THE CHRISTIAN VISITOR.

ST. JOHN, N. B., DECEMBER 9, 1869.

Visitor's Arrangements for 1870.

We succeeded in completing our plans for supplying the Missionary Supplement to all advanced subscribers for 1870 We are exceedingly anxious that the lovely little sheet shall reach every Baptist family in the land. We long to see all our pastors and churches thoroughly missionary in spirit and in practice; and we know of no human agency on earth, better adapted to make them such, than this Missionary paper: but we can only send it to advanced subscribers. Now is the time to secure this valuable auxiliary to your family paper. We have no travelling agent in the field ; but just enclose your advance in a note to our address; or if you are in the City, arrange with our Publishers, Messrs. Barnes & Co., Prince William Street, and all will be right. All arrearges are wanted immediately.

Will our Ministers kindly canvass their respective fields for new subscribers to commence at the opening of 1870? If they want a co-operative power in the prosecution of their work, they will find it in the a result of the distributing influences of civilisation, CHRISTIAN VISITOR and its SUPPLEMENT.

Baptist Unity in the Dominion.

Hitherto, the Baptists of Ontario and Quebec, have been separated from their brethren of the Maritime Provinces, by barriers that were not easily overcome ; and, consequently, there has been comparatively but little interchange of thought or of labor, and a small amount of sympathy or co operation. Leading minds, for some time past, have cherished a desire for more intimacy, and have given expression of their feelings at Conventions and elsewhere; but, as yet, no special effort has been put forth to concentrate the strength of the denominotion as it exists in the Dominion, by bringing it to bear upon some noble work. The fact that we have " one Lord, one Faith, and one Baptism," ought to intensify our desires for a morethorough acquaintance, and a more intimate fellowship; but beyond this, we are engaged in Home and Foreign Missions, and in general and Ministerial Education. The fields to be cultivated are immense, and the work to be done is such as might tax the energies of angels, who excel in strength. The fulfilment of our responsibilities, therefore, in a manner the most advantageous to all concerned, calls for unity of spirit and of action upon the largest scale possible.

The Baptist Mission to the French population of the Dominion, is one of overwhelming import. There is also the vast territory of the Northwest, soon to be thrown open to missionary culture. But there is no one organization among us, at present, sufficiently strong to grapple with the necessities of these two departments of the Home Mission Field. Then, as at present organized, we have to trust our Foreign Missionaries wholly to the guidance of our brethren across the lines; and so we must continue to do, until we can combine more effectively, the energies of our Dominion churches. It seems evident to us. that existing plans for the training and support of our rising ministry, could also be very much improved and expanded.

But fragmentary action in these several departments, are not equal to the demand. You must bring the intelligence, wealth, piety, and influence of the whole body to bear upon given points.

In view of the magnitude of the work on hand, we frankly confess, that we should like to see the Bap-

The increase by baptism has been in proportion to one for every twelve members, the clear gain in proportion of one to every 18 members. The baptisms have averaged about 51 per church, and the clear gain between 3 and 4 per church.

Preaching-the Primitive and Apostolic Element of Success.

The following address was delivered by the Rev. Henry Ward Beecher at the Council of Evangelical Churches, which commenced its sittings on Oct. 20, at New York :-

There is a prevalent impression that preaching has fallen off, and that it is no longer the power that it once was. The churches complain that the pulpit loes not bear the same relation to religion that it once did, and it becomes a matter of profound importance for us to know whether there has been an enfecblement, and, if there has been, what has been the causes and whether there is any remedy. I do not myself believe the pulpit has failed. I be

ieve it has gained. I think it was never so strong before as it is to day. The community have gained relatively more, and the work which the pulpit used o supervise or perform almost alone has been distriuted into a great many other channels, and it is perormed by a great many other agencies. But, notwithstanding all these changes which have come about as I think the pulpit towers as high and is as strong absolutely, though perhaps not relatively, as at any former time. It is true that the impression is different, and that this impression is turning away from the ministry a great many young men; and it is very desirable, therefore, to look at the matter in its original elements and draw back the feelings of the young to the sacred function of preaching.

WHAT IS PREACHING ?

Now, I make a great distinction between preaching and the general work of the ministry. A man may be a good minister, a good pastor, a useful, successful man, and yet not a good preacher ; and on the other hand, a man may be an excellent preacher and be far from good as a pastor or general administrator. These general qualities, of which I shall speak presently, are sometimes met in a single man, but are nore often distributed among several, so that it takes ur or five men to make one good minister.

What is preaching, then ? In going back to the me of our Master, and looking at the work which he erformed and sent his apostles to perform, it seems me that there can scarcely be given any definition the preacher better than this : The aim of preachng is the elevation of the entire moral nature of man. bringing it into conscious communion with God. That is the end of preaching. It is not simply to reine man; but the elevation of man's moral nature so that he shall come into the conscious presence and under the direct influence of the Divine soul. That work in that form originated with Christianity. There was a great deal of provision for teaching in the Old preach, in which their gift does lie. Testament : but that which originated with Chrisianity is an order of men that statedly and universally and continuously make it their business, by diect approach, to lift up men from their low condition into a higher atmosphere.

