THE CHRISTIAN VISITOR.

ST. JOHN, N. B., JANUARY 13, 1870.

The Necessity for a General Outpouring of the Spirit.

NO. IV.

The gratification of selfish passions is the highest aim of the unrenewed; but the disciples of the self-denying Jesus are expected to take up their cross and follow the Master through evil as well as through good report. His authority on this subject is distinct and imperative. Read what he says, "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross and followeth after me, is not worthy of me." Again, "If any man will come after me, let him deny himself, and take up his cross and follow me." "And whosoever doth not bear his cross and come after me, cannot be my disciple." These plain instructions of our Lord, most obviously teach that self-denial is an essential element in the christian life. It does not matter what the number of our pretensions to the christian character, if we are minus this spirit of self-abnegation, then are we in "the gall of bitterness and in the bonds of iniquity."

What a beautiful example of self-denial has our Redeemer placed before us, "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that we through his poverty might be made rich." Rich in all the wealth and glory of heaven—rich in all the fullness of the eternal Godhead, yet his birth place was a manger, his life homeless, and his death pillow an ignominious cross. Why? That rebels to his throne and government might be eternally saved. In the presence of such an illustrious example, surely christians of every name and class should be thoroughly crucified to all the lusts and corruptions of earth, and always ready to shoulder the cross and march boldly forward in the narrow self-denying way.

But do they pursue this course? Alas! that so many bearing the name of Christ seem to live for the gratification of all selfish passions and aims. To all such, a fashionable religion has more charms than the cross bearing path. Take from them a popular ministry, a respectable pew, and erase their names from the church records, and you divest them of the last vestige of their christianity. They want to be regarded as followers of the self-denying Saviour, and at the same time mould their lives in accordance with the spirit and policy of an ungodly world.

This self-denial of which we speak, calls not simply for a profession of christianity, an open reception of the ordinances of religion, and a membership in a christian church; but it demands a whole hearted renunciation of the merry dance, the card table, the billiard hall, theatrical pursuits and the pleasures of the cup that intoxicates, the spirit of dishonesty in trade, the covetousness which withholds from objects of charity their just due, and brings all the attributes of the mind—all the tendencies of the heart—and all the powers of the body, into subjection to the authority of the precepts and example of Jesus.

When all members of churches are prepared to adopt this cross bearing life as their chief joy, then, and not till then, will they "Shine as lights in the world." Then, and not till then, will the world take knowledge of them that they have been with Jesus.

But have all christians, everywhere, to be aroused to a sense of their obligations, to count all things but loss for the excellency of the knowledge of Christ? Preaching, however faithful; instructions, however wise; admonitions, however oft repeated, will not of themselves accomplish this great work. The Spirit of the living God must speak to the heart and conscience, and must permeate the entire life. "If any man have not the Spirit of Christ, he is none of his." "As many as are led by the Spirit of God are the sons of God." The very same power which leads souls to Jesus by converting grace, must continue his sanctifying and invigorating influence in the heart and life, or the land marks which separate the church from the world will disappear, and professors of godliness instead of appearing as the salt of the earth, will become stumbling blocks in the way of others. "Awake! awake! O arm of the Lord, awake as in the ancient days, and as in the generations of old."

"Come sacred Spirit from above
And fill the coldest heart with love;
O, turn to flesh the flinty stone,
And let thy sovereign power be known.
O let a holy flock await,
In crowds around thy temple gate;
Each pressing on with zeal to be
A living sacrifice to thee."

Dedication at St. Stephen.

We are informed that the first man who preached the gospel in St. Stephen was a Baptist. He was originally a soldier in the British army, and had been engaged in the American war. While in that service he became the subject of renewing grace and embraced Baptist sentiments. When released from the army he settled at St. Stephen. Up to that time no minister of religion of any denomination had ever visited the place. This man seeing the spiritual destitution around him, felt himself constrained by love divine, to call the people together, and to proclaim to them the messages of redeeming love. Subsequently he removed to the United States, and took up his abode permanently in that country. Notwithstanding the evangelistic labors of this Baptist pioneer long years ago, so thoroughly was St. Stephen neglected by the Baptist ministry of this Province after his departure, that it is only within the last two or three years that any decided effort has been put forth to establish a Baptist interest in the place. Five years ago, last summer, it so happened we were spending a Sabbath in Calais. The Presbyterian minister of St. Stephen kindly invited us to preach part of the day in his church; we accepted the invitation, and preached to a very full and attentive congregation. We were informed that this was the first sermon by a Baptist minister preached there for many years. From what we saw and felt at the time we we were satisfied that St. Stephen presented a fine opening for the inauguration of a new interest. Subsequently the Missionary Board induced Rev. Thomas Crawley, who was then stationed at St. Andrews, to spend a part of his time in St. Stephen. His ministry though not attended with any very marked success at the time, was highly appreciated by the people, and made a decided impression in favor of an effort to establish permanently a Baptist ministry in the town. But the first thing required was a house to preach in. A small public hall could be obtained, but this was not satisfactory. There was no church to take the matter in hand, who would therefore shoulder the responsibility of the undertaking? The few Baptists that were there were all willing to do their own part, but some man of means must take the lead.

