THE CHRISTIAN VISITOR.

ST. JOHN, N. B., JULY 9, 1868.

The Association

at Sackville opens on Thursday at 2 P. M. Oh ! for the Spirit's presence in the midst of his people! This only can give true oneness of feeling and thorough unity of action. May we not hope that the churches to be represented are offering earnest supplication before the mercy-seat, that Jehovah the Spirit will descend and make the place of His feet glorious I The denomination has work on hand involving weighty responsibilities. Let us see to it, as a people, that every talent possessed by our ministry and churches be brought into the store-house, and presented as an offering to Him who has said, "Occupy till I come."

Preparation for the Ministry.

There is, perhaps, no desire in the heart of the young Christian stronger than this-viz. : to preach the Gospel. This desire should be judiciously fostered, and should the possessor of it show evidence of an aptitude to teach, he should be advised to prepare himself for the duties of his sacred calling. If, however, his natural ability be not equal to the high claims of the ministry of Christ, he should be informed that the field of labor is wide, and that, in connection with the work of every-day life, he will find abundant opportunity to serve the Master to good We err in setting apart to the sacred ofpurpose. fice those who would make admirable deacons and active lay members in the church. We need not fear of keeping back one who has really been cailed of God: for the desire with him will be as a "burning fire shut up in his bones," and constrain him to action. Preach he must and will. But how is the church to deal with such a one? He may have some education, or he may not. Is the church to have one mould inte which each aspirant shall be cast? God has given some to the church with mental endowment capable of taking hold of all knowledge. Let such by all means partake freely of the tree of knowledge, and bring all their acquirements to subserve the grand work of their life-to preach the Gospel. God has given to the church others who have not sufficient strength and breadth of mind to receive and incorporate "much learning." It is for such to quit themselves like men in their own sphere. To imitate the former class would be to "preach upon stilts"-a work laborious to themselves and painful to their hearers. We do not want a ministry that shall be adepts in all the learning of the schools, neither do we want one who shall ignore the advantages of learning; for Solomon has said, " for the soul to be without knowledge is not good." As the standard of knowledge in the churches is varied, so should that of the ministry be to meet the demand. In every instance, however, the attainments of the minister, both religious and literary, ought to be in advance of those who come under instruction.

As the Holy Spirit has ceased to confer miraculously the "gift of tongues" and of "knowledge," it becomes the churches to come to the rescue and supply that which God has made attainable by ordinary diligence and application. There is no greater duty devolving upon man, as a citizen, than that of providing instruction for his offspring; and there are few more important and binding upon the church than to provide ways and means for the full development of the gifts and graces of those whom God has designed for the ministry. Baptists have not been behind their brethren of other connexions in meeting the demand made upon them in this particular. They have generally been wise in the adjusting of their efforts to meet the varied exigencies of the day. In Great Britain we have the Colleges of Regent's Park, Bristol. &c., where an education can be obtained sufficiently broad to place their ministry in the forefront in the contests that are being waged for the "oracles of God" and " the faith once delivered to the saints." In the Pastors' College (Spurgeon's) a class of men, full of zeal, are being prepared to do good service in calling in the masses into the fold of Christ. The former are supplying the churches with scholars and able and accurate expounders of the word. The latter, to use the words of a recent writer, are "providing a rough and ready class of evangelists and pastors to meet the wants of the rural districts." In this Province we do well to recognize our true want, and shape our efforts accordingly. We require a class of men thoroughly trained to minister to those churches who are calling for such-men who are every way qualified to instruct those who from year to year are casting their lot in with us, and asking for a ministry thoroughly furnished for their work-a ministry able "rightly to divide the word of truth " and meet the assaults that are being made against the truth as held by us in particular and by christians in common. We need none the less a class of men with earnest hearts who may take into their work less education, and have the oversight of churches where the demands upon scholarship are less heavy. Some theological and literary training they must have, if not possessed of it already, that they may gain respect for their opinions, and be better prepared to win souls to Christ. The institutions to meet our need so far as education is concerned we have already existing in this Province and Nova Scotia. As churches, we need to foster them with our prayers and pecuniary support -to look out, year after year, for those whom God has designed for his work, and see that they fail not to avail themselves of advantages which God and our fathers have placed to their hand. Faithful dealing with young men, looking to the ministry, on the part of the churches, and a due appreciation of the importance of the work on the part of candidates would check many evils which we experience. We want a score of such men as were the first heralds of Christianity-men having not only the grace of God and zeal in the Master's cause, but with varied acquired as well as natural qualifications for their work. Man of the highest learning as in the case of Paul, and those of more modest attainments as the apostle John.

even though they do not-if we are correctly informed-publicly advocate the views which generally prevail among the Baptists in America on the ordinance of the Lord's Supper. And if, in our editorial, we have fallen into error, as seems to be implied in their request, we ought to be willing, however humiliating, to acknowledge and abandon that error.

