### THE CHRISTIAN VISITOR. Is Published every THURSDAY. by

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LIVERPOOL AND LONDON AND GLOBE

INSURANCE COMPANY! Fund paid up and invested . . . . £3,212,343 5s. 1d. stg. Premiums received in Fire Risks, 1864, £743,674 stg. Losses paid in Fire Risks, 1864, 520,459 Premiums in Life Risks, in 1864, 235,248 Losses paid in Life Risks, in 1864, 143,197 To addition to the above large paid up capital, the Shareders of the Company are personally responsible for a licies issued. EDWARD ALLISON, AGENT FOR NEW BRUNSWICK, (Commercial Bank Building.)

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HAVING recently, and at considerable expense, fitted up the necessary machinery and appliances for the successful carrying on of the manufacture of VENE-TIAN BLINDS, parties in want of BLINDS of this description, would do well to give us a call before purchasing elsewhere.

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atterns can be seen.

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ble terms.

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PIFTY CASES of the usual assortment, embracing all qualities and styles made.

Ladies', Misses' and Childrens' Serge, Kid, Goat, Calf, Pebled Calf and Grain, in Balmoral, Congress, Imitation Balmoral, Imitation Batton and all the newest styles made.

Men's, Boys' and Youths Welling on BOOTS; Balmoral, Congress, Oxford Ties and Brogans, suitable for Spring and Summer wear, made of the best English, French and Omestic manufacture.

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creased patronage.

He has now the finest rooms and best skylights in the City, and is enabled, by long experience and practice, to promise his patrons a style of work that is not surpassed anywhere, with perfect confidence.

Notwithstanding the present low prices, he will use only, the Best Materials, having made ample arrangements to

A newly fitted up Ladies' Dressing Room, which is en-tirely private, has been added for the convenience of his Lady customers.

All kinds of work turnished at short holice.

Miniature, Magascopic and Stereoscopic in Photograph,
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Remember, right on the Corner King and Germain Sts
May 30.

J. D. MARSTERS.

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READ THE JUDGES REPORT:

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PIANO WAREROOM—Sheffield House, No. 5, Market Square. (Oct 17.) A. LAURILLIARD. NORTH BRITISH AND MERCANTILE INSURANCE COMPANY,

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After a Policy has been five years in existence it shall be held to be indisputable and free from extra premiums, even if the assured should remove to an unhealthy climate after

## reets. HENRY JACK. FIRST GOLD MEDAL MASON & HAMLIN

"PREVENT" formerly meant to go before, to anticipate. Now it uniformly signifies to hinder.
The term THEF was not formerly strictly disticipate. The term THEF was not formerly strictly disticipate. The term THEF was not formerly strictly dis-Friendortes and Melodeons Tuned and a in Exchange and to Rent. (Extablished 21 years.)



The Rise of English Literature.

But Scotland gives a better poet than John

Barbour or Blind Harry, her greatest in this age

and only inferior to Chaucer. King Robert sends

his son to France for safety, but the vessel is cap-

tured, and the little boy is carried to England, to

remain a prisoner for nearly twenty years. In his

imprisonment he receives training in all accom-plishments, in arms and in letters, and learns from

Chancer the music of English verse. Love be-

comes his inspiration, and he finds himself to be

a poet. Looking from his window one day he

sees in an adjoining garden a beautiful maiden,

with whom he falls at once in love, and devotes

himself to sing her praises. The result is that

noble poem called the "King's Quhair," delight-

ful to every man of taste or feeling, where a ro-

mance of real life is presented, where the passion

is that which dwells in the heart of the singer;

where all the richest stores of imagination are la-

vished on his one theme, and where the praise

even when it seems extravagant is always sincere.

last, and Lady Jane Beaufort is the Queen of

James the 1st, one of the noblest and most chi-

valrous of monarchs, a poet himself, and fit to be

a poet's theme in his own life, where imprison-

ment and love are succeeded by a brief happiness,

After Chancer there is a long pause in Eng-

land, for-no worthy followers appear in the path

which he has opened up. Amid the disturbances of the nation literary feeling dies out. A contest

arises not for poetical fame, but for political life.