Now, how is this done? As I stated, it is done adirectly in various ways; but the direct instrumentality, as distinguished from all other agencies is preaching; and preaching I understand to be the art bringing home truth to the human soul in its ving, human form-the art by which one soul graples with another soul and wrestles with it, for the purpose, not of victory over it--to cast it down-but contrariwise, by a glorious antithesis, lifting it up and making it a conqueror. It is the art of bringing the living, vital truth into contact with human nature, for its regeneration. There are many ways of influencing men. There is the truth of the ideal, and there is the truth as seen under symbolic forms, and the truth as found in sentiment or emotion. And my own impression is that this last is the highest form of truth in the universe. It is not thought-truth, it is not written, organized truth, but the truth of feeling that it is the highest form of truth ; and the divine intention in instituting the preaching of the Gospel seems to have been not to exclude any other instrupentality, but to make this the cer that the man who is himself the embodiment and the living example of the things which he teaches, who is filled with the Holy Ghost so that he is full of divine Burmese language. The Queen of Madagascar, inthrobbings and impulses and desires and aspirations, that man is a torch in the hands of God, by which he sets on fire other men. This, then, is the central idea highest, and on earth peace, good will to men.' In of preaching. There may be something more. Much else adheres to it and coheres with it. Like all deveopment, it is complex, and always will be complex. otwithstanding this, we may distinguish what is primitive in preaching, what is the psychological peculiarity which distinguishes preaching from every other means of lifting man up and regenerating the human race. THE TEACHER. I do not expect that the teaching power will be disountenanced in the present age, so eminently metaphysical and philosophical. But if a man who is using the abstract truths of philosophy is not preaching, what is he doing? Teaching. A man who is instructing a congregation by a written discourse is not preaching; he is teaching. There is just that difference between the old Hebrew idea and the Hellenistic idea. The Hebrew wrought heart-first : the Greek the head-first. And Paul stands between them and says. Not by wisdom is the world converted. By what then ? The power of God, that comes from an enflamed human heart. It is the antithesis of the Greek idea of the power of the intellectual. Head first, heart atterward, the Greek said. No, says Paul; heart first, head afterward. The influence of the spirit that flowed upon the Apostles at the day of Pentecost was not so much to enlarge their round of knowledge as to give them that peculiar piercing intensity, that rresistible magnetism, that power by which the heart is carried away captive and men brought perforce to God. And you will find that any great growth in religion has always a contagious element in it. Inellect is not contagious. It coheres together only as the links of a chain do. But feeling coheres in the manner of flames wrought together and without visible junction. In New England in old times there used to be in strong churches two men; one the pastor, the other the teacher. One was the theologian, the other the revivalist. Now, every minister must have both of these in him, to some extent, who expects to meet the wants of his profession. But he ought to know when he is a preacher and when a theologian. The minister has a three fold function. There is a legend connected with the church of "St. Paul of Three Fountains," near Rome, where St. Paul is supposed to have been put to death. The legend is that, when his head was cut off, it bounded and struck the ground three times, and at each place where it struck a fountain issued and is flowing there still. I do not suppose there is any historical value to the story, but it serves to teach the lesson that the preacher of the gospel should have at least three fountains in him ---the fountain of feeling, of intellect, and of organization. And while we believe in many other things besides preaching, every man ought to have a clear comprehension of when he is preaching and when he indoctrinating. My father used to say, "The first thing I do io preaching is to lay the foundation. I first get the understanding right." He made, first, an exact statement and definition, and he was very fastidious and very particular about it ; and when he got that all ready he began to preach. He was not preaching before. He was the theologian; he was in the doctor's chair. That was all necessary work, but it was not preaching. It was not till the old gentleman got his spectacles from his eyes that he let go! And that was the part of his sermon that "told." He used to say that it was the preparatory part that made the other effective, and perhaps it was ; but still it was not preaching. For power over the human heart is not chiefly through the intellectual, but through the emotional faculties. There are three great elements in ministerial success-first, intense conviction : second, intense fervor; third, intense sympathy. The real spiritual, soulsaving, preaching is that which carries these three

into things that are not true. But the preacher be- German colonists in Southern Russia are truly prolieved them and the people followed.

FERVOUR. Next comes fervour. Fervour! you say. Are we to throw our meetings into turbulence-are we to rant and shout ? Oh, no. Turbulence and fervour are very different. Fervour is fire. And, although fire may rage at times, is there anything quieter than fire on the hearth of a winter night, whether in vast masses of glowing coals or of the flames leaping up lightly from them ? If a man has large lungs and a oud voice, let him shout if he will. But if he has not he still may have fervour. A man may speak very quietly, scarcely move in the pulpit, and yet with a tire that will move all hearts. Such a man was Jonathan Edwards, who, by the way. was a model to us all in many elements of true preaching. His sermons have never been excelled since the time of the apostles." Their force upon the minds of his congregations came from his intense conviction in what he said, and

his calm but intense fervour in saying it. SYMPATHY.