When, however, we made the assertion, against which the above protest is entered, we had not the remotest suspicion that we were giving utterance and currency to anything but what was generally understood and admitted without dispute by Baptists on this side, at least, of the Atlantic. We had seen it asserted and reiterated in various public prints, issued from the extensive and intelligent Baptist press on this Continent, that the Baptists in England were sundered into almost endless and conflicting divisions, running, in many cases, into an intense and morbid INDIVIDUALISM. Letters from the pens of some of the ablest Baptist ministers in England, writing as correspondents of leading Baptist journals in the neighboring Republic, have repeatedly asserted and deeply deplored the evils of division and discord among them, arising, as they confidently maintained, from the practice of "Mixed Communion" and its collateral issues.

By the way, it occurs to us that one of the brethen whose signature is affixed to the above communication, not long after his arrival in this city, at a social gathering one evening, attempted to enumerate, or our information and entertainment, the various grades and shades of Baptist sects in the "Mother Country." We wish we could remember and reearse the long list of eccentric designations which ur brother's knowledge and memory of the English Baptists enabled him to furnish. Of course, he did not specify, nor mayhap suspect, the causes or the ccasions of these numerous divisions and this wild disorder of sub-divisions ; but the facts and the reasons which, in the judgment of not a few, underlie and originate this lamentable state of ecclesiastical disruption and disintegration in the ranks of our Baptist brotherhood in England, occurred to us at the time: though out of sheer courtesy to our brother's sensibilities, we did not obtrude them upon his attention. It is not always necessary to have inferences. deduced for us from the facts with which we are supplied. We sometimes venture to elicit conclusions for ourselves when we have a sufficient number of facts for data

But the assertion for which we seem to be called o an account, was not based wholly upon a mere inference of our own, either from statements made to as at the interview just specified, or from facts reported to us from other sources. At this moment, we are able to lay our hand upon a recent letter from the Rev. John Stock, D. D., an eminent Baptist minister in England, and one of the regular contributors of English correspondence to a leading Baptist journal in the United States. In this letter he makes the following statement which ought, we submit, to afford some shelter to the editorial assertion that has incurred the animadversion of our two English brethren in this Province. Dr. Stock says:

" As a denomination we are decidedly advancing in the matter of chapel building, &c. But our divisions are our weakness. Our Foreign Mission is languishing for want of funds. Three or four hundred men have fallen on the field lately, and their places have not been filled up, not for want of the men, but for want of the money. And yet, strange to say, while this is the case, and while the perishing world is calling out in piercing tones for our united and concentrated action, the open brethren are gradually introducing the practice of having an ultra open com celebration of the Lord's Supper incorporated with our association services, thus compelling every church that adheres to the "strict" order to withdraw from these associations. Can we wonder that our Foreign Mission, which is sustained by both sections of the body, suffers in consequence? Ah, my brother, you little know what an honest, faithful, "strict" Baptist ministey has to endure in this country ! Whatever you do, stand firm on this question in America." Nor is this all we have to offer in defence of our ffending editorial paragraph. We will recur to this matter again, as soon as documents come to hand, when we shall probably bring a reinforcement, instead of a recantation, to the seemingly obnoxious statement in question.

Iuss, and of Paul spoken by Beler, roused the sinier, John Wesley, to a knowledge of the truth as it s in Jesus.

GEORGE WHITEFIELD.

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A poor boy in a country public house ; a poor stulent, dressed in serge at Oxford, roaming the fields of Christland, the butt of his companions and the jibe if the scoffers, these are the glimpses we catch of the reat revivalist, Whitefield, in his early years; a man hat since Peter the Fisherman saw the work of Penecost, has not been equalled as an apostle of Chrisianity. This man unwilling to be bound down to a place or a people went out in the streets and bye ways, and proclaimed aloud the unsearchable riches of Jesus Christ, And what marvellous results followed his labors everywhere ! With a voice that flowed forth in words of musical eloquence, a wealth of ac-tion that made him truly dramatic, and a subject that bore him up above his fellows, what wonder was it that upheld by the Holy Ghost he should powerfully affect the hearts and minds of men. His powers of lescription were so wonderful that the lightning of Sinai, the clouds of Tabor, the scenes of Gethsemane were realities to those who heard, and fear settled down upon their souls as he spoke of the awful realities of the future world. Great men heard him, and for a time lost their peculiarities and their power of opposition. Hume forgot as he listened to the lesons of infidelity which he proclaumed, and remained dumb. Chesterfield sprang forward to save the child who was described as being in imminent danger from failing down a precipitous rock. A rufflan, with a cudgel beneath his arm, who had attended to assault nim, paused and listened till the tears flowed his cheeks, and he said to Whitfield at the close of his preaching, "Sir, I came to break your head, but you have broken my heart." He went into Bartholomew Fair alone and single handed, calmed the turbulance and riot of the place, for as he spoke the crowds flocked around and were spellbound by his words; the acrobat tumbled in vain, the sellers of wares left their stands, the prisoners in the cells heard and wept, children cried and listened with delight to his atterances, and little rills of cleanlines ran down the cheeks of Kingswood colliers. A little sick boy, with the death sweat on his brow, cried out to his mother, "O let me go to Mr. Whitfield's God !" This was the effect wrought upon the people by this wonderful man. He went down to Scotland and they made him Moderator of the Presbyterian Synod, but ome were for putting him on trial for irregularities in preaching. But he told them to never mind. That his place was with the people, going out into the bighways and hedges, and if the Pope would allow him to preach in his pulpit he would gladly avail himself of the opportunity. He was in sickness and his physician recommended a perpetual blister. He tried instead perpetual preaching, and found it a success. He often said he should like to die in the pul-

