that the blessed Spirit will not take everlasting flight? Now conscience calls; I beseech you to do not delay. Jesus wants you now. Accept his offer and come to Him. Change your promise, "I intend to be a Christian," into the firm resolve, "I now dovote myself, by God's grace, to the service of Christ. Receive me, Lord—I desire to become Thine forever."

POSTAGE.—*To prevent any misunderstanding or difficulty, be it remembered, that no Post or Way Office keeper can collect any postage on the delivery of the* INTELLIGENCER, *as we have paid in advance the postage on our whole issue!*

☞ *Some of our Exchanges are addressed to St. John. The Editor's Office is in Fredericton, and Publishers will confer a favor by addressing papers intended for him to* FREDERICTON.

TERMS AND NOTICES.

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Religious Intelligencer.

ST. JOHN, N. B., DECEMBER 22, 1871.

A MERRY, JOYOUS CHRISTMAS

To all the friends and patrons of the RELIGIOUS INTELLIGENCER! And this year, with all its varying changes of joy and sorrow, sunshine and cloud, success and disappointment, has rolled around. The spring budded forth into summer, summer with its bloom and freshness lengthened gradually into the brown autumn, and now December's snows cover with the pure white-winding sheet the dying form of the old year. Just before the requiem of the old year is chanted, and the new year is entered upon, Christmas dawns upon us, a day commemorative of our Saviour's birth. How many pleasing associations are connected with a Christmas, whether kept, as some few yet observe it, in the spirit and in the letter, or as most regard it, a day of merriment and feasting. How many pictures are drawn of happiness and eager bounding joy to glad little hearts and gladdening older hearts. How much pattering of little feet in the early morning, what eager clutchings of the well-filled Christmas stockings, crammed to the furthest with the good gifts of Santa Claus. And Santa Claus, himself, the wonderment of our unsuspecting childhood, with his tiny silver sleigh and golden tinkling bells, for whose sound many a little boy or girl has cheated the long hours of sleep, but never caught the merry jingle.

But Christmas is not like the Christmas of the olden time. The rude, boisterous rites and revels of our forefathers have given way to the more enlightened, common-sense celebrations of the present. The riotous, revelling feasts, have been replaced by the quiet home-gathering. The "Lord of Misrule" holds his twelve days merry sway no longer, the "mummings" of our ancestors have been given over, and the wild "wassailing" of the fruit trees. The "Yule Log" is no longer drawn with boisterous glee to the old fireplace, and lighted with the last year's brand. The "boar's head" is chanted to its place on the festal board only by a few imitators of the olden age among Oxford students. The blithe Christmas carol even is fast dying out with its spirit-stirring song. Old legends and superstitions have faded to nought in the purer light of our Christianity. "The bird of dawning" which sings all night long, when no evil spirit dared stir abroad, "no fairy takes nor witch has power to charm," lingers yet only among the rural population of some of the northern English counties. The beautiful legend of the cattle kneeling at midnight, and the red man's patient watching for the deer to fall, as if in adoration, when the stars told him that the day was born from the bosom of the night, are familiar to us all as records from the past. Gone are all these, and truly the "old ivy green" and the holly, more venerable far, than the rites they decorate, still are wreathed about our churches and parlors, to give their cheerful green to the fresh-heartedness of the house, and speak of unchanging benevolence and love, even as they are ever attendants of the commemorations of these. Foremost among the celebrations of the past was the practice, on that day, of bestowing favors, and giving free feasts to the poor of the parish. Let us not forget to remember the poor among us on that day.