And lastly, sympathy. You must in preaching to any people have a sympathy with them, which makes you feel that you know every one in your congregation ; that the poorest man there is a man for who Christ died, and who has his trouble and his sorrow and his anxiety-an intense sympathy with the souls before you that makes you feel that you could die for them ; that makes one say : " Give me this people or slav me."

If you have these three elements, intense conviction that what you are saying is the truth, intense fervour in saying it, and intense sympathy with the people to whom you speak, do you suppose that you ould lack power or success? I think there is a temptation in an age like this, when there is so much science and so much reasoning, for ministers to attempt to carry on their work by reasoning alone. There ought to be a lectureship in every church ; but after all, the secret of success does not lie in mere intellectual feeling or accuracy, but in the fervour of the minister, the intenseness of his conviction, and the greatness of his sympathy. Science or no science, learning or no learning, the man that has these will have conversions in his church in abundance. With these you may have conversions in the street, anywhere ; and " preaching" in this sense has not declined.

There never was so much preaching as now; there never was so much success as now. The mother who teaches her child the story of Ananias and Sapphira, and impresses it with an intense conviction that a lie is worse than the bottomless pit, has preached to it. Go to the conference meeting. There are hundreds of thousands of pastors throughout the country whose Sunday sermons are not of much account. They do not do much. But in the conference meeting or prayer meeting such men are olten peculiarly happy. On Sunday they undertake to teach, but their gift does not lie there. On week days they undertake to my supreme authority. You tell me I ought to sub-

Missionary Intelligence.

ARE MISSIONS A FAILURE ?- At a recent ordination h Auburn, New York, of four members of the graduating class in the Seminary as missionaries, Rev. Dr. Clark, of the American Board, preached the sermon, and gave the following summary of what has been accomplished in the foreign missionary field : "Eighty-one years ago Carey felt called to be a misionary. That was the beginning of the modern missionary movement. Now there are 42 societies, with 1,800 missionaries, engaged in giving the gospel to the heathen. Sixty years ago, the American Board was not in existence; now it has 205 churches, and has, reckoned in all, 70,000 converts. Sixty years ago, nothing had been done in the South Seas; now there are 800 native preachers, and 200,000 communicants. There are 100 preachers in Madagascar; 600 missionaries in India; 20,000 communicants in South Africa; 100 native Churches in Turkey and Persia; 40,000 people taught to read in the past twelve years, from a single station of the American Board in Eastern Turkey.

"The King of Burmab, instead of holding poor Dr. Judson in a filthy dungeon, now welcomes missiones to his capital, house to ac

A few German emigrants settled in Tiflia, Caucasia; seven years since. The church numbers eleven, two having been added by baptism the last year. At their meetings their service is performed both in German and Russian. There are said to be many revivals among the people of the Russian tongue;' but because there are no laborers for the barvest, they fall away into error. The brethren feel that the darkness of midnight is past, and the day begins to dawn.

SPAIN.

There is great activity in the circulation of the Bible in Spain. At two or three fairs, including visits to two places, 697 Bibies were sold, and 387 Testaments, and 6,000 Gospels; 15,000 tracts were distributed. Applications has beer, made from another city for 300 Bibles. In Madrid, there are three Sabbath schools; one of them brings together from 100 to 150 children. At Lausanna, 13 students are preparing to preach the gospel in Spain. In Mahon, a school of 160 boys has been gathered by one of the earliest converts. Many of the simple inhabitants of

the city rejoice in the name of Jesus. Liberty of worship is freely conceded, and a committee of twelve has been formed in Madrid to carry out the systematic preaching of the gospel. The congregations are crowded, and hundreds are obliged to go away for want of room. On a recent Sunday, five priests were in the audience, and they were heard to say as they left, "This is the religion of Jesus Obrist." "There is an urgent demand for preachers from almost every city and town in Spain."

The Assumptions of Popery.

Pope Pius at Rome, as the representative of popery, assumes to be the Vicar of Christ Jesus upon earth, and that as such, he is duly authorised to perform all the functions of the divine law giver. This blasphemous dogma places the Pope above all councils, all human laws, all earthly sovereigns, and invests him with the elements of universal authority. These preposterous assumptions are maintained by Dr. Manning, of London, in the following bold and emphatic style.