At this juncture C. B. Eaton, son of the late Deacon William Eaton of Cornwallis, though not Baptist by profession, nobly stepped forward, purchased an eligible site, and resolved to erect upon it a house for God. The result is a chaste and lovely sanctuary, now dedicated to the worship of the Most High.

An esteemed friend at St. Stephen furnishes us with the following description of this new sanctuary, for which he has our hearty thanks:—

It is situated on the corner of Union and Kirk streets, on a lot of land 90ft. by 180ft., which was purchased by C. B. Eaton, Esq., for the Baptist Society, in June, 1867. In October of the same year the foundation (which is of stone and cut granite), was laid, and the building framed and boarded during the ensuing month. The outside was not entirely finished until the spring of 1869.

The building which is of the Gothic style of architecture, with slight modifications, is 62ft. long by 44ft. wide, and 20 feet posts, with a tower on the northeast corner 80ft. in height, ornamented with four small turrets on the top.

There are six windows on each side of the building of the lancet pattern, the central one on each side is a triplet which adds very materially to the general appearance. There is a large window in front, which it is the intention to fill with stained glass in a short time.

The inside of the building is finished with great taste; the ceiling is rafter finished with moulded principals supported by hammer beams, on the outer pendant representing a ball of oak leaves; under these hammer beams are very pretty arches supported by corbels.

There are two entrances to the building in front, between which is a committee room to be used for prayer meetings. Over the entrance is a gallery, the front of which is very handsomely finished with mouldings in the Gothic style. At the northern end of the building is a platform, two feet in height, behind which is a recess finely arched, in which sits the pulpit chair, which is of black walnut covered with maroon repp, the back of which is finished with Gothic arches. The reading desk on the front of the platform is also of black walnut polished, 3½ft. wide at the base, and 24 inches wide at the top. The design is taken from Dr. Eddy's new church, Baldwin place, Boston, and is a great ornament to the building.

There are sixty pews in the building, which are of black ash varnished, with walnut finish; the ends are of the Yorkminster design reduced. The building is heated by a furnace in the cellar. The whole cost of the church will be about $8,000. At the sale of pews on Friday sixteen were sold, which realized upwards of $2,000.

The denomination, and more especially the Saint Stephen Baptist church, owe a debt of gratitude to C. B. Eaton, Esq., for the zeal and perseverance he has manifested in the building of this church. Although difficulties which would have disheartened others of less energy of purpose have been experienced from the very commencement of our undertaking, he has manifested a devotion to our interests rarely seen in this day, even among professed Christitns. Had it not been for his efforts and liberality, the Baptists to-day would not have the beautiful church they possess, and the brightening future of our infant cause would only be a thing of vision and not a positive reality—as now, by God's blessing, it is destined to be.

Last Sabbath our services were well attended. We have decided upon congregational singing, and have placed our new organ in front of the pulpit. The change has been most gratifying, and bids fair to succeed beyond our highest hopes.

"Let the people praise thee, O God: let all the people praise thee." V.

St. Stephen, N. B., 10th Jan. 1870.

Several of the brethren of the City, accompanied by Elder Jacob Knapp, went down on Thursday last to be present at the dedication. The morning was very pleasant, but in the evening the rain descended in torrents: but in despite of the storm the people assembled in sufficient numbers to fill the place. The preliminary services, in which several brethren took a prominent part, were appropriate and impressive. After which Rev. W. S. McKenzie, the preacher of the occasion, proceeded to discuss in his usual lucid and forcible style, the subject of "Christian worship" as inculcated in Matt. iv. and 10; and John iv. and 24. "Thou shalt worship the Lord thy God." "God is a Spirit, and they that worship him must worship him in spirit and in truth." The preacher had command of his theme, and the people listened with fixed attention; but we regretted to learn that some present regarded certain passages in the discourse as a personal assault upon them, and were therefore highly offended; but nothing could be more foreign to the mind of the speaker. He was there not for the purpose of pleasing or displeasing any body, but as God's witness solemnly sworn to declare the truth, "the whole truth and nothing but the truth," and as an honest witness he simply discharged his duty by giving a plain, scriptural exposition of his theme—a theme which at the present time is exciting very general interest, and calling out warm discussions in the different denominations of Christians in both hemispheres. It was not to be expected therefore that in dealing with so grave a question, especially under such circumstances, that the faithful witness could round corners, and cut and carve to chime in with the different denominational proclivities present. He is not the man thus to handle the word of God deceitfully; but rather to commend the truth in accordance with his honest conviction to every man's conscience as in the sight of God, and this he did in a spirit and style alike creditable to his head and to his heart as an expounder of New Testament worship. It is expected that at no distant day our Bro. McKenzie will present his views in full on this interesting theme in the columns of the CHRISTIAN VISITOR, and then our readers will be able to judge for themselves as to how far they correspond with the teaching of God's word.