pit, and at the last when fearfully torn by the cruel asthma to which he was subject, he preached to those who gathered to listen, standing on the stairs with a candle in his hand, till it burned down into the socket, then retired and next morning his spirit had passed from earth. While living he was strangely reviled, but now greatly revered. There is no need to "bide in Greek, the name the poet dare not speak." for his name is a household word in Christendom. You cannot confine him to a sect for he was for all men and all time.

CHARLES WESLEY.

"Let me make the ballads of a people and I care not who make the laws," said a great man. And if t be true that the writer of popular verse wields a mighty influence, then Charles Wesley deserves more notice than is usually given to him. He was a man of short build, warm temperament, quick and impulsive at times, slow and stately at others, prone to offend the proprieties, to rush into your room and ask a dozen questions, then rush out again without waiting for an answer to any of them. With less bility than his brother John, he had a warmer heart. He was master of five languages, and was so in love with Virgil that he got the Æneid by heart. Samuel Johnson once quieted a vulgar quarrelsome fisherwoman by calling her an isoceles triangle and an bypoteneuse. Charles Wesley did the same by pelting her with Virgil till she succumbed and shrank away in tears. He never soared above the times in which

What Churches may do. Under this caption the Christian Era says :-

The more we look over the field spread out before as, the more we feel that as disciples of Christ we are not doing what we should do to advance his precious We notice that men engaged in commerce or cause. manufacturers are active, awake, taking advantage of the times, and using their wealth in schemes of good fortune. The church should do the same. Her plans should be large, her views broad, and her work mighty. But we have by far too much easy religion-a religion that wants rocking, nursing, and petting. We have too many people in the church who think a benefit is conferred on the church by them when they join it, and that the cause is always in debt to them. We have too many churches that are content to have a good pastor, a good meetingnouse, and an income sufficient to cover expenses They do not want to work hard, of be troubled with revivals. The idea of aggression does not take hold of them, and they have no missionary zeal. They are content to live. If they can do that, and not b obliged to make up arrearages, they are satisfied. Bu it should not be so. Religion does not teach us to be content without seeing the kingdom of Christ ad vocated, and on looking over our exchanges for a few weeks we are glad to see more than usual signs o

Miracles.

activity and progress.

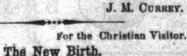
There is a diversity of opinion on the meaning of the word miracle. Perhaps a more clear and just definition cannot be found than that furnished by Dr. Hovey, in his admirable treatise on "The Miracles o. Christ." "By a miracle," he says, "we mean an event which, according to the principles of sound reasoning, may and must be referred to the extraordinary agency of God. No event, therefore, which evidently disagrees with the moral character of God; no event which can be reasonably traced to angelic, demoniac, or human action; no event which may be fairly ascribed to the working of natural laws or forces, is a miracle ; but an event which, in view of ts character and circumstances, can rationally be referred to extraordinary divine action, and to that alone, as its cause, is properly miraculous. By saying 'to that alone,' we do not mean to exclude the co-operation of natural forces in producing such an event, but rather to affirm that such forces, if used, are directed and reinforced by extraordinary divine action, which superior action determines the event "*

* Hugh Farmer says, " A miracle is an effect produced * Hugh Farmer says, "A miracle is an enect produced in the system of nature, contrary to the general rule by which it is governed;" Tillotson says, "It is a supernata-ral effect, evident and wonderful to sense;" "V. ardlaw, "A work involving a temporary suspension of the known laws of nature;" Alexander, "A visible suspension of the laws of nature;" Mansel, "An interposition of divine power;" Bayne, "An occasional display of divine power, independently of those sequences of natural law through which God commonly acts;" McCosh, "An event which is grought in arr world as a sign or proof of Ged making is wrought in our world as a sign or proof of God making a supernatural revelation to man ;" and Farrar, "An effect wrought by the direct interposition of the Creator and Gov-ernor of nature, for the purpose of revealing a message or attesting a revelation.

An Impressive Baptism.

