responsible for the mistakes, some of which were very trifling, being no more in several instances than the wrong spelling of a name; it is difficult to understand upon what principle the committee decided, other than a desire to be rid of a man who proved a troublesome thorn in

The political waters have been more than usually disturbed the last two or three days - indeed there has been a mighty tempest in a teapot. The Lieutenant Governor called his Attorney General to account for some expression made use of by him in debate (referred to in my last,) and which smacked strongly of The Attorney General replied, declaring himself

ncapable of entertaining or expressing sentiments of disloyalty. The Governor accepted the explanation ; and deciared his intention of publishing the correspondence, as he considered that the entire ministry, as well as himself, were compromised by the imputation cast on the Attorney General. The Attorney General replied-stating that he would have published the correspondence himself, had he thought his so doing would have been agreeable to the Governor; and requested to be allowed to add a clause to his letter, to the effect that if repeal could not be obtained, he, the (Attorney General) thought that the political system of any other civilized country would be preferable to the constitution that had been provided for Nova Scotia under the Union Act. So matters stood, when the House of Assembly

stept in, determined to have a finger in the pie. As the House has sat with closed doors, of course, your correspondent cannot vouch for the accuracy of what took place, but gathers his information from the antipapers in the interest of the Government. The louse of Assembly then took unbrage with the interference of the Governor, at what they were pleased to call freedom of speech in the Attorney Generaland for his venturing to call him to account for the same, and denounced the conduct of his Excellency in the "strongest language"-some of the members even doubting whether he was not liable to be called to the bar of the House." It was considered that His Excellency did not act in good faith in revealing. private and confidential conversation. His act in deobtaining the consent of the Attorney General, was pronounced dishonorable—the gist of the resolution passed, was that the conduct of His Excellency was a breach of privilege. One of the repeal papers at-tempts to soften matters down very considerably; but, I believe there is no doubt, but that the House went at it hammer and tongs, and that the extremists carried the day. It is asserted by those presumed to be well informed, that the Governor threatened to dissolve, unless the resolution was expunged; however that may be, the Government on the day following, brought full pressure to bear—the moderates carried the day, and the obnoxious resolution was decapitated. I fancy the fact of the correspondence was seized upon as a good speech for smashing the Government, the extremists contending that the Government should have adopted a bolder and more defiant attitude to the Governor -the Government however refused to resign; and there is understood to have been since, a free fight in the Assembly with closed doors. Obnoxious members of the Government were ruthlessly attacked; and, they on their part, indulged freely in recrimination. The Lieutenant Governor has shown himself a man not. to be trifled with; and should he be obliged to put. the issue to the people, he may confidently rely that lovalty will prevail, and British institutions be up-

Volunteer drilling under the Dominion act, has taken place in several localities; as usual, both parties endeavor to make political capital out of it. Rumors are rife that Mr. Howe is to have the office of Chief Commissioner of the railway. A Yarmouth paper, generally rabid, has come out and declared its. approval of the acceptance of the office by the Hon.

We have had an exciting horse race on the co non, between the General Williams and Skedaddler: the former won in two heats, by about 24 minutes. It is reported that rich specimens of gold bearing quartz, have been found at Fifteen Mile Stream, Pic ton County; if so, Picton will be a gold-bearing as well as a coal producing country.

The returns for the month of August, from several.

gold districts, show in that month, 2060 tons, 1 cwt. of quartz crushed, yielding 1578 oz. 1 dwt. and 3qr. We have had amusements in the shape of concerts, pic-nics, parties, bell ringers, Kennedy, dramatic entertainments, &c. There is no particular change in business to note, and the markets remain pretty much as before—the prospect of the fisheries are

Whelan found Guilty.

The following telegram received in St. John from Ottawa on the 15th inst., announces the fearful doom of Whelan charged with the murder of McGee. This decision of the highest tribunal in the Doninion brings the condemued man before us, not only as a monster of iniquity, but as an object of compassion-1.00 ate prayer, that God may have mercy upon his blood-

OTTAWA, Sept. 15 .- Whelan for the morder of Me-Gee was found guilty and sentenced to be hanged on Thursday, 15th October. He protested his innocence.

Foreign and Domestic News.

The Queen arrived at Windsor Castle from the corinent on the 12th Sept.

The Archbishop of Armagh at a visitation in his liocese predicted that dis-establishment of the Irish thurch would cause a dissolution of the Union, and

would make Ireland a separate State.
Mr. Johnson, American Minister, formally waited on Lord Stanley on the 9th.

on Lord Stanley on the 9th.

The Times has another long article on the Treaty recently concluded between the United States and China. The writer reviews the course of British policy in China, which he characterizes as one of peace, subject to frequent aggressions, the disregard of treaties, fraud, ill faith and evasion. Until leniency is interpreted at Pekin as fear, Chinese diplomacy is seemingly master of the situation; they laugh the English treaties to scorn, and jockey them into quelling the Taepings. Now they give her the go by as the principal leading power in foreign policy. They send a mission to defer indefinitely the clause of the treaty of Tien Tzin, opening the Empire and admitting civilization. They must be told if they want that duty was attended to. Missionary sermons were preached in the several churches. Union Prayer meeting held in Leinster Street, and a public Missionary meeting held in Brussels Street; on which occasion addresses were delivered by Rev. Messrs. Bill, Carey, McKenzie, Cady, Cramp, D. D., Everett of Chelsea, Mass., and Harley.

On motion, adjourned to meet in Leinster Street Church, first Monday in October.

Ting civilization. They must be told if they want ting civilization. They must be wart treaties must be officed, and no step further will be taken until that is done. China will not be the theatre of war between foreign powers, unless as a result of American policy. The article ends with the assertion that only the rulers of China cling to exclusion, the people want free intercourse, and it is the duty of Engrand to sustain this wish of the people against the rulers.