A CHURCH CONSTITUTED.

The Delegates to a Council, called by the Rev. J. E. Hopper, and others of St. Stephen, N. B., to assist in forming and recognizing them as a distinct Church of Christ, in fellowship with the churches of our faith, assembled in St. Stephen, Jan. 6, 1870, to consider and act upon said request. The Council was organized by the election of Rev. W. S. McKenzie, of St. John, N. B., as Moderator, and Rev. E. B. Eddy, of Calais, Me., as Clerk. The following Delegates were present:—Rev. I. E. Bill, Jr., and Deacon Mark Young, of the church in St. Andrews; Deacon Dotan, of St. David; Rev. W. C. Rideout, of the Ledge; Rev. C. C. Long, of the First Church, Calais; Rev. E. B. Eddy; Deacons King, Kelley, Rideout, and Woods, and Brethren E. C. Pike, and E. Whidden, of the Second Church, Calais.

Voted that the following visiting brethren sit with us in Council:—Rev. Jacob Knapp, Rockford, Illinois, U. S.; Rev. I. E. Bill, Sen., of the Carleton church, Saint John, N. B.; Rev. E. C. Cady, of the Portland church, Saint John; Deacon John Smith, of the Brussels Street church, St. John; Rev. W. S. McKenzie and Bro. J. March, of the Leinster Street church, St. John; Bro. D. Eastman, of church at Bayside, and Bro. C. Hartley, of the church at Canterbury.

After the formation of the new church to be known as the Union Street Baptist church of St. Stephen, N. B., it was unanimously voted—That we recognize these brethren as a regularly constituted Baptist church, and extend to it the cordial fellowship of the churches that we represent. Voted—That the services of Recognition take place this evening, after sermon by Elder Knapp, in accordance with the following assignment of parts:—Prayer of Recognition—Rev. Mr. McKenzie; Address to the Church—Rev. Mr. Cady; Hand of Fellowship—Rev. I. E. Bill, Closing prayer—Rev. Mr. Eddy.

True Record. E. B. EDDY, *Clerk.*

St. Stephen, N. B., Jan. 6, 1870.

In the choice of deacons a brother by the name of McKenzie was unanimously selected to fill this important office. He was originally a Scotch Presbyterian, but during the great revival, which occurred during our pastorate in Fredericton in 1841, this brother was brought under the influence of converting grace, embraced Baptist sentiments, and was baptized upon a profession of his faith. We were delighted to see that his steadfastness in the chistian life since his baptism in Fredericton, had been such as to justly entitle him to this mark of respect on the part of the brotherhood. God grant that he, with his brother deacon, DeWolf, may be faithful to the sacred trust committed to their care.

After the organization of the church we had a delightful prayer meeting in which the spirit of intercession was felt in many hearts.

In the afternoon and evening preaching by Elder Knapp. The afternoon sermon was effective, the evening discourse especially so. The solemnities of the judgment gathered about us, and many felt how "awful is this place.—Surely it is none other than the house of God and the very gate of heaven." A large proportion of the assembly rose for prayer, and work was done for eternity.

The Pastor of this new interest, Rev. J. E. Hopper, lives in the affection and esteem of his people and of the community at large. He is evidently the "right man in the right place." The field before him is large, and whitening for the harvest. The Lord grant him great success in gathering in the sheaves. He holds religious services in the new house every evening this week, aided by brothers Eddy, of Calais, and Rideout, of the Ledge. May Jehovah Jesus grace these special services with his cheering presence and saving power!

We were delighted to meet so many of the brethren from the Calais churches, and to hear that indications there, under the efficient ministry of their new pastor, Rev. Mr. Eddy, are highly promising, and they are looking, praying and laboring for a rich harvest of souls. May gracious heaven grant them the desire of their hearts!

Revival Meetings in the City.

