THE CHRISTIAN VISITOR.

"Visitor" Accounts.

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

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

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

To each and all we say, if any mistake appears in your account, be so kind as to point it out, and we shall be most happy to correct it. Sept. 15.

THE CHRISTIAN VISITOR.

diw a ST. JOHN, N. B. OCTOBER 22, 1868.

suboltale a ind to paid all a and a and an and an and an arrestness in the Pulpit. adrall s. a

the No amount of learning, or eloquence, or logic, can supply the place of deep-toned earnestness in the saered desk. Shall we venture to stand up as ambris. sadors from the Court of Heaven to plead with men in Christ's stead to be reconciled to God in a cold. beartless frame of mind? Time passing swiftly, eternity drawing near, the Judge standing at the door, and the minister of God sleeping over souls about to rush into eternal ruin ! Surely, if angels weep and demons laugh, it is at such a spectacle. But do not Gimagine that we mean by carnestness a lond, buisterous, incoherent style of address yout the earnestness of enlightened and sanctified intellect unfolding the solenin verifies of Jenovah': the earnestness of faith grasping the unseen and the eternal, the earnestness of love for Jesus and for deathless souls. An exchange, in expatiating upon this theme says, "there is a sigh through all the land over dull preaching. And when a man comes along, who touches and melts the heart of the people, it is an era to them ; they remember it long after. I am speaking in gen eral. I know that we have interesting preachers among as, and a good many of them more, I, believe than any other people have still there is a "greatest practical question I know How are we to not one person voting in the negative pour a new and quickening life into the paint rial But first what would that quickening life be ? I answer, simple carnestness, a profound impression and religious tenderness in the preacher, that would touch all hearts around him. I know what is said of gifts, of genius, of enthusiasm, as not belonging to everybody ; and I admit all their value and charm. But I maintain that there may be a deep feeling of religion without them. And he who should speak to me Jowith, that feeling-he even lwho should so read a

Thymn, or a psalm of David, as to touch my heartwould do more for me, of that for which I go to church, than the most spleidid discourse without it. The splendid discourse | can read at home ; but what I go to church for is impression-to feel the power of religion. I recall now an aged man of the humblest and culture-yet, when he stood up and prayed in the meeting, his slender frame and white locks trembling with emotion, like a holocaust of love and thanksgiving who made upon me more of that impression than any other religious ministration that I remember in my youth . Mrs. Kemble, in her-""Georgiana Journal," relates of her reading the words of Jesns to the slaves. She said after wards. speaking of it. "As I read those words, I wondered " how any body ever dared to make a commentary." do not doubt that, for showing what those words meant, her reading was better than any commentary upon them. I remember a simple woman teaching in a Sunday school, who so pronounced the word God-I do not recall anything else she said-but who with such a tender awe pronounced that word that it was a sermon to me, such as few, could equal That was forty years ago : but it has been a blessed impression upon my mind ever since."

Resolved, That the Communion is a social com-memoration of Christ's death, by an individual church; that no member of one church has a moral right to commune with another, unless personally well known to one or more of its members; and that even then, this privilege is granted to him only as a social Christian courtesy; and so long as mixed Communion is in fact the practice of no one of the sisting seets, their common complaints against the Baptists for Close Communion is without cause ; and hat while we still adhere to our practice of commung with only baptized believers, we still will pracce Christian fellowship and co-operation in every good work, and will observe all the Christian amenites with every denomination that honors our Lord. "President Anderson, Revs. J. T. Seeley, E. J.

Prote and J. Elliott, advocated the adoption of the esolutions in speeches which were full of the fire and fervor of old-fashioned Baptist principles; and the resolutions mere unanimously adopted by a rising oter After the Association had voted. Prof. Gilmore suggested that those who were not delegates have chance to ratify the action of their representatives. and an informal vote was taken. in which male and emale, young and old, joined in reaffirming their alegiance to the Master.

The Philadelphia Association held its 161st Anniversary with the Calvary church, Philadelphia, on the 6th inst. Before separating, this ancient and venerable body, on motion of Rev. Thomas Winter. D. D., unanimously passed the following preamble it v hich contemplates the monte statistics the

Whereas Exigencies may arise in the history of be church which may render proper and necessary the reaffirmation of established and well-known principles and practices; and whereas the Philadelphia Baptist Association has from its origin taken the Word of God as supreme authority in matters of faith and practice; and whereas in common with Ubristians of every name, it accepts the dividely apjointed order of Baptism as a necessary prerequisite

to the Lord's Supper therefore, The Lord's August the Lord's Supper the therefore, That this Association regards an inversion of the Scripture order, in inviting to the Lord's table those who have not been baptized, as contrary to the convictions and the universal custom of Chris-tendom, as an infringement of the divine law and a

violation of Christian propriety, had its si il Resolved. That those who, in the spirit of the gos el, endeavor to maintain the law of Christ in this matter, have the cordial sympathy of the Philadel phia Baptist Association. mow and dordw hours

"During the last, year, the reports from the churches show that over \$500,000 had been expended in the various benevolent operations in which they were engaged."

