

"Visitor" Accounts.

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

2nd. If any mistake has occurred in keeping the accounts, to give an opportunity for immediate correction.

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, unsatisfactory. 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 of us, 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 Association at St. George

opened pursuant to appointment, at 2 o'clock, p. m. A couple of hours were spent profitably in prayer and conference, after which the Association was called to order by Rev. E. O. Cady, Moderator of last year. The officers of this present year are as follows, viz.:

Moderator, Rev. W. S. McKenzie; Secretaries, Rev. B. Franklin Ratney, and Bro. James Moran; Treasurers, Brethren Young and C. F. Clinch. After the appointment of the usual Committees, the Session adjourned to meet at 7 p. m.

The evening session opened with an excellent sermon by Rev. Dr. Spurgeon. The discourse was a rich exhibition of evangelical sentiment forcibly applied to the heart and conscience of those who listened. After the sermon, came the reading of letters until it was time to adjourn.

THE INTRODUCTORY SERMON

was preached on Friday morning, by Rev. J. E. Hopper, from the passage—"Behold the Lamb of God which taketh away the sin of the world." The sermon was a beautiful and impressive unfolding of the character and mission of the Redeemer, as seen, first, in the light of prophecy; second, in the meritorious nature of his sufferings; and third, in the application of his work to the human heart and life.

By order of the Association, this sermon will be placed in the columns of the *Visitor*. Our readers will then have the pleasure and profit of reading it for themselves. The reading of the letters filled up the balance of the forenoon. We regret to say, but few of the churches reported spiritual refreshings from the divine presence; and, as a natural consequence, the additions of the year were comparatively few.

THE AFTERNOON

was occupied principally with routine business. Half an hour was given to Rev. Mr. Normandy to present the claims of the Baptist French mission of Nova Scotia. He improved the time by explaining the nature and extent of his mission and the success which had attended the efforts put forth for the salvation of these people. More than forty persons have been baptized upon a profession of their new born faith, and the truth is obviously gaining ground. The mission has become embarrassed with a debt incurred by the erection of a second mission house and our Bro. Normandy is now travelling for the purpose of raising money to liquidate this debt. Rev. Mr. Harley proposed that we should make up \$20 for him on the spot in dollar subscriptions. The proposition was accepted, and in a few minutes more than \$80 were contributed. May the Lord bless and prosper yet more and more this important mission.

MISSIONARY MEETING.

Friday evening was devoted to the consideration of Home and Foreign Missions. After reading the reports of the Committees on these two branches of the great mission work as prepared by brethren Bill and Carey, Rev. Mr. Harley was called upon by the Moderator to address the meeting. He dwelt with much appropriateness and force upon the obligations of the Home field. It is our duty, as Christians, to begin with our own families, teach them the way of life, then seek to persuade our neighbors to love and serve the Redeemer; and so extend the knowledge of the truth as it is in Jesus to every district through the Province. Mr. Harley's address was listened to with deep interest. We should be glad to give it in full to our readers; but as we took no notes at the time, we cannot at present do so.

Rev. Mr. Carey next called attention with much spirit and power, to the claims of the Foreign field. Here is a brief synopsis of his admirable address:

