" Visitor" Accounts.

We have commenced sending out the Visitor ac counts this week. We do this for several reasons: 1st. We wish to let our subscribers know just how their accounts stands on the Visitor's book.

3rd. If any mistake has occurred in keeping the accounts, to give an opportunity for immediate cor-

One thing is certain : the money due the Visitor must be collected. To collect by a travelling agent is a very expensive mode, and, in many respects, un. satisfactory. We trust, therefore, our subscribers will not put us to this unnecessary expense and trouble. When you receive your account, just enclose the amount due to our address; or, if more convenient, when in the city, call and arrange with our publishers, Barnes & Co., Prince William Street.

To each and all we say, if any mistake appears in your account, be so kind as to point it out, and we shall be most happy to correct it.

THE CHRISTIAN VISITOR

ST. JOHN, N. B., OCTOBER 8, 1868.

Circular Letter.

To the Churches composing the Western New Bruns wick Baptist Association :-

The founders of the Baptist churches in these Provinces were mighty in the Scriptures, and were distinguished alike for their soundness in dectrine, as they had been taught by the Spirit of God, and for ical obedience to the precepts of the Lord Jesus practical obedience to the precapts of the Lord Jesus Christ. We would desire to emulate their faith and practice, and would earnestly exhort you in this our annual epistle, that you 'stand in the ways and see, and ask for the old paths, where is the good way, and walk therein, in order that the promise, 'ye shall find rest to your souls, which was made to Israel after the flesh, may be fulfilled in our experience,

who are of the spiritual Israel of God. The sacred writers invariably combine doctrine with precept; they rarely dwell upon christian pri vileges without at the same time enforcing evangelical obedience. The apostle Paul closes his argument upon the doctrines of sovereign grace in the Epistle to the Romans, with the exhortation, 'I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, accepta-ble to God, which is your reasonable service.' And the apostle John, after dilating upon the privileges of those who are called sons of God, adds, 'every man that hath this hope in him purifieth himself, even as he is pure.' Harmony is thus preserved between devout emotion and active obedience. Spiritual feeling is not excited, without at the same time affording a channel through which that feeling may expend it self in action. Comfort is given, not to bull into sloth and indifference, but to act as a cordial and stimulus

to exertion and duty.

The doctrines of divine sovereignty, the love of God in Uhrist, unmerited favour to the guilty, and all those truths pertaining to the salvation of Christ Jesus, which are commonly designated the doctrines of grace, have ever been dear to the hearts of our people: nor do we thus write because we doubt the fidelity of your attachment to those fundamental principles, or the unscriptural character of that attachment, but we desire to stir up your pure min s by way of remembrance, while we detain you for a short season upon this vital theme.

There are those who think that the consolatory truths of free grace, and final perseverance are adverse to the perceptive and practical parts of the christian system. They would modify the broad and distinct statements of Scripture lest they should encourage presumption; and would explain away the predesti-nating will of the Sovereign Ruler lest they should hamper themselves in the free proclamation of his who are perfectly instructed in the way of the Lord are prepared to take the word of God just as it stands. sist both on divine fore appointment and human freedom conjoined with accountability; both on the security of the believer in Christ and the absolute necessity of holiness in heart and life; both on the agency of the Holy Spirit in producing conviction, and on the duty of exhorting men to repent, and beseeching them to be reconciled to God.

It is true that these doctrines have sometimes been taught in such a manner as to foster presumption. and militate against piety; teachers, who have claimed for themselves pre-eminently the distinctive title of heralds of the gospel, have carefully, and we are bound to think, conscientiously, abstained from calling sinners to repentance, and from insisting on the duty of believing in Christ, and on the obligation, which, under the influence of love binds every believer to live a godly life.

By dwelling solely on christian privileges, and the nder mysteries of the gospel of Christ, they have nurtured a race of spiritual dyspeptics, whose pampered appetites reject the wholesome words of sound doctrine, and whose sickly religion cannot bear the strain of healthy labour and vigorous exer-

The remedy however is to be found, not in ignoring these glorious truths, nor in concealing them, but in such a scriptural unfolding of them in their connexion as will show at once their essential truth, and perfect accordance with every other portion of

There is in fact a most vital union between faith and practice, hope and duty, love and oberlience, as-surance and toil. To sever these living members of the truth of Christ is fatal to the vitality of each. Gospel privileges, when separated from the holy con-secration of every talent to the service of the Redeemer, become fruitful of little better than antinomian selfishness, and selfishness in Christ's kingdom tends to rottenness and death; while on the other hand to ring the changes upon the duties of the christian life without blending in harmony the spirit-stirring notes of distinctive gospel truths, must degenerate into a monotonous iteration of moral law, and fail of the very effect which it is intended to produce, or result in nothing higher than bondage of spirit, and the toilsome tasks of slavish fear,

In conclusion, we remind you of the skill and wis-dom with which the Holy Spirit inspired the apostles to combine these aspects of divine truth in their teach-

Does Paul write to the Romans respecting the foreknowledge and predestinating will of God? He adds that those who were predestinated by God were so that they might be conformed to the image of His

After he had, in his first letter to the Corinthians established, by sound reasoning, the soul-inspiring truth of a glorious resurrection of the body to a state of immortality and incorruption, he presses home the conclusion, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord."