The Merrimack Association met at Haverhill, Mass. on the 7th inst., and in the course of the proceedings sad deficiency ; and the question pis-and it is the following resolution was enthusiastically adopted,

Whereas The Merrimack River Association recornizes the Word of God as supreme authority in matters of faith and practice, and whereas, in common with Christians of every name, it accepts the divinely appointed order of baptism before the Lord's Supper : erefore

Resolved. That this Association regards an inverion of the Scripture law in inviting to the Lord's Table those who have not been baptized, contrary to the deneral custom of Obristendom, as an infringement of the divine law and a violation of Christian hould read, In the one is propriety. The Narragansett Association of R. I., at its recent Anniversary, adopted the following preamble and re-6h Diffind 4

Wherens, The Narragansett Association accepts Word of God as munate authority in religious faith and practice: and di

Whereas The reaffrination of fundamental princiles already acknowledged is beneficial to the cause

Plymouth Pulpit.

J. B. Ford & Co., 164 Nassau Street, N. York, have entered, into an engagement to publish the sermons of Henry Ward Beecher, week by week, as they are delivered by him. This arrangement, Mr. Beecher sanctions, and says after January 1, 1869, these will designate, to collect for the removing of the debt on be the only sermons which will go before the public with his consent. Each sermon, with the prayer which the preacher offers before he delivers it, makes Newcastle, G. L., and the Range. But the Antelope a neat painphilet of fourteen pages of reading matter being detained on her trip, I found it convenient to put into a convenient form for use, and for subsequent spend the Sabbath at Lower Cambridge with Bro.

binding when desired.

These sermons are of a highly popular cast, and Donald. may be regarded as a faithful portrait of the pulpit Bro. Springer is doing well, and appearances talents of their celebrated author. They are thorough- strongly favor a revival of religion in his field, espely original in their arrangement, and in the character cially at the school-house near Bro. A. B. McDonand style of their illustrations; and must be exceed-hald's infitened if visitions the doubl in ingly useful in the hand of those who have too much hat the church at the Narrows was favored with brains to set them up as their own model. They lit blessed work of grace last winter, the effects of which Henry Ward Brecher but no other mortal man, still lice Bro. McDonald has been blessed in both Nevertheless, they are highly suggestive, and rich in his fields of labor Jemse; and the Narrows and is stifring, practical thoughts. Here is a specimen taken highly esteemed by his people. May he long continfrom No. 5. The sermon is collided "The Nobility ue with the same churches, ever increasing in labour of Confession." He is speaking of the influences opand usefulness, and more deeply appreciated and amply rewarded by his kind-hearted people.) On the Sabbath I preached three times, and before

of Confession. He is speaking of the influences op-posed to confession, and says: "There is that protean influence of vanity. When then have done wrong, they instantly say, "Dues anybody know it?" If it is not known, they are not much disturbed; but if men do know it, the question is, "What do they think ?" What is the impression on the community ?! What do my friends think ?" . Vanity teaches men to be more thoughtful of the opinions of their fellow-then than of the opinions of God himself. And there is a lack of confession in many persons whose conscience would lead them to contess, because there stands vanity, which is wounded so easily, and by so many imaginary things, that they are utterly unwilling to have that which is im-perfect in them supposed to be imperfect by others, and are forever resorting to guises and deceits to hide their faults, it at un