The Author of Christianity, said Mr. Carey, designed that it should spread throughout the entire globe; that it should be commensurate with the family of man, and carry its healing balm wherever sin is found. In the 2d Psalm, Jehovah declares that He will give to His Son "the heathen for his inheritance, and the uttermost parts of the earth for his possession;" and in the 72d it is stated that Christ "shall have dominion from sea to sea, and from the rivers unto the ends of the earth." In the 60th chapter of Isaiah we find the prediction that the Gentiles shall come to the light of Christianity, and kings to the brightness of its rising; that the forces of the nations shall come to the Church of God; that they shall bring their gold and incense, and show forth the praises of the Lord; and that a little one shall become a thousand, and a small one a strong nation; with the added promise that the Lord will hasten it in his time. After the Son of God had passed through his baptism of suffering in the garden of Gethsemane and expired on the cross; after he had risen from the tomb and tore away the bars of death, leaving the grave that had been so dark and cheerless for ages "radiant with light and vocal with song;" after he had gone out and in with his disciples for forty days, he gave them their marching orders, the great commission, "To go into all the world and preach the Gospel to every creature," to publish "repentance and remission of sins in his name, beginning at Jerusalem." The good work was to commence there, but not to stay there. It was a starting point, a centre, whence it might radiate to the ends of the earth. The light was to come from the East, and shine even to the West, and North, and South, filling the earth with the glory of the Lord, and all flesh might see it together: for the mouth of the Lord hath spoken it—Christianity has no latitude or longitude. The field is the world. This was illustrated on the day of Pentecost, and all through the acts, and toils, and travails of the Apostles. Paul preached the gospel in Ephesus, Philippi, Corinth, Athens and Rome, and speaks of taking his journey into Spain. From Jerusalem round about to Illyricum, he fully proclaimed the glad tidings of salvation. The genius, the spirit of Christianity is diffuse. It is designed to be like its Author, omnipresent, and to have all power on the earth. Christianity is the manifestation of the Spirit of Christ. "Virtue goes forth from it as fragrance from a flower and light from the sun." It is fragrant, it is radiant. It must be so; it cannot help but be so. When the love of Christ takes possession of a man's heart, a heavenly and expanding influence goes forth from him to all around him. He is in sympathy with the song of the angels, "Glory to God in the highest, and on earth peace, good will towards men." The Kingdom of Heaven, externally

considered, is as a grain of mustard seed—the least of all seeds,—which, when sown in the field, grows and becomes a tree, so that the birds of the air lodge in the branches thereof. Internally, it is as leaven hid in three measures of meal, which wrought silently, slowly, but surely, until the whole mass was leavened. It is impossible for a man to be a Christian, and not have a missionary spirit. The Spirit of Christ in his Church is the source and the life of Christian missions at home and abroad; the Spirit and the Bride say come: and the man or the church that has not the Spirit of Christ, is none of his. There may be the name to live, but in reality there is nothing but the silence and inactivity of death; and he remembers that God is not the God of the dead, but of the living.

In view of all this, it is indeed a ground of rejoicing and a source of encouragement that God is moving by his Spirit among the nations of the earth, and that abundant doors are being opened for the entrance of the Gospel. The good seed of the Word, sown by the noble Matamoros and his fellow laborers, is taking root on the hills and in the valleys of lovely Spain. The heights of Castile and Arragon will be crowned with the glorious rays of the Sun of Righteousness, and the vales of Andalusia adorned with the beauty of holiness. The Word of God is spreading through France, and is becoming a power in the land of Rousseau and Voltaire. Italy is waking up from the sleep of centuries, and begins

"To feel the throes of Anankim,
The pulses of a Titan's heart."

Like her own Vesuvius, her heart is agitated by fiery throes that threaten destructive outpourings, and she needs the voice of the Son of God to control and regulate, and say, "Peace, be still" and guide her forces into proper methods of operation. The land of Dante, Savonarola and Michael Angelo, must be taken for God and his Christ. Our beloved Zion is spreading her branches in Germany, Russia and Sweden. From the far East there comes the Macedonian cry—"Come over and help us;" and from the islands that dot as with coral gems the bosom of the Pacific, hands are extended towards us as if to draw us near to them, that we may give them the bread and water of life. China, containing about one third of the population of the globe, must be made Immanuel's land, and our American brethren of the various evangelical denominations are talking of taking possession of it in the name of the Triune God. They are thinking of sending two thousand missionaries at once to plant at various points the standards of the Gospel, and thus dedicate that large kingdom to God. The Burmans, Karens and Telegos, are starting up from their sleep in sin, ignorance, and idolatry, and many of them are believing on Christ to the saving of their souls. We are on the eve of giving a triumphant affirmative to the questions, "Shall the earth be made to bring forth in one day? or, Shall a nation be born at once?" God is now inclining the hearts of young women to go out as missionaries to instruct their sisters in heathen lands in the things that pertain to salvation. We rejoice that Miss De Wolfe is gone from Nova Scotia to Burnish, under the auspices of our Foreign Missionary Society and under the protection of the American Missionary Union, to teach the sad and afflicted daughters of the East the way of life and salvation. Have not our hearts thrilled with joy in hearing of the good she has already been instrumental in accomplishing? The captain and the sailors of the good ship *John Baynan* will not soon forget the fair and delicate Christian woman who, constrained by the love of Jesus, sailed to the Orient on her mission of mercy; and during the passage pointed those around her to the Lamb of God.

