"Visitor" Accounts.

We have commenced sending out the Visitor ac counts. 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 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 convepublishers, 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., NOVEMBER 19, 1868.

Apostolic Authority. This is two fold - the authority of precept and the authority of example. The latter, as it seems to us, is just as binding upon the church as the former. The Lord Jesus having designed to establish His Kingdom upon earth through human agency, engaged the chosen twelve to do it, and He prepared them for their work-Ist by personal instruction while He was with them; and 2d, by the bestowment of the Comforter to "to lead them into all truth." His declaration to them was, "What ye shall bind on earth shall be bound in heaven. What ye shall loose on earth shall be loosed in heaven." The inspiration, then, which directed them had reference to their acts as well as to their words; and this, therefore, makes their example obligatory upon the church for all succeeding ages.

This subject has been pressed upon our consideration recently by an attempt on the part of Rev. Dr. Caswell. President of Brown University, to make such a distinction between Apostolic teaching and Apostolic example as to perfectly neutralize the autherity of the latter. He does this for the purpose of justifying his position on the Communion question. He acknowledges that Apostolic usage places baptism before communion, but questions the propriety of treating this usage as a "divine appointment," An able writer in the Watchman and Reflector of last week replies to Dr. Caswell's theory in a style so logical and conclusive, that we are induced to transcribe his argument for the benefit of our readers. Here it

Dr. C. is well understood to be a man of science, most religiously believing that God has established what we call "laws of nature"-in every case a fixed arrangement of sequences, including not merely order, which is one thing ofter another, but also largest congregations and capable of judging. method, which is one thing because of another. would seriously affirm that they are generally, in Hardly would be hesitate to speak of such laws as 'point of mental and moral culture, good specimens of Divinely appointed;" and yet where does he fin any "Divine command" fixing the order of primary and secondary facts, the order of cause and effect, or lopments of spiritual life. in The well educated form the order of autecedents and consequents? Natural religion is founded in a wordless revelation. "All its principles are so many inferences deduced from observed facts, and supply both elements of faith and rules of conduct. Physical phenomena teach enough of God and of human duty to make all men "without excuse" for atheism or wrong-doing. Most certainly, then, God does indicate His will, and hold us responsible for conformily to it, in other ways than by verbally enacted laws. He does require and prohibit under known rewards and penalties, without any oral or written forms prefaced by a "Thus saith the Lord."

Dr. C. admits the possibility that the order of the ordinances may be "fixed" in some "other way." even by New Testament authority, for he says at the beginning of another paragraph: "Baptism, as a prerequisite to communion, in my opinion, rests mainly upon apostolic usage," and at the end, "I do not regard this in all respects the same as a Divine which is inconsistent with his self-respect. Somecommand." meaning, we suppose, that he does not regard it as having the same authority. By his use though it be the preacher's duty to become all things of the word "mainly," we infer that he recognizes some other ground than "apostolic usage" in the basis of the theory that baptism is properly " prerequisite to communion." In the next paragraph be declares his own position :-

But for myself, I am content with the authority of apostolic usage. I seek no change in the practice our churches. I do not encourage or advise invitations to unbaptized persons to come to our communion. I should much regret to see such a practice