Ahl ... Is there anything like vanity ?. Yes, you see t in the world. Does not God create woman bountifully beautiful, adorned most when unadorned? And yet, is it not the study of fashion to make woman execrable in every thing that belongs really to taster. Is it not the study of fashion to disfigure her oot to abominably disfigure her waste, and to make her head a walking laughing-stock ? Is it not the supreme study, of Jashion to make the wardrove hide that which is comely, and disfigure that which is beautiul? Fashion is a supreme ass 1 It is stupid -ineffably stupid. It is hateful, because in the kingdom of beauty whatever mars beauty is hateful. It is continually marring and distigoring beauty. I am not now on a tirade against fashion. I have long ago given up the expectation of making any impresion on that. I only speak of it by way of illustra-Now, that which fashion is doing outside, vanity is tion. doing inside. It makes homely that which God made beautiful. It distorts that which God made symme-

trical. It renders ancomely everything that God made comely. Inside it is dressing the heart for all the world just as cutside fashion is dressing the body. And can any thing be more ridiculous than that? When men have, done wrong and they attempt to confess, here sits vanity obstinately refusing to help. It is to be fought and subdued before one who has sinned can confess before God simply and truly. And even conscience joins in this bad confideracy of evil within, For, how many times are men ready to confess their wrong before God, when conscience says, Stop 1 stop 1 insincere hypocrite, stop 1 Did you not confess your wrong once before 7 and twice ? and thrice ? and did you not go and commit the same offence again ?. It you go to God now will it. not be a mockery? Do not you know that if you

confess it, you will do it again ? Do not you know that you have cherished bitter, malign thoughts, and that you have given expression to them ? Do not I visited Upper Gagetown on Tuesday, 14th inst. preached that hight canvassed on Wednesday, atnded a good braver meeting in the evening at

in this work.

self a portrait. It is only the glass through which the portrait is contemplated. Every stain upon the glass, however, is communicated to the picture. Every twist or irregularity in the glass distorts the features. Every delect appears to the beholder a blemish in the commensue itself, the worse for what it mars. If it were only an earthly friend, an absent parent or brother, whose love filled our hearth and he Christian Visitor Queen's County and our Seminary Debt. At the Association at Sackville I, with others, luntcered to go at the bidding of Bro. Gabel, Presi-dent of our Education Society, to any field he might parent or brother, whose love filled our hearts, and our Seminary. He said, go to Queen's County. I hom we wished others to love and admire, would left my home on Saturday, Oct. 3rd, to commence at we be willing to allow others to become acquainter with him through the medium of a portrait which were perfect, and the imperfections were confined to the glass, would not every consideration of honour, the glass, would not every consideration of tonour, friendship, and aff-ction prompt us to cleanse and change the glass, and let others as well as ourselves contemplate the true aspect of our kin whom we Springer, and at the Narrows with Bro. A. B. Mcloved? And will we do less to prove our attachmen to Him whom our soul loves, Jesus, our Saviour, ou friend, our all, than we would promptly and unhest tatingly do for an earthly friend ?

Speeches were finade by Revid H. Hutchins, Brooklyn, and Rev. W., P. Yeomen, in convection with the adoption of the Report 2 vm and W

In the afternoon a committee reported on an arti an the Congregational Review entitled "Baptism persus Immersion," and the subject was remarked up. on by Dr. Wyckoff, who read an able answer to the article. Exposures of its fallacies were also made by Dr. Armitage, Rev. C. A. Buckbee, and others.

In the evening Rev. Dr. Sheldon, of Troy, N. Y., fully to a full congregation.

count from Rev. C. A. Buckbee of his success in pre-In the evening Brethren Whitehead, Johnson, Stimson, and Dr. Judson spoke, and the meeting closed with raising \$1000 for the work of revision.

OFFICERS FOR 1868-9. He bade Rev. Henry F. Smith. . . Associate Rec. Sec.

For the Christian Visitor. The Westmorland County Quarterly Meeting held its fourth session with the Baptist church in Moncton, commencing on Friday evening, Sept. 4th, 1868. Ministers present-W. W. Corey, pastor, T. Todd, W. Coleman, John Williams, T. Blakeney, and

P. O. Rees, standard issues inser to a dear The session was opened, by a special meeting or Friday evening. On Saturday afterpoon, met with the church in social conference, which was marked with a good degree of religious interest and enjoyment, "Bro, Williams preached on Saturday evening : subject Nagman's Cure." Bro. Coleman preached on Sabbath morning ; subject The Church leaving its first love." This was a stirring discourse, and ought to leave deep impressions on the minds of the church, and produce practical results in the life of its members, Bro. Blakeney preached in the alternoon, and Bro. Todd in the morning. Besides these, there were other pu'pits occupied, viz. : Bro. Todd preached at Lute's Mountain in the morning, and Bro. Rees in the Wesleyan Chapel in the evening. The weather was very unfavorable during the meetings, shadow never grow less 12 () A

the session, on Tuesday, at nine o'clock, at which

some resolutions were passed regulating the order of

the Quarterly Meeting, &c., which need not be re-

I cannot give the exact amount of money realized

to anois

P. O. REES.

For the Christian Visitor

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ported bereol tenne state such in nam tailt, yin

at the same time erect a temple to his glory.

bath, 11 A. M., John xvi. 20; G. Howard, on Sa bath.

pore said " Pray for us "

neighborhood of \$4.00 statist

Salisbury, Oct. 10, 1868.

ery act of the Et.

which cause in their districts and churches, at the Quarter ly Meeting Resolved, That we have an introductory sermon at the opening of the Quarterly Meeting, and that Elder B Hughes be appointed to preach it at our next session, and J. C. Bleakney be his alternate.