A word or two and I have done. Have we not reason to be greatly encouraged?—God is working, let us work. Let us mark the movements of Divine Providence and take advantage of them. Let us take the tide at the flood and "attempt great things for God; and expect great things from God." Let us never forget that every Christian man, woman and child is a missionary to speak of Jesus and for Jesus, either at home or abroad. Like Andrew and Philip and the woman of Samaria, like Paul and Silas, we should each in his or her sphere preach Jesus, the way, the truth, and the life, and the light of men. And if we cannot go, let us give of our substance that others may go and publish salvation. According to the Minutes of last year's Association we contributed \$384.43 to the Foreign Missionary fund, a fraction over three cents per member as the average. Beloved, let us not rob God, lest the mildew of his curse distil upon us. *Speak, pray, sympathize, give.* "Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations."

Rev. Mr. McKenzie followed the Rev. Mr. Carey, urging especially the claims of the Home field. Rev. E. M. Edwards closed by making encouraging statements in regard to his northern mission. The seed of the Gospel sown by this esteemed brother is producing a rich harvest. This missionary meeting was full of interest from first to last. We trust good results will follow.

SATURDAY FORENOON

was largely occupied with the business of education as connected with the Fredericton Seminary. The President, Z. G. Gabel, in the chair. From the reports of the committees appointed to collect the sums appropriated to the several counties in the Province for the payment of the Seminary debt so long due, it was ascertained that considerable progress had been made in obtaining subscriptions, but all upon the condition that the whole debt must be paid. Several counties have not reported. We trust they will lose no time in doing so. If this effort fail, the consequences to the denomination will be most serious.

The Institution is now in a flourishing state. Let us increase its prosperity by removing at once and forever the debt.

SATURDAY AFTERNOON

was devoted to reports on the Union Society, Sabbath-schools, Temperance, the *CHRISTIAN VISITOR*, and other matters of denominational interest. We shall probably publish these reports next week. We could but regret that so little time could be given to matters of so much concern to the highest good of the denomination; but so long as we have but two days and a half for the consideration of so many important questions, so long many matters will have to be neglected. The business part of the Association closed up about 6 p. m., and we adjourned to meet next year with the Church at Blissfield. Some were opposed to going so far inland, but Brother Edwards met this difficulty by pledging that teams should be sent to meet the delegates at Fredericton or Newcastle free of charge.

SATURDAY EVENING

was devoted to a social conference and prayer-meeting. Many felt that it was very good to be there.

THE SABBATH SERVICES.

All, or nearly all the ministers present at the Association were engaged in proclaiming the truth at the different preaching stations in the county. Rev. Messrs. Carey, Harley, and McKenzie occupied the pulpit at St. George, and delighted the people with their clear and forcible expositions of the Gospel of the blessed God. At St. Pauls, Pennfield, Macaroon, St. Andrews, and in other places, the brethren unfolded with power the messages of redeeming love. May the Holy Spirit give the increase!

Earnest desires were expressed by the pastor, Bro. Steadman, and by the visiting brethren, that a revival of pure and unadulterated religion may attend these faithful labors of the servants of God. Reference

was made by Bro. William Hall and others to those gracious outpourings of the Spirit enjoyed in the County of Charlotte under the ministry of Father Anley, Brethren Robinson, Thompson and others, when many ransomed souls pressed into the Kingdom, and earnest prayer was offered up for a return of the years of the "right hand of the Most High."

We regret to say that the health of Bro. Thompson continues in a very enfeebled state. Fears are expressed that his work on earth will soon terminate. United prayer ascended that our brother may be sustained, as he passes through this deep affliction, by the consolation of that Gospel which he has so often declared to others; and that when the Master calls, he may have an abundant entrance into the celestial mansion prepared for him above. Many of his spiritual children have gone before, who will give him a cordial greeting, and who will shine with undiminished lustre in the crown of his rejoicing for ever and ever.

In consequence of the inconvenience of reaching St. George by boat or railway, the delegation was not so large as usual, but those who did attend had their hearts greatly refreshed with the grace and presence of the Redeemer. We trust that all will return to their respective flocks better prepared than ever to feed them with the sincere milk of the word. All seemed to feel deeply the importance of being of "one heart and of one mind, and of striving together for the faith of the Gospel."