The culture of the muses cannot be kept up on

Chaucer stands before us as the poet of the

middle ages, and he lives when they are drawing

to a close. Into that world he leads us. His

characters are mediæval. They speak the lan-

guage, think the thoughts, perform the actions,

and wear the costume of the time. Over all we

But after Chaucer's time the wars of the Roses

begin. York and Lancaster carry on that long

and fierce struggle, the effects of which are felt in

every district and by every fireside in the king-

dom. The last days of chivalry come, and with

them comes the last of the Barons. The proud

nobility of England pour out their blood like

water on many a battle-field, and powerful fami-

lies become utterly extinct. St. Albans, Black-heath, Northampton, Wakefield Green, Mortimer's

Cross, Towton, Hedgly Moor, Hexbam, Erping

ham, Barnet, Tewkesbury, Bosworth-these

bloody fields are all so many successive blows

upon the pride, the power, and the privileges of

At length Henry VII. comes. The feudal sys-

form is laid low, crushed by the terrific blows

dealt upon it by the civil wars. British domi-

Italian models, there also grew up another order

of poetry, with a charm peculiar to itself, and a

wild beauty that belongs to no other. This is the

national ballad poetry of Scotland and England,

the poetry of the people, so fresh and so redolent

of nature. Among the countless songs that arose

there are some which are known to ail. The bal-

lads of Robin Hood are numerous, and of them-

selves would fill a volume. Nothing can surpass the glorious "Chevy Chase," which Sir Philip Sydney said stirred his blood-like the sound of a

trumpet. Scotland and England have each their

own version, and in each the Douglas and Percy

meets with a different fate. One among these

stands out with peculiar beauty, a gem of its kind, and in its way perfect; a model to all who wish to

study the antique in its earliest and freshest form, that one which Coleridge calls the "grand old

" The King sits in Dunfermline town

Drinking the blood red wine :-

O where will I get a good sailor To sail this ship of mine.'

"Up and spake an eldern knight,

Sat at the King's right knee :-

'Sir Patrick Spence is the best sailor That sails upon the sea.'

" The King has written a broad letter

And signed it with his hand ;

" The first line that Sir Patrick read

" Oh who is this has done this deed. -

" Make haste, make haste, my merry men all,

" Late, late yestreen, I saw the new moon

"OI our Scots nobles were right loth

To wet their high-heeled shoon;

But loog ere all the play were played, Their hats they swam aboon.

"OI long, long may their ladies sit

With their fans into their hand,

"O! long, long may the ladies stand, With their gold combs in their hair, Waiting for their own dear lords.

For they ne'er shall see them mair.

"Have ower, have ower to Aberdour,
Its fifty fathom deep;
And there lies good Sir Patrick Spence

With the Scots lords at his feet."

No. 6.

Revision of the English Scriptures.

The most prolific source of trouble to the or-

dinary reader, in the Common English Version, is the change, either partial or entire, which has taken place in the meaning of particular words since the book was first published. To enumerate the asset by

ate the cases known to scholars would occupy

many pages. Examples, prominent and striking,

AMERICAN BIBLE UNION, No. 32 Great Jones Street, New York.

Or e'er they see Sir Patrick Spence Come sailing to the land.

The next line that Sir Patrick read

And sent it to Sir Patrick Spence,

Was walking on the sand.

A loud laugh laughed he-

This ill deed done to me ;

To send me out this time of year

Our good ship sails the morn.
O say not so my master dear,
For I fear a deadly storm.

With the old moon in her arm; And I fear, I fear my dear master,

That we will come to harm.

The tear blinded his c'e.

To sail upon the sea?

ballad, Sir Patrick Spence."

now turns all her thoughts in upon herself.

those battle-fields that cover England.

see the feudal system.

the feudal nobility.

which is ended by assassination.

That prison love of his becomes his wife at

BY PROFESSOR J. DEMILL.

t bookerer sin of or No. 7.

For the Christian Visitor.

"Hold fast the form of sound words."-2d Timothy, i. 13

New Series, Vol. VII., No. 19. Whole No. 331. SAINT JOHN, N. B., THURSDAY, MAY 13, 1869.