Time of next meeting will be given some few weeks before the meeting. A strat rated

Adjourned, to meet with the Florenceville church

Richmond Church, Carleton Co., N. B. Oat 18, 1668A

The Jacksontown church deeming it advisable

vited a number of sister churches to send delegates to sit in Council, to consider the propriety of setting apart, publicly, to the work of the Gospel ministry Bro. G. Howard, now pestor of that church. The following churches responded to the calkand sent thelegates D viz a Centreville, Woodstock, South Richmond, Beckaggimic and Jacksonville. Bro. Hovey and Bro. Shore (lic.) were invited to a seat in the Council. The Council met at II o'cleck a. m. on the 8th inst. Rev. J. H. Topper was chosen Moderator, and T. M. Munro Secretary. Bro. Howard rela-ted his Christian experience and call to the ministry, and Rev. J. Errett, of Cleveland, Ohio, spoke power- after which the usual questions were proposed to the candidate by the Rev. J. H. Tapper, which being sa-Thursday morning was occupied in hearing the re- tisfactory, it was resolved to proceed with his ordionports of various committees, and an interesting ac- tion at two o'clock port stand of han anadass' taod Rev. J. H. Tuppet preached the ordination service senting the cause of pure versions on the Pacific from Eph. i. 4. Rev. G. Estabrooks offered the coast. In the afternoon the President delivered his ordaining prayer. Rev. Joseph C. Blackney gave annual address on the force of the two first verses in the charge to the candidate. Rev. J. Harvey gave Genesis, revised, and their harmony with Geology. the charge to the church ; and the right hand of feltowship by Rev. James Bleakney. The closing prayer and benediction by the candidate. 10 self May the blessing of God rest upon the new pasto and church. Our brother has entered upon an im portant field of labor, and may almighty grace sustain him and make him useful in building up the Redeemer's Kingdom and in the conversion of sin-ners. Florenceville, Oct. 16, 1868.

The Baptist Short Method

By Rev. Edward L. Hissox, D. D., just issued by he A. B. P. Society, Philadelphia, is a condensed compendium of those elements of the Baptist faith, which distinguish our denomination from other ecclesiastical organizations. The author has presented the strongest arguments in the clearest and most ef-

fective form () It is a small work of some 216 pages ; but it furnishes a complete roume of the principal arguments and authorities, drawn mainly from Pedo-Baptist sources. It is in fact just the book for the times and the multitude shoud owt dain , angro

The National Baptist comes to us greatly enlarged, and in octavo form. Dr. Brooks has retired from the editorial chair, to take the Presidency of Kalmazoo College. As an editor he was courteous and conciliatory, and rendered good service to the cause of truth. His successor, Rer. Dr. Morse, brings to the editorial department a reputation which introduces him at once into the affections and confidence of his brethren of the press. The National Baptist is already a power in the land. May its

and the attendance far from being as large as it ought Nenoda ; or War Conquers; is a tale of " India

awoingso IThe Communion Agitation.

We had not the remotest idea, when the Christian Visitor, a few months ago, incidentally referred to the question of open communion as opposed to "denominational unity," that the subject was so soon to pass through a thorough ventilation on this continent : but such is the issue. It is an old maxim that "large bodies move slow :" but the recent action of our American brethren on this question reverses this order. They are large, but they have moved as with railroad speed. The discussion on the communion question had been going on privately between brethren for a some time, and it was known that one or two minissters of some prominence in the body were cherishing open communios proclivites : but no public diseassion took place until a recent meeting of the Warren "Association of R. I. There the matter was formally brought upon the platform by resolutions moved by Rev. Heman Lincoln, strongly re-affirming the restricted view so long cherished by the denomination. The expression given by Dr. Caswell, President of Brown University, and other leading minds, coupled with the action of the body in referring the resolutions to a Committee to report upon at the next anniversary of the Association, led the Pedo-Baptist press of the country to suppose that close communion was rapidly going by the Board, and with a wondrous parade of trumpets the glad tidings were heralded from Maine to California ; but the subsequent action of the body in its denominational strength has taught our Pedo-Baptist brethren that the springs of their rejoicing dowere not living springs of The Baptist pulpit and press, true to their tremendous responsibilities, have spoken out in atterances distinct and emphatic, and the Independent and its legion coadjutors may as