Does he recount to the Ephesians the blessings and

privileges of the children of God, who are adopted to Himself by Christ Jesus? He tells them that it is

"according as God hath chosen us in Christ before the foundation of the world, that we should be holy and without blame before Him in love."

Does he admonish the Philippians to work out their own salvation with fear and trembling? He adds immediately, "for it is God who worketh in you both to will and to do of His good pleasure."

Does he point them to the transformation which Does he point them to the transformation which the vite body will undergo, that it may be fashioned like the glorious body of Christ? He draws from it an argument for Christian steedfastness, "Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved."

and vain babblings, even in Paul's day, in, like a gangrene, into the heart of Christian ; and the errors which speculative minds bagated, had overthrown the faith of some this affect the foundation of God? By no That foundation stood and still stands sure, seal with a two-fold impress—a divine and ascription. One, the Lord's knowledge of the other, a departure from iniquity by many the name of Christ.

to the kingdom of God's dear Son, to be

have received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

A Scolding Ministry.

Every one who has studied human nature, ought to know that the scolding policy wherever you meet

it is a failure. The mind is so constituted that it instinctively repels a censorious style of address. Fathers and mothers, husbands and wives, masters and mistresses, have in their turn tried it, but invariably, when put to the test, it has been found wanting. Who ever knew a fretful father or a peevish mother, to have a well-regulated household? As in the social circle, so in the church of God,

miles are more effective for good than frowns. When you scold people, they put on the don't care front, and encase their hearts in the spirit of resentment. Some preachers of the morose type seek to justify the severity of their anathemas, by appealing for eximple, to the terrific woes uttered by the Lord Jesus;

white contrary to the nature of ! noiseaquion For a minister of the loving Saviour to address their delinquencies, or to speak to sinners as if he enjoyed a sort of flendish pleasure in burling upon them the thunderbolts of heaven, is simply to do violence to all the claims of ministerial sympathy, and to render his appeal, however just in itself, utterly hopeless, i done and W. .. ino fords at now

Are we the servants of the tender-hearted, living esus? Then his compassionate spirit should breathe in our every utterance from the sacred desk, and make our hearers feel that we speak to them in all fidelity, because of our interest in their eternal wel-

A corresponden of the Advance, gives us a lesson from his own experience, which we shall all do well o ponder. He says, "The church is but a christian family, the pastor being the head, and all the memers mutually joined together in love and good will. The pastor's success in promoting harmony among the members, or in commanding respect for himself or in attracting confidence and affection, or in being ble to implant in their minds and hearts the pure and leavening seeds of truth-will greatly depend upon the spirit of love and kindness which be exhibits ooth in his private and in public ministrations. The pore love and the less ill-humor and censoriousness ne manifests, and that infuse his performances and ife, the greater power and the better influence will he have over the mind and the heart. Scolding is too often the result of spicen, and always betrays a oad spirit. Christ's denunciation of wicked men can have no counterpart in men who are even as their brethren. It is ofen the result of a disordered stomach, or of poor preparation in the study, or of prejudice, or ignorance of human nature, or of lack of grace or charity, or good breeding, and always of ood sense and a large benevolence. I am a clergynan myself. Perhaps I am chargeable with this offence; and at the expense of self-exposure I must tell you that when I began my ministry, fresh from the Seminary, and from eight or ten years of student life, shut out from mingling with the world, I was chargeable with the same faults of which I now speak. Earnestly desiring to be true to the truth, and seeing much sin around me and much indiffer ence in the church, I unconciously fell into the habit of preaching harshly against error and sins wherever found them. My preaching was negative rather than positive; a real, earnest, fresh, tender gospel was not held forth to the people; I had no bright side for anybody; love and tender solicitude were foreign from most of my sermons. What the trouble was, I knew not. Some praised my sermons, more seems indifferent, a few were driven from the sanctuary. At last some one hinted to me that I "scolded" too nuch, and was too hard on the church; "you preach ip our sins too much, and all this we know full well give us a little more gospel; a little more comfort; an't you make the gospel a little more attractive? I felt the force of the admonition : but I could hardly believe but that he erred in judgment, and was inkind; but the more I thought it over, the more I was convinced that he was right and I was wrong. resolved to turn over a new leaf. I began to write sermon upon the text: "Comfort ye, comfort ye my people." But that would be too glaringly in contrast with the scolding, and so I preached from the vords: "The joy of the Lord is your strength." Upon it I laid out my whole strength, and in the spirit of the theme I bathed my very soul, and poured out my thoughts from a full beart. That sermon saved me, and brought pastor and people closer to-gather in love and affection than they had ever before been. And from that day to this, not quite two years, I have never been accused of scolding in the oulpit, of fault-finding with non-church goers, or nonattenders on prayer-meetings, and I venture to say a third more attend each, and yet I preach the truth, but it is "the truth in love;" it is positive truth, tenderly, warmly and earnestly spoken. What power there is in kindness and love, and tenderness and smiles, and sunny faces! Moral sunshine is a vast power; there is a beautiful truth in the words of divine inspiration - "Thy gentleness bath made me wreat. Men are won by love, are repelled and inared by a careless, heartless exposure of their sins, be love of Christ should ever constrain us; hi ove in the beart trickling down into our pens, issuing from our lips, seen in the countenance, expressed in action, felt, heard, known, approved. Believing in a hell, a devil and sin, we need not torture people with them, where we might win them to God and truth by portraying the attractions, blessedness and re-wards of holiness and heaven. Take my word for it, it will not do to crowd human nature too hard, nor o expect too much of it. It is weak, it is frail; it eeds the grace of love and patience to strengthen and brace it up, and draw it heavenward. Our words need to be fitly spoken; jewels are set not in wood or iron, but in gold; so should our words, especially in the pulpit, be clothed in the golden garb of a loving spirit. Take my advice, and shun my experi ence, dearly bought, and you will ever have what