Addressing Protestants, and speaking in the name of the Pope, he says :--

"You maintain that it is a good thing that men should think as they like, talk as they like, preach as they like, and propagate what errors they please. I say that is sowing error broadcast over the world. You say I have no authority over the Christian world. that I am not the Vicar of the Good Shepherd, that I am not the supreme interpreter of the Christian faith. I am all these. You ask me to abdicate, to renounce mit to the civil power, that I am the subject of the King of Italy, and from him I am to receive instructions as to the way I should exercise the civil power. I say I am liberated from all civil subjection, that my Lord made me the subject of no one on earth, king or otherwise, that in His right I am sovereign. I acknowledge no civil power, I am the subject of no prince, and I claim more than this-I claim to be the supreme judge and director of the consciences of men -of the peasant that tills the field and the prince that sits on the throne-of the household that lives in the shade of privacy and the legislature that makes laws for kingdoms-I am the sole last supreme judge of what is right and wrong."

The mammoth council now assembled at Rome at the call of his Holiness, will be expected to give their most emphatic sanction to this monstrous assumption of a poor erring old man, as one of the main pillars upon which popery rests, which must be upheld or the whole superstructure falls to the ground.

For the Christian Visitor.

Do you take your Denominational Paper? MR. EDITOR. - The time is at hand when you will

the universe. Hundreds of churches are indoctrinated founding chuches on the apostolic model among the wishing to contribute, will be kind enough to remit to C. F. Clinch, President of our Society, St. John, or myself, St. Stephen, J. E. HOPPER.

Secretary-Treasurer Charlotte Co. Baptist Miz. Society.

From our Ontario Correspondent.

Resolution of Baptist Convention in favor of closer Rela-tions with Baptists of the Maritime Provinces.—Need of more rapid Progress in this Direction.—The Minister's Institute.—The early Winter, &c.

The readers of the VISITOR will, I trust, be interest ed in the following resolutions passed at the recent meeting of the Baptist Convention of Ontario.

Whereas, kindly greetings and letters have been from time to time exchanged between the Baptists of Ontario and the Baptists of the Maritime Provinces; and whereas, letters frequently express a desire for a more intimate union between the Baptists of the Dominion : therefore

1. Resolved - That we hereby express our abiding desire to have all who hold "one Faith, one Baptism, one God and Father of all," more closely united.

2. Resolved-That in order to secure this, we should have more frequent and intimate personal intercourse between the Baptists of the opposite parts of the Dominion ; and that the Denominational papers in Nova Scotia, New Brunswick, and the Province of Ontario and Quebec, should take special pains to keep the people among whom they circulate, thoroughly informed in respect to all the facts of interest to the denomination in the Dominion.

The above resolutions were introduced and moved by Rev. C. A. Fyfe, D. D., seconded by Rev. L. L. Davidson, D. D., supported by Rev. A. Lloyd, M. A. of the Canadian Baptist, and others, and carried unanimously. The subject to which it refers the desirability of a closer union amongst the Baptists of the different sections of the Dominion, has been before the various convocations of the body, from time to time, since the accomplishment of Confederation. If I mistak e not, committees were a year or two since, appointed by the Conventions of the East and West respectively, to correspond in regard to the feasibility of the proposed union, and the best means of bringing it about. I am not aware of the nature of the reports of those committees, or whether reports have as yet, been presented; but it is pleasing to see that the idea is not yet lost sight of. Could a real union in some of the larger religious undertakings of the body, such as the Foreign Mission, or a Mission in some of the remote sections of the home field, be bronght about, it would not only be a grateful Baptist contribution towards strengthening the bands of nationality, by which we all hope ultimately to see our Dominion bound into a living and powerful unit,

but could scarcely fail, to aid greatly in the much more important work of developing the strength and christian liberality and activity of the body, for the best interests of men and the glory of the Master. True, the distance which separates us from each other is a serious obstacle; but, in this as in other things, the old adage holds good, if the "will" the "way." After all, the difficulty resolves itself mainly into the matter of expense; but if, as most are ready to admit, such a union as that proposed, could scarcely fail, by the blessing of God upon larger responsibilities assumed and larger operations attempted, to elicit greatly delayed contributions, none can deny that the investment would be a profitable one. We hope that the organs will not fail to promote better acquaintance. Known in town, Mr. Woodbridge, the Congregational ship between those who, though essentially one in faith and practice and aim, and now members of the same great family, are yet, in a very great degree,

strangers to each other. Perhaps I may be permit

the missionary. Seeing that the Baptist Society is bent on this policy, Mr. Sampson says, "All 1 can do is to protest against it and to pray, which I do most earnestly, that my fears may turn out to be un-founded, and that the consquences I anticipate from it may be averted."

Dr. Livingstone.