the Associations of Rhode Island, Massachusetts, Vermont, New York and Penasylvania, &c., &c., have, with an energy and unity bigbly commendable, re-affirmed their attachment to the restricted principle. We find these resolutions in full in the New York Examiner and Chronicle, and in the Christian Era of Boston. Our readers will be glad to see some of these resolutions, Here they are. (1891) of T at a In a report of the action of the Monroe Association. recently held in Rochester, N. Y., we find the follow enterol agod end gan

Thursday was "the great day of the feast" " After " the transaction of the routine business of the Associ , and the usual addresses in behalf of the vations, the following res

rganizations, the follow ced by Rev. Dr. Robin Seminary, who supported them in his phatic and vigorous manner that The

e independency of every church, and the any right or disposition to legista

of truth; therefore

Resalved. That this Association, recognizing bap ism as the initiatory ordinance to the visible church. recognizes also therein its precedence to that memoservatice of the church, and considers the invitation of unbaptized persons to the Supper subversive of gospel order, and tending to encourage the disuse of Scriptural baptism,

The vote was taken by rising, says the Examiner. and it was most heartily given, with but one dissent ng vote. Thus two of the Rhode Island Associations. ut of three to the State, have given their voice for estricting communion in the Lord's Supper to those who have been baptized according to apostolic usage. The Vermont Baptist State Convention, at its Aniversary, held on the 7th ult, among other resolutions; unanimously adopted the following;

Resolved. That in this day of spurious charity and false liberality, we deem it right to hold fast, proclaim. and defend the Scriptural character and order of divine ordinances; that there is no church fellowshin without baptism, no baptism except the immerson of irrofessed ballevers in Jesus Christ, and no right to he Lord's Supper until baptized : and to protest against the inconsistency of Baptist churches inviting to the dominunion table members of Pede-Baptist churches.

All this goes to show that the regular Baptist miaistry and churches on this continent are nearly a mit on the communion question, and has quite changed the tone of the Pedo Baptist organs. The Independent, which was very jubilant over the action f the Warren Association, now utters its lament in he following style:

That, the Baptist denomination outside of those mits which President Wayland used to reach with his voice is even yet almost wholly given over to close communion it seems impossible to doubt. We have not seen a single Baptist organ that has a kindly rord to offer on the action of the Warren Association. which declined to pass the iron-cled resolution of Mr. Lincoln. 1) The resolution of Dr. Lincoln, which he defended so feebly before his own Association, will become a part of Baptist history. It is being pressed at every Association; and, so far as we may judge from the Baptist papers, adopted with not a dissent-ing voice. It was so in the other Rhode Island Association, in the Worcester, and in the Boston North Association. At the latter meeting, Dr. Eddy, after feading the resolution, and quoting from the Inde-weadent our report of its fate, added : " I would like to have these resolutions passed as they are. If the old Baptist banner trails in the dust beneath the sha-dow of the ancient university, let us lift it high upon the graves of Stillman and Baldwin." Loud "Amens"! gave indication that the audience was in full sympahy with the speaker; and when the moderator the question the resolution was carried unanimously byla Hsing vote merique et syndl eves daitered

well abandon all idea of converting the Baptists of this continent to this mistaken liberalism. The conest is not about communion, but about baptism the generals in the Pedo-Baptist eaup thoroughly nderstand this, and hence their desperate efforts to preak down the bars ; but there they are fixed, not by modern Baptists, but by giants of Apostolic renown ; and by well defined inspired land-marks. The American Bantists have unforled their banner, and are resolved in the strength of the Lord of hosts to hold on until all systems and creeds shall be tried hy the fires of the last day.