now is my happy boon-a loving, affectionate people

and a joyous, happy heart. "The joy of the Lord will then be your strength."

A New Organization. It will be seen by the Visitor this week that our Saptist brethren have deemed it advisable to inaugurate a Tract Society. Already we have a Tract Society in this city, auxiliary to the London Tract Society, which has rendered valuable service to the cause of truth; it may be asked, therefore, why institutea new organization of a somewhat similar type? Our answer is, the present Society is non-denominational. The works circulated are believed to be thoroughly evangelical, as far as they go, and as such we cordially bid them God speed; but, as Baptists, we are impressed with the idea that, as one of the sections of the Lord's host, we have, in relation to the ordinances of the Church as appointed by the Great Teacher, a distinct mission to perform. This mission has relation to the precepts of the Gospel and to the mode of Church building, as given in the New Testament. This conviction calls for a distinct and positive literature, such as cannot be issued by any gene ral association, representing all denominations. We want our people instructed in our distinguishing peculiarities. A cheap mode of doing this is the circulation of denominational tracts; hence the necessity for this new institution. A regular organized association will be able to obtain tracts at a much cheaper rate than they could be purchased by individuals. Then, as branch associations are formed, they will be able to obtain their tracts through the parent Society at first cost. It is expected also can grants will be obtained occasionally from individuals and from Societies in England and in America for free

We need scarcely say that in the formation and success of this Society we feel a very deep interest. We hope soon to see it planting its roots and doing its work; not only in the city, but in every district of the Province, however remote. Our desire in that it shall speedily supend into an effective colporage movement, such as was in progress some years ugo, but which, by the force of circumstation, has been that a seas in progress some years ugo, but which, by the force of circumstation, has been that a seas in progress some years ugo, but which, by the force of circumstation, has been that a seas in progress of the city of the c

held in check to the present hour. We have only room to add, at present, that we most heartily com-mend the infant institution to the prayers and co-operation of our pastors and churches throughout the

eception of Rev. Albert Barnes, D. D. This distinguished gentleman arrived in the City ast week, and was received as the guest of his warm, personal friend, James McMillan, Esq. As the Doctor, for long years, has occupied such a prominent place in the Christian church, Mr. McMillan very na-turally conceived the idea of giving him a formal reception. Accordingly, the ministers and prominent ymen of the several evangelical churches of the city were invited to meet Dr. Barnes at Mr. McMillan's reidence in Orange street on Monday evening last. The ollowing gentlemen were present-Revs. J. J. Hill, G. M. Armstrong, Wm. Armstrong, Dr. Donald, J. Bennet, A. McL. Stavely, Neil McKay, Geo. J. Caie, J. Lathern, Q. Stewart, A. W. Nicolson, L. E. Bill, W. S. McKenzie, F. Hastings, and G. M. W. Carey. but who will presume to say that these fearful male- W. Elder, Dr. Botsford, Dr. Waddell, Hon. A. McL. dictions were not pronounced in a style of the deepest | Seely, Alex. Robertson, Esq., Geo. Thomas, Esq., Richard Thompson, Esq., T. W. Daniel, Esq., John Boyd, Esq., C. A. Bovey, Esq., M. Lindsay, Esq., W. professors of godliness, as if he glerified in exposing Girean, Esq., Thus. McLellan, Esq., and G. W. Whitney, Esq. Mr. McMillan baying introduced these gentlemen