To show the liability to error in the common | The Pastor's College, Metropolitan Tabernacle. mind when such words are used, we may cite the passage 1 Thess. iv., 15: "We which are alive and remain-shall not prevent them which are asleep." The term "PREVENT" is here generally

supposed to mean hinder. The word conversation furnishes a striking example of the errors resulting from the gradual speech. In the very numerous instances in which prevent" and "conversation" are employed in he Common Version, they invariably communicate to the ordinary reader ideas which the Holy Spirit never dictated.

A most unfavorable feature of the version is, the material which it furnishes for scepticism and infidelity. No one will pretend that any such purpose was entertained by the translators; but he facts are incontestible. In consequence of erroneous translation, there are contradictions in he statement of events and in the record of facts; mputations upon the divine character and government; and false colorings of circumstances, bringing religion itself into disrepute. These are found especially in the Old Testament, and have been seized by the enemies of truth and employed, with merciless malignity, to turn youth aside from the paths of wisdom, and force them to the conviction that Christianity is a delusion and the Bible a fable. Take, for example, the order given by Jehovah to the children of Israel, when parting with the Egyptians. It stands thus in the Common Version:

Ex. xi. 2 and 3: "Speak now in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver and jewels of gold. " And the Lord gave the people favor in the

sight of the Egyptians." Ex. xii. 35 and 36: "And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver and jewels of gold, and raiment.

"And the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians."

There was no purpose to return these jewels, and they were afterward employed in the decorations of the tabernacle.

These circumstances, so recorded, have for nore than two centuries been employed, both secretly and openly, to poison the minds of youth against the Bible and the God of the Bible. The dishonesty and duplicity, the coveteonsness and the greediness, which characterize many of the Jews of the present day, have often been attributed to this early training. No one, who has uch passages embodied in the word of God.

But scholars inform us that all the difficulties tem is broken up. It leaves behind all its influences for good and evil, but its own mighty of such a passage vanish before a faithful translation; that the Israelites were directed to ASK that which was their due, and but a small portion of the recompense for generations of unpaid labor which had enriched the Egyptians, and that nion in France is likewise at an end, and England the latter cheerfully yielded it. In this age while the higher poetry imitates

In Numbers xiv. 34, God is represented as saying to his people: "Ye shall know my breach of promise."

Cranmer's Bible says : "Ye shall know my displeasure." Matthews and others correctly translate it. In Jer. xx., 7, the prophet is made to appeal

thus to God:

"Oh Lord, thou hast deceived me and I was deceived.

Other versions, such as Taverner's, translate the passage without throwing any imputation upon the character of Jehovah.

Bishop Colenso's most ingenious and apparently unanswerable attack upon the inspiration of the Pentateuch, is founded on the age of Joseph, when Judah and his brethren came down to Egypt. He takes Joseph when released from prison and made governor of Egypt at the age of thirty; adds seven years for the years of plenty, and two years for the season of famine, and thus makes him thirty-nine years old. Judah was three years older, and therefore forty-two. But Judah had had three sons who all arrived at maturity, and after that two others were born, who also reached maturity, and one of the latter had two children who accompanied Judah when he was only forty-two years old!! These inconsistencies and improbabilities constitute the burden of Colenso's reasoning. They all depend upon the question whether the years of plenty immediately succeeded Joseph's elevation. The Common Version says, of the prediction of Joseph and the explanation of Pharaoh's dream : Gen. xii. 82 : "God will shortly bring it to pass."

and this has been supposed to mean that it immediately followed. But the revision by the Bible Union has it:

years between the prophecy and its fulfillment, implying simply that God is making arrangements in his providence for the early develop-

ment and execution of his settled purpose.

The word glass is used in the Common Version, both in the Old and the New Testament, in see through a glass darkly."

Coke and other commentators remark on this, not prevail till many ages after the date of this

It proves the inherent weakness of infidelity, ber of avowed and secret sceptics among those who use the English language, was not so great as in the present generation

WM. H. WYCKOFF,

Ghristian Vizitor.