If we are not misinformed, some others make the same distinction, and occupy, the same ground, insisting that the authority for their practice of strict communion is less than Divine, and so much less as to justify, in extraordinary cases, a deviation from the general rule. Our concern, therefore is not with the outspoken individual, but with the theory so far as accepted by persons claiming to be Baptists, that "apostolic usage," however sustained by other constderations, has not the Divine sanction in such a way as to create a rule binding upon our consciences. As we understand that theory, it is a surrender of the whole principle. If one unbaptized believer may rightly be a communicant at the Lord's Table, ther two or two thousand may do the same. A single exception is destructive of the rule. If baptism be leritimately in one case "a prerequisite to communion it is equally so in all cases. The true question then is. Have we a rule from any authoritative source prescribing the terms of communion? Is baptism one of these terms? If it be, then by what authority? Is there evidence that God has made it such ? If " apostolic usage" be in accordance with the Master's will then by what right do any of the Master's disciples venture to deviate from it in exceptional cases? We do not rest upon that usage alone, for it is only one fact in the mass of New Testament evidence all bearing in the same direction. We find that usage conformed to the tenor of the Saviour's doctrines and precepts; to the nature and design of the two ordi nances as explained and practically illustrated by lim who appointed them, and to the explicit teachings of those who may be supposed to have rightly understood their Master. Our faith and practice rest pon a basis of authority as broad as the tiospels; the Acts, and the Epistles combined. But, restricting the discussion to the single admitted fact of "apos olic usage," the present inquary pertains to the mea ure of authority which that usage properly has in hristian duty. Was it she sy Was it the product of inference If so, then were the premises sound and the deductions and promises found and the deductions and promises from the lips of their Master with research the predictions and promises from the lips of their Master with research they find received. From some peet to the assistance which the Boly Spirit should render them after His return to bearen. Were them after His return to bearen. Were the Apostles or were they not, guided in their works for the conscious that they had a message to which it believed in the conscious that the conscious that the conscious

ande of from 5,000 to 6,00

administration of the ordinances, in church building in prescribing rules of church government, were they or were they not, under Divine direction? Were they or were they not divinely authorized and helped to fill out the revelation which Christ left unfinished, furnishing the detail where He furnished the general outline?

We thus invite all back to the main question. apostolic usage" with respect to the order of the or dinances was not so Divinely shaped as to make it an example "Divinely appointed," for our imitation? Our convictions upon that point are immovably settled, and we shall in the future, as in the past, do our best to help others, who may need, to a similar

Ministerial Failures. BY DR. LANDELS.

No.12. a med toy If a over 3

confirmation.

The work of the pastor and that of the evangelist are quite distinct-different qualifications are required for them; and yet with us they are frequently comnient, when in the city, call and arrange with our bined, and in judging the results of a ministry they are generally confounded. The church in choosing a minister is influenced, and very properly so, by a re gard to his fitness for pastoral work. They invite him because they expect to profit by his preaching or at least their choice is chiefly determined by their own liking. After his settlement his hands are pretty well filled with his pastoral duties. And though his people expect this of him, and would not be satisfied with the elementary preaching which is designed and fitted to convert, they are not slow to complain that conversions are so few. The man is expected to do impossibilites, to accomplish one thing by means which are adapted to quite another; is it any wonder that he does not succeed? Expecting him to be pas tor: their duty is to support an evangelist, or better still whether with or without paid evangelists, to be evangelists themselves. His duty as their paster and leader is not so much to aim at conversion through his own ministrations, as to keep them at their work; he, of course taking part in it as opportunity may offer. In this he may be really successfull in conversion, although those which take place are not the direct results of his teaching, but of the labors of his people. Some pastors have members at work in all directions; more conversions take place through their instrumentality than through the stated sanctuary services. Are they therefore less successful than their people? Certainly not. They are doing their pastoral work so theroughty, that the members are stirred up to put forth exangelistic efforts. And if such results do not take place the failure may not be with the minister but with the church. He is complained of while they are to blance, and so it will be until our churches discern between the two offices, and look for men to fill them who possess the qualifications which they respectively re