Bar Rev. David Crandall and his estimable wife eft by the American boat last week, to spend the winter with their sons in New-York. We hope soon to hear of their safe arrival. Our brother has long labored faithfully and successfully in his Master's vineyard in his own country, and, as the result, fills a large place in the the affections and confidence of his brethren at home. While absent, we doubt not,

you know that you did it last week, and then and cried about it, and made confession before God ? Do you not know that you blasted your neighbor's reputation and tattled concerning him, and rolled hatred as a sweet morsel under your tongue, and shot venomous arrows that hit everybody within your reach? Now your conscience is stirred up, and you want to go to God, and get on your knees, and confess your sins, and ask God to help you to overcome your maligu disposition. Do not you know perfectly well that you will repeat the wrong? and what is the use of making a hypocrite of yourself ?' And so conscience joins this army of bad lawyers in the soul, and says to the soul, " Do not confess your Worldly prudence says, "Let well enough alone

Try to do as well as you can in the time to come but as to the past, do not meddle with that. Ah l says worldly prudence to men, when they attempt to confess their sins to God "do not meddle with nostrums.) If you are sick live better live under the control of better laws, and do not tamper with remedies that will only exarcerbate your symptoms, and ring on a worse state of things." And so everything in the soul that is noble and

generous enters into this bad alliance to make it difficult for a man to know what he is, and how had his tisposition is, and how hateful sin is and to keep tim from coming before God, honorable, truthful simple, and saying, "A have sinned against beaven in this thing, and in thy sight, and I am no more wor.

thy of sonship.". And yet, my Christian brethren, is there anything in this world that is essentially nobler, when one has done wrong, than a prompt, clear, open recognition of the wrong, sorrow for it, confession of it to God, and renunciation of it ?" a place for you, 1 t do not I mean merely, that it is noble. I imean

that it gives a man a certain joy that he can have in no other way. The trouble of expounding it is that the analogies are very few. And yet I can perhaps take you back to your own history, if it has been like

nine, and give you some faint reminiscences. Do not you remember that you, when a boy, tangled yourself in disubediences, and that, with growing impunity and child uglinesses, you treasured up for yourself wrath against the day of wrath 2 Do you, not remember how at length you felt that it could not remember how at length you felt that it could not go on much longer—that the little pillerings the truancies, the prevarications, the violation of laws, of which you have been guilty, must soon bring down retribution upon yout head? And do you hot re-member that, by and by, caught in some flagrant act, you were seized, and that then your day of judgment came to you? There was the parental inquisition; and there was the horror between the conviction and the conviction and the execution of the sentence, which used to be worse to me than the sentence itself! And then worse to me than the sentence itsell! And then there was the flagellation. And in my case, after I had been soundly whipped, feeling with every stroke that I deserved it, and I had confessed, and made a clean breast of the whole matter, ohl what a breath I took after it!. I did feel so good, I had such a feel-ing of kindense ginghing up from within me that I ing of kindeess gushing up from within me, that I wanted to kiss my father and mother 1 . I felt toward the very cat and dog like a different creature. There was nothing that I did not want to do good to. What

was the matter? What had taken place in me? The strain was over, the revulsion had taken place: 1 bad meted worthily of the very law of my nature. The to our date as thristians to the port

A letter from Rev. A. D. Thomson informs us bat he is still very feeble. His letter breathes the spirit of good-will for his brethren, and gratitude for their kindly expressions of christian sympathy in this bour of his affliction. He is waiting the Master's call, and expects soon, through grace, to go up bigher. At times he is singing,

"Nor would I wish the hours more slow, To keep me from my love." aid his bodily infirmities, his mental force so unabated, and heartily do we pray God to preserve unclouded as he passes the dark valley. What glorious re-union he will soon have with the Man ings," Hardings, Ansleys," Robinsons, and other f like precious faith who have gone he will receive a cordial greeting from those of Steady, brother, steady : "The foundation kindred faith in the neighbouring States. We pray determined after Trends his

turned home on Thursday. Here also success crowned my efforts. Bro. Strang is doing a good work in this place. His people love him, support him, and listen to him with interest. They have bought a house for a parsonage, and are now putting up a barn, and, besides this, are painting their meeting-house and tarring the roof. Two Sunday-school classes have raised some funds to buy some furniture for the pastor, and make glad the heart of him who labors for their spiritual welfare. I visited Gagetown at the right time. The people will respond to our calls if they can only be made to believe that the whole delt will be paid now. I to built of bass sou

the close of two of the services I explained the nature

of my visit in no/ case calling for any subscriptions

on the Sabbath. On Monday morning Deacon Todd

came to me with the amount of his subscription in

his hand.""He then took me to visit the friends on

the south side of the Lake, and by 9 o'clock we

crossed the Narrows, having obtained subscriptions

from six persons. He continued to assist me until

10 o'clock, when Dr. McDonald became my associate

until 4 o'clock, P. M. by which time I had received

subscriptions from over 40 persons. Rev. A. B. Mc-

Donald, who had been attending a funeral, now took

me in charge at the Corners, near the 1st Cambridge

Meeting house, and we started to attend my appoint-

ment to preach that night at Jems e. The night was

stormy and few were in attendance, still we had a

good meeting. Tuesday morning it rained, but Bro.