We shall be able in a future issue to go more into details in reference to the proceedings of this delightful anniversary. The resolutions which passed were all excellent. The Lord bless us with grace, to do as well as to resolve.

We have only to add in conclusion that the hospitality of the friends at St. George was all that could be desired by the most fastidious. There was an abundance and to spare. May the Lord reward them for their labours of love.

Open Air Preaching

has become in the city of New York a standing institution, and promises good. We learn from the New York correspondence of the *Christian Era*, that when the attempt was first made, some months ago, to introduce open air preaching in the city, it met with so much opposition, that for a time, it bid fair to be a failure:

The city officials who are mainly Catholics, are always on the alert to help on any cause whatever labelled *Catholic*, whether good or bad; and they are equally swift to deal the death blow to any religious movement which has a Protestant origin. Any of the so-called "Fathers" might excite his wrath and hurt to his brethren's content in denouncing Catholics, and portraying the divine character of the Virgin Mary on any Sabbath day, on almost any street or corner in this city; but the moment a Protestant opens his heart and lips to proclaim the pure Gospel of peace, these official picket guards of the Pope's army at once raise the cry of "disturbance of the public peace," and forthwith arrest and imprison the preacher, just as Paul and Silas of old were imprisoned for the preaching of the truth. Recently, however, Rev. Mr. Tyng, Jr., and other influential men, have taken the field, and are carrying on the movement to glorious success. The authorities arrested the lesser lights, but I do not think they will arrest Mr. Tyng.

Large crowds, of all classes, representing almost every shade of religious opinion, and sinners of the deepest dye, gather to hear these eloquent, devoted and earnest men, who by the Spirit's help preach the word with great power and effect. It is a sublime spectacle to see a young man like Mr. Tyng, yielding implicit obedience to his Master's will—lifting his voice like a lone monitor, against the corruptions of his church, and standing firm in behalf of the truth as it is in Jesus, in spite of the anathemas of his denomination, which seeks to substitute ritualism for true religion, and enforce its acceptance and proclamation by ecclesiastical power.

It is a matter of fact that Mr. Tyng has had the courage to openly expose and denounce that *anti-Christian spirit* which would bottle up the Gospel, and deal it out to the favored few, who can return its equivalent in gold; and would deprive the thirsting and perishing multitudes from their reception by ecclesiastical law.

It is a pleasing fact also, that extensive preparations are being made to organize an efficient corps of Lay Preachers to aid in this good work. *This is the Gospel method.* When Christ was on earth he did not confine himself to the Synagogue or the Temple, but chose for his pulpit the mountain, the seashore, and even the rolling billows of the lake; and for his congregation the eager multitudes that followed him whithersoever he went. His obvious design was to carry the message of life to the largest number possible, and that all without exception, should have the Gospel preached to them. "The common people heard him gladly."

Christ is our example in all things; and, as he was the voice of the Father to man, so the church is his voice to the world, and that voice should be heard, not in a corner, but upon the housetop, and wherever there is an ear to hear, a heart to feel, or a soul to save.

The Welsh Baptist Union

met recently in Monmouthshire, and among other proceedings of an interesting character, an address was delivered by Rev. W. Roberts, who is celebrated as an antiquarian, on the early history of the Baptists in Wales. We are indebted to the *London Freeman* for the following interesting extracts from this address:

Mr. Roberts commenced by glancing at the present state of the different denominations in Wales. The Welsh Methodists, he said, number about 100,000; the Independents about 90,000; the Baptists from 65,000 to 66,000; the Wesleyans about 60,000; in all about 300,000 members. Each denomination has about the same number of hearers. About two thirds, therefore, of the inhabitants of Wales are Nonconformists. The Independents in Wales had their origin at Llanfaches, near Llan, Monmouthshire, in 1639. The Baptists commenced in 1690. In this