The sum of human happiness is ever about the same; and while the Christmas bells may sound out merrily to some, to others they bring only nearer and more bitterly to the heart the sense of their poverty and loneliness. The cold, crisp air bites the poorly clad little ones as they plod along the icy street; and pale, anxious, sorrowful faces are against the window panes; all the joy they have in the long hours of the merry day is in watching the happiness of joyous children trooping past, or listening to the jingle of the winter bells. Frail, pinched forms, shiver over the few embers, and haggard, worn faces look on the dying coals, and feel in all the bitterness of want that their lives are ebbing as surely away. Want gathers her few scanty rags about her form as the blast howls through the cracks and crannies of the dwelling, and she lives over again the scenes of Christmases past, before the cold hand of poverty froze out every joy. Think of those who are around you, rich men, ye whom a good God has loaded with blessings, and let the warmth of generous bounty genialize the places of destitution, and gladden the hearts of the unfortunate. Long, long ago the angels sang on a Christmas morning "peace on earth, goodwill toward men," and now after eighteen hundred Christmases have come and gone, let not benevolence and mercy lose their sway. A merry Christmas this, we say to all. To the student, worn out in mind and body by "long nights of weary toil," tired of searching for gems deep hidden in classic lore, of tracing out dim problems till his eyes have ached with pain and his brain dulled with confusion, let a joyous happiness be his, the pure air to breathe, the anxious care to be chased away, and calm peace to be enjoyed in the gatherings of the old home. To the merchant, plied with a thousand hara-sing difficulties, the farmer, deep in his concerns of winter labors, the busy clerk, the bustling agent, the aspiring law student, the teacher, and the noisy school-boy, to each, to all, to every one, a merry, merry Christmas. Youth stands on the threshold of manhood, and thinks of present pleasure and future happiness. To him Christmas is repiete with joyous music, and resplendent in all its brightness of glistening crystals and piled up snows, and Christmasses to come, each bearing a fuller meed of good, are pictured in the building up of his hopes. Old age, sorrowful and subdued, lives now in the past. To him every happy greeting sounds as the knell of a buried hope; old forms sit beside him; old eyes look into his own; and the dear old words seem to be whispered into his ear. Somebody sits in the arm-chair in the chimney-corner, and he feels he presence, and he sees her now as she used to be and yet the chair is vacant. Oh! sorrowful, sad musings of the gray-haired sire, as he sits by the open fire-place, and watches the days of his youth go trooping past like phantom forms. Yet he is not unhappy. There is a sad sweet pleasure in his heart. A calm, quiet Christmas to the venerable man, and by and bye a glorious Christmas union in the land far away!

The old year is going; just now its bent form is disappearing in the shade of the past. Mourn not for its wrongs and its faults, and its opportunities lost. Resolve to do better, and with this determination enter the new year. We again wish you one and all A HAPPY CHRISTMAS, and a joyous ringing in with shout and song of the glad new year.

A.

A WORD ABOUT MISSION COLLECTIONS

DEAR BRO. MCLEOD,—The enclosed list of names with the several amounts contributed were secured last year by collectors appointed for that purpose by the church in this place, at the request, and under the direction of General Conference.

The names of contributors have appeared in the Minutes, but for some reason, but known to the Compiling Committee, not in the order in which they were returned; neither the name of the church nor collectors being mentioned. To correct this probable oversight of the Committee, and to redeem a promise made by me to the church, and by the church to the collectors, I send them to you, hoping that if space will permit you will publish in your next issue. The amount is not large, it is true, but larger than that contributed in former years, and quite as much as we could expect considering how heavily the church has been taxed for two or three years past. Yet small as the several sums are, collected in this way, it proves to me this fact, that the system inaugurated at the Conference at Hampstead would, if properly carried out, place our Societies' finances in a more healthy condition than they have hitherto been. I am convinced that one reason why more of our people do not contribute to missions is because they have never been personally requested. They read an occasional appeal through the paper, or hear remarks from the pulpit, which to them appear to mean some one else, and are soon forgotten. But when a card is presented containing each church member's name it becomes a personal appeal, and scarcely any will refuse to contribute. Thus, though the amount be small, the burden is divided among many, and is the more easily borne. Thus three thousand two hundred members, contributing twenty-five cents each, will pay the salary of our Foreign Missionary. This could be very easily procured if each minister and leading man of the Society would lend his aid to the scheme. We should not then be compelled to see one appeal after another in the INTELLIGENCER, nor would we be obliged to depend upon the usual spasmodic efforts at our annual gatherings, which bleed a few very freely, while others go "scot free," their aid having never been solicited for the sustentation of a cause in which we should all be mutually interested.

Public meetings are good. They afford opportunities of presenting the claims of missions, educating the people as to their duty, and stirring them up to the performance of the same. But even then in many instances the sums procured are wrung from a few of the most liberal, who, in answer to sympathetic appeals, give even more than in their cooler moments they intend giving. Consequently when the excitement of the meeting is over a reaction takes place, their minds become soured and at the next meeting they fail to put in an appearance. To avoid this it apperrs to me that we should in all our meetings aim to instruct men as to their duty, by laying before them facts regarding the state of the heathen world, the missionary forces employed, the success attending their efforts, &c.; depending at the same time upon a personal canvass in each and all the churches, for collections for the necessary funds. Every church should be a missionary church, and each Christian a missionary. It is the soul of Christianity, the spirit of Christ of whom it is written, He went about doing good.