Elder Knapp's first sermon in the city was preached in Leinster Street on Wednesday evening the 5th inst., to a full house. He returned from St. Stephen in time to preach again on Saturday evening last. On the Sabbath he preached in the morning in Germain Street, and in the evening in Leinster Street. This week he preaches every afternoon and evening in Leinster Street. His sermons are preceded by social prayer meetings. The impression is encouraging. Elder Knapp depends for success mainly upon the agency of the Spirit: therefore he calls upon ministers and people to make special and continuous supplication before the mercy seat that the Spirit may be present to bless.

Our readers having heard so much of Elder Knapp, would like to know how he looks, and how he prays, preaches and acts. As to appearance, he is not tall, but well proportioned, and firmly put together. He reminds us somewhat of the lamented Joseph Crandal of precious memory: mouth, nose, eyes, complexion, and voice not unlike his; and the whole face, like Father Crandal's, indicates thoughtfulness, intelligence, decision and energy. He prays like one accustomed to hold communion with Heaven. He preaches as though perfectly conscious that he is a messenger commissioned by the highest authority in the universe to declare the whole counsel of God. He acts like one who feels that he has a great work to do, and but little time left for him in which to do it. Hence, as might be expected, he is intensely in earnest,—not loud, not boisterous, not excited: calm, but terribly trenchant. He wields the New Jerusalem blade, the sharp two-edged sword of the Word of God, which cuts on all sides with tremendous force. In the preaching of Elder Knapp there is no attempt at honied words, polished sentences or rounded periods, but a bold and Christian exhibition of unvarnished truth as it is in Jesus. His appeals pierce the conscience, and make you feel that the immortality of the soul is no figment of the fancy—that the judgment to come, and Heaven and hell, are awful realities; and that an immediate surrender of the whole heart and life to the claims of redeeming grace is the first and highest duty of all candidates for the eternal state.

We earnestly pray that his ministry in St. John will prove a rich blessing not only to the Baptist ministers and churches, but to every minister and church of the city of every name and class.

We invoke the earnest supplications of the children of God in every denomination in behalf of this faithful servant of the Most High God, that his ministrations may be highly attended with an unction from the "Holy One," and that there may be a general revival of the work of God in this sin cursed city.

Elder Knapp has not come to St. John to lighten the responsibilities of ministers or churches, or to do their work either in whole or in part, but to aim if possible, to stir all to action in the service of Him who died that we might live. For ourselves, we must say, that we want all of every name and condition to get their full share of the blessing. Let the righteous, let the wicked, let all come to the feast of fat things. Eat, O friends, of the bread of Heaven; and drink, O friends, out of the pure waters of the river of life, which is full to the overflowing of the banks. Gracious God, be propitious, and save all the people from eternal burnings.

The Salutary

of Rev. Henry Ward Beecher, on entering upon his work as Editor in Chief of the *Christian Union*, is an intelligent exposition of his views on Christian union. He repudiates as a phantom, the idea of a universal corporate unity of christians, and affirms that "an external and ecclesiastical unity" would be "a step backwards," but demands christian union on the basis of religious sentiment and sympathy, as they exist in all christian hearts. All this savors very strongly of genuine christian charity; but we regret exceedingly, to see in the same issue, an article headed "Baptist Protestants," and signed H., calling upon Baptist ministers and churches, not to oppose the common enemy or to unite with other churches, but to quarrel among themselves on the question of Communion. If there are any open communion members in the body, they must become "Baptist Protestants," and declare open war with their brethren. "This," says H, "can be done by these simple practical means:

"1st. *Let each one seek to extend* THE CHRISTIAN UNION *among Baptists.*

2nd. Let them notify the church to which they belong, that they reject the dogma of open communion, and that their practice will no longer accord with it.

3d. Let a meeting be held to devise measures for a vigorous and wide spread agitation of the question."

Surely this remarkable production must have entirely escaped the eye of the charitable Editor in Chief. He and H. seem as wide apart as the poles. The former says, "*The Christian Union* will devote no time to inveighing against sects, but it will spare no pains to persuade christians of every sect to treat one another with christian charity, love and sympathy. We shall hold that every body of christians shall govern themselves by the judgment of the whole brotherhood, or by session of elders, or by the authority of the preachers, or by bishops, or by councils and a sovereign head." This is certainly very broad charity of a certain kind; but with such views how does it happen that in another column of this same paper we find this vile attempt to break in upon the quiet and peace of a very large denomination of fellow christians who are honestly seeking to work out the principles of church organism according to their conscientious convictions of the teachings of the christian law book? We do hope for the sake of ordinary consistency and that christian unity, for which Mr. Beecher so pathetically pleads, and which must ever be dear to every christian heart, that in the future he will not again suffer the columns of his valuable and influential paper to be disgraced and polluted by such an unwarrantable onslaught upon all that is vital and pleasant in the exercise of true christian affection as is made by the man H. "A word to the wise is sufficient."