Again, are there not many cases of temporary and partial failure owing to ministers being misplaced ? Some of the best men are not adapted for everysphere. Partially educated, as many of our countrymen are, preaching of the highest; order intellectually, is quite unsuited to them. What lays hold of them is, on the other hand, in point of instructiveness, utterly unadapted to the more intelligent class of hearers. No man who is intimately acquainted with our draws them is not listed to promote the higher devebut a small unpority, and the preacher who moves them will necessarily, except in large centres of population, have but a limited audience. But it were a most hasty judgment to pronounce him a failure on that account. He has failed in doing one thing which he was never intended to do-to draw a crewd of unintelligent bearers. He has succeeded as far as circumstances will allow, in attracting a choice though limited circle, whom he is qualified to instruct and influence. For what is called his failure, the people are more to blame than he. He is too good for the crowd, as the crowd now exists. When the people are intelligent and high toned, he is the man who will draw the crowd; and in that day the now possilar men, if they continue as they are, may possibly be deserted. It may be said that a man of his abilities ought to adapt himself to the capacity of his hearers. So he ought, and so he will to some extent. But what if he should require to do so to an extent thing after all is due to a man's own tastes, and latto all men that by any means he may save some he is not, we presume, to carry that self-mortifying process to an extent which involves self-deterioration the outraging of what is akin to all that is best and holiest in his nature. Besides, he may be bound to consult others as well as himself. Are the more thoughtful of his hearers not to be studied at all? Must he seek to attract the crowd by means which will drive them, away? May he not fairly say. These men by their intelligence and influence are mighty forcestin society : if will seek to inthence them aright, let others who are better adapted for it speak to the many?" It is just possible, considering the influence they exert, that the man who preaches to lew of these, is quite as useful as the man who preaches to a larger number of others. And if his sphere be such as to contain scarcely any of the class to whom he is adapted, do not let us hastiy pronounce him a failure on that account. Let him find another sphere, and the measure of his success may be such as to make him the easy, of all. Numerous examples of this kind should make us very cautious in our judgments. We have in our eye at presen four ministers -- two of our own, two of a sister denomination all'of whom, at one part of their course. might bave been considered failures, and probably were so considered by some of their popular breth-ren, who were not worthy to until their shoes. Number I, during the early part of his ministry would have been pronounced a chronic failure. W mber a student who had more zeal than wisdo of the most influential congregations in England.

saying of the chapel in which he preached; "You may write up over the entrance, Souls frozen here on the shortest notice." "That student is now in the ministry filling creditably well; a sphere of comparative obscurity. That minister of whom he thought so little after having served several churches with growing success, now preaches in a full chapel to one Number 2, according to report, failed as a preacher in almost every sphere he tried. He now preaches occasionally, and is one of our most thoughtful, attractive writers. He may lack some of the qualities of a speaker. But the truths he presents, and, his manner of presenting them, are such that he cannot fail in moving an appreciative audience towards all that is good and true. By his pen be is now speakiog to thousands whom his voice could never reach And regard being had to his public teaching, his

among the writers of the day; and are likely better service to the church and the world than d them failures. d them failures.

But why enumerate such cases here where there

quent compeer.

Thanksgiving and Prayer.

The late Session of the Baptist Convention in St John recommended that the first Thursday in December be devoted to "special thanksgiving and prayer" by the Churches embraced in the Convention. I We rust the response on the part of ministers and peoole will be general and cordial. Let arrangements made at once by the pastors for the observance of the day. We have all much occasion for thanksgiving to the giver of all good for the temporal and piritual blessings which have crowned the past year, and earnestly and unitedly should we supplicate the ercy seat for the continuance of these unmerited avors; and especially for an increase of faith, hope and charity in all hearts. May the grace of supplication be poured upon us all.

A Review of the Baptists throughout the World. By Rev. J. E. Hopper.

Assembly allowance of 1976ne is unuch better to THE AMERICAN BAPTISTS. The American Baptist Publication Society at its annal meeting in 1867 instructed its Board to prepare nd publish each year hereafter a Baptist Hand Book, ontaining a complete statistical review of the Baptist denomination in the United States. The first volume he following facts:

FOREIGN MISSIONS. There are in the United States two great Baptist Foreign Missionary Societies, viz.: The American Baptist Missionary Union and the Foreign Mission Board of the Southern Baptist Convention From the report of the former, which is the society through number of missions under the patronage of the Union are 16 stations where American missionaries reside. and about 400 out-stations. In the European missions there are about 1800 stations and out-stations. American missionaries connected with the Asiatic assistants, in all 90, of whom one-half are males, and all but one of these ordained ministers. Mative the attendance at Sabbath school and preaching was nex course of study for the ministry, not far from may well thank God and take courage.