personally, as they came in, to his respected guest, alled upon Rev. Charles Stewart to offer prayer. The response was appropriate and intensely earnest. long occupied a distinguished place in the Christian church, and as he had rendered such valuable service ressed in appropriate words the very great pleasure warmly extended the hand of fellowship. Dr. Bots- chanan, J. W. Titus, W. Lewis, and M. Harrison, b ford followed, on behalf of the lay brethren present, in nspiring sentiments of hearty greeting. Dr. Barnes n reply said, that he had been quite taken by surprise, and that he was deeply affected with this nnexpected expression of good-will in this city of strangers. He touchingly referred to the eulogistic references which had been made by previous speakers to bis life and labors, and said that his life work was about closed. That he was within a few months of seventy years, the age commonly afforted to man, M. W. Carey. The Minutes of the preceding meet and that in consequence of physical disability he had resigned the pastorate of his church in Philadelphia, and had been compelled to rest from all labor and study; that having completed his work he was waiting the call of his Master. That what he had accomplished in life had been performed under the guidance of an unseen hand his course had been entirely different from what he had intended when he entered upon life's duties. He was then a sceptic in sentiment, and designed to follow the profession of the law : but by the grace of God he was converted to Christianity, and led to enter the gospel ministry. He had no thought at that time that he would ever be 5. That the business of this Society shall be conable to write anything which mankind would read ducted by a President, Vice-Presidents, Treasurer, written books, and he was now amazed at the success which had attended them. The most of these works had been prepared before he took his breakfast in the morning, so as not to interfere with his pastoral work; that he had enjoyed very great pleasure in writing them, and if they had done good, to chovah, and not to him, belonged the glory. When o rely upon but the atoning blood of the Lamb. These affectionate utterances came home with melting tenderness to all hearts, and will long be remembered with gratitude by all present. We have no space to do justice to this admirable address. It reathed throughout the spirit of matured wisdom and experience, a comprehensive sense of persona esponsibility, enlarged christian charity, and genuight there is nothing that is not axillmed on

This was followed by free conversation for son ime in which the Dector obviously took a lively interest. Then came refreshments, beautifully served un ovsters fruit and coffee, &c., of choicest quality. When all had satisfied themselves from the table so luxuriantly spread, Rev. Mr. Stavely expressed for bimself and his brethren assembled hearty thanks to Mr. and Mrs. McMillan for this golden opportunity, and called upon John Boyd, Esq., of the London House, for a speech. Mr. Boyd responded in a style which thrilled the deepest sensibilities of the soul. He was glad of the favorable opportunity to thank Mr. Barnes in person for the great personal advantage which he had derived from his published works, especially his commentary on the Word of God. These notes, unlike many notes that were given were sure to pass for their real value. They had not only found their way to nearly every section of this continent, thereby making the name of their revered author a household word in its Christian homes, but they had crossed the Atlantic, had become incorporated with the religious literature of the good old father land, had been translated into some of the languages of continental Europe; opened up the wellsprings of life eternal to millions in distant heathen climes, and had shed their light and their glory upon the golden Australias and upon the peaceful Isles of the Pacific. He rejoiced greatly in these national interchanges of representative Christian men. The visits of such men as Newman Hall to the American States, and of Albert Barnes to the domains of England's Queen, would do more to bind the mother and daughter together in the bonds of an enduring could command. Mr. Boyd closed his elogient ad-dress in utterances of gratitude to Mr. and Mrs. Mc-

Millan for the rich social treat of the evening/quilil The tendency of this fraternal greeting seemed to closely together in the unity of the common faith, and to inspire them with a deeper devotion to the noble purposes of the Christian life.

During the progress of the exercises, Mr. McMilla propriately quoting Hebrews xiit. 20, 21: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working is you that which is well-pleasing in his sight, through

prosperity attend his feotsteps while he remains with its, and may his last days be brightened with the approving smile of his Saviour and his God!

The Charlette County Quarterly Meeting will he held with the Sapinat church at Pennfield Service to the Charlette County Quarterly Meeting will he held with the Sapinat church at Pennfield Service to the Large gave no contradictory rappy, but rose commences Priciay, 5 o'clock, r. w., Oct. 2th, 1866.

Ministers and delegible are darminally requested to the lecture, with Mr. Lawson's permission, I told the people that after all the arguments Mr. Lawson had presented, I could produce the best pedobaptist writers who admitted the fact that the primitive mode of baption was immercion; to which held with the Sapinat church at Pennfield Service to the close of the lecture, with Mr. Lawson's permission, I told the people that after all the arguments Mr. Lawson had presented, I could produce the best pedobaptist writers who admitted the fact that the primitive mode of baption was immercion; to which held with the Sapinat church at Pennfield Service to the close of the lecture, with Mr. Lawson's permission, I told the people that after all the arguments Mr. Lawson had presented, I could produce the best pedobaptist writers who admitted the fact that the primitive mode of baption was immercion; to which held with the Sapinat church at Pennfield Service to the close of the lecture, with Mr. Lawson had presented, I could produce the best pedobaptist writers who admitted the fact that the primitive mode of baption was immercion; to which held with the Sapinat church at the primitive mode of baption was immercion; to which held with the Sapinat church at the primitive mode of baption was immercion; to which held with the Sapinat church at the primitive mode of baption was immercion; to which held with the Sapinat church at the primitive mode of the lecture, with Mr. Lawson had presented.