McDonald took me in his carriage, and we started

from Bro. Springer's, with his subscription, to visit

Lower and 1st Cambridge. Although the day was

Springer's, having completed our rounds, and having

met with a general and in most instances a generous.

response. Wednesday, A. M., we spent visiting the

friends in Jemsey as far as we had time. I shall love

to visit them again to finish my work, unless Bro.

McDonald can complete it without me. At 10 o'-

clock. A. M., T. took the steamer for the Bange.

Preached for Bro. Charlton in the Orange Hall that

night. I found Bro. C. located in the midst of a

kind and appreciative peuple. God has blessed, and

morning Bro. Charlton started with me to visit his

people By night we reached Comberland Bay

where we gave out a meeting, but a heavy shower at

the hour of meeting prevented any attending. This

church is without a pastor. Here also we met with a

general response. On Friday we completed our work

at the Bay, went on to Mill Cove to Hon. John Fer-

ris' to tea. Then I came to Jemseg, and took the

night-boat for home. Thus one week has been spent

still blessing him in his work. On Thursday

stormy, by nine in the evening we returned to Bro.

I have visited only a part of the County, and have raised over \$200. The remainder of the sum assigned to that County will be raised with suitable effort. With the whole-hearted co-operation of the pastors, such as I received from those who labored with me. uccess will crown every effort.

they, Prince of Pasca-the dry E. C. CADY. tott are on Who are tho " me New York Corre pondence, main an

NINETEENTH ANNUAL MEETING OF THE BIBLE UNION.

This body met in the Mariner's Temple, New-York, on Oct. 7th and 8th. The meeting house of the old First Church having passed into the hands of the Lutherans, the Union accepted the cordial invitation to use the Mariner's Temple for the meeting. The breaking up of associations belonging to Broome Street was in part compensated by the memory that

in Oliver Street the sainted Cone ministered faithfully and feirlessly proclaiming Bible truth. The same familiar faces, the well provided collation. and the fraternal conferences told that the " Union '

was the same in Oliver Street as in Broome Street. After the customary business meeting the President, Rev. T. Armitage, D. D., commenced the exercises in the large room. mil

Bey, W. D. Wright read the report of the Treaurer, from which it appeared that the receipts were \$57.801 37, a sum larger than that of the last year. After remarks by B. F. Judson, Esq., and W. F. Sherman, Esg., the report was adopted.

Dr. Wyckoff read the 19th Annual Report. We give extracts :-

Since the last meeting of the Union, two of the 7. P. M., Romans vill. 9: J. H. Tupper, on Monday, fleers have spent several months in an extended course of travel. Wherever they went, it was mani-fest that the friends of the Bible Union were zealous. 11 A.M., Luke ii, 49; J. C. Bleakney, on Monday, 7 P. M. Coli i. 27. odi to energia of inebia edi ind. and liberal in its support, just in pr In addition to the above mentioned meetings, there study which they had devoted to the Revised Testawas Conference at 2 P. M., on Saturday; prayer meet. ing at 9 A. M. Sabbath ; and ministers and descons

The revised translation and English notes of the Book of Genesis are now complete, and thousands of copies have already been circulated. The work upon the Old Testament is steadily pro-

strain was over, the revulsion had taken place: 1 bad seted worthily of the very law of my nature. The evil course that I had gone through was a process of unchording, and the final inquisition and settlement was really bringing me up to concert pitch; so that when they sounded on me, I played/ in tune all through 1.

The Old Testament. Dr. Hackett is exclusively employed up Testament. So soon as we receive from h such improvements in various ways, but est soks of the Pentateuch, we will proceed to print them in order, and follow them by the historical books, several of which are already con pleted by Dr. Hackett and Dr. Bliss. The circulation of our different pul

suming an importance which requires our special at-tention. If suitable plans of proceeding are now opted and vigorously prosecuted, it wi tively easy greatly to multiply our pro The Bible Union has now a home of it

portance of this fact is not likely to be overathat At the time of the Semi-Annual Martin ly one-balf of the o

stances. Morday was so rainy that no meeting was is well spiced with romance, but contains an excelheld until the evening, and then the attendance was lent moral. This book is also by the A. B. P. Sovery small; but Bro Blakeney addressed them with ciety. his usual zeal and energy. We are not without hope