For the Christian Visitor.

DEAR BROTHER,—On Monday evening, December 20th, a number of my friends in Richmond met at my house, and after providing and partaking of a very sumptuous tea they gave me another token of their kindness by presenting me the sum of Sixty Dollars in cash and its equivalent. May the blessing of God rest upon the givers, and may the receiver so discharge his duties to them that they may be profited and God honored, is the prayer of your humble servant. JAMES E. BLEAKNEY.

South Richmond, Jan. 5, 1870.

From the Christian Era.

Revival Intelligence.

At the Bethel Church, the interest continues. Last Sabbath the pastor baptized five candidates. The Sabbath congregations are large, and the social meetings are not only well attended, but the Holy Spirit is present to touch sinful hearts.

Wenham is being visited with gracious revival influences. Brother Gorham, the pastor, though feeble in body, is strong in spirit. Quite a large number of persons are rejoicing in hope, and many more are inquiring after the way of life. It is said that such a work has not been enjoyed there before in thirty years.

NEW HAMPSHIRE.—Brother Harriman writes from Fisherville, "The rich revival scenes chronicled by J. M., lose none of their richness. Fourteen have been baptized, and in one week, January 2, I hope nearly as many more will thus follow Christ. Some forty have expressed hope while the Holy Spirit is still active in reaching others. I would not anticipate his work, nor outstrip him in my wishes; but it does appear as though he would yet work a mighty work in our community. I pray with this confidence and trust for the prayers of others. We have been crowded from the vestry into the ladies' room; and forced thence into the lecture room; we are now so filled that the propriety of entering the main or audience room is considered. And yet we are holding none save our usual meetings; nor are the devotions and exercises of a more exciting character, except the large numbers who participate and the brevity of each, than in ordinary times. To me and I think I can say it also of my brethren the cheering features of our meetings are, the many turning to God and the *naturalness* of the proceedings.

VERMONT.—Rev. J. K. Chase administered baptism again last Sunday. God is visiting several of the churches in Vermont in great mercy.

NEW YORK.—We learn that Rev. I. W. Bliss, pastor of the Baptist Church, Newburgh, Sabbath before last baptized the Rev. John Gray, a Scotch Presbyterian of Canada West, who has openly embraced the sentiments of the Baptist denomination. Brother Gray has received and accepted the call of the Newburgh Church, to labor as their missionary at the Scott Mission, in the southern part of the city, and has already entered upon his work. God has been pouring out his Spirit abundantly at an out-station of the church, in Oneida, where three years since he blessed us in like manner. Ten profess hope in Jesus. Backsliders have returned, and the people of God have been greatly blessed.

MARYLAND.—A letter received from Baltimore speaks of the work of the Lord there as progressing in mighty power. Christmas was observed by the churches as a day of fasting and prayer. A large number of converts were expecting to be baptized last Sabbath.

ILLINOIS.—Rev. A. H. Stowell, formerly of South Boston, is concentrating a new interest in the outskirts of the growing city of Chicago. Our eastern men find much work to do in this great centre of western population. We know not who Chicago will take next. "Westward the star of Empire takes its way."

The Funeral of Dr. Stow.

We referred briefly in our last issue, to the sudden and unexpected death of this highly esteemed servant of God. His funeral services were held in Clarendon Street church, which, the Era says, was literally filled with sorrowing and sympathizing friends. Dr. Neale, who gave the address on the mournful occasion, said:—

That he never rose before an audience to perform an official public service in which he felt so inadequate rightly to meet the occasion. The death of the brother had taken all by surprise. He had noticed his absence from the recent dedication of the church, but supposed his sickness was only temporary, and that he would certainly be present at the recognition last Sunday evening. He was not, however, and there came reports that his illness was dangerous, but this I did not believe, and attributed it to his tendency to become easily depressed. I decided to visit him Monday morning to cheer him up. I started to do so, and received news of Dr. Stow's death at the sight of the crape upon the door. As the news ran rapidly through the city from one to another, the downcast look, the tearful eye, friends grasping each other by the hand in silence, indicated how deep was the sorrow which all felt; the ministers, the people who had sat under his preaching, to whom his countenance and voice was as familiar and sacred as the Sabbath and the sanctuary.