At length definite and satisfactory information has been received from this distinguished African explorer. The first tidings was in a letter written by him to Lord Clarendon, in July, 1868. He was then near Lake Bangweolo, to the southwest of Lake Tanganyika. His course has been from the valley of the Loangwa-one of the streams that flow into the Zam-

besi, -northward. His first ascent was into an elevated region, about 350 miles square, and from 3,000 to to 6,000 feet above the sea. This slopes to the north and west. He describes briefly an elevated valley bounded on the east by Usango, and on the west by the Kone mountains, through which waters flow to the north. The southern end of the valley is, between 11 and 12 degrees south. This is a very little south of the northern end of Lake Nyassa, which he had formerly explored, and about four degrees south of the southern end of Lake Tanganyika, as given by Burton. It is in this valley that he thinks he has found the head waters of the Nile. He thinks they flow by a succession of lakes and rivers northward until they enter the Albert Nyanza, discovered by Baker. That lake is on the equator. If the conjecture of Dr. Livingstone be correct, the Nile from its remotest source to its mouths, flows through 41 or 42 degrees of latitude. In that case it may well put in

its claim to be pre-eminently the river. By a telegram from Bombay, received last week, we learn further, that another letter has been received from Dr. Livingstone, which states that he was at Ujiji, on the eastern shore of Lake Tanganyika, in May last. Here supplies had been sent for his former letter he mentioned that he had journeyed from Cazembe's northward towards Ujiji, in order to get supplies and letters, as he was destitute of medicines, and be had not heard from the outer world for two years. But he was stopped when within thirteen days journey of Ujiji, by the floods which made the country impassable. The rainy season lasts from September till May. He was therefore compelled to September till May. He was therefore compelled to retrace his steps, and another year elapsed before he received the desired letters and the necessary supplies. He has been received everywhere with great kind-ness, and speaks in his letter of July, 1868, in very encouraging terms of his success. He was tired of this " everlasting tramping," and says, " Were it not for an invariant dislike to air is in the formation with the second for an inveterate dislike to give in to difficulties, with out doing my utmost to overcome them, I would ab-scond, too." He apparently wishes to verify bis con-jectures in regard to the flow of the waters into the Albert Nyanza, and thus settle finally the long vexed question as to the source of the great river of Egypt. From Ujiji we may look for more full particulars of his route, his work, and his purposes, if he concludes to plunge once more back into the wild regions from which he has emerged. The letter to Lord Clarendon was written on paper borrowed from an Arab party, and was too small for what he had to say. The world will await with eagerness further news from

The Baptists of Maine.

Our brethren of Maine have a deeply interesting history :

In 1761, several persons were baptized in Kittery, and united with the Baptist church in Boston, which was nearest to them. One of their members, Wilties assumed and larger operations attempted, to elicit liam Screven, was licensed, by the Boston church, greatly delayed contributions, none can deny that the to exercise his gifts at Kittery, or elsewhere, as the

minister, and Mr. Huche, the magistrate, summoned those who had attended the Boston meeting, and threatened to fine them five shillings each for every such offence in the luture. The same year the Gen eral Court placed Mr. Screvens under bonds for good ted to add, that Ontario Baptists naturally look to behaviour, that is, not to hold meetings; but not the older and more numerous body in the Maritime being eareful to comply with these tyraunical requirements, he was church was organized, whose history is soon told. Persecuted by Church and State authorities, they soon disbanded, and most of them removed to other localities . It was eighty-five years after the church at Kittery was scattered, before any further attempt was made to gather another. Dr. Smith, of Haverhill, Mass. accompanied by one or two of his members, visited Maine; their missionary labors were blessed, and as a result, a Baptist church was organized at Berwick in 1768, which is now the oldest in the State, and which held its Centennial Anniversary last year.for the Baptists of the Dominion instead? A better means of bringing the brethren in the various sec-tions better acquainted, and causing them to feel that their interests and aims are one, could hardly be dechurches were organized, which united in forming the New Hampshire Association in 1785. At the present time they have 18 Associations 269 churches, 148 pastors, 182 ordained ministers say, that every one seemed highly pleased, and was ready to congratulate his brethren at the close, upon for present year not yet published; Sabbath school teachers, J,898; scholars, 17,010; contributions, about four thousand dollars each to Foreign and Domestic Missions, and several thousand to other ob

tist churches, Associations, and Conventions of the Dominion, represented in a grand Convention of the whole, which shall have a general superintendence of the educational and missionary interests of the entire body.

As a preparatory step towards a consummation so desirable, it may be well for the several organs of the denomination, in their respective Provinces, to keep the entire field in all its necessities, labors and responsibilities, constantly before their readers. In proportion as we know each other, will we naturally become interested in each other's happiness and prosperity.

With this object in view, we feel much pleasure in transcribing an interesting statistical account of the Baptist Associations of Ontario and Quebec, as furnished by the Canadian Baptist of the 2nd instant. Here it is :--

There are 20 churches in the Western Association, six of them with pastors and fourteen vacant. Eight report an increase of membership over last year, six stationary, and six have diminished in numbers. The aggregate increase by baptism, &c. is 74, the decrease by removals, &c. is 37-total gain, 37. Total membership, 744.