Baptist History FROM THE POUNDATION OF THE CHURCH TO THE CLOSE of the 18th century, by J. M. CRAMP, D. D. The author of this excellent work has made eccle siastical history the speciality of his protracted life. We are not surprised, therefore, that he has given us a book, on this subject, of priceless value.

It comes from the Publishing House of Elliot Stock, 62 Paternoster Row, London, is very neatly bound, contains about 600 pages, and is embellished with a very neat likeness of Menino Simon.

Rev. Dr. Angus, of Regent's Park College, introduces the volume in a highly commendatory style; and Rev. Chas. H. Spurgeon, in the Sword and Trowel, gives it the influence of his powerful pen. From a very cursory reading, we are deeply impressed with the adaptation of the book to the wants of our people. The most important facts of our denominational history, from apostolic times onward, are here given in a condensed form, and in the author's most lucid style. It should have a prominent place in the library of every Baptist family.

Our readers will find it at the Colonial Book store

The New Brunswick Baptist Tract Society. On the 14th day of September, 1868, a meetin

was held in the office of Messrs, G. M. Steeves & Co., to take into consideration the question of forming a Baptist Tract Society. There were present: the Revs. L. E. Bill, E. C. Cady, G. M. W. Carey, and Timothy Harley; and Messrs, J. W. Titus, H. He then stated, that as his reverend friend had so Vaughan, C. D. Everett, and G. M. Steeves. After some conversation on the subject, it was moved by the Rev. G. M. W. Carey, seconded by Mr. Henry to the cause of truth, he had felt it a matter of obli- Vanghan, and passed unanimously, " That we do form gation, as well as of very great pleasure, to afford an a Society, to be called, The New Brunswick Buptist opportunity to the clergymen and prominent laymen Tract Society." Resolved, That the Rev. L. E. Bill the city to give him a social reception. He then be the President of the Society; that the Revs. E. C. called upon Rev. Dr. Donald to give, on behalf of the Cady, G. M. W. Carey, and W.S. McKenzie be Viceainistry, the address of welcome. The Doctor ex- Presidents; that the Hon. A. McD. Seely be the Treasurer: that the Rev. Timothy Harley be the Secrhich he felt in extending his personal congratula- retary; that Messrs, G. M. Steeves, V. Graves, Chas. ions, as also those of his ministering brethren, to S. Fisher, Henry Vaughan, John Smith, C. D. ne so highly distinguished in the Christian minis- Rverett, T. P. Davies, J. S. May, D. V. Roberts, J. try and in the religious literature of his age, and R. Calhoun, J. F. Marsters, J. Christopher, W. Bu the Executive Board. Resolved, That the President Vice Presidents, and Secretary, be a Committee t draft a Constitution, to be submitted at the next meet ing of the Executive Board. Resolved. That the next meeting be held at 10 o'clock on the first Monday in October. Adjourned.

On Monday last, Oct. 5th, the Board met at 10 o' lock, at the office of Messrs. G. M. Steeves & Co. The meeting was opened with prayor by the Rev. G. ing were read and approved. The following consti tution was submitted and adopted :

THE CONSTITUTION OF THE NEW BRUNSWICK BAPTIST TRACT SOCIETY. 1. That this Society be called "The New Bruns

wick Baptist Tract Society." 2. That the object of this Society be the dissemi nation throughout New Brunswick of such religiouand Denominational literature as may be approved by the Committee 30st adT 3. That any person paying one dollar, or more, per annum, shall be a member of this Society.

4. That any person paying ten dollars, or more, at any one time, shall be a life member of this Society. than fitteen members of Baptist churches in the city and vicinity of St. John, five of whom shall form

6. That the Committee shall meet for the transac tion of business on the first Monday in every mouth, at 4 o'clock, P. M. Every meeting to be commenced

and concluded with prayer.
7. That an Annual Meeting be held in St. John on the second Monday in September of every year, when summoned to the spirit world he should have nothing the Secretary shall present an annual report, and the officers of the Society shall be elected; and that the Committee shall have power, at the monthly meetngs, to fill any vacancy that may occur during the

8. That for the further distribution of the Society's tracts, the Committee shall use every effort they deem expedient in the formation of branch Societies in various localities in the Province. 1980 sac

The Secretary was then directed to correspond with the English Tract Societies, and the Rev. W. S. Me-Kenzie to correspond with the American Societies, to ascertain upon what terms supplies of tracts can be obtained. The meeting was then adjourned with prayer by the Rey. Timothy Harley.

a 19 by SUBSCRIBERS TO THE SOCIETY. Rev. I. E. Bill \$2 Mr. Andrew Moffatt ... \$2 * E. C. Cady .. 10 1 Z. 9. Gabel G. M. W. Carey 12 " G. M. Steeves ... Timothy Harley .. 2 W. S. McKenzie..2 Hon. A. McL. Seely...2 J. S. May J. W. litus..... W. Lewis.....