I would respectfully suggest that each church at the beginning of the year (if they have not already) appoint a number of energetic young men or women, whose duty it will be to solicit aid for our benevolent societies, especially for Foreign Missions. This course, begun early and vigorously carried out, will fill the treasury of the different societies, lessen the burden borne by many good brethren, aid the missionary in winning souls to Christ, and bring upon our churches the blessing of Him who has said, "Bring ye *all* the tithes into the store-house, and prove me therewith. * * * and see if I will not pour you out a blessing that there shall not be room enough to receive it."

Yours in gospel bonds,

G. W. MCDONALD.

Tracey's Mills, Wicklow, C. C., Dec. 12, 1871.

DENOMINATIONAL NEWS.

GRAND MANAN.—We learn that the good work of grace, to which reference was made two or three weeks ago, is still progressing encouragingly.

MILLSTREAM, K. C.—The Meeting House at Millstream, which has been undergoing a thorough course of repairs and refitting, was reopened for worship on Sabbath the 10th inst. Brethren Wayman and Phillips, and Bro. Perkins, (Methodist), were present. The house has been painted inside and outside; the walls papered and varnished; the aisles carpeted; the old pulpit removed, and a plat form of more modern style, elegantly fitted up takes its place. The whole cost of refitting was about $400. The brethren have done well, and we hope may be blessed. Sixteen years ago the church was first opened, the dedication services having been conducted by the late Rev. E. McLeod. It has been the birth place of many souls. May many more be able to say, "we were born there." Rev. C. T. Phillips is now pastor of the church, and his labours are much appreciated. May they be as much blessed.

SUMMERVILLE, C. Co.—A correspondent writes under date of 12th inst.:—

"A good deal of blessing is being enjoyed in the church here. Special meetings are being held by Rev. J. R. Shaw. Rev. Aaron Kinney is with Bro. S.; and you may expect to hear of a good revival and many souls converted."

May the Lord grant it.

DONATION PROSPECTIVE.—We are requested to say that the friends of Rev. J. R. Shaw intend making him a visit of the donation order, on Christmas evening. The happy gathering will take place at 7 P. M. Of course all the friends of Bro. S. will be on hand.

SOUTH BRANCH OROMOCTO.—We had a call from Rev. J. G. McKenzie one day this week. He spent last Sabbath at Rusagonish and Waasis. He informs us that he is about to leave his present circuit to take charge of the South Branch, Patterson Settlement, Mill Settlement and Douglas Valley Churches. He also informs us that he has sold his farm in Jerusalem, and will probably move to some place on his new circuit. We hope he may have large and pleased results to his labours. Zion there need building up. Let "all the people have a mind to work," and it will be done.

☞ We are pleased to know that Bro. Perry has so far recovered as to be able to go home. A letter from Bro. G. T. Hartley informs us that he left Woodstock on Saturday morning last, in company with his wife (who had gone up to Woodstock on the 11th inst.) Bro. H. corrects our report of last week. Remittant, instead of Rheumatic, fever, was the trouble. He was sick twenty-three days; and although now recovered from the fever, he will require to be very careful, and will not be able to labour for some time to come.

☞ A brother writes us from Salisbury, W. Co., saying:—

"Free Baptist interests are very poorly attended to in Albert Co. Five Points and Dover Churches are without a Pastor, and there seems no minister of our Denomination has a call here. Bro. Pennington was here a few times last spring, but has not been here for several months. Br. Noble labours on North River and other places, but there is work for at least two more good men in this parish."

BRO. JOHN GRAVINOR (Licentiate) writes that he has not been well for some time, and has been unable to be much from home. He hopes to be able to enter more fully into the work very soon. He says:—"My brethren and friends have kindly remembered me, and made me a donation amounting to about $45.00, which aided me very much."

JACKSONVILLE.—We learn that Bro. Vanwart is holding a series of meetings at Jacksonville Corner. We have had no particulars further than that God is blessing his labours. May a gracious revival be vouchsafed.

MOUTH KESWICK.—Bro. Gunter has commenced a series of special meetings at Keswick. There has been some awakening, and more is expected and prayed for. May it be granted.

HOME MISSION REPORT.

Rev. G. A. Hartley, Cor. Secretary of F. C. B. Home Mission Board:

DEAR BROTHER,—No doubt I deserve a slight censure for not sending my monthly report at the time it was due. The only apology I have to offer being the pressure of work, and consequently want of time to prepare it. This will, therefore, be a report for the six weeks past. I arrived at the North Branch Oromocto, according to the agreement entered into by me with the Mission Board, on the first Sabbath of November, and found a pleasant home with our good brother, Deacon Richardson Webb. I received a Christian welcome from all the people, and immediately, to the best of my ability, began to preach Christ and him crucified.