DEAR EDITOR :- In the providence of God I made visit to Mascareen on the 14th instant, preached twice, and had the pleasure of immersing two believers, one of them a respectable old gentleman, 82 years of age, who had been greatly afflicted for many years. He was conveyed in a carriage from his own house to the water side; then, when the usual services were attended to, such as singing, prayer, and exhortation, he was carried by one of his own sons, Capt. James Dick, assisted by Deacon Robert Lowe, down into the water, and was buried with Christ in baptism ; after which he was carried back into his carriage, and so he went on his way rejoicing, feeling that, as

to do up the work effectually. May their efforts be crowned with success. Yours as ever,



DEAR VISITOR-The second birth is much spoken of in the present day ; but, perhaps, some who speak of it know little more of it, experimentally, than Nicodemus did, when he enquired of our Saviour. "How can these things be?" Man, by first birth, is conceived in sin and shapen in iniquity, dead in trespasses and sins; consequently, cannot perform spiritual acts. By the second birth, he is created anew in Christ Jesus unto good works. This shows he is made alive. "Conformed to the image of His Son." he lives a life of faith and holiness, " without which no man can see the Lord." Not all the outward forms on earth can convert a man "born in sin" into a babe in grace : he must be born again, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." And oh ! what a scene opens to the sinner's view when delivered from the power of more than Egyptian darkness, and the light of the glorious Sunof Righteousness shines into his heart with healing in His wings. Surely, the true believer can never forget the time when sovereign grace freed him from under the full burden of sin, when his adamantine heart was broken by the Spirit's power, and the penitential tear of godly contrition for sin coursed down his cheeks, and when his prayer was, "Lord, what wilt thou have me to do ?"-" God be merciful to me

sinner!" It was the turning point in his history, the day of salvation to his deathless soul. 0 June 30, 1868.

NEW DISCOVERY .-- A correspondent informs us that here are strong indications of oil, if not of coal, on he land owned by Rev. A. D. Thompson, of Bayside, few miles from St. Andrews; Charlotte County. Springs of water, strongly impregnated with oil, are ound oozing out from the ground in several parts of he same neighborhood. We shall be glad to hear hat these cheering indications are found to be sure recursors of boundless stores of wealth.

The Dominion Fisheries.

Our American cousins are unusually excited just ow in relation to the fishery laws enacted at Ottawa. They imagine that these laws encroach unmercifully upon their privileges, and, therefore, call loudly upon heir Government at Washington to interfere for the protection of American rights. The Christian Era. of Boston, deals with the question thus:

The eastern coast of Canada and the adjacent islands s the great fishing ground for New England seamen. M ore than half the mackerel taken by us are found o these waters. In the earlier treaties our rights were carefully preserved, but in the convention of 1818, the Commissioners, on our part, were not sufficiently guarded, and their course has given rise to serious questions. It was then stipulated that we should not fish within three miles of the coasts, bays. creeks and harbors of the Provinces (not excepted), but might enter them for wood, water, shelter and re-This treaty was attended with no marked pairs. trouble for some time; but, at length, the Provinces undertook not only to subject our vessels to forfeiture for dropping the anchor and fishing for cod within a eague of the shore, but also for entering any bay or nlet whose headlands were more than six mile apart. and also for crossing the three mile line, when fleet of vessels was in chase of schools of mackerel and drifting after them, and the fish while taking the hook crossed the invisible line or passed within a league of a headland. This has led to repeated difficulties, and a few years since it was decided that

Rev. I. E. Bill and Bro. Gabel were appointed Deegates to the Eastern Association.

Corresponding Secretary was authorized to forward blank letters to the missionaries for their annual report.

The ministers of the City and Portland were appointed a committee to make necessary arrangements for the collection of funds for Union Society. On motion, adjourned to meet at the Eastern Asso-

J. E. MASTERS, R. S. ciation.

From our Halifax Correspondent.

DEAR VISITOR-The anniversary of the Union day was kept in Halifax as a boliday. Though owing to the delay in issuing the proclamation, there was not sufficient time to admit of getting up anything like a public demonstration, -yet many of the shops were closed in the morning, and more shut up in the afternoon ; there was the usual display of bunting, a review, firing, &c. I regret to have to record a melancholy accident, which happened during the firing of the salute, owing to some stoppage in the shot ; two of the gunners were blown from one of the guns, the various parts of their bodies lay scattered in different directions; two or three other artillerymen were more or less injured. I am happy to be able to state that the day passed over quietly, without any disturbance. In Dartmouth, one worthy hauled down a flag from the engine house, and destroyed the halards ; but these were soon re-placed, a fresh flag hoisted, and a guard planted to prevent any other inlignity to the flag of old England.

The papers are publishing the speeches in the House of Commons on the Nova Scotia grievance. A new troupe of Theatrical performers has arrived, nd are performing in Halifax. They are well spoken of.

A Temperance Society has been commenced on board the "Royal Charlie." Twenty of the crew have already enrolled themselves as members, and weekly meetings are held. The captain and officers

are interesting themselves in the movement. The Cunard line have lost the carrying the mails o Newfoundland ; the contract has been awarded to the Inman line; the only contract the Cunaders has out of this port at present is to Bermuda.