Dr. Neale then asked, 'What shall I say of the deceased?' I know that he disliked extravagant eulogy and with the characteristic modesty of his nature, in his last illness, expressed the hope that no flattering compliment would be paid him at his funeral, but I feel called up to utter what was universal sentiment, not to praise him, but to the glory of divine grace that was one of the best and purest of men, an ornament to the Christian ministry, an honor to the denomination, who always appreciated his worth and who will not fail to cherish his memory among their richest treasures. He has passed through a long life without any stain or blemish upon his reputation and left a good name which is more precious than rubies. He was distinguished for great sweetness of spirit, an unusual refinement of manner, and uniform Christian courtesy in his intercourse with society. I never heard of a quarrel of which he was party. Indeed, it might be considered a fault in him that he was so careful to keep away from conflicts and personal difficulties. He believed that "a Bishop must be no striker," but gentle, and showing all meekness. No one of his contemporaries was more distinguished as a preacher. In later years he had been looked upon as a safe counsellor, one to occupy positions of trust and responsibilities where character and wisdom are required. His power to embody weighty sentiments, in short, pithy paragraphs were often called upon of late in the preparation of resolutions for the action of public bodies. In the pulpit his younger hearers looked upon him as solid and substantial, uttering gospel truth without any attempt at eloquence or ornament. He delighted in what he called the "Pauline" style. I remember when he came to Boston, when for many years he stood preeminent as a pulpit orator, standing head and shoulders above all his contemporaries, and drawing great crowds to hear him. He had a wonderful vital energy, a ringing, sonorous voice that fell pleasantly on the ear, and the gospel truth came from his lips with wonderful power and sweetness. What was better than all his pulpit powers was that he lived near to God and counted a throng of souls redeemed through his preaching; more than any man I ever knew.

Dr. Stowe had the power of inspiring confidence. There was something in his voice and look and a good deal more in his heart that made everybody love him. The students in college loved him; his church in Portsmouth loved him, and there was nothing which the church in Baldwin place was not ready to do for him. He was singularly free from troubles with his societies, but his private anguish at being compelled to cease preaching was great. His society, without exception, sympathized with him in his sadness, and would have done anything to dispel the gloom what they saw settling upon his sensitive and tender heart. That gloom is now removed, lifted by the hand of God. A brighter Sabbath than any on earth has dawned upon him in a temple not made with hands, and he has heard the voice of his Master, "Blessed are the dead who die in the Lord."

In conclusion Dr. Neal alluded to his personal grief, with tears running down his cheeks, and in a way which touched the whole audience. He felt the loss deeply, standing now almost alone.

☞ Many thanks to the Rev. J. W. Titus, for his list of new subscribers obtained by him among his people for the *Christian Visitor*. It shows what pastors can do by personal application to their people on behalf of their denominational paper.

☞ Most deeply do we sympathize with our esteemed Bro.—Rev. H. A. Charleton—in his severe domestic bereavement. May grace be given to him and the partner of his sorrows, equal to sustain them under this painful visitation. "Shall not the Judge of all the earth do right?"

☞ Rev. H. A. Charleton expects to move soon to a new house which he has erected at Cumberland Bay, and he wishes his letters and papers in future, directed Branscomb's Way Office, Cumberland Bay, Queen's County.

☞ W. Bowen, Way Office Keeper, is authorized to act as local agent for the *Christian Visitor*, Second Falls, St. George.

Lecture-Room Talk.

In his lecture-room Henry Ward Beecher opens his inner life to his people, and lets them see his personal experience in the christian faith, and in the ministry of the word of God, in a style well adapted to excite confidence in the fulness and force of his christian love. He "talks" as one deeply conscious of the tremendous responsibility which rests upon him as a teacher of the christian faith.

In a recent lecture, as given in the *Christian Union*, after reviewing the progress of his church during the year past, he thus speaks of his own feelings and aims:—

Besides this, I have seen with very great joy, the success of those continued efforts which are making for the instruction of the young in our Sunday schools and Bible classes; and also the labors of so many of our brethren and sisters, in preaching the Gospel to the poor and needy, and in general missionary work. I have reason to think, that, although the church has never come up to its full strength and privilege, yet it has been greatly blessed in its activity. And on the whole I take courage.

I do not choose to look on the dark side of things. I do not think churches are often edified by being preached to about their faults and sins. That is a way to discourage them. As Paul discreetly spared men, and seemed to rely on the recognition of their excellences to lead them on and make them better, so I look upon the good in my church and congregation more than upon the bad. I am cognizant of the bad, and I aim at its correction; but I do not like to look on the shady side of events.

As to my own personal history during the year, I have been strengthened for my labor in body. In the main, I have been able to hold myself steadfast by faith in God's promises, and by the comfort of His presence. I think care and trouble have been blessed to me. And although it has not been such a year as I meant it should be, there is much occasion for me to give thanks to God. There is much occasion for me to renew my confidence, and to enter upon the next year with more consecration than ever.