The church was in a very low state, but still we found a few praying to God for salvation, that they might once more see the land enjoying religion and serving Christ as they had in former years. The Lord heard those prayers, and the Holy Spirit was poured out on the people. Wanderers began to come home, sinners cried out for mercy, and Christians once more rejoiced in the Lord. These have been to me weeks of constant labour and earnest prayer, but thanks be unto God they have also been weeks of encouraging victory up to this date. I have visited and prayed with seventy families, have seen scores of backsliders return to Father's house again, and have rejoiced over many sinners who came to the Saviour of the world for forgiveness and grace. Fourteen have been baptized and fifteen added to the church. To all appearances we are now only in the midst of a glorious revival. I have had short visits from Bros. McKenzie, McLeod, Smith, and Babcock, who rendered efficient aid, also Bro. Embree (Wesleyan), who was with me a few days, and rendered good service. I am now at home, but purpose leaving to-morrow, (D. V.), to enter again in to this glorious work. Pray for us. Receipts $58.71. J. E. REED.

Dec. 13th, 1871.

"THE OPEN DOOR" AND THE "CHRISTIAN VISITOR" AGAIN.

We hoped that our last article would have been satisfactory to the Editor of the *Visitor*, and that he would not again return to a subject, the discussion of which cannot result in any good to him or the cause he represents. A mistake was made by the *Visitor's* Editor when the first article was allowed to appear in the columns of his paper in condemnation of the INTELLIGENCER; and we really hoped he might have discovered the fact, and been induced to keep silence, if not to make "the *amende* honourable." But not so does the *Visitor* do. The Editor not only has charge of the *Visitor*, but he seems also to have assumed control of the INTELLIGENCER and the Free Baptist Denomination. And in effect he issues his regulations saying what we shall circulate and read, and what we shall not. He goes over a good deal of ground, hits at a great many things, offers much advice which he doubtless considers good, and does it all, he says, for our especial benefit, and yet he fails to make a single point. Not one fact of the many contained in our last article has been definitely replied to. Not in a single instance does he say positively, or attempt to prove, that we were wrong in any of the statements we made; nor does he acknowledge himself convicted by the facts which he is evidently unable to controvert. He takes us to task for some references to his anonymous correspondent, and thinks we ought to take back all we have said. Now we want it understood that we do not object to anonymous writing in ordinary, but we do object, and with good reason too we think, to violent assailers being hidden behind fictitious signatures. If they must assail let them do it openly and above-board, and not throw their poisoned darts from under cover of some other man's name. As to taking back what we have said we are not at all disposed to do so, simply because we fail to see that justice to truth, ourselves, the *Visitor*, or its correspondent, demands it.

The *Visitor* persists in its attempt to belittle Mr Smith, the author of "THE OPEN DOOR." To do this it insinuates, what it dare not assert, that he is a man of no principle, a sort of weathercock, everything at times and nothing long, or, what is worse, a bad low man. It is not our province to defend Mr. Smith's character, or to contend with the *Visitor* as to what extent his Church or the Association to which he and it belong, are in sympathy with his open communion views. But if he is what the *Visitor* would obviously have its readers believe, "THE OPEN DOOR" must be the worthless book it asserts, and we desperately ignorant or wilfully wicked in trying to circulate it. To counteract the influence of our contemporary's words, in defence of our own cause, and also to show Mr. Smith's real worth, we quote the following from a New York exchange which has just come to hand:

"Mr. Smith is a power for good in Brooklyn and "regions all around; and his young church is doing very much for the cause of Christ there. It "had larger accessions by conversions last year "than any other church in the Association. And "a deep religious interest is constantly manifested "in the congregation."

The Editor also directs attention to an article which he publishes, in which the writer endeavours to show that Mr. Smith's church are not with him in the matter of open communion, asserting that so soon as they do declare themselves as agreeing with him they will not be long in fellowship with the Long Island Baptist Association. In reply to this we have only to quote from a New York paper an authoritative statement made in answer to the very article which the *Visitor* publishes with so great a flourish of trumpets. The answer is this:

"The position of the church could not be more definitely settled than it is. Once an overwhelming majority of the church voted approval of the pastor's position on the communion question, then the trustees formally inserted an endorsement of it into the subscription for their new Tabernacle, and as a matter of fact open communion is constantly practiced in the church by general consent and approval. All of this was well known at the time the Long Island Association last met, and yet no disposition was manifested to execute the threat of this correspondent to turn the church out of the Association."