Formightly Bonnet-Hops has commenced on board the " Royal Aifred."

The Aldermen have, by a solemn vote, refused to carry out the assessment for school purposes, referred to in my last. It now remains to be seen what the Local Government will do towards enforcing respect and obedience to the laws.

Hon. Mr. Tilley is expected to visit Halifax in a few days.

The "Royal Alfred" leaves here in August for Quebec, and will return in the autumn, on her way to Bermuda.

We have had the thermometer as high as 83 deg. n the shade.

Real estate in and around the city continues to relize good prices.

A young man named Kennedy was drowned in the harbour, by a schooner running into and espsizing the boat in which he was rowing; as his companion in the boat escaped, it is presumed that the anchor must have struck Kennedy, especially as he was nev-

er seen to rise after gung down. At the recent Encania of King's College, Windsor, W. Nutting, Esq., Prothonotary of the Supreme Court of this Province, had the degree of D. C. L. conferred upon him. Mr. Nutting graduated at the College in in 1803, and is one of the oldest Alumni living, and every way worthy of the designation. Business for the last six months compares favorably with the corresponding period of last year. The importation of many of the staple articles-such as sugars-have largely increased, and the export of dried fish has also increased, while the shipment of mackerel and herring has declined.

The following prices for stocks were realized at the last sale :- Three shares Bank B. N. America, \$269 .-75 with dividend ; twenty shares Gas Company, \$61 ; five sharles Halifax Fire Insurance Company, \$50 ; 2,500 shares Unlacke Union Gold Mining Company, 121 cents per share.

BREADSTUFFS. - Extra Canada, \$7.50 a \$7.60. No. 1, \$7 85 a \$7.45. Supers at 6.25 a 6.75. Extra State (.25 a 7.30. Bailitoure 7.23. Rye duit at 7.00 Kiln dried Corn meal is worth 5.00 a 5.10. Halifax ground 4.80. Oatmeal 8.00 per brl. for Canada and Nova Scotia. FISH.-Large prime cod \$3.50 a \$6.80. Small, C. Breton, hard cured, 3.40. Talquai, 3.00 a 3.20. Bank and Bay dull, at 2 00 a 2.10. Haddock, 1.60. Store price for hard cured 2.00 a 2.25. Mackarel 5.25 for No. 8's. Bay Island Split Herrings, in shipping or-der, at 3 25 a 3 50. Round, 2.25 a 2 50. Shore Split, 3.75 a 4.00. Round, 3.50 a 3.60. Alewives 3 20 a

To the Editor of the Christian Visitor :

DEAR SIR .- In your last issue the following sweep ing assertion occurs : "We are doomed to be rent asunder and to be split up into as many weak and lamentable divisions as characterize the history of the English Baptists, among whom the destructive heresy of open communion and the dogma of demo-cracy running mad in their churches, have wrought uch fearful baxoc with their unity, purity, peace and

As we have some knowledge of the English Bap-tists, and in our judgment the above paragraph is the very reverse of the truth, and in the highest degree unjust and injurious, we respectfully ask you either to prove or withdraw your statement.

Yours, &c., C. SPURDEN, TIMOTHY HARLEY. St. John, July 6th, 1868.

The above communication questions, in terms comewhat indefinite and uncertain, the accuracy of a statement in one of our recent editorials, and calls for verification or recantation. We suspect that these brethren mean to call in question both branches of

Rev. Mr. Punshon's Lecture

at the Centenary church on Friday evening last, was a masterly production. The spacious chapel was well filled with intelligent and deeply interested hearers. Probably not less than 1200 people were present. The orator's theme was "John Wesley and his times." The lecture was especially rich in lifelike pictures of model men, such as the world has seldom seen, and presented in a style of sublime oratory. It was a delicious intellectual treat, and deeply impressive from beginning to end. The Morning News has given a very full report, from which we extract the following passages for the information of our readers:

WESLEY'S PARENTAGE.

In the town of Epworth, dwelling in an old-fashioned house, adjoining the churchyard, where the drooping willows grew by the side of a running stream, there lived a man, who with his wife were striving to rear their family in a comfortable manner, and to provide them with an education that should fit them for extended usefulness when they should arrive at man's estate. This was Samuel Wesley, a man who inherited the stern soul of his father, Bartholomew, with a robuster body. He had been in-tended for a dissenting minister, but a change of sen timent occurring before he entered upon his duties, he was sent off to Oxford to complete his studies. Much of his spare time was spent in visiting and instructing the poor of the villages. On leaving college he ob-tained a curacy in London where he was "passing rich on thirty pounds a year." Susannah, wife of Samuel Wesley, was a lady of

most wonderful parts; beautiful in person, of a culti-vated and refined mind, far-seeing and sagacious, full of good common sense, of a genial disposition, a fond and tender mother, a tender and submissive wife, and withal a christian of the highest type. She seemed to live in a paradise of love and duty, and died asking her son John to sing a song of praise. Directly her spirit had passed away.