All subscriptions, correspondence, application for racts, &c., to be sent to the Rev. Timothy Harley, St. John, N. B. Subscriptions will be acknowledged

For the Christian Visitor on osoil len Visit to St. Martin's.

Mr. Epiron-It is with feelings of deepest pleasure

pen a few interesting items of my late visit to St. Martin's As I drew near the Bay, my eye caught the expanding waters, dotted in the distance with some sails in view, surrounded with the old landmarks, familiar to my eye, that has withstood the rushing foam of the angry waters for the long centuries of the past. The hum of the waters, like the music of spheres, burst upon my ears; then rose into view the lovely headland, formed like a half-moon encircled with the bouses in the rear that forms a beautiful background from the elevation where I stood. The whole view is one of variety and of sublimity. The expanding Bay, reaching beyond the vind daughter, together in the bonds of the diplomacy which politicians by who very kindly gave me his horse and carriage to visit some of my old friends. The interchange of interesting evenings with Mr. James Moran and famithought, expression, and items of past events all conspired to render my visit one of real enjoyment.

Wherever I went I met a hearty welcome; not mereus to be excellent, beyond the power of language to express. Christian minds and hearts were brought into contact in such a way as to link them more term. I must give our St. Martin's provide gradients. tery, I must give our St. Martin's people credit. They are a kind, benevolent people. On the Sabbath morning, under the arrangement of Brother Smith, I eached to a large and interesting audience, who lisened with marked attention to the subject presented In the afternoon I preached to our old friends at Tin-mouth-Creek, where I baptized a number in this small church shortly before I left them. In this little Baptist church were some of the most devoted people I ever preached to, constantly keeping up their prayer-meetings and public services. In the afternoon I anderstood that the Rev. Mr. Lawson, Presbyterian ninister, was to deliver a lecture on the mode of bapained his principal argument on my memory. After

he used. I rose and accepted Mr. Lawson's chal- drink harder than ever; I partially succeeded. On he used. I rose and accepted Mr. Lawson's challenge, but told him it was not in my power to go into a question like this at present as I had to leave St. Martin's the day following, and did not know when it would be in my power to return. I told the people I might have a future opportunity of delivering a lecture on the much agitated subject of baptism. Mr. Lawson and I parted on the best of terms. But I all the friends in that region will prayerfully search the Scriptures and rely on nothing short of God's question will be careful what spirit they imbibe. May God bless them all so that no dissensions will arise to break up their peace. Bro. Smith has fully ecovered his health, and is performing a good work. May God give him abundant success in all his ministerial labors. Surely it is the duty of ministers and kindness and hospitality of Capt. Wishart and family, and indeed all the friends seemed pleased to manifest their kindness to me, wherever I went among them. Mrs. Simon Vaughan is always glad to entertain me, being the first house I entered when I went first o St. Martin's, On my return I came down to St. John with Cant. Masters, who struck on a new road where I beheld a part of creation I had never seen Provinces, will deliver an address in the Germain st. before. When we came to the rising ground imme- Baptist chapel, to-morrow (Thursday) evening, at 74 diately opposite St. John, we had a splendid view of o'clock. Mr. Rand will give some details respecting the city and surrounding country. The day being the progress of evangelical labors among the Micmacs fine the scenery was enchanting. Nature seemed in and Maliseets, and also some account of the working silent grandeur to praise its great Author. Yours &c. . Rows.

Progress at Upper Falls.

DEAR EDITOR-As you are glad to learn of Zion' emporal or spiritual prosperity, hoping that others nay read and do likewise. I am happy to inform you hat at Upper Falls, St. George, during the past ear, the people have manifested a good degree f interest in the religious welfare of the comnunity: so far as temporal things go they have not been a whit behind any. The village is small, and the people generally poor. But they are united in all their benevolent efforts. Their place of worship has been thoroughly repaired, and a good Cabinet Organ purchased for the house. The Sabbath school is large and well supplied with books, and as matter of course the minister's salary is paid without suint or grudging. Much credit is due to the ladies for their energetic and untiring efforts in this great work. A Baptist sewing circle has recently been organized by the ladies of the village. The obect being to raise and have on hand a fund for benevolent and religious purposes. Sabbath services are large and interesting, and we do earnestly hope and trust, the Lord will revive his work, spiritually, and pour out a blessing upon his people, that a host may be gathered into the Redeemer's Kingdom.