There are 29 churches in the Middlesex and Elgin Association. 24 with pastors and 5 vacant. Fifteen report an increase, five stationary, and nine diminished in numbers. Aggregate increase, 281, decrease, 152. Total gain, 129, Total membership, 2393:

There are 37 churches in the Grand River South Association, 23 with pastors and 14 without. 17 report an increase in numbers, 6 stationary, and 14 have suffered a decrease. The aggregate increase is 317, and decrease 227. Total gain, 90. Total membership, 8082.

There are 35 churches comprising what has hitherto been the Grand River North Association, 28 with pastors, and 7 vacant. 15 report an increase in membership, 8 stationary, and 12 have decreased in numbers. The aggregate increase is 233, decrease 197. Total gain, 35. Total membership, 2076.

There are 19 churches in the Ottawa Association, 12 with pastors at the time the minutes were prepared, and 7 without. 6 churches report an increase, 5 stationary, and 8 diminished in numbers. Aggregate increase 864, decrease 227. Total gain, 137. Total membership, 1815.

There are 22 churches in the Niagara Association, 14 with pastors, and 8 vacant. 7 have been increased during the year, six stationary, and 9 have decreased in numbers. The aggregate increase is 135, decrease 50. Total gain, 85. Total membership, 1166.

There are 21 churches in the Haldimand Association, 14 with pastors and 7 vacant. 10 have increased their membership, three stationary, and 8 have diminished in numbers. The aggregate increase is 186. decrease 111, Total gain 75. Total membership 1349.

There are 14 churches in the Central Canada Association, seven with pastors and seven vacant. Two have increased in membership, five stationary, and seven have decreased. Aggregate increase 54 decrease 27. Total gain 27. Total membership 577. There are 23 churches in the Huron Association, thirteen with pastors and ten vacant. Thirteen have increased, seven remained stationary, and three Aggregate increase 217, decrease 31. Total gain 186. Total membership 1004. In the above nine Associations we find 220

141 with pastors and 79 vacant. Ninetychurches. three churches report an increase in their member ship. Fifty-one churches have suffered losses equal to their gain, while seventy six of our churches have decreased in numbers. The aggregate increase is 1860, decrease 1459. Total gain 801. Total memership 14,206. We estimate the Amherstburg on at 800 members, the Canadian churches in the Danville Association, and other isolated churches at 800, and scattered Baptists in neighbouroods where there are no Baptists churches, 200. Making a total of Baptists in Ontario and Quebec of

It is a noticeable fact that there are 79 pastorless churches, and almost an equal number, viz., 76, de-clined in membership. On the other hand, while there are 141 churches with pastors, 144 churches are either holding their own, or increasing in numrs. These figures represent more than a coinci-ince, they show results, and should stimulate to

INTENSE CONVICTION.

Intense conviction 1 For a man who does not be-lieve, who hopes he believes, who almost believes, is, so far as efficiency is concerned, like a man who is taking aim with a gan round and round in a circle. He may hit something, but he does not know what ; it may be the mark, but it may be his neighbor's chil-dren. Some preachers seem to be doubtful of what they are pretending to preach. It reminds one of what are said of Poole's Suppose "If a man has

commodate a thousand scholars, and has commanded the translation of the British Encyclopedia into the stead of persecuting her Christian subjects, is crowned beneath a canopy inscribed, 'Glory to God in the noney matters the change is equally striking. In 1788 there was nothing given for the evangelization of the heathen; in 1808, \$100,000; in 1828, \$1,000,-000; in 1842, \$2,000,000; and in 1868, \$5,000,000. INDIA.

A most cheering letter comes from Mr. Clough, missionary to the Teloogoos in Ongole and vicinity announcing the baptism in August last of 42 converts. Eight others offered themselves, but it was deemed expedient to delay the ordinance for a season. In one illage from which some of these converts came, there are said to be thirty more believers in Jesus. The candidates baptized were thoroughly examined as to the evidence of their conversion, and either the missionary or the native preachers knew them all, and had witnessed their Christian walk.

CHINA.

A young native Christian, hopefully converted last winter, self-moved, visited a town in Northern China, and established himself there as a preacher, without any compensation. His words were with power. A missionary recently visited the place, and had "hosts of visitor" all the time of his stay. A large number showed unusual interest. The young man has hired a room for a chapel, and hung up two signs in gilt letters, to attract attention, one of them inscribed, "The Holy Sect of Christ," and the other, "The Good News of the Heavenly Doctrine."

In Shantung province is a young Chinese convert 29 years of age, a man of inteiligence, a scholar, and of independent means, who wishes to devote his life making known the gospel. A brother of this man s regarded as a Christian, and spends much of his ime in reading Christian books, is in the habit of daily prayers, and commends religion to all with whom he meets. Others are earnestly studying the Scriptures. The gospel is spreading from Tungchow to the regions beyond, and the natives manifest a rillingness not only to give themselves to Christ by public profession, but also to devote their property the advancement of his kingdom.

At Amoy three missionary societies have laborers. and about 1,200 Chinese are in full fellowship with call them from home. Can it be wondered at that the churches. Several have died, leaving the best those around them are indifferent whether the deevidence that they have gone to be with Christ. SWEDEN.