JOHN WESLEY'S CONVERSION.

The early life of John Wesley is generally known. At six years of age he was almost miraculously saved from the fire when his father's house was consumed. He was sent early to the Charter-house School where he was noted for his habits of methodism, for rain or shine, in blue weather and blue spirits, he would nake a triple round of the grounds every morning. He kept very close to his studies and made rapid ad-rancement. As he increased in years he toiled with lunost ascetic severity, and at one time he even conemplated retiring from the haunts of men, and selec-ed a little rural nook in Yorkshire, where he thought e would be free from care and interruption. Intead of doing this, however, he went out to Georgia tead of doing this, however, he went out to Georgia in his most fruitless missionary errand, but returned o England, having sent not peace, but a sword hroughout the Colony. He had yet to learn that he tho would have converted Indians was not himself onverted. But it pleased God to use this man and ring him to an apprehension of his condition and of is safety. Mr. Punshon now proceeded to speak of the strug-

Mr. Punshon now proceeded to speak of the strug-ling efforts made by a few reformers from the first rising at Constance to the establishing of the Socie-ty called the Moravians in the 18th century. Some f these brethren had settled in England, and about week after John Wesley's return from Georgia, as is was going about to establish his own righteous-tess, he chanced to go into one of their meetings here he met a man named Beler, who became the Ananias to instruct and lead this later Paul. On

he lived, nor looked beyond them. His mind clung to opinions long after his judgment had discarded them. He did not go full length with his brother John was too fast for him. Charles too slow John. for John. "If I had wings I would fly," said John. "Ah," repiled Charles, "if the Lord told me to fly I'd do it, but I'd leave him to find the wings." His great forte was poetry, and his fame must rest on his hymes. Expressing every variation in the measure of life, never has mortal, and seldom has the sacred yre been swept by a more skilful hand.

JOHN WESLEY'S LABOURS.

Rapid in his movements and speech, practical in his reaching, earnest in his labour, his life was one of devotedness to the cause he had in hand. One week of his labours would tax the strength of many of his feeble successors for a year. He travelled everywhere on horseback, over roads that never knew Macadam. received sometimes in a friendly, at others in a hostile manner. At one time regarded as an angel from neaven, at another refused food. Into a fever and riding himself out of it. Of an even temper he never allowed anything to daunt him, and remarked near the close of his life, that he never remembered to have been below zero for more than a quarter of an hour. Smitten with a consciousness of his own weakness and unworthiness, yet feeling the responsi-bilities resting upon him, and withal having the seed of the Holy Spirit within him it is not wonderful that cople heard, and wept, and lived. He never gained a hearing by running down others. He commenced by the announcement "Man a sinner"-" all men sinners," then, "another world at hand," and he pictured it so close that one could see the home of glory prepared for the believer, and the forked flame eady to devour the adversaries. He cried, "You are lost," and then pointed out a Saviour's love. He spoke with a prophet's words and with a prophet's

All his life he was most indefatigably industrious. He travelled all the time, he wrote much, he preach. ed continually, he kept up with the literature of the day, and side by side with the literary men of his nes, and at the same time he managed the affairs of sect numbering about seventy thousand. Yet he was never in a hurry, never had so much to do but that he could make a visit, listen to music, or see and admire a fine landscape. And how did he do it ? By hoarding up every moment of his time. All his worldly possessions at his death were his horse and carriage, a well worn gown, a good library of books, and for plate two silver spoons at Bristol and two in London. His wit was genial and sparkl-ing but never barbed to injure, or rankle in the spirit another. Many of the modern benevolent and beneficent societies and institutions of the present day, were started by him or by his teachings, pro-jecting their shadows before him in the world. He was a man of a brave spirit, with a gentleman's courtesy and a Christian's heart, and such an one earth has not seen since the days of Paul.

The Advantages of Religious Journalism.

A writer in the Religious Herald, in expatiating pon the importance of christian journalism, says :--The most manifest, and probably the most importint, benefit conferred by well conducted religious (and denominational) journals, is the promotion of unity of sentiment and concert of action among their readers. Baptists (and other congregationalists) seem peculiarly to need them to this end. Individual Baptist churches have a simple organization ; the denomination, strictly speaking, none. Nothing revents the secession of the members of our vointary associations but unity of faith, and Christian affection. A common interpretation of the Scriptures and a precious heritage of common literature are our bonds of doctrinal union. Surely it needs no proof that a common Christian journalism. as much as any other uninspired literature, tends to inite. Indeed, the dawn of the era of religious newspapers marks a period of greatly increased identity of spirit among Baptist churches. Their former union was based far more on similarity of structure and of loctrinal formularies than the present which includes more oneness of function and of feeling. It is the di-vine spirit of missions that has made the Baptists, to so great an extent, one in heart. And it is hard to

he had been enabled by Divine grace to God, if it was even at the eleventh hour, he could say, "Lord, lettest now thy servant depart in peace for mine eves have seen thy salvation."