When again the *Visitor* says it learns from the *Morning Star*, the organ of the Freewill Baptists of the United States that the "'Door' is too 'open' even for them." We regularly and quite carefully read the *Star*, and so far we have failed to discover anything like dissatisfaction with open communion. Further than this, we had the pleasure of being present at the last General Conference of the Freewill Baptist denomination held in Hillsdale, Michigan, in October last, and we assure our readers, and the *Visitor* too (if it be any use to assure it of anything not according to its ideas), that we did not discover there any disposition to abandon the open communion views of the denomination, or to stay the agitation in its favour. We have a very vivid recollection of a very familiar talk the Conference had concerning the matter, and we remember too how heartily and unanimously they reaffirmed their adhesion to the doctrine that the communion of the Bible is the communion of the saints—*all* the saints without respect to name. Hence we can hardly bring ourselves to believe that the *Morning Star*, which is a faithful exponent of denominational views, can have given the intimation the *Visitor* hints at. But these things are all aside from the real question. We only refer to them because the *Visitor* has brought them forward in such a way that we could not well pass them by unnoticed.

The real question at issue is whether or not the INTELLIGENCER made an assault upon the Baptist body. We thought we had shown the *Visitor* that nothing of the kind had either been done or intended. But the Editor either cannot or will not understand what we have so plainly stated. An assault, as we understand it, is a violent attack, a savage onset with intent to do harm. In the effort to sustain the charge, as preferred against us, he goes into a course of reasoning which is exceedingly peculiar. He writes:

"Has Mr. Smith's 'OPEN DOOR' the sanction of "the Baptist denomination? We answer emphati-"cally it has not." Who ever said it had? Not the INTELLIGENCER. The Editor's "emphatically it has not" is probably correct. We suppose it is. If not true, the Baptist churches must be in a fearful state of defection from the avowed belief of the denomination. No person imagines that they endorse the views of Mr. Smith or other open communionists. We have never said "THE OPEN DOOR" has the sanction of the Baptist body. We never supposed it had. But should we on that account condemn the book? Is that any reason why we should not circulate it? We do not subscribe to all the dogmas of the Baptist denomination. They know we do not. They know that on some points we differ from them very materially. Do they expect us to keep strictly silent on all points of difference? Does the *Visitor* mean that *it* shall have the right to declare its belief, and that all differing from it and the body it represents, shall be silent under pain of castigation? Its reasoning tends in that direction. Yet its Editor says he "believes in "the liberty of conscience, in the freedom of speech, "and in an unfettered press, and therefore if he "happens to think that a brother Editor errs he "claims the liberty of telling him so." But what constitutes an error according to the *Visitor's* standard? Simply a difference of opinion. He believes in close communion, we in open communion. We recommend and circulate a book which accords with our views, and he writes us down as having committed a grave error and as guilty of a gross assault. If the INTELLIGENCER, by circulating "THE OPEN DOOR," "assails the well known usage "of every strict Baptist minister and church in the "Province," as the *Visitor* asserts, then the ministers of the Free Baptist denomination, and of other denominations that believe in and practice open communion, are assailants whenever they meet at the Lord's Table and invite their fellow-believers of every name, to join with them in commemorating the death of their common Lord and Saviour. Why? Because forsooth it is not according to Baptist usage. The ministers of all other denominations than the Baptists are assailants every time they preach. Why? Because they are likely to preach something that Baptists do not believe. The good Spurgeon (and by the way the *Visitor* does not say a word about him as an open communionist, but heaps its wrath upon his younger brother in transgression), with many who believe as he does, and whose practices are as his, are also assailants? Why? Because their belief and practice do not accord in every particular with those of the denomination to which they belong. Every man, woman and child, every church, sect and society, every tract, paper, magazine and book that does not embrace and promulgate to the very letter all the doctrines and usages of the Baptist denomination, is an assailant. Then, if similar reasoning hold good on the other side, Baptists—their ministers, *Visitor* and all—are guilty of assault on Christians of every other name, because they hold and labor to spread views which differ from the views of the other denominations. Every Treatise of Faith is an assault upon every other Treatise of Faith. Why? because they differ. Indeed if the reasoning hold good at all, it makes every man an assailant of every other man, because there are no two men in the world who are exactly of one opinion concerning every matter. Now we do not imagine that the *Visitor* believes this, yet the conclusion we have indicated is the only one that can be arrived at by its course of reasoning.