Mr. Roberts differed from Joshua Thomas, and also from Iolo Morgannwg, in reference to the beginning of Nonconformity in Wales. Iolo said that an old abbot from Rhegoes had preached at Glyn Nevin ten years before the beginning of the Independents at Llanfaches. John Penry had no time to do much for Wales, for he had spent most of his time in Scotland. There were two vigorous men in South Wales, John Miles and Thomas Prowd, who studied the New Testament for themselves; and in 1648 they consulted about the need of their being baptized; and they resolved to go to London to submit to Jesus in the ordinance of baptism, as they knew of no Baptists nearer; they spent a fortnight in London, where they were baptized; then they returned, and commenced to preach and baptize others. Mr. Roberts referred to the self-denial of these men. Continuing their journey between different places was the difficulty. He had seen an old newspaper, in which it was stated as having travelled and arriving in London in six days. All must admire the honesty and conscientiousness of these men. They were encouraged by a friendly letter from the London ministers. They commenced at Ilston, near Swansea. Here long another clergyman came to them, the Rev. David Jones, of Llanelli, who commenced the cause at Llanharan, near Hengoed. Ilston was the first Baptist church in Wales, which is now represented by the church at Bethesda Swansea; this church is still the first in number, the members being about 900. Llanharan was the second church, now represented by Hengoed; the third was that at Y. Gelli. These three formed a union or association at Ilston. The fourth church was formed at Carmarthen. The association of three churches resolved to form a fund to support the said David Davies to establish a new cause at Carmarthen, and collected a fund of £20 to begin with for that purpose. The fifth church was formed at Brecon. In 1666 there were eight churches. By-and-bye others came, and among them Vassar Powell, who had been fifteen years with the Independents. He had preached the Gospel at the House of Commons, and in the House of Lords; but he preferred to come to labour among his countrymen in Wales; he was imprisoned many times, and the last time for eleven years, when death released him. Liberty was enjoyed during the Commonwealth, but persecution recommenced with the Restoration. There were now twenty-eight years of terrible time before us. The eight churches referred to had a difficulty to free the fact of the different Acts of Parliament passed

Relief came with the Toleration Act. The eight churches prospered, and founded branch churches; delegates were sent from these churches to an association held in London. The first association in Wales was held at Llanfaches, near Aberystwyth. At Llanfaches was the first chapel in Wales, built about four years before the above association was held. Prior to this, the followers of Jesus met in houses and barns, &c. All modern historians agree that Nonconformity declined in Wales from the passing of the Toleration Act to the rise of the Welsh Methodists in 1736. Though the progress of the Welsh Methodists was almost miraculous in so short a time, yet the above opinion must be a mistake. Some ten or twelve historians had asserted this, but most of them follow those that had written before them, and the mistake was not rectified. Now to the proof. In 1736, when the Welsh Methodists commenced, there were sixteen Baptist churches in Wales, and twenty-three, other assemblies of baptized believers, whose names could be produced, not formed into churches, and about twenty-six branch churches. The Independents at that time had more churches.

For the Christian Visitor.

Open Communion among the English Baptists.

We have reason to be on our guard, when we consider how great names have sometimes dazzled the mental and moral vision of men, perverted their judgments, set aside the force of facts and of logic, and even turned the word of God into an ally with error. We may admire and even revere a flashing luminary in the ecclesiastical firmament, but at the same time consistently refuse assent to great sounding assertions, which usurp the place of facts and of argument. To every one who may be disgusted and displeased by my articles on the above named topic, let me, first, say I have been forced to publish them; and, second, will you prize what I claim to be facts and not "pernicious fiction?" and in that case, you shall have, not only my thanks for your service, but also a frank acknowledgment of my error.

I stated in my last, that I had in store some items selected from a series of Magazines, advocating our denominational position, and issued from the English Press. With a few brief citations from that source, in this and one more article, I shall close up the discussion on this uncontentious aspect of the question of Communion; sincerely hoping that I shall not again be called upon to deal with the subject in a way that seems, but that is not intended to be invidious.

In the year 1849, the late venerable Dr. Sharp, who for nearly half a century, was a Baptist minister in Boston, Mass., wrote to a Baptist minister in England for information as to the practical effects of open Communion among the Baptist Churches in that country. Dr. Sharp received a reply, signed by the Secretaries of nearly all the Missionary Societies in England, originated and supported by the English Baptists. To this reply, I find the following eminent names affixed, viz.:—Joseph Angus, F. Trestraill, E. Stearns, J. H. Hinton, J. Hoby, W. Groser, S. Green, S. J. Davis, and W. Jones. The document in question was published by Dr. Sharp, in an American journal. It finally reached England; and, being copied into the *Baptist Reporter*, came, for the first time, to the general notice of the Baptists in England. Its appearance in that country, created no ordinary amount of excitement, which, in the minds of some, took the form of pungent grief—in the minds of others, of unqualified surprise—and in the minds of not a few, of warm indignation. It was regarded as a most disingenuous and startling method of lending endorsement and encouragement to the practice of open Communion, by an array of names, supposed to carry with them an authority hardly to be questioned. Earnest protests against the document, and vigorous refutations of its contents, came from numerous pens in England, some of which protests and refutations, I find published in the columns of the *Magazines* before me.