The whole scene was impressive, and of the most thrilling interest : every countenance was solemn, and every eye was fixed to see the man of more than fourscore years how to his Father's will, and do honor to his dear Saviour in the boly and blessed ordinance of baptism. These two brethren were formerly of the Presbyterian church. WM. L. HOPKINS

> For the Christian Visitor. Death.

Death is always a surprise. They who are snatched from the circle of families and friends, are generally those we least suspect to be the marked victims of death's unerring shafts. As we stand over the coffin of a deceased acquaintance and companion, we can scarcely credit the testimony of our senses-we can hardly believe that the lifeless and stiffened form before us is no longer able to return our gaze and answer our questions. Even when circumstances forbid the indulgence of hope that our sick and loved friends will recover; and though we may be looking forward with a firm and painful certainty to their departure, yet when the solemn moment really

comes, we are still unprepared for the event. Death recognizes no favoured classes as exempts from its universal and relentless conscriptions. There is no discharge in that war. The destroying missiles of the enemy are falling thick and fast into the long ranks of mortals, slaying thousands every day. The grand procession is hourly passing over the narrow stream to the shores of eternity. That procession has in its ranks the young and the aged, the strong and the weak, the rich and the poor, the gay and the gloomy, the ignorant and the learned, the successful and the baffled aspirants for earthly honors. From the confiscations of death, no wealth of gold, or of wisdom, or of fame, can purchase a single exemption-no bribing, no reasoning, no treating with this foe is possible.

"Death, like an ever flowing stream— Sweeps us away; our life's a dream, An empty tale—a morning flower— Uut down and withered in an hour. SIGMA.

> For the Christian Visitor A Visit to Chipman.

No. 8.

The progress made by the advocates of Tempernce in this moral enterprise in these settlements is worthy of consideration. From the early settlement of this place up till the time of the organization of Divisions of the Sons of Temperance-which was soon after the introduction of the Order into the Province,-drunkenness prevailed to a fearful extent. King Alcohol was consulted on all occasions-whe it was wet and when it was dry, when it was hot and when it was cold; on the Sabbath and through the week. But the Divisions succeeded somewhat in staying the progress of this gigantic evil, for a time. But, alas! through the lukewarmness of its professed friends, these lights went out. But the real friends of Temperance could not long remain inactive, while realizing the deep responsibility which rested upon them, in view of the growing evils of intempeesting and zealous advocates of their mission. Soccess is crowning their efforts. Among other advances

bays. government of the New Dominion, however, seem inclined to carry the watter with a high hand, which shall bring a virtual exclusion of our fishermen from the waters of the gulfs, and destroy as far as possible our fisheries. Last year they required us to pay half a dollar per ton for a license to fish in British waters. This year the license fee is advanced to two dollars per ton, and after this it is proposed to make it four dollars per ton annually, and this with a boun-ty of four dollars per ton paid to Canadian fishermen,

it is supposed will effect the object proposed. To carry out this policy, the Canadian Parliament have just passed an act which is most oppressive in its bearing. Our vessels are made liable to confiscation if in any manner they violate the letter of the law, as having relation to the sea or lakes, or if they enter any of the Provincial ports and remain more than twenty-four hours after notice to leave.

In case of illegal seizures, the act provides that no lefence shall be made without giving security of two hundred and forty dollars for costs ; that the seizure shall be presumed legal until the contrary is proved, and if the Provincial Judge finds probable cause, no damages shall be recovered for illegal seizures. Under such a law, vessels more than three miles from the shore may be seized; their crews, often of twenty or thirty men, set adrift, without funds, in foreign ports; their salt melted, their stores and fish suffered to decay, and the season lost and the voyage ruined. A fine of eight hundred dollars and two years' imprisonment are also provided for resisting a seizure, whether legal or illegal.

The whole act is on the face of it most unjust, and is in direct violation of the law of nations. To be controlled in our fisheries by these, to have imaginary lines drawn from cape to headland that shall be a dead line for all our fishing vessels that may unwittingly drift across it, in taking a haul from a movng school of mackerel, to be put to the constant peril of illegal seizures, with every advantage against us, to be adjudged guilty on any complaint until the contrary is proved, and all in the hands of a Provincial judge, is too open and flagrant a violation of right and justice for us quietly to submit to and endure without remonstance. We hope our government will at once take such a position on this question as the merits of the case demand. Certainly the Canadian coast is not more sacred than that of old England, and if the Dutch and French can fish within a mile of her coast, our vessels must not be made subject to seizure upon a mere suspicion of an intent to cross invisible lines, and the issues involved be left in the hands of a hostile judge, whose every interest is adverse to just and equitable decision. Such legislation by Canada, while we are keeping the Fenians from her realm at a constant expense to us, is an indignity not be quietly endured.