They have, however, manfully braved difficulties. Mission last year, and intend to do more this year. and have missionaries still in China and Africa who are doing good service in pointing out the way of life liberality in our New Brunswick churches, according to the benighted millions of those lands. The Board to their means. If so, our Home Mission would not says, "We must not go back to stand still is ruin. be in such a languishing state. But I must not tire ous; and the only watchword now to be sounded in you with my long scribble. I may write again. e ears of the churches is Forward."

t disab and THOME MISSIONS. amonthing of the management of Home Missions in the North. They have missionaries among the American Indians. among the Germans, Hollanders, French, Welsh, Norwegians, Swedes, Scandinavians, and Danes, who are settled in the United States, and among the Negroes, north and south. For the latter they are doing a great work, not only in giving there the Gospel, but also in diffusing the blessings of education and assisting them in building chapels. Last year the society raised \$176,899.08. This year, in addition to similar work, they propose to raise \$500,000 as a Church Edifice Fund. These people attempt great things, and, as a rule; they dothem. His sopprind werth tove

The Domestic and Indian Mission Board, of the Southern Baptist Convention, have in charge the Home Mission work of the South. Their field of operation extends from Marvland to Texas. The rostrated condition of this country calls loudly for id. Some 4,000,000 of freedmen are asking for the bread of life," Our Southern brethren are in their poverty, in concert with the North, making praiseworthy efforts to supply the want, One of their missionaries says, in speaking of the freedmen, "Although Southern in all my feelings and views, I must say that I am deeply impressed with the solemn responsibility resting upon the Baptists of the South in the present condition of the race. The negroes of our section are mainly Baptist, have received their religious impressions from Baptists, and when converted look to the denomination for a religious home.

Tokens for good have been witnessed among th

Indians during the last year. The missionaries of bath-school which has been in operation for two seathe Board have baptized 20 in one place, and 29 in another. [Two churches are reported as having a was spent in hunting and fishing, or lounging in tamembership of 195 souls. God seems to be calling in verns, is now spent in the prayer-room and Sabbath these thinker of the soil tiliton you bearnier ! BUILD ARBRICAN BAPTIST PUBLICATION SOCIETY. DERDIS

There is no society that is making the Baptists widely known and their influence felt so powerfully as this. It publishes weekly, "The National Bap-tist," monthly, "The Young Reaper," and quarterly, "The Baptist Quarterly," the latter a publication of rare merit, and second to none in all the sterling qualities of a first-class magazine. In addition, the society has during the last forty years published a large number of standard works suitable for the family and ministerial library." Its Sunday school books unrivalled so far as they go, and as it is the purpose of the society to increase the number of its vodumes, we will be furnished with a class of books which for use in the Baptist Sunday-schools have no equals. Far too long have Baptists, for their own growth and progress either, used in Sabbath-schools books which were entirely silent on their denominational tenets, or those which, in many instances, tional tenets, or those which, in many instances, taught opposite views. As Baptists, we hold some truths which other Christians do not—truths and practices which are a standing protest against the corrupt human inventions of others. Our mission is not to go through the world hologizing for our existence, and begging not to be considered bigots, but to fearlessly proclaim the truth as God's Word reveals it, and use every logitimate means to secure the priversal stioption of that (ruth. Enough of our means to be stitutions half was position and efforts. tate," "for God and for truth," and when in the

New York Correspondence. DEAR VISITOR, - We have just returned from of their popular brethren who hastaly pronoun- Monday prayer-meeting in Water-street, where God is graciously manifesting His mercy in saving preare historical associations so much to the point? If in scribe how the matchless grace of God has been this city was heard the voice of the most eloquent of displayed in this depraved part of the city. One fea-English preachers, here also were delivered to au- ture of the work of mercy is, that over twenty poor, diences fit though few, the more suggestive, if less unfortunate females have been brought to leave eloquent lectures, of one whose previous ininistrations had been remarkable for the manner in which | Christ's sake, has answered prayer. They have been they emptied every place in which he preached; but brought under conviction of sin, and have sought whose profound thoughts now exert, and have long protection among the pious, and are placed under exerted, a more powerful influence on the English the care of those qualified for that important work of mind than the published sermons of his more elo- Christian charity. Several have found peace in believing, and are Lappy in the love of Jesus. We had a very interesting case reported to-day. A poor, unfortunate female, who had been abandoned by ber husband, had taken to drunkenness, and in this state of poverty and wretchedness, had made up her mind to go to the first house of ill-fame she could find, and there end her life; and while on her road, was passing our meeting, heard the beautiful singing. was attracted, came into the meeting, and was so overcome with the fervent prayers and exhortations that she immediately applied for Christian protection and prayer. She is now rejnicing in her new-born faith, and is serving in a Obristian family. And many other similar cases have taken place in this