Extract from the Minutes of the Western Baptist Assoc

The New Brunswick Baptist Education Society The Thirty-second Anniversary of this Society was neld in St. George on the 18th of September, 1868.
The President, Z. G. Gabel, E. q., took the Chair. nd called upon the Rev. Time

The Annual Report and the Treasurer's account were then read by the Rev. J. E. Hopper, B. A., and, after brief addresses from the Revs. J. A. Steadman, Dr. Sporden, H. A. Charleton, and B. F. Rattray, the Report was adopted, the free the Rev. Dr. Spurden to

the Chair, while he earnestly urged the immediate last year. necessity of paying the debt on the Seminary, which he regarded as a debt of honor. Pointed remarks were then made by the Rev. G. M. W. Carey and other brethren. Resolved, That the Rev. T. H. Munro unite with

the Rev. B. N. Hughes in collecting from the churches in Carleton County.

Resolved, That the Rev. H. A. Charleton be col lector in Queen's County.

Resolved, That the Rev. George Burns be a collect

tor in the County of York.

Resolved, That the Committees appointed to lect for the liquidation of the debt on the Seminary roceed at once to attend to their duty, and send the mounts apportioned to their several Counties to the President, Z. G. Gabel, E.q., by the 1st of November next, to be held by him, in trust, for the payment of the debt when the whole amount shall be raised.

b of arew ref 4. The Reports

of the "Medical Superntendent of the Provincial Lunatic Asylum for 1866 and 1867," are before us. In 1886, 74 males and 83 females were admitted. The average number in the Institution that year was 193. The greatest number at any one time 200. The expenditure for 1866, was \$26,081.

The report for 1867 says, the total number under reatment has been 311. The result of the treatment shews 87 recovered, 25 improved, and 28 die l. The Institution numbered at the close of the year 212. It is a remarkable fact that in eighteen years only three view of the National Guard. This was a great patricases of suicide have occurred-two by strangulation and one by drowning. The Superintendent says :-The work of the year has resulted in securing a large share of general comfort. Those who were able to labour have been employed, in a way as nearly as possible, suited to their strength, and in barmony with their feelings of self-respect, while all capable of doing so have enjoyed reading and amusements. Some have been cured, and gone to their home and friends to be useful and bappy. Others have been discharged much improved, and recovered after they left. Some have died; and not the least benevolent part of our work was in supporting the way to the discharged much improved, and recovered alter they i.fr. Some have died; and not the least benevolent part of our work was in smoothing the way to the grave of some of these poor creatures, who would have ended their days at home in destitution, or in the alms house, where the comforts enjoyed here are not provided. It is a pleasing reflection, although the rate of mortality is so high, to know that in this Manuel de la Concha has been arrested. the alms house, where the comforts enjoyed here are not provided. It is a pleasing reflection, although the rate of mortality is so high, to know that in this Province there are no lunatics in alms-houses, jails, or anywhere else, with very few exceptions, out of the

Dr. Waddell seems admirably adapted in all res pects to preside over this invaluable Institution; and our prayer is that his health and life may long be preserved to serve his generation in this peculiar

Fruits of the "Water-Street Revival."

phere of actions and the life sen erw at land

Since our last week's issue we have been much ratified to learn of several cases of conversion among that class of people for whose reform the special meetings on Water-street have been established. The following communication, furnished by Rev. F. Brown of Forsyth-street Church, describes one of them. The daily meetings are, we understand, to be cor tinued. They are as largely attended as ever, and

years. Seven years ago I entered college. At the outbreak of the rebellion I enlisted in the service, of the United States. In the army I learned to drink and gamble. At the close of the war I came to New York. I have supported myself in a very reckless life by gambling. A week ago I went to the noon-day prayer meeting at John Allen's on Water-street, to make aport; the prayers and exhortations took such hold upon me that my sinful life came up before me and made me very wretched. I thought of the prayers of my deer mother, and went away in great distress. I

word went like a dagger to my heart. When I had fear that this present agitation will break up the read it, I went up stairs and fell on my knees crying kindly feelings that always existed between the two for mercy. I there resolved I would reform, that denominations in that place. I hope, however, that morning go to some minister for advice. When I came down stairs I was met by the request, 'Come Word, which is exceedingly plain on the question of ing out.' They said, 'Well, you'll treat before you baptism. I trust the people on both sides of the go.' I refused and went out. I did not return until they had all retired. Early in the morning I left the house. That day I went again to the Water Street prayer meeting. When an invitation was given for those who desired the prayers of the meeting to manifest it by holding up the hand, although I selt deepy, I had not the courage to do it. At the close of the meeting I sought one of the leaders of the meeting and laid my case before him, and O how I bless people to pray for each other, and when we feel right God I ever saw him. He sympathized and prayed we will do so. It is also my duty to mention the with me. That was yesterday, and to-night I am here, blessed be God ! I wrote yesterday to my dear inother, and I know she will pray for me. And now here in the sight of Almighty God, I solemnly yow to renounce the devil and all his works and live a Christian life."- New York Paper. PROVINCEAR EXPRESSION POR 13, 1

Rev. S. T. Rand, who has been for some years labouring as a missionary among the Iedians of these of the "Muller system" of raising funds. " A collection will be taken up

HARPER'S MONTHLY for October is a choice number For sale by W. K. Crawford, King street.