If the Americans had allowed the "Reciprocity Treaty" to remain in force, then they would not have been restricted to a distance of three miles from our coasts ; but they must be willing to give as well as take. If they want increased facilities in the fishing department, let them unite with the Dominion in a healthful commercial treaty, established upon a just and generous basis, and then things will move on smoothly and successfully. Until they do this, they must not be surprised if their fishing crafts are kent at a respectable distance from the Dominion domain.

The N. B. B. H. M. Board met in Leinster Street committee room. Present :- Revs. Messrs. Bill, Spurden, E. C. Cady, Harley, McKenzie, Spen-cer, Strang, Walker, Hopper, and D. W. Crandal. cer, Strang, Walker, Hopper, and D. W. Crandal. Read Rev. E Hickson's report of three months' la-bor which, on motion, was received, and amount due

voted to be paid. Read Rev. W. M. Elward's report of three months' labor. It was received and the amount due voted to

Read letter from the Ludlow church asking that ifty dollars be granted to their pastor for his services the past year. On motion it was resolved, that the letter cannot be entertained on account of the ir-

the letter cannot be entertained on account of the ir-regularity of the application. Rev. Jas. Trimble's letter, asking aid for Widow Lawrence, was taken from the table. Voted to grant \$10 from the Infirm Minister's Fund. Read letter from Bro. J. Lounsbury, asking aid for Sabbath school in North River church. Voted 25. Read Rev. B. F. Ratiray's report of three months' labor; it was received and the amount due voted to be naid.

Oils.-Cod Oil, 40 a 48c. Kerosene 38c.

PRODUCE. - Oats 65c. a 70c. Potatoes 45c. a 55cts Butter 17c. a 21c., fair to choice. Pease 5.00 per brl. PROVISIONS.-Mess Perk, 28 a 28.50; P. E. Island Mess, 22.00; Prime Mess, 17.50; Prime, 15.00. Beef 9.50 a 10.25 ; Lard dull, at 12c. a 121 cts.

WEST INDIA PRODUCE. - Cienfuegos Molasses SOc. ; Brittrh Islands 28c. a 29c. ; Vacuum Pan Sugar, 7c. Porto Rico, 61c.; Cuba, 6a.; Barbados, 61c a 61c. ; Demerara Rum 49c. a 50c.; St. Jago 44c. a 45c. (in b.) Exchange .- Bank Bills on London, 60 day sight 31 per cent. prem. Gold Drafts on New York, at sight, 31 per cent. prem. Currency Drafts, 25 per cent. discount. Sight Drafts on Montreal, 34 per ceat. prem.

Secular Department.

Foreign and Domestic News.

LONDON, July 2 .- Gen. Napier arrived in this city this morning. An immense crowd was assembled at the Railroad Depot to welcome him, and on his ap-pearance he was received with cheers which did not cease until he had entered his carriage and driven to his hotel.

his hotel. In the House of Lords this evening a vote of thanks to General Napier and the officers and men of the Abyssinian expedition was moved by the Earl of Malmesbury and seconded by Earl Russell, and was unanimously adopted. The Prince of Wales and Prince Alfred and many members of the Court were present on the occasion

In the House of Commons all the Benches were filled with members and the galleries crowded by a brilliant throng of ladies and gentlemen, as it was known that Gen. Napier would be present. When the General entered the House he was warmly greeted by the members. The Premier, Mr. Disraeli, then moved and Mr. Gladstone seconded the vote of thanks which was carried without a dissenting voice amid nost enthusiastic cheering from all parts of the

Colonial Government Securities were selling in the London Market on the 20th at good prices: Canada 6 per cent. brought 106 to 107; Nova Scotia 6 per cent. 104 to 106, and New Brunswick 105 to 107; New Zealand 5 per cent. sold for 98 to 100, and Aus-

tralian 6 per cent. 112 to 115. London, July 5.—The Austrian Government has

throne.

The regulation of the succession having been completed the Uhamber has adjourned. Milan was to day consecrated and anointed at the

Cathedrai, as the sovereign Prince of Servia with the most imposing religious and military ceremonies. Losnon, July 6.—In the House of Lords this evening Lord Stratheden presented the petition of the people of Nova Scotia against the Canadian Dominion and praying Parliament to allow them to leave the

New Confederation. Despatches from Shanghale have been received which represented that the rebellion in Japan had re-ceived a new phase. It was reported that a combi-nation had been formed by twelve of the most power-ful Damios, against the Mikado or spiritual Emperor. This new complication threatened to prolong indefi-nitely the restoration of tranquility in that country. Sir Morton Peto has passed through the Court of Bankroptey, and has been discharged. London, July 7.—Liverpool market—Corn firm; wheat firmer; Hour dull.

UNITED STATES.

The Visitor has frequently referred to the Vassar College, established at Poughkeepsie, New York

rance. They, therefore, embraced the carliest opporunity for organizing Lodges of the Order of British hood Templars. One of these is situated on the subarbs of Delhi on the Salmon River, the other is on the Gaspereaux ; both are in splendid working order, and they can each boast of having in their ranks reclaimed drunkards, who are among the most inter-