Yesterday (Lord's Day), a Sabbath school was commenced for the first, and, in answer to fervent prayer, forty were brought together, many of the very poorest class, to be taught the way of salvation. It was allowed that above 500 were present vesterday afternoon, inside of our Bethel and out in the street, to bear the glad tidings of a Saviour's redeeming love. We spent a very pleasant Sabbath-and, we trust, rofitable-with our much esteemed brother, Rev. Henry Angel, in Sixth street. They have an excellent place for worship, Sabbath school room and minister's study (all under the same roof), with about of this work has come to band, from which we cuil five hundred scholars and teachers. They give their pastor (Bro. A.) about \$1.500 per year, besides having furnished his house when he commenced. has truly blessed his labours; and he lives in the affections of his church and congregation. May he be long spared to be a blessing to this kind people. TOTAL THE RIBLE UNION BOOMS.

Our bretbren are working faithfully for the Master, which we contribute our funds, we learn that " the and while God has been opening the way for religious liberty in Spain, they have been preparing an excelis the same as last year, 19. In the Aciauc missions lent Spanish version of the New Testament of our Lord Jesus Christ. We enjoyed the pleasure of meeting our brethren in their Pastoral (monthly) Conference. The attendance was not large, but very interesting. In an adjoining apartment is our A. B missious, including those under appointment, inclu- P. Society's Depository of excellent instruction, exding also wives of missionaries and unmarried female pressly for the young. I enjoyed a very interesting Sabbath with Dr. Home, in 52d Street; altho' stormy, preachers, teachers; and assistants, including those good. Our communion season in the afternoon was delightful. This church suffered much from the late 500, of whom more than 50 are ordained. In Europe, wur, but God is now reviving them under the labors preachers and assistants about 300. Whole number of his faithful servant. Dr. Moore has just returned baptized in Europe, 2280; from Asia we have no re- from his visit to England, refreshed in body and port. Present membership in all the churches not far mind. He is the pastor of a large, warm-hearted and rom 38,000. The number of churches in Europe is devoted church. I was delighted in attending their 276, in Asia about 300. Total, 576." What hath Friday evening prayer meeting, which was devoted God wrought? With such a record, our brethren principally to praying for and contributing to the Home Mission. The pastor read some interesting ex-The Foreign Mission Board of the South has been streets from the mission field which cheered our hearts. This church contributed very largely to the Hon We would rejoice to see the same amount of zeal and Dear Brother, pray for us; for we do not forget you and your many toils, as also our own Province. The American Baptist Home Mission Society has Jul am, as ever, your affectionate brother in Christ, New York, Nov. 9, 1868, and at the D. Chandal.

Correspondence from the Far West.

DEAR BEO. BILL-Though far removed from my old home in New Brunswick, my mind often reverts to its well-loved scenes. In the words of the sainted Page on grade betaliers has

"There, a child, I sinned and strayed,
There my Saviour disobeyed,
There I felt his chastening rod,
There, I trust, returned to God,"

Often does my memory recall the associational gath erings where the chosen leaders of the "flock" met to transact business for that part of the church militant over which God had made them overseers. How vividly does imagination picture before me the venerable forms of the " reverend fathers in Christ " wh bore arms in the fore front of the day. The Hardngs, the Crandals, the sainted Robinson, my own enerable white-baired father, and others now gone to their reward. Of that noble band of pioneers you are nearly the last; the junior of nearly all those whom I have mentioued. I can still remember you as standing a faithful watchman on the walls of Zion when I was but a boy, and now the snows of half a century have fallen on my head. I am a stranger in far-off land. I have heard only one Baptist sermon since I came West. We are not, however, quite destitue of gospel privileges; we have preaching by a Methodist minister half the time, and in addition to prayer meetings; which I have with the help of a few brethren sustained, we have also a flourishing Sab sons, and the time which, when I came to this place, school by a large number of the people. I think i we had a good, faithful, energetic, self-sacrificing man here, one of the right stamp, that, with the blessing of God, this wilderness would ere long begin to blossom as the rose." Pray for us, my dear brother, that the lord of the harvest would send forth laborers. I feel the need of " news from home." Will you send me the VISITOR? THOS. MAGER. Shawano County, Wisconsin, Nov. 2, 1868.