BARNES'S NEW BRUNSWICK ALMANAC for 1869, is published, and is fully equal to its predecessors in statistical information. For sale at their store, wholesale or retail, 58 Prince William street.

McMillan's New Brunswick Almanac and Re-GISTER FOR 1869, has been placed upon our table: It is well supplied with ecclesiastical and general information, all conveniently arranged. For sale at 78 Prince William Street.

Manson's Fashion Plate for 1869 has been received Lanies can be supplied by calling at his store, King

Read carefully the excellent "Circular Letter" n our present issue, prepared by Rev. Dr. Spurden.

DEAR BRO. BILL-Having accepted a call to the pastorate of the Baptist Church at Western Cornwalis. I wish to give notice that my Post Office address is Berwics, King's Co., N. S. Yours in the gospel, E. O. READ. Berwick, Oct. 1, 1868.

Secular Department

Foreign and Domestic News.

GREAT BRITAIN. A telegram from London of Oct. 2nd says: -A passenger train on the London and North Western railroad ran off the track to-day near Rugay. Four

persons killed, and several reported severely injured. The accident was-caused by a broken rail. two judges, six bishops, thirteen peers, eleven baronets, thirty three knights, twenty-two Privy Councilors, nine Lord Lieutenants, four Knights of the Garter, and a long list of Ministerial offices, besides Cabinet offices.
Six hundred converts joined Mr. Spurgeon's church

CIVIL WAR IN SPAIN

CIVIL WAR IN SPAIN

Cable telegrams represent the complete triumph of the revolutionary party in Spain. Queen Isabella has left the Kingdom. The Moniteur gives the following account of the late movement of the Spanish Court: Her Majesty the Queen of Spain and the members of the Royal Family who were with her at San Sebastian crossed the frontier on the 30th ult. They immediately proceeded to Biarritz, where the Queen had an interview with Emperor Napoleon and the Empress Eugenie. After a brief delay the Queen and family left Biarritz for the Castle of Pan, which and family left Biarritz for the Castle of Pau, which has been assigned to Her Most Catholic Majesty as a residence during her sojourn in France.

The French Generals on the Spanish frontier have been withdrawn. All the Spanish fugitives who were arrested at the

boundary line have been released.

It is reported that when the Queen of Spain left San Sebastian, she took with her all the Orown jewels and Royal Regalia, together with twenty-three million of reals in gold.

The Revolutionary Commander in Chief, Marshal

Serrano, accompanied by seven generals of his army entered Madrid on the third October. Great preparentered madrid on the third October. Great preparations were made for his reception. The streets and buildings, public and private, were superhly decorated, and a large civic and military procession escorted the Generals through the city. The houses, sidewalks, and public squares along the route were crowded with citizens, who received Serrano and his generals with wild enthusiasm.

otic display, and was made the occasion of striking manifestations of the popular will.

The troops carried side by side with their flags.

TURKEY.

It is rumored that a conspiracy to dethrone Abdul Aziz, the reigning Sultan of Turkey, has been discovered in Constantinople, and that a number of political arrests have been made. No further particulars have been received.

A despatch from Alexandria of Oct. 1st, says :-A despatch from Alexandria of Oct. 1st, says:—
While the Viceroy of Egypt was visiting an illumination in a narrow street in Cirio an attempt wa made to assassinate him by dropping a steel ball armed with sharp bards on his head. The Viceroy escaped uninjured. The perpetrator is unknown.

London, Oct. 5.—A contract for the construction of an underground resignation.

of an underground railway in New York has been concluded with the English engineers who built the underground railway in London. They expect to

underground railway in London. They expect to enter upon the work at an early day. W. B. Duncan, who sailed from Liverpool on the steamer Scotia yesterday took out the contract for the approval of the directors.

A rumor is current that the success of the revolution in Spain has had the effect to induce France to make some important concessions to Italy. It is known that Prime Minister Menabrea is expected in Davis, and the appropriate on that he course to con-

known that Prime Minister Menabres is expected in Paris, and the supposition is that he comes to conduct the negotiations rendered necessary by the alteged change in the policy of France.

Queen Isabella has issued a protest against the revolution in Spain. The document argues that the force used by the rebels to depose the Queen does not ignore her rights to the throne of Spain, and declares the acts of the Junta, established by violence, are not