The annual tes and supper provided by the liberality of Mr. T. R. Phillips, one of the elders of the Tabernacle Church, in connection with the Pastor's College, were given on Wednesday evening. The attendance was not so large as last year; but as the proceedings showed, there was but decided change of meaning. It formerly signolack of interest felt in the College and its work. Between the interval of tea and supper, a meetno lack of interest felt in the College and its work. ing was held in a room underneath the chapel, presided over by W. Fowler, Esqr., M. P., for Cambridge.

An outline of the work done by the College was presented in a pamphlet distributed among the company. In a prefatory "word of thank-fulness from the president," Mr. Spurgeon states: "The work of training young ministers has, through our College, been carried on during another year beneath the wings of Province, and under the smile of grace. Young men have offered themselves in abundance, and many of them of a superior order of grace and talent. All our needs have been supplied by the Lord, who is our bountiful Treasurer, as constantly as faith has made drafts upon his bank. The gold and the silver have been received more largely than in any previous year, and peace and spiritual energy have been very abundantly enjoyed. Our experience leads us to cling more closely than ever to the principle of faith and prayer as far better than paid collectors and machinery. The number of the men has been, during the latter half of the year, greatly decreased, and we abstained from receiving fresh brethren because it seemed to us preferable to introduce new blood by bringing in a considerable band of new men at one time. We are now looking forward to a large accession in the first week of April. For some months during the year there were no applications for preachers made by the churches, and our men turned their attention to founding new churches, with the result that the kingdom of our Lord was increased. The applications of churches are now coming in, the cessation being merely temporary; and there can be no doubt that the College, at its fullest number, is needed to supply the demands of our denomination. It will be remembered that a very large proportion of our brethren have created their own spheres, and others have accepted pastorates where the prospects were such as to repel all others, and, by God's grace, in many instances, they have made the wilderness to blossom as the rose. The need of gospel preachers increases every day. The field is boundless, and still the laborers are few. This College is our life-work, and we therefore feel as if we owed to every donor a weight of personal obligation, which we now acknowledge with many a not himself been subjected to the wiles of the prayer to God for each one. Since the College sceptic, can appreciate the pernicious influence of commenced, two hundred and eighty men have and at least five hundred have had instruction in the evening classes. One hundred and eighty-six students have gone from us to settle in the ministry, of whom one hundred and seventy-seven still remain in the work, the rest having either died, been laid aside by illness, or relinquished the work from other causes. Forty-four distinct new churches have been formed by the agency of our College. Thirty new chapels have been erected as the result of our agency. In London, at the present moment, we are making efforts to establish churches in eleven destitute districts. There are sixty-four students in the College at this moment, and one hundred and fifty under tuition in the evening classes."

The Rev. C. H. Spurgeon opened the proceedings by stating that the past year had been one of greater responsibility than he had ever known, through the Orphanage being added to their bur-dens; yet he was glad to say that he never knew a year in which he had been less concerned about money; for through the liberality of the friends, the gold and silver had been received more largely than in any previous year. An unknown friend had one evening dropped bank notes to the amount of £2,000 into the letter box at his residence-one half of which was to be devoted to the College, and the other half to the Orphanage. Only those means had been used to raise funds which accorded with the most perfect Christian willinghood; and the supper which Mr. Phillips so generously gave each year was the means of considerably augmenting their funds. He detailed some of the facts mentioned in the

report, and spoke encouragingly of the work of the future. Rev. J. A. Spurgeon, as the Vice President of the College, gave an account of the college work at home and the labors of the students in their places of settlement. He said he had frequently found them laboring in small places, where they had a great deal to contend against and much hard work, and very little pay; but still they struggled bravely on, preaching the Gospel and evangelizing in the neighbourhood of their churches. He thought their students had solved the question, how to succeed with the working "God hastens to do it."