Sketches of the Rebellion empiled by Ledyard & Bill, of New York, is a fascinating work of upwards of 260 pages. It contains added well authenticated incidents and anecdotes of the war-such as every one to loves to read - a graphic account of many of the great battles, and a complete historical record of all events, both civil and miitary, from the commencement to the close of the that Union is the policy of the British per reat rebellion. "As a book of referece this work is

is a very valuable directory for the christian on who wishes to govern himself by systematic ru corner of King and Germain streets, St. John

Fort Donaldson and Vicksburg, the battles of Shiloh and Chatanooga, and is embellished with a superb portrait of the hero.

The book is published by Ledyard Bill, New York, and Charles Bill, Chicago. It is bound in beautiful styles contains some 500 pages of choice reading, and is immensely popular with all classes.

Revival Intelligence.

We greatly rejoice to hear that New Canaun isited with "times of refreshing" from the Spirit's power. The pastor, Rev. J. A. Bleakney, we are informed, baptized twenty converts on Lord's day, the 1st inst.; on the 8th, he baptized eleven, and it was expected that he would baptize again last Lord's day. Praise God from whom all blessings flow" for this celestial shower.

A letter just received from Rev. D. S. Carper ter. Bayside, Botsford, informs us, that in that place, saints are rejpicing over sinners converted to God. The good work has been in progress since the first of September. Twelve have been baptized, and many more are seeking the salvation of their souls. It will be remembered that this Bro. Carpenter was ordained since the meeting of the Eastern Association. We rejoice to hear that he is thus encourged in his Master's service.

DEAR VISITOR - The revival is still progressing here; we baptized three yesterday. May the Lord grant us more prayerful anxiety for careless ones around us. We earnestly request an interest in the prayers of praying friends.

Yours, in hope of eternal life, bodesani

JAMES TRIMBLE. Salmon Creek, Chipman, Queen's County, Nov. 9th.

Rey. I. J. Skinner, of Chester, N. S., reports o the Christian Messenger, a blessed revival of God's ork in the Church over which he presides. He says Earnest prayers have been offered for the revival the church and the conversion of sinners, and God as mercifully answered those prayers. Yesterday had the pleasure of leading forward in the path of bedience, twelve happy believers in Christ, nine of hom were young men and women, and four of the nine were brothers by birth. The weather was favourable, and a large number of people witnessed the solemn ordinance. It was a season not soon to be forgotten by many. Parents rejoiced over their children turning to God, and children rejoiced in seeing an aged parent walking in the footsteps of the Redeemer. We are encouraged to hope that the good work has just commenced, and that we may yet see general turning to the Lord and large accessions to he charch.

Donation Visit.

The good people of Upper Gagetown, recently nade their pastor, Rev. J. R. Strang, a friendly visit, or the purpose of giving him an expression of their eve and confidence. There was a large assemblage nd a joyous time. The kindly offering in cash and valuables, amounted to upwards of \$52. An address expressive of the attachment of the church and congregation for their pastor, was presented by the committee Messrs. C. W. Curry, A. E. Estey, and T. A. Turney-to which he made an appropriate reply. Our Brother Strang has been made to feel by reeated acts of kindness on the part of his people,

that he shares largely in their good will, and he is thereby encouraged to labor with all dilligence and earnestness for the present and eternal welfare of old and young, saint and sinner. May a rich blessing from above, attend his ministrations!

The Visitor Supplement

may see for themselves the kind of paper we wish to send to all the families of our denomination for 1869. Please show this specimen copy to all the people, and induce as many as you can, to send on in good time their \$2 in advance, so as to secure for themselves and family this excellent missionary sheet.