The writers of the letter addressed to Dr. Sharp in favor of open Communion as practiced in England, mention, first, the fact, "that the best argumentative publications, vindicating our sentiments and practice as Baptists, produced this century, have, generally speaking, been written by open communists." We pause to remark that the able and venerable Pengelly is mentioned, as one of the number. Where is he now? Where a logical consistency has carried him—into a Pedobaptist church as its pastor. But this, and similar results, which have since their writing transpired, were not anticipated. They mention, secondly, the fact, that the originators of societies "established within the last few years, of a purely denominational character, have been open communists." Whether have several of these men since gone? Gone where the logic of open communion, if sound, should carry every clear-sighted and candid man within our ranks—out of our ranks, into Pedobaptist churches.

"A third fact," say these apologists for open communion, "we feel some diffidence in mentioning. We dare not advert to it in the spirit of self-gratulation; but we must not omit to say, on this occasion, that if the number of persons baptized in congregations in which open communion is practiced be compared, with the number baptized where strict communion is practiced, it will be seen that open communion does not practically lessen the number of observers of our Lord's command. There are few associations in which all the churches are strict; and in these, as far as we have examined the returns, we do not find the number baptized to be greater in proportion, than in those in which open communion prevails." To this one writer, an English Baptist, replies, "The assertion is not sustained, but most decidedly negatived by the returns of London churches, as published in the Baptist Manual, for 1849, p. 481. The London Association, formed 1834, which includes in its membership the unbaptized (!) returns clear increase in 39 churches, 180 members; total membership, 6292, or increase 5 1/2 members per church, or 24 per cent. on 6292 members; whereas the London Strict Association, formed in 1845, shows clear increase in 6 churches, 55 members; total membership 984, or increase 9 1/6 members per church, or upwards of five per cent. on 984 members, showing a decided balance in favor of strict Baptists of 8 1/2 members per church, and 24 per cent. in the membership."

The author of the above numerical statement has not called attention to the fact that in the strict communion churches all the members are baptized, while in the open churches they are reckoned as members who have not been baptized, and who, therefore, are no real gain to the Baptist denomination. With this difference carried into the estimation of returns, the balance in favour of strict communion churches would be made still larger. Thus do bold assertions vanish before the presentation of stubborn facts.

Another writer, in reply to the letter sent Dr. Sharp, after showing that many of the open communists in England do not approve of the name *Baptist* church, and that the Secretaries in their document forwarded to America *unbaptized* fact, as one of the results of open communion, remarks: "The Secretaries say that the immersion of believers is the only baptism instituted or approved by our Lord; that the observance of this ordinance is indissolubly connected with the purity of his churches and the prosperity of his kingdom. All this is very good, but mixed churches, *quondam* Baptist churches, allow of sprinkling, another baptism, and therefore it will follow from the Secretaries' own showing that the practical effects of open communion are *adversely* to the purity and prosperity of Christ's Church and kingdom. Open communists may maintain that the alteration of the name—a *Christian Church* instead of a *Baptist Church*—is expressive of increased

purity, resulting from the admission of a baptism not instituted by Christ, and so may have, in their views, good reasons for it, but we do not wish to go into the philosophy of this point; as a simple fact it deserves some notice in a document written expressly for the purpose of showing what are the *practical effects* of open communion. In what consists the purity and prosperity of the Church of Christ, and in what respects these are promoted by the practical effects of open communion, are points which the Secretaries might have dwelt upon more fully." This writer goes on to ask, "Why is nothing said of the differences which exist among open communists themselves?"

But I must arrest my citations here. I see that the great and good Mr. Spurgeon, in the last *Visitor*, speaks very positively of the union and peace of strict Baptists in England, and also of the union and peace of the open communion Baptists. We should like to know from his pen whether the union between the open and strict communists is as perfect as it might be.