This form of expression may leave a number of ferred to, the Vice-President thus writes of the work in the college :- " We have had two examinations of college work with a view of testing the extent and character of of the acquirements of the students, and this will conduce, we think, to more accurate knowledge and more careful modes of thought upon the part of the men themselves. relations in which it is now understood that glass The result of the examinations has been upon the at those periods was not employed. Thus in 1 whole very satisfactory. It indicated on the part Cor. xiii., 12, that version says: "For now we of some of the brethren an unsuitableness for mental work, and in consequence for ministerial duties, and we were not slow to act upon it, and adthat "the use of dioptric glasses in telescopes did vised several of our brethren to return at once to secular duties, and to the service of God in some other part of his vineyard. We have had no case The true rendering is that of the Revised Testor for discipline, and those who have left to return tament of the Bible Union: "For we see now in a mirror, obscurely." Mirrors in those days were We think that the friends and the church of God will heartily endorse our action in this respect, which is kind to the brethren themselves, and that it should have recourse to such errors of translation to sustain and propagate its views; and it proves the ignorance of men, that they are caught and led astray by such fallacies. But the facts exist, and the number of dupes is almost in-credibly large, and unhappily increasing. Even in the times of Voltaire and of Paine, the num-

qualified of himself for the work."

Rev. G. Rogers, theological tutor, gave an able address, in which he spoke of his connection with the College, and the mutual harmony which existed between tutors and students.

The Chairman said that inviting him to take

of the Government, it made some of them reflect n the stewardship which had been given them. How much might be done at a very little cost if men were to set about it, as his friend Mr. Spurgeon had, with the right spirit and motive. He commended the character of the work in which hey were engaged. The denomination to which ne belonged (the Society of Friends) did not, as they knew, set so high a value on ministerial culture as some did, though they did not by any means despise it. With regard to the character of the education which was given to the students for the ministry, they had heard lately a good deal of the wonderful advantages that ministers had in not being educated in theological colleges. They had been told that it was a good thing for men to mix up with the world, its scenes and temptations. He certainly thought that ministers should know what men did think and feel and not get a professional caste feeling which would render them unfitted for understanding and sympathising with the people. He thought they got this sort of education here. He felt that students for the ministry had before them a work of immense difficulty, and involving much self-denial. They had the same temptations as other men in reference to getting rich-and perhaps the tempation came across their minds when they saw others succeeding in amassing money, and yet they were obscure pastors in some obscure village; but he was sure that if they commenced on

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such feelings. Some very interesting short addresses followed by a few of the students who had recently settled over churches in the country. Mr. Annals, of Leicester; Mr. Irving, of Melton Mowbray; Mr. Cuff, of Bury St. Edmunds; Mr. Sergeant, of Newhaven, in Sussex; Mr. Murphy, of Swindon; and Mr. Bax, of Faversham, were the speakers, and each told in a few words the story of their commencing new causes, or reviving old and de-

the right, and the only proper basis, they would

never be hindered in prosecuting their work by

caved ones. The Rev. C. H. Spureon then offered a few remarks based upon what the meeting had heard from the students. He said he had never known one student to decline doing any work, however arduous and unpromising, that he had suggested to them. Often they would go to places with no guaranteed income excepting what he might be enabled to give them for a time; and they would open new rooms, and gather congregations and found churches which in a short time were able to support the minister. They had thus formed their own spheres of labor for themselves, and The moment a denomination talked in that way, and ceased to be aggressive, it must decline. advance, and never to be satisfied with what they

Mr. Chambers, M. P. for Marylebone, congraulated the meeting on the results of the work done by the institutions. He was followed by Mr. Scott, the Chamberlain of the City of London, who warmly commended the aggressive character of the College.—Mr. Budgett also expressed his sympathy, as a Weslevan Methodist and a citizen of London, with what Mr. Spurgeon had been enabled to do.—The Rev. Jesse Hobson spoke very warmly in favor of the work of the College, and the Rev. W. G. Lewis ridiculed the notion that there were too many ministers in the body. observing that if they as ministers were to look at the teeming masses around them and consider the little impression they had made upon them, they would pray that more laborers might be sent into the barvest field. Mr. H. Varley closed this part of the meeting with prayer.

At the supper, as we announced last week, subcriptions were promised to the amount of £1,170.