The Triennial Conference of the Swedish churches was held at Stockholm, June 10. Some of the reports from the churches spoke of extensive effusions of the Holy Spirit. On the day preceding, the Theo-logical Seminary at Stockholm closed its term, sendng out three graduates to labor among the destitute. I'en students have been in attendance the last year. The most encouraging reports have been received of the usefulness of those who have in previous years enjoyed the benefits of the Seminary. During the summer vacation the students were employed very usefully in missionary labor. The new term comnences Aug. 11,

The first baptism on the shores of Finland was

Rev. Mr. Edgren writes, May 14th : "The Church at Upsala had become so perverted in doctrine that it seemed hopeless that the errors could be dispelled, The prevailing doctrine was that the Christian was Church and formed a new one, with Bro. Edgren as pastor. They number fourteen members, all poor temporally. They have secured a Hall to meet in, and are encouraged in their work. May the Lord speed them.

RELIGIOUE FREEDOM IN PRUSSIA .- Mr. Oneken re-RELIGIOUE FREEDOM IN PRESSIA.—Mr. Onesen re-ports that "all external hindrances appear here, as everywhere in this country, to have been removed, so that, we can now proclaim the glad tidings of redeeming love from the house tops. At the com-mand of his majesty, the king of Prussia, I can marry our members, and we keep registers of our birthes and deaths, as the State Churches." He remembers and deaths, as the State Churches." He remembers the days of persecution, and exclaims, "What hath God wrought I" Mr. Oneken has become pastor of a Church newly formed at Altona, the capital of the

stly expect every subscriber to send in the advance for the VISITOR; also the arrears as well. enclose to your address \$2 for 1870, which is my twentieth annual remittance for the VISITOR. The old pioneer has found its way to my place of residence until it has amounted to nearly 1000 copies to me. Some may say I must have a large store of them on hand. But no, I have not on hand more than one year's copies. What do you do with them ? says an inquirer. I give them away by the dozen to those who in reality are not able to take and pay for it. No doubt some of your subscribers find room enough in the sphere in which they move to do likewise. It is true there are neighborhoods, mostly Baptists, where but a single copy of the VISITOR finds its way among them for years together. They know but little of what is going on even in their own denomination. Enter their dwellings and ask them if they don't want to take the VISITOR, and in most cases they will tell you they are not able to take it. Not able to raise \$2 for 52 copies of a goood family paper, and twelve copies of the Supplement gratis, say you ! No, sir, is the reply. We will see. How many lbs. of tobacco do you use in the family a year? They

will reluctantly tell you about 12 lbs. What is the cost per lb. ? 50 cents. Now, sir, it is seen that with little effort they can raise the price of 156 copies of the VISITOR per annum for the article of tobacco alone, and smoke and chew it up, and, like the volcano, spew the lava out of their mouths, and no benefit obtained. Surely the duties which a certain people had to perform in days of yore were not much

more abominable. 2 Kings xviii. 27. Now in order to save the expense of sending an agent into the field, let the denomination as a whole come up to the work voluntarily, shoulder to shoulder, as a great army, and subscribe and pay nobly for the sustenance of the VISITOR for 1870. Only think of Deacons and Clerks, leading men in the Churches, who never see a copy of the VISITOR unless business nominational organ lives or dies. C

December 4th, 1:69.

Charlotte County Baptist Missionary Society

This Society had its origin in a meeting held at St. George, February 224, 1869. Its object is to send the Gospel to the destitute parts of the County. Rev. James Irving was the first missionary employed, entering upon his duties the 5th of last June, and remaining till July 28th. He preached 54 sermons, attended 12 prayer and conference meetings, organized one Sabbath School, distributed 2,000 administered July 14. The occasion was one of deep interest. There were two candidates. The Rev. D. W. Crandall immediately succeeded him, and labored in the employ of the Society till our last Quarterly Meeting at St. Andrews, when he was engaged as our regular missionary at a definite The prevaiing doctrine was that the Onristian was free from any remains of the old Adam, that he is perfectly pure and holy, and if he sin, this is some-thing temporary, but it does not spring from an evil heart." Earnest preaching and private reason-ing failed, and finally a minority went out from the 6; Temperance addresses given, 4; Bibles distributed, 125; baptized, 6.

In all the different places visited by our missio aries the people have manifested an eagerness to hear the Gospel and contribute towards their support. Our missionaries have done a good work, and those who have contributed towards their support must feel gratified at the result. It is as much the duty of him who has wealth to give of it to send the gospel abroad as it is of the minister to go and preach. Let this relation be recognized, and the people who support no less than the missionary, have good ground for rejoicing in the success of our missions. "Freely ye have received, freely give," is as applicable to the

ment has been felt at our last two annual gatherings. that no brother from the sea shore was present as the bearer of brotherly greetings.