W. S. McKenzie.

From our Ontario Correspondent.

The Journey Home—Reflections by the Way—Death of an earnest and beloved Minister, Rev. Charles Brierly.

From my distant Ontario home, I look back with pleasure upon the scenes and events connected with the recent gathering of Baptists in St. John. That occasion was one to be recalled with pleasant—and only pleasant—memories. From the good seed there sown, good fruit must hereafter appear. May we not hope that some of that fruit may come in the shape of a better acquaintance and closer union amongst those who have hitherto known too little of each other: being separated by a wide distance in space, and it may be to some extent, by different modes of thought and feeling.

After a pleasant sail of twenty-three hours from St. John, we were glad to exchange the crowded boat for the no less crowded cars, at Portland. What fruitful themes for perplexing and bewildering thought are furnished to the traveller, at the present day, in the varying phases of the hearing tides of life which are constantly ebbing and flowing through the swift channels of steam travel. Ever and anon you gaze from the deck of the densely packed boat upon other boats equally densely packed with living masses. You leave one crowded car, after having imperfectly photographed in your memory its little forest of faces, only to enter another car equally crowded, where you may repeat the study upon entirely new material. Another train dashes past with a full freight of human life; you glance out during a momentary pause at a station upon a seething mass of heads; you look down upon the busy streets of some country town alive with bustling hundreds; quickly there spreads out before you a broad landscape, thickly dotted over with cottages and farmyards, orchards and grain-fields, villages and hamlets; and while your imagination is busy peering some one of those quiet residences with appropriate inmates, you are startled from your reverie by the shrill whistle, and find yourself dashing through the suburbs of some great city, with its tens of thousands.

Few things, it seems to me, are better adapted than this swift contact with the multitudinous masses of fellow beings to overwhelm one with a sense of individual littleness and insignificance. One feels, sometimes, almost afraid of losing his own identity, and coming to think of himself simply as a little drop in the mighty sea—an imperceptible atom in the boundless universe of life. One feels somewhat as the Psalmist must have felt while penning the first portion of the 8th Psalm. Well might the shepherd look, watching, perhaps, alone in the fields in the silent, starry night, and gazing into the illimitable depths above him, be moved to exclaim "When I consider thy heavens, &c. I do not know the character of David's astronomical notions; but if we could but suppose his poetic imagination to shape, for the moment, those countless stars into so many vast spheres, the abodes of moral and intellectual life in myriads of forms and stages of development, we might well conceive him crushed by a sense of his own littleness, and fearing lest he should be entirely overlooked and lost amidst the countless objects of the great Creator's care."

But we, like David, cannot fail to be quickly reassured when we call in our thoughts from the masses and begin to centre them upon individuals. We find that amidst all the dense crowds, the great Maker never repeats himself. There is really no lack of individuality, no loss of identity. Each of the men and women and children making up these dense crowds is a complete, conscious unit. Wrapped up in the breast of each is a distinct world of thoughts and feelings, of desires, and anxieties, and purposes, constituting to him or her, the most of what is meant by life, and utterly beyond the scrutiny of another's eye. Each individual soul thus moves in a distinct orbit; each has a life, a duty, a destiny all its own. Into that orbit no other can enter. That life can be belied, that duty discharged, that destiny fulfilled by no other in the vast universe. And not only is this true of the inner life; each has a sphere of his own in the outer world. Each of all these multitudes finds, in the vast and wonderful scheme of Providence, some special nook set apart for him alone to fill. Each has a set of occupations, attachments, sympathies, joys and sorrows peculiarly his own. Each receives day by day, from the bountiful hand of the All-Father, his daily bread. And, more than all, each stands out to the eye of the Omniscient as a distinct, responsible, immortal being; and each who will may become the special object of the special care and guardianship of an Almighty Father, by whom the very hairs of his head are all numbered.

There goes a ragged, weary urchin, staggering along under a heavy burden. A stately lady, titled it may be, sweeps past him, drawing hastily aside her silken folds, that she may not so much as touch him with the hem of her garment. Strange, isn't it, that that poor nobody should be so constituted as to set a higher value upon his own little interests and enjoyments, than upon those of his proud superior—should actually prefer his own happiness to hers. Stranger still, that for aught we know, that poor, friendless boy may be even now occupying a higher rank in God's universe, and doing a nobler work, in the eyes of superior intelligences, than she, and that in a coming and not far distant day, his higher rank, and holier, happier destiny may stand revealed to the view of assembled worlds.