### Revival in Fergus, Ontario. Sir,-The people of this village and neighbor-

hood are just now experiencing a gracious out-

which Galt has been lately blessed. The Rev. Mr. Smellie's church (E. P.),-the largest in the place,-has been literally crammed six evenings of the week, for three weeks past, by deeply interested andiences, a very large proportion of whom are now rejoicing in Divine mercy. The country people have pressed in through all kinds of roads and weather, from long distances, and have carried with them the sacred influence of the meetings to their respective neighborhoods. The effect on the habits and feelings of the people is so marked, that this is regarded as the most mportant era in the history of the village so far. It is impossible to form anything like a correct estimate of the number who have apparently been brought to the enjoyment of the divine life through these meetings. Time, of course, must be allowed to test the genuineness of these conversions; but as the appeal has been to the moral nature rather than the animal or sentimental—as there has been a remarkable absence of the sensational, while the eager attention, the unwearied clinging to the lips of the preacher, the silent tears, and the awful stillness, betoken the deepest feeling; and as from 400 to 500 generally remain after each public service till 10 o'clock, a large proportion of whom are enquirers after salvaion,-it is no wonder that the work is felt by those who witnessed it as specially of God, and durable like the rest of his work, though, of course, the enemy will be busy in sowing tares among the wheat. Outwardly, the movement seemed to originate with a sermon preached by the Rev. J. K. Smith, of Galt, on the evening of the 8th of March, though a longing spiritual desire in the community was evident to attentive observers some time before. Mr. Smith was followed a week after by Mr. Carrol, a co-laborer of Messrs, Russell and Needham, at Galt, under whom the services have been conducted almost uninterruptedly till now. Besides the Weslevan and Congregational ministers of the village who have co-operated in the meetings from the first, hearty assistance has been given by the following ministers of the C. P. Church; the Rev. J. Middlemiss, of Elora; W. Millican, of Garafraxa; D. Inglis, of Hamilton; W. S. Ball, of Guelph; and J. Davidson, of Alma; also by the Revs. W. F. Clarke of Guelph (Con.); and J. Gorrie, of Elora, (Bap.) The small amount of opposition—what there is, is silent—and the almost universal ap-ANABAPTISTS.—This name applied to the Bap- thought that any member of Parliament could munity seems subdued or overawed. It is mar-And prists.—This name applied to the Bapters and striking.

And prists.—This name applied to the Bapters and easily remembered, may be adduced to contest by their opponents as a term of reproach, is likely to be used to describe a portion of the Methodist body which favors the resprinking of those who have been sprinkled in infancy. An is that uniformly the meaning of permit. It is found in both significations in the English version.

"PREVENT" formerly meant to go before, to anticipate. Now it uniformly signifies to hinder.

The term retire was not formerly strictly distingted from rebber, as it now is.

And prists.—This name applied to the Bapters at the B

THE OFFICE OF THE CHRISTIAN VISITOR,

58 PRINCE WILLIAM STREET.

SAINT JOHN, N. B. REV. I. E. BILL.

Editor and Proprietor. Address all Communications and Business Letters to the Editor, Box 194, St. John, N. P.

Che Christian Bisitar

Is emphatically a Newspaper for the Family. It furnishes its readers with the latest intelligence,

al; sometimes, though not generally, rhetorical. A hearer observed lately, that with other preachers he could always avert the application from himself to others; but Mr. Carrol's preaching seemed as the' wholly directed to himself. Death in sin; insufficiency of self-righteousness; the new life; justification by faith alone; necessity of good works merely as an evidence of true faith; salvation full, free, and present : believer's assurance,—are the more prominent topics of his discourses. Mere technicalities and obstructions find no place in his addresses; all his doctrinal teaching is eminently contrite and practical. Very many will bless God for Mr. C's visit to Fergus; as a lady earnestly remarked to the writer after a very faithful appeal to young men-" many a mother's prayer will be offered in his behalf for that sermon.

The neighboring village of Elora has also enoyed the divine blessing to no inconsiderable exent, special services having been held there with more or less regularity since New Year's, in rotation among three or four of the churches. Though the resident ministers have been obliged to bear the principal part of the burden in conducting the meetings, much good has evidently resulted. To God be the praise !- E. B. - Montreal Witness.