In this connection, I might further observe, that the Baptists of Ontario and Quebec have in contemplation, to publish a Baptist Year Book. A committee appointed to consider the matter, reported favorably. Might it not be found both desirable and practicable to so arrange, as to make it a Year Book for the Baptists of the Dominion instead ? A better vised.

In response to the request for a fuller account of the meeting of the Minister's Institute, I can only having had both a pleasant and profitable time. The lectures were listened to with interest. The living questions and issues started or suggested. jects. were discussed with spirit. Inquiry was stimulated, thought turned into new channels, personal convictions deepened, and, I believe, in many cases, a fuller and profounder determination to " be instant in seasan and out of season," and to become a "workman needing not to be ashamed," was evoked. I am glad to hear that an Institute is about being formed in Nova Scotia, and hope to learn that the Ministers of the body in New Brunswick, have likewise adopted this eminently sensible and natural means of men tal edification. high how with a

Our remarkable summer has been succeeded by most precocious winter. November has not yet left us, and yet we are already quite familiar with the jingle of the sleigh bells and the creaking of the snowciad street. The worst feature of the case is that winter appeared so suddenly and so prematurely, that he has caught very many of our farmers unprepared. Large quantities of turnips, carrots, and even of potatoes, are still in the ground, and are likely to remain there for some time to come. A large portion of the bountiful crop of apples, in this section, has been, I regret to say, lost from the same cause. Hundreds, and I suppose thousands of bushels, have been frozen upon the trees and utterly destroyed.

Unmarried Missionaries.

The Friend of India bas the following letter of Dr. Landels' speech at the Baptist Missionary Meet-ng [England], from one of the Serampore missionaries: "The comfortable proposal of the Rev. Dr. Landels, that missionaries should be sent to India Landels, that missionaries should be sent to India unmarried, and therefore cheaply, has called forth a protest from the Rev. W. Sampson, for many years a missionary in Serampore. 'It is said that if a man goes out unmarried he will have undistracted time to give to the study of the language.' Will he? The presence of the wife will be to help and not a hindrance to him. As a rule the wife learns the indrance to him. As a rule the wife learns the them, —let them go and rough it.' Very well; but ought a society to ask a man to go out on those terms? The cry formerly was, —Brother, go down into the pit, and we will hold the ropes. Now it is —Brother, go down into the pit, but don't expect us to hold the ropes. In saying so, the society destroys the very fountain on which it rests. 'Untrammell-ed by the encumbrances of domestic life, they will be able to give their whole time and attention to their work.' The fact is, one of the most important method of missioners, work they will be unable to atthem, -let them go and rough it.' Very well ;

The Regular Quarterly Meeting.

of Charlotte County was held with the St. Andrew's Church, commencing on the afternoon of November 12th, inst. The proceedings were as follows :-- Conference at 2 p. m., on Friday. Preaching in the evening by Bro. Rideout. Ministerial Conference on Saturday, at 94 a. m. Introductary Sermon at 104. by Bro. Hopper. Meeting of the Missionary Board and Conference in the afternoon. Missionary meeting in the evening. Preaching on Sabbath, at 11 a. m., by the Pastor, I. E. Bill, Junr. Preaching in the afternoon, by Bro. Pitblado, (Methodist), and in the evening, by Bro. Crandal. Preaching also on Monday evening, by Bro. Crandal.

At the first of the Session the meetings were thunly attended, but as they went forward the attendance. increased. The preaching was faithful throughout and we humbly trust that it may prove a savor of life unto some, rather that of death unto death. Ob how shall any who have heard the gospel publicly preached give an account at the last great day if by them the good news be rejected ?

The report from our missionary is very encour aging. Our good Bro. Crandal, by the blessing of God, is doing a good work. O that he may be greatly strengthened in seeing many brought to a knowledge of the truth through his instrumentality. I. F. BILL, Jun.

violonia The Mail Arrangements venual way

hindrance to him. As a rule the wife learns the language before the husband, and is a great help to him in the acquisition of the language. Again, 'celi-bate missionaries will be economical as opposed to the present, expensive staff.' The pay of an unmar-ried missionary is about one half that of a married missionary with a family. But other things being equal, the married man is worth four times as much as the unmarried. If European residents in England were polled to-morrow on that question, Mr. Samp son justly believes that four out of five would agree with him. But it is said, 'We don't intend to pay them,—let them go and rough it.' Very well ; but way used to lie over at Annapolis till Tuesday Friday mornings respectively, and that they wen further than Windsor during the second day from John, were forwarded to Halifax by the morning to on the third day, they on the third day, thus reaching about twenty hours later than if about twenty hours later than if sent by the way Dorchester and Truro. The authorities, we this will do well to give some attention to this route, th at least twice a week during the winter we may placed within a single day's reach of Halifas by ma As it is now, Halifas papers of the Sed inst. are latest we have received. Those of the Sed inst., a the morning papers of the 4th (Saturday), we p