But I fear I have gone quite astray from the path of an occasional correspondent. At any rate it is high time I should stop. Before doing so let me mention a fact, of the kind we are accustomed to call "sad," which illustrates how mysterious to us are the ways of Providence. One of our earnest, pious young ministers, the Rev. Charles Brierly, left his home in Norfolk, on horseback, to attend a funeral at a little distance. He was found by the roadside shortly after, in a state of unconsciousness, his skull fractured, and he otherwise fatally injured. He lingered a few days, and went home. He had completed the Theological course at the Institute three or four years since. While at the Institute he was somewhat noted for breadth of intelligence and general information, and universally beloved for the excellence of his character, and his meek and quiet spirit. He was eminently spiritually-minded and no doubt ripe for heaven. We had hoped he had a large work to do on the earth. He leaves a widow and one child. "How unsearchable are His judgments and His ways past finding out."

In Memoriam.

Marienne, beloved and only child of John L. and Phoebe Hains, sweetly fell asleep in Jesus on Sabbath morning, the 18th inst. By a singular coincidence her body was committed to the earth on the 15th inst., the day that would have been her 16th birthday.

She was the possessor of an amiable disposition and a sweet, confiding manner, that endeared her to all her acquaintances. At different times during her short life she was the subject of deep, religious feelings which resulted in a surrender of her youthful heart to the Saviour of sinners. In a revival in which some of her classmates united with the Christian Church, she expressed a desire to do likewise. Although she never carried out that desire yet she ever took a deep interest in the service of God. During the last year two sermons of Rev. Dr. Hurd, on the parable of the prodigal son, were impressed upon her attention in a remarkable manner, so that during her sickness she frequently referred to them, and requested her father to read again and again the chapter in which the parable occurs. She manifested remarkable resignation to the will of God, and when informed that she must soon try the realities of the time to come, although so young, expressed no desire to live. In childlike simplicity and faith she remarked at one time, "Heaven is a better place than this life." As God's Sabbath dawned upon earth, and His servants here below were repairing to temples made with hands, her ransomed spirit took its departure to the home not made with hands, eternal in the heavens.

For three years she had been a student of the Baptist Seminary, and had endeared herself to both teachers and students, who, in common with numerous friends, feel to tender their heartfelt sympathy to parents bereft of one who was so worthy of the fond affection they lavished upon her. May God sustain and comfort them till the reunion above takes place, and they together rejoice before the throne of God and the Lamb.

For the Christian Visitor.

DEAR VISITOR—Doubtless, many of your readers will be pleased to hear of the advancement of our interests in the North. In this Parish, we have a new Baptist Chapel in the course of erection, which, when completed, will do no discredit to the denomination. Three weeks since, the building was commenced; and, owing to the energy and perseverance of those engaged in it—especially the Rev. W. Edwards—progress has been so rapid, that on the 10th inst., the ladies of the church and congregation were enabled to hold a tea social in it, for the purpose of obtaining funds for its completion.

The building was decorated with evergreens and flowers, and when illuminated, presented a really beautiful appearance. After the tea was over, a marriage ceremony was performed, adding much to the interest of the occasion. A short intermission intervening, the meeting was called to order, and an hour or two spent in alternate singing and speaking; first, by the Rev. E. Hickson, on Scripture authority for giving to build places of worship, and then by several others; thus rendering the time pleasant and profitable to all. Considerable enthusiasm was manifested with regard to having the building finished immediately, and donations were freely given.

The proceeds of the meeting in ticket donations, &c., were \$208.50, which will do much towards completing our Chapel; and we hope, that when you next hear from us, it will be to announce its being opened. Yours, &c., J. ARCHIBALD, Secy. Blissfield, Mich., Sept. 11, 1868.

Nineteenth Anniversary of the American Bible Union.

PIERCE UNION HOUSE, 23 Great Jones Street. The American Bible Union will hold its Nineteenth Anniversary in the Mariners' Temple, (Rev. J. L. Hodge, D. D.,