Many thanks to the patrons of the Visitor who have kindly responded to the bills sent out some time ago. We hope those who have not done so already will not delay much longer. It is exceedingly important, to all concerned, that all out standing dues should be handed in before the close of the year. We want to commence the year with a perfectly clean sheet, and if all will do their duty we shall have

no difficulty in so doing.

Rev. W. A. Coleman has accepted a unanimous call to the pastorate from the Baptist Church at Hopewell, and requests that his papers and letters may be sent to Peck's W. O., Hopewell Hill, Albert County. Our esteemed brother has a great work before him n that large and flourishing section of the Province. May Jehovah, the Spirit, give him grace equal to his days are system over year and belignest, but then there

A letter, just received from Rev. James Irving. forms us that Bro. John Austin has departed this life. Death arrested him suddenly, but we trust that he vas prepared for the great change, The following ketch has been sent for insertion by Bro. Irving, who preached his funeral sermon : 100 70

John C. Austin was son of Wm. Austin, who came to New Brunswick at the time of the Revolution, John C. Austin was born in St. John, October 8, 1801, At the age of 19 years, he was baptized by Father Crandal, at Salisbury, and travelled with him three years, laboring in the ministry. Some years later he was ordained, in Nova Scotia, as an evangelist, by was ordained, in Nova Scotia, as an evangelist, by Rev. Israel Potter. In 1840, June 28, he was married to Bethiah D., daughter of Elijah Purdy, Esq., of Annapolis, N. S.; and in the year 1854, lost his wife of cholera, at St. John. The remainder of his life was spent travelling through the Provinces, making it his home for the three last years with his daughter in Albert County—Mrs. James W. Bishop. He left home last July with the design of visiting his friends in Elgin, Salisbury and vicinity. His daughter got no definite word from him but once, after he left home, antil she heard of his death at Mr. Nahome, until she heard of his death at Mr. Nathaniel Smith's, Salisbury, where he died suddenly.

He leaves an only daughter (Mrs. J. W. Bishop) in
Albert County, together with a large circle of relatives and friends in St. John and in different sections of the two Provinces. He died on the 9th of Septem

The Hon. Joseph Howe on Repeal.

Recent letters in the Halifax papers from this vetan in political life, over his own signature, have been extensively copied, both by the secular and religious press of the Dominion, and are calling forth very general remark. In these letters be has thrown off all disguise, and comes out frankly and boldly against any further attempts to urge forward the repeal movement; and denounces all annexation schemes as the extreme of fully. His strong point is of one class of politicians only, but of all classes. The Liberals as well as the Tories feel that this yond the reach of all appeals to the contrary. the tides of the ocean or to change the laws of gravitation. This conviction, we frankly confess, had much to do with the position which the Visitor assumed in the confederate conflict.

On this point of British feeling, Mr. Howe remarks:

Of forty members who represent the great financial

of history, whose vast estates are to be found in every county, who largely control elections an

we cannot assume that all these people have any desire to do us wrong, or that the great majority of them have any personal interests to serve. But the causes of their unanmity lie upon the surface. The United States have flourished as a great Confederacy. It is assumed that we may and ought to do the same. Then again the whole tendency of European thought for many years past has favored consolidation. The small States of Greece have been united into a Kingdom, and Great Britain gave up the Ionian Islands that the territory might be rounded. All the small States of Italy, but Rome, have been united under Victor Emmanual. All the small States of North dermany, after the battle of Sadowa, were united to Prussia; and those lying to the South either have sought or will seek to be incorporated into the Austrian Empire. These changes, English statesmen of believe to be salutary and beneficial, and overlooking the argument urged by us in 1867, that we were already part of a great Confederacy, they cannot be made to believe that what is good for Greeks, Italians, and Germans, should be good for Nova Scotians.