We have not undertaken to argue the question of communion. We have no time nor disposition to give to a discussion so profitless. We, and the people the INTELLIGENCER represents, have settled views of the matter. So has the *Visitor* and its denomination. Their views and ours differ. But because they do is it necessary that the two bodies should be arrayed in deadly combat? *They* believe they are right, and perhaps think that in time we will come to accept their views. *We* believe we are right, and feel confident that in time—how soon cannot be said—they will give up their restricted ideas and be willing to join with those whom they now recognize as christians, in commemorating the death of the Saviour, whom they love in common and with whom they all expect to dwell forever. And while both denominations are waiting and working for the blotting out of the distinctive lines, whether it be accomplished while they are on earth or not till after they reach heaven, how should they act? Both have an undoubted right to promulgate their peculiar doctrines and usages. In doing so it is not necessary that they show any spirit of hostility to each other. Neither is it necessary that they should conceal their beliefs. Let them give proper prominence to them, always in a Christian spirit of course. This is what we thought, and still think, we were doing when we offered "THE OPEN DOOR" as a premium in connection with our paper. We knew full well the character of the book and the nature of its teaching. We knew that it agreed with the belief and paactice of our denomination. Hence we adopted it. If it had been in favor of restricted communion it would have been a strange procedure indeed on our part to circulate it. To do so would be to stultify ourselves, and to prove recreant to the trust committed to us. No one would be more astonished than the Editor of the *Visitor*. In like manner we should be surprised were he to offer the same book we do as a premium, knowing it to be opposed to his denominational usages. But if he should commend and circulate a book the very opposite in teaching, we should feel no surprise whatever. Does he not often, in his notices of new publications, speak in terms of highest commendation of works that are strictly Baptist? Are not such commendations aids to their circulation? And no person interferes with him for so doing. What more have *we* done? Nothing further than that we have given a practical turn to our favorable notice of the book, by taking it in hand and circulating it on favorable terms. We only express what we feel when we say we sincerely regret that this breach has occurred between the organs of the two branches of the Baptist family, not wholly on account of the parties immediately interested, but because we knew it would naturally extend to the readers of both papers, engendering an unpleasant, and possibly an unchristian, feeling among the members of both denominations. This we would avoid if possible. Personally we count many warm and valued christian friends among the Baptist body; and in our intercourse with all with whom we are acquainted we are confident that the most friendly feelings and good wishes have mutually existed. Then between the churches of both denominations a warm sympathy exists. This state of things we should be sorry to see disturbed.

Yet we cannot understand how we did wrong in offering "THE OPEN DOOR." And all we have written in reply to the Editor of the *Visitor* has been in an endeavor to show him, and through him the Baptist denomination, that we have only done and are doing just what he does and is justified in doing. We think he must see that he has erred in allowing and assisting an attack upon us, and we cannot do better than commend to his attention the advice he has tendered to us, viz.: to "evince the penitential spirit by taking back" the charges of assault against us which in "a moment of haste and temper" he has uttered.

THE PRINCE OF WALES

is better. All the recent telegrams speak of him as improving, and his full recovery is now confidently expected. The public heart is relieved of an immense burden by the cheering intelligence; for while every one hoped and prayed for his recovery, they feared every moment to hear of his demise. His sickness has developed some cheering facts, not the least of which are the profound sympathy that is felt by the great heart of the nation for the beloved and honoured woman who sways the sceptre, the popularity of the Prince of Wales, notwithstanding the sensational reports to the contrary which so often of late have appeared in American papers and which have passed current among the lovers of sensation every where, and the strong and genuine attachment of the great mass—the bone and sinew—of the nation to the crown, its present wearer and its heir, to all the members of the royal household, and to the institutions of the Empire generally. The sickness of the Heir Apparent has tested the people, and they have not been found wanting in true loyalty. While there is room for reform in the practical working of the British system of government as in all other systems, the people are true to the principles of that system, believing it to be second to no other; and the hot-headed fanatics who have been so diligently striving to work up an excitement in the interests of what they miscall reform, by uttering tirades of abuse against the Queen and Prince of Wales, will be likely now to rest from their labours for a while. Their course does not tend to real reform, but rather to anarchy. The dangerous and well-nigh fatal illness of the Prince has not been without good to the nation, if it but put a stop to further indiscreet agitation such as we have indicated.

We should not fail though to remember, that in the Prince's recovery there is reason to be thankful to God. Has not the Lord heard prayer in his behalf? Has He not in answer to prayers—millions of which have been offered to Him—blessed the means used for the restoration of the Prince? To doubt it is to evince entire lack of faith in God as a prayer hearer and answerer. Let prayer be continued that he may fully recover, and that he may live long and happily, to be blessed in his own person, and to be a blessing to the people over whom he shall reign.

LIABILITY OF RUMSELLERS FOR DAMAGES.