The New York Journal of Music is received. It that some good was done during this series of meetis a monthly publication of considerable merit Pubings ; for we saw many tears fall from the eyes of lished by Brown & Perkins, 76 East 9th street, New those who listened to the words of life, as they fell York. Terms of subscription, 10 cents single copy, from the lips of His servants, as also in the exercises 75 cents per annum. of the social meetings. A ministerial conference was held at the close of

The Song Messenger is published by Root & Cady, Chicago. It is an acceptable Messenger to the lovers of sacred long. The New Dominion L IDIUMAS equal to the best issues of its predecessors. Old and young may read it with pleasure and profit.

for missionary purposes, but it is somewhere in the We deeply regret to learn, from a reliable ource, that O. D. Archibald, Esq. of London, has The next session of the Westmorland Co. Quarterly departed this life. He had been suffering, much Meeting will be held with the Bayfield Branch of the bodily indisposition for the last year, but strong hopes Dorchester church, on the first Friday in December, were cherished that his life would be prolonged for commencing at 7 o'clock in the evening. It is exyears to come. Mr. Archibald was a man of large pected that in connection with this session will be onceptions, and spent a protracted life, as well as the dedication of the new chapel built for the worship immense sums of money, in the promotion of expen-sive enterprises having special reference to the development of the mineral resources of these Proof God in that place, which will very much enhance the interest of the session. Will ministers and others toke an interest in attending with this little branch vinces. He had, as be supposed, nearly consummated arrangements for the expenditure of a large amount of God's Zion, who are struggling so nobly in these hard times to sustain the ministry smong them, and of money in Albert County ; but death came, and his purposes were left for others to accomplish. The deceased was a native of Nova Scotia, and has left many relatives and friends there, as well as in Eng-land, to deplore his removal to the spirit world.

At 10 A. M. on Saturday, 19th October, we met i A letter from Rev. D. Crandall, just recei our Quarterly Meeting. There were present, Elders issures us of his safe arrival in New York. We shall J. H. Tupper (from T. C.), T. M. Munro, J. C. ublish his letter pext week. it to amo Bleakney, and the pastor, J. E. Bleakney ; but by Sabhath the whole force was present, which in addi-

tion to those already mentioned, was G. Estabrooks, J. G. Harvey, B. Hughes and G. Howard. The preaching was by Elder J. H. Tupper on Sa-turday, 10 A. M., Genesis VI. 9; J. C. Bleakney, on In a note just received from Professor Hopper, he says the Female Department of the Frederic ton Seminary is a great success. Saturday, 7 P. M. 2 Cor. v. 19; B. Hughes, on Sab-

Secular Department.

24 P. M., Issiah Ixiii. 11 ; T. M. Munro, on Sabbath, Foreign and Domestic News. 181 14 GREAT BRITAIN The Joint Committee of the Anglo-American and Atlantic Telegraph Companies has decided to abolish from and after Nov. 1st the system of counting the tters to estimating tariffs, and to count only by

miness meeting at 9 o'clock on Munday morning, in Minister Johnston has concluded a naturalization treaty with Great Britain, in which the American doctrine of citizenship is fully and distinctly mainwhich, with all the preaching meetings, God was evidently prescut to assist his servants and bless the

tained. It is understood that the basis agreed to by Mr. Johnson and Lord Stanley for the settlement of the Alabama question, is that a mixed commission shall ngregations. We with the church found the blessng of having a comfortable house to worship God in, the congregations being so large that they could not be formed which will hold its sessions in pass upon all claims preferred by Engli ave been accommodated previous to the building of the church edifice. I could not help but be grateful to God for His goodness in blessing the people with Mr. Gadstone made a speed

ecially in ol. He exam giving them men who were willing to make sacrific the discontent in Freiand, and ass therefor. He spoke earnestly of th and quoted and dwelt on the words a Conserved se, or those causes as from our the ocean. John Bright is visiting Scotland, dered the freedom of the city of Ed for the cause, as they have in building. And I was also reminded of what change has taken place-it being but a few years since, being called to preach a

neral sermon, and arriving at the house need for hat purpose, found it impossible to enter, every The Manchest Manchester Chamber space being taken up, and had to take seats and go into the old graveyard, where we endeayored

o call their attention to the all-important subject of rce of this city have a During all of the meetings there was the sound of in; bot on Monday morning the Holy Spirit came own as it has seldom been our privitege to witness, nd numbers blessed God that they were there, and S Train has published an address of the George Fra