With these stubborn facts pressing upon his con ideration while he was in England as a repeal delegate from the Nova Scotia Government Mr. Howe came to the conclusion that in England the repeal case is hopeless; and for forcible measures on the part of Nova Scotia, he says the repeal government. of that province is not prepared. This he proves by what took place in the Convention held in Halifax in August last. He says :

There is one thing that never has been explained

but it is time the country knew it. On the second day that the Convention met, and after my explanations had been made, this question was put by a member for whom I have a very high personal respect, " But cannot Mr. Howe tell us what we can now do ?" As nearly as I can remember, my answer was -" There are two things. You can declare your independence; but if that is to be done (and I do not advise it) come up to the table here, and sign a declaration, pledging your lives, your fortunes and your sacred honor to maintain it. If the people respond be prepared to head them, and history will record your martyrdom, if not your achievements." Nobody seemed inclined to try this experiment, and I then said, "there is one thing that neither involves your lives nor allegiance. It is clear to me that unless something done on this side of the water besides talking and passing resolutions, you can make no change on the other. But if you wish to startle England and Canada, and play your last peaceful card before you negociate, let the Executive Council go up to Gen. Dayle to morrow morning and say, From no disrespect to your Excellency—for we all respect you—from no desire to embarrass, for under other circumstances we would rather assist you; but in order to give the most emphatic answer to the Duke of Buckingha despatch and speech, and to show the unanimity and strength of public feeling in favor of Repeal, we comtender our resignation, and to inform your Exce ency that we will not work for or under you so lon as you hold a commission from Lord Monck, and not from the Queen." In offering this suggestion I pledged myself that, if it was adopted, I and every member of the House of Commons that I could influnce would back the Council, resign our seats if

there was a dissolution, and pile up such a majority as could not be misrepresented in England.

When this proposal was made I looked along the Treasury Bench with curiosity and interest. Not a man rose to second it, or to give to Nova Scotia her last chance of a peaceful and loyal repeal of the Union. From that moment I have taken no part in repeal movements in which I have no faith. I have cheerfully made way for others who seemed anxious to air their projects and assume the lead ; and, except when some person has attacked me in an unjust and ungenerous manner. I have amused myself in my own quiet way, smiling at blunders that I could not prevent, and attending to my own affairs. My opinions. I have never disguised; and, as respects the flourishes. of the sea gulls around the grave of a dead Indian on the coast of Labrador.

Referring to the folly of any further attempts in the repeal direction, Mr. Howe says :-

Others can try their experiments in the meantime Acadia" can try forcible annexation. " One of the people" may be able to negociate a bargain for the sale by Great Britain of a British Colony to a Foreign State. The Local Government can try the effect of more Resolutions and Minutes of Council, and failing these of scizing Revenue officers and collecting duties without law; and Judge Marshall shall keep on writing the sale of but repeal, without being able to show anybody how he is to get it. For these pastimes I have neither in-clination nor leisure, and shall therefore endeavour to employ my spare time to advantage.

Secular Department.

Foreign and Domestic News. GREAT BRITAIN.

A despatch from London of Nov. 10th says:— The Lord Mayor of London gave a banquet at Guild The Lord Mayor of London gave a banquet at Guild Hall last night. Among the guests present were the Right Hon. Berjamin Disraeli and Hon. Reverdy Johnson, American Minister. In the course of his reply to a toast, Mr. Johnson said; "I have been greatly criticised for the manner in which I have received and offered civilities while in this country, but such strictures on my conduct have not affected the negotiations which are in progress. However dissatisfied the people here or at home may be, they will find that there is no ground for such a feeling. The questions at issue between my government and that of Her Majesty are now settled without toughing the honor of either nation. If the diplomatic negotiations of the future are carried on in the same spirit, war between England and the United States will be impossible." Mr. Disraeli made an able speech. Alluding to the subject introduced by Mr. Johnson, he said: "The removal of our difficulties with the United States gives good ground for hope with the United States gives good ground for he

with the United States gives good ground for hope that no future misconception may occur." He reviewed the state of affairs in Europe, and admitted that the superficial aspect was threatening, but declared that the Ministry could see no apparent pretext for the outbreak of war.

The Marquis of flastings, who has run through an immense property in a few years, died on the 10th November, aged 26 years.

The Chinese Embassy are to be received by the Queen at Windsor Palace on the 20th inst.

The Queen's proclamation, dissolving Parliament, was promulgated on the 11th inst. The writs for the elections have been issued. The 10th December is fixed for the meeting of the new Parliament. The elections this week will engross the attention of the people of Great Britain. Sanguine Liberala estimate that Mr. Gladstone will have a majority of 180 in the