And why should they not be held liable? And why should not the issuers of their licences be held also responsible as partners in their crime? It is high time the whole system of licening so unholy a traffics was changed—abolished. We think we are not astray when we believe that public sentiment as being moulded steadily and surely, if not so rapidly as we could wish, in favor of prohibition. In the mean time let Rumsellers know that if they will sell poison that they will be held responsible for the damage they do. We only wish our Province had a law like the one given below. The *Temperance Advocate* says:

In several of the States, laws are already in existence making rum-sellers liable for damages resulting from intoxication produced by liquors sold by them, and in at least two or three other States the legislatures will be requested, at their next sessions, to pass similar laws. The following form of law was drawn by Rev. W. W. Atwater, of Burlington, Secretary of the Vermont State Temperance Society, and adopted by the Legislature of that State in 1869. It was copied and adopted by the Legislature of New-Hampshire, in 1870, and is here inserted for the consideration of those who intend to ask for similar enactments where none of the kind now exist:

"Whenever any person, in a state of intoxication, shall wilfully commit any injury upon the person or property of any other individual, any person who, by himself, his clerk or servant, shall have unlawfully sold or furnished any part of the liquor causing such intoxication, shall be liable to the party injured for all damage occasioned by the injury so done, to be recovered in the same form of action as such intoxicated person would be liable to; and the person so furnished such liquor and the one committing such injury may both be joined in the same action. And in case of death or disability of any person either from injury received as herein specified, or in consequence of intoxication from the use of liquors unlawfully furnished as aforesaid, any person who shall be in any manner dependent on such injured person for means of support, or any party on whom such injured or disabled person may be dependent, may recover from the person unlawfully selling or furnishing any such liquor as aforesaid, all damage or loss sustained in consequence of such injury or disability, in any court having jurisdiction in such cases; and coverture or infancy shall be no bar to proceedings for recovery in any case arising under this act."

Among the cases which have already arisen in Vermont under this law, is one in which the property of a rum seller has been seized for the support of a widow whose husband was drowned by falling into a river while intoxicated. It is a principle of common law that accessories as well as principal actors are responsible for the crimes or injuries caused by their voluntary action; and the intelligent and candid portion of mankind unite in declaring common rum-sellers to be accessory to the crimes or injuries committed by those whom they have made, or voluntarily aided to make, drunken.

Even those who plead for license, in States which have prohibitory laws, tell us they would like "a stringent license system, making the sellers responsible for the results of the drunkenness he causes." The justice of this responsibility is readily seen, but the penalty is certainly more consistent where the traffic is prohibited than it is where a man is licensed by law as a common rum-seller, to punish him for the natural results of his "lawful" trade. But however the State may treat this prolific source of misery and crime, the principle of responsibility, in the law referred to is eminently just, and ought to be embodied in every statute-book in the land.

HEED THE SUGGESTION.

We fully agree with Brother McDonald that the system for raising funds for the benevolent enterprises only needs prompt and vigorous working in order to be a great success. Too much time and strength have already been expended in appealing to the feelings and sympathies of the people. There should rather be persistent effort to educate them so that they would be constantly in sympathy with every branch of the church's work, and feel always disposed to give to the extent of their ability for the carrying on of the work. We hope his suggestion about the appointment of the young men and women of the churches to carry out the system adopted by Conference will be acted upon. The brethren and sisters appointed to such work will be benefitted themselves, for there is nothing better for Christians, especially young Christians, than to throw responsibility upon them. Pastors should look after this matter at once. In churches not having pastors, the officers of the church ought to take it in hand. Do it without delay.

MEETING OF THE EVANGELICAL ALLIANCE.—The attendance at the meeting of the Alliance, Friday evening, was not very large, but the meeting was a most interesting one. Mr. A. McBear, Secretary and Superintendent of the British American Book and Tract Society, addressed the meeting, giving most interesting details of the work of colportage carried on in the Sister Province of Nova Scotia by said Society. Spirited addresses followed by Rev. Mr. Matthews, Rev. G. M. Armstrong, Rev. N. McKay, Rev. James Bennet, Rev. Mr. Daniel, T. W. Daniel, Esq., and Dr. Botsford. The sentiments of the meeting were cordially embodied in the subjoined resolution. We have no doubt from the temper of this meeting and the influence and character of the gentlemen composing it that a work has been inaugurated which will result in much good throughout the Province.

It was moved by Rev. N. McKay and seconded by T. W. Daniel, Esq.: That this Alliance has heard with great pleasure the statement of Mr. Bean regarding the operations of the British American Book and Tract Society in the sister province of Nova Scotia, and desires heartily to recommend Mr. McBean, as the Superintendent of that Society, to the favour and liberal support of the Christian people of the city and province.