#### Extract from Spurgeon. Is it not a fact, that as soon as you enter the neeting, you feel, that if you are called upon to

pray, you have to exercise a gift. And that gift,

the case of many praying men (to speak hardly perhaps, but to speak honestly) lies in having a good memory to recollect a great many texts, which always have been quoted since the days of our grandfather's grandfather, and to be able to repeat them in good regular order. The gift also in some churches, especially in village churches, lies in having strong lungs, so as to be able to hold out without taking breath for five and twenty minutes when you are brief, and three quarters of an hour when you are rather drawn out. The gift lies also in being able to ask for anything in particular, but in passing through a range of everything, making the prayer, not an arrow with a point, but like a nondescript machine, that has no point whatever, and yet is meant to be all point. which is aimed at everything and consequently strikes nothing. Those brethren are the most frequently asked to pray, who have those peculiar and perhaps excellent gifts, though I certainly must say that I cannot obey the apostle's injunction in coveting very earnestly such gifts as these. Now, if, instead thereof, some man is asked to had lived well in them, and found enough for an | pray who has never prayed before in public : sunox where some might not have had enough for a pose he rises and says, " O Lord, I feel muself such goose. (Laughter.) He combatted the notion a sinner that I can scarcely speak to thee, Lord help which had been much talked about recently, that | me to pray! O, Lord, save my poor soul! O there were too many ministers in the denomina- that thou would'st save my old companions! Lord, be pleased to give us a revival. O Lord, I can say no more ; hear me'for Jesus' sake. Amen." Well He held that they ought always to be striving to then you feel somehow as if you had begun to pray yourself. You feel an interest in that man, partly from fear lest he should stop, also because you are sure that what he did say he meant. And if another should get up after that, and pray in the same spirit, you go out and say, " this is real prayer." I would sooner have three minutes prayer like that, than thirty minutes of the other sort, because the one is praying and the other is preaching. Allow me to quote what an old preacher said upon the subject of prayer, and give it to you as a little word of advice : " Remember the Lord will not hear thee because of the arithmetic of thy prayers; he does not count their numbers. He will not hear thee because of the rhetoric of thy prayers ; -he does not care for the eloquent language in which they are conveyed. He will not regard thee because of the geometry of thy prayers; he does not compute them by their length or by their breadth. He will not regard thee because of the music of thy prayers; he doth not care for sweet voices nor for harmonious periods. Neither will he look at thee because of the logic of thy prayers; because they are well arranged, and excellently compacted. But he will hear thee. and he will measure the amount of the blessing he will give thee, according to the divinity of thy prayers. If thou canst plead the person of Christ, and if the Holy Ghost inspire thee with zeal and earnestness, the blessings which thou shalt ask shall surely come unto thee." Brethren, I would like to burn the old stock of old prayers that we have been using this fifty years. That "oil that goes from vessel to vessel"-that " horse that rushes into the battle"-that misquoted and mangled text, " where two or three are met together. thou wilt be in the midst of them, and that to bless them"-and all those other quotations which we have been mangling and dislocating, and copying from man to man. I would we came to speak to God just out of our own hearts. It would be a grand thing for our prayer meetings; they would be better attended; and I am sure they would be more fruitful, if every man would shake of that habit of formality, and talk to God as a child talking to his father; ask him for what we want, and then sit down and have done.

ARE BAPTISTS PROTESTANTS ?- They existed centuries before Huss or Wickliffe, Luther or Zuinglius, Calvin or Farel protested against the corruptions and usurpations of Rome, and thus gave to their followers the name of Protestants. From the days of John the Baptist until now, they have uniformly opposed all departures from the Divine testimony in all matters of religious doctrine and practice. Why, then, should they class themselves with those who have been Protestors for a much shorter period? The reformers of Germany and Switzerland did a great work in certain directions; but it was only in part Baptist work; it left the Reformation sadly incomplete, and Baptists have had constant occasion to protest much of the existing Protestantism. What is its infant baptism but "a part and pillar of Popery ?" When, therefore, Dr. Ewer calls Protestantism a failure," Baptists are not required to refute his misrepresentations, for they are not included; their system cannot be stigmatized as " a failure." - Watchman and Reflector

A HISTORY.-I first saw him in a social party : be took but a single glass of wine, and that at the earnest solicitation of a young lady to whom he had been introduced.

I next saw him, when he supposed he was unseen, taking a glass to satisfy the slight desire caused by his sordid indulgence, and thought there was no danger.

I next saw him late in the evening, in the street unable to walk home. I assisted him thither, and