There is one thing that I will say now, because I do not say it often. I do not think you have any knowledge of, nor a chance to have any knowledge of, the depth of affection which I bear to this church. I have never, as you know, attempted to catch your fancy. I have never attempted to play upon your sentimental feelings. I never used that side of the truth much.

The great taxation of brain under which I am continually kept in the organization of material for my ministerial work, and for my public work outside of the pulpit, uses up my strength to such an extent that I cannot be a pastor. I cannot go from house to house. If I do I cannot preach in the pulpit. I have strength enough to fill either the office of preacher or that of pastor, but not enough to fill both, in so great a congregation as this; and I simply have not attempted the pastoral work. But, though there are many disadvantages arising from this fact, it has not been so disastrons as it would have been if it had not been for the fidelity of the brethren of the church. There are a great many good women in the church who use their religious and social influence for the benefit of those who need succor and advice and help; and there are a great many brethren in the church who have been very faithful; so that on an average I think there has been as much pastoral work done in this church as in any ordinary church. And in thus making up for the want of a pastor, the brethren of this church are doing just what every Congregational Church ought to do. The church is pastor in the sense that one member takes care of another. And I have looked upon the labors of the brethren during the past year with gratitude to God.

I have looked upon the whole membership of the church with ever-growing affection—with desires which are at times literally unutterable. I have felt sensible of your sympathy with me. I believe that in the main I have had the sympathy of my people in my labor. I hope that in the great outline, and in the filling up of my work, I have had the consent of your judgment. I have never desired that you should forego your own individual opinions and honest judgments, and follow me blindly. That has never been the effect or fruit of my teaching. And yet, where, exercising your own judgment, you can see it in your way to be in harmony with me, it affords me great pleasure. I would a great deal rather be at agreement with the people than at disagreement. It is always a pain to me to find that I am at odds with the community, or with my church. And if at any time I am at variance with them, it is because I am obliged to act according to my best light, and to say what seems to me to be right. But having acted according to my best light, and to say what seems to me to be right, I cannot go back, though every single man should leave me. Not only is that my nature, but it is what grace has given, and does give. Yet, on the other hand, when it has pleased God to give me the sympathy and concurrence of my brethren of the ministry and of the church it has been an unspeakable pleasure to me. And in the main, I think the year has gone on with an undivided feeling on the part of the church, and the pastor in regard to the work in our midst. I cannot be too thankful for that.

I have never said it to you before that I know of, but I am very sensitive to your prayers. I am especially touched by the thought that I have the prayers of little children. I have sometimes said that no punishment that God could inflict upon me, would be harder to bear than the loss of the affection of little children. Nothing it seems to me, goes so far to keep up a man's youthful feelings, as to be in ardent sympathy with the young, and to know that they love him and pray for him.

When John Brown was going out to the gallows, he was touched by the prayer of a poor slave woman. He asked for that rather than for the prayers of the magistrates that were offered to him. And there was something very noble and heroic in it. I know what the feeling was, although in very different circumstances, and without the same reasons and the same bitterness which existed in his case. And the thought that families, and especially little children, remember me in my work, is a matter of unspeakable joy. And in the year that lies before us, I have but one thing to ask of you, and that is, that in addition to your other kindnesses, that are unremitted, I may still be remembered from day to day in your prayers, and that my sermons may be remembered—not only those which are simply preached, but those which are printed, and which go out and are doing the work of the Lord in various ways—which are comforting so many in sick chambers; which find their way into so many solitary homes; which are carried to so many villages where there is no preaching. Pray that they may be more and more efficient in going forth to do the Lord's work.

In one sense the publication of my sermons has acted upon me. For, although I always try to preach what I think will be edifying to you, yet I have a growing desire, since my sermons are republished in London, and are being translated in different European languages, that they shall preach Christ more, and especially those experimental views of Christ which have been such a comfort to me, and have helped so many of you, and are I believe, helping so many of the dispersed and scattered up and down through the world.

Western Extension.

On Thursday last for the first time we passed over Western Extension and the St. Stephen Branch of Railway. The former road is very smooth and satisfactory, the latter not quite so good, but very creditable. The cars on Western Extension are of superior mould and finish, and surpass, in some respects, any that we have seen in this country, and the officers on the line are very attentive and courteous. We left Fairville about half-past 7 a. m., and arrived at St. Stephen before 5 p. m. The farming prospects on the line, with some honorable exceptions, are not very flattering. Most of the land is poor, stony and broken. Along the Douglas Valley, the Oromocto and the Harvey Settlements, the soil is much more promising, and seems well adapted to agricultural pursuits.