Moved by Rev. N. McKay, seconded by Rev. S. Houston: That the Alliance learns with much satisfaction that some progress has been already made in securing subscriptions towards the expense of similar operations in New Brunswick, and recommends that a meeting of subscribers be held and an advisory committee be appointed who shall aid the directory in Halifax in their operations in this province.

THE REGULATIONS OF THE BOARD OF EDUCATION, which have been published for the information of the public, are very full and definite. They relate to school districts, school meetings, salaries of teachers, grading of schools, school buildings and furniture, apparatus and text books, conduct and government of schools, qualifications and licensing of teachers, trustees, superior schools, grammar schools, training school, Inspectors, and Chief Superintendent. We suppose they have been widely circulated; and hope they may be carefully read. The regulation regarding the privilege of teachers with respect to the opening and classing exercises of schools reads thus:—

It shall be the privilege of every Teacher to open and close the daily exercises of the school by reading a portion of Scripture, (out of the Common or Douay version, as he may prefer), and by offering the Lord's Prayer. Any other prayer may be used by permission of the Board of Trustees. But no Teacher may compel any pupil to be present at these exercises against the wish of his parent or guardian expressed in writing to the Board of Trustees.

NEW SUBSCRIBERS continue to come faster and faster. Our friends have our sincerest thanks for their good service. We want to be in a position to thank many more before the close of the year. "THE OPEN DOOR" to each new subscriber.

☞ The *Daily Tribune* is the name of a new evening paper, which will make its first appearance on Thursday evening. Mr. Livingstone, late of the *Telegraph* is its editor.

"THE MUSICAL TREASURE" is the very appropriate name of a fine Book of Music just published by Oliver Ditson & Co., 277 Washington street, Boston.

It appears in good time as the Holidays are at hand, and now is the time to procure an acceptable Musical Present for a friend. Unlike previous books of the same general style, the Musical Treasure contains both Vocal and Instrumental music. Among the vocal may be found the Ballads "Beautiful Bells," "Annie's wining Smile," "I'd choose to be a Daisy," "Out in the Cold," "When the corn is Waving," "Who's that Tapping," "Won't you tell me why." Then for the College Boys and their friends, we have "Guadeamus," "Lauriger," "The Lone Fish ball," "Mary had a little Lamb," and other favourites. Of Sacred Music we have the songs "O Paradise," "Angels ever Bright," Quartets, "Jerusalem the Golden," "Sun of my Soul," and others. There are also a few songs from the newer operas, and the Comic is by no means neglected.

There are in all about 130 pieces of music in the book, which well bound and good appearance, Price $2, $3 and $4, according to style of binding.

PETERS' MUSICAL MONTHLY for January comes to us in a new dress. It is printed on thicker paper, and is in every respect superior to its many predecessors. The selections are evidently made with great care, and it is really wonderful how few poor pieces appear among the hundreds that are given. Volume IX commences with the January number. Price, 30 cents; or $3 per year. The publisher offers six back numbers for $1, and we advise all our Musical readers to take advantage of the offer. J. L. PETERS, 599 BROADWAY, NEW-YORK.

The American PROTESTANT, a new paper, taking the place of the HOME CIRCLE, of Chicago, has been started in St. Louis. S. M. Kennedy, editor. It will be devoted to the advocacy of Protestant principles, in opposition to Romanism in Church and State. Price, $1.35 per year.

Pen and Scissors.

REV. C. H. SPURGEON has gone to the South of France, intending to take extra rest from pastoral labour for one month.

JAPAN AND PERSIA are the only two organized nations on the Continent of Asia where religious liberty is not guaranteed by treaty.

CONVERTS from Mormonism have contributed $46,000 for the spread of the Gospel among the mormons.

FATHER HYACINTHE, we learn by late news from Europe, has commenced, in the great hall of the Museum at Munich, a series of lectures on religious subjects in the French language, which are attracting large audiences. Hyacinthe and Dollinger give no sign of succumbing to the ghostly authority to the Pope.

NARROW ESCAPE.—Rev. Dr. Samuel Harris, recently President of Bowdoin College, and now a Professor in Yale, had a narrow escape from death, in Boston, one day last week. He was staying at the Marlboro Hotel, and while writing at a table in his room, paused a moment, placing his hand over his head and tilting back his chair. Just then a chimney of the adjoining house was blown over, and striking upon the roof of the hotel, came crushing through, crashing the table on which he was writing, but doing the Professor no injury.