It had been stated that on the first of the present year, the road from the St. Stephen Junction to St. Andrews would be closed; but we were glad to see that the cars still run to that ancient town, and trust they will continue to do so. We are informed that the leading minds of St. Andrews are thoroughly roused upon the subject, and that negotiations are in progress between them and the English Company, which may result in keeping the road open. As the people of St. Andrews were in advance of all other sections of the Province in Railway accommodation, it seems hard that they should now be deprived of it. The St. Stephen Branch has naturally drawn the business of the up-country, which used to pass direct over the line to St. Andrews, to that town. A little wise foresight on the part of the business men of St. Andrews would have induced them to secure at least the large lumber freight from the mills, formerly owned by C. F. Clinch, Esq., for their own place. This would have gone far towards paying running expenses; but for some reason they allowed the mill, lumber and all to pass into the hands of the capitalists of St. Stephen, and now they have to suffer the consequences. Earnestly do we hope, however, that arrangements will yet be made by the company to continue the cars to St. Andrews.

St. Stephen is a rapidly advancing town. Lumber operations are spreading along the line of Railway, producing material on an extensive scale for shipment at that port. The results are seen in mercantile shops of large dimension, in an increase of manufactories for various purposes, in large and well furnished dwelling houses, and in the erection of costly edifices consecrated to religious worship. The Presbyterians have a very fine house, erected while Rev. Mr. Elder was pastor there. The Episcopalians and Methodists are building spacious and elegant new churches, alike creditable to themselves and to the community generally. We have only space to add success to the onward march of St. Stephen in all that appertains to the temporal and spiritual welfare of the people!

Secular Department.

A Brief Review of the News of the Week.

NEW BRUNSWICK.

A kind Providence has favored the people with a lovely fall of snow, quite sufficient for all lumbering, sledding, and sleighing purposes. Great fears were entertained that the lumbering prospects of this winter would be well nigh ruined for the want of snow; but it has come in good time, and there is a fair prospect of its continuance during the winter months.

The Ottawa Government is bidding high for P. E. Island, and the latter must be fearfully blind to her own interests if she does not accept the tempting proposition. If the negotiations progress favorably, we shall publish the conditions of union as proposed by the Dominion Government.

THE RESERVED FISHERY LOTS sold at the Court House on Tuesday morning, realized in the aggregate $115.10, as follows:—No. 3, on Navy Island, $70; No. 4, $10.10. The reserved lots on the Straight Shore, were bought in by the city at the upset prices. The whole of the reserved lots on Courtenay Bay, were knocked down to John Wilson, Jr., for $25.—*Tel.*

LATEST FROM OTTAWA.—Governor McDougall had not arrived in Ottawa on Monday, but is hourly expected *via* Toronto. Pending his arrival there is a comparative lull in the discussions relating to the Northwest.

The Department of Marine and Fisheries has advertised for tenders for six schooners, to be used in the protection of the Fisheries on the coast.

Mr. Carvell is still here. It is understood that his management of the Nova Scotia Railway is generally approved. Some changes in the passenger tariff, and an arrangement by which freight may be delivered directly in the city of Halifax may be made. In the latter case a freight depot will be erected in the city.

Mr. Wm. Parks and other members of a Railway delegation have applied to the Dominion Government for aid in building a Railway bridge across the St. John river, on account of interest Canada has in Railway, and with good prospects.

The Ottawa County Court House and a portion of the Records kept there were destroyed by fire on Sunday morning. It cost $25,000; was insured for $10,00.—*Telegraph and Journal of the 11th inst.*

LATEST FROM HALIFAX.—Lieut. Myers and Dr. Garvie were buried on Saturday with military honors; the volunteers turned out in case of latter.

Martin Sutton, a feeble old man, was found dead in his bed on Saturday morning.

A son of Sergeant Hipwell, of St. John, who ran away from home on Saturday, arrived here and was arrested by detective Hutt in the street car at nine o'clock, Saturday evening. A description of the lad had been telegraphed to the police force here.

Two inches snow fell on Sunday morning; it is tolerably cold, but no sledding as yet.

Weston Carter, son of the Hon. Mr. Carter, Attorney General for Newfoundland, was drowned at St. John's on the day after Christmas. He was gallantly trying to rescue two young ladies, but they all were drowned.

Andrew Blackwood dropped dead in his store, St. John's, 3rd inst.

Typhus fever is prevalant at St. John's, N. F., and very fatal.—*Ibid*

SINGULAR AFFAIR.—A strange occurrence took place near Lunenburg last week. It appears that the friends of Mrs. John Emeno, of the First Peninsula, thinking her "departed," laid what appeared to be her "remains" in a coffin, and made preparations for the funeral. On the morning appointed for the interment, the dead came to life, to the great surprise and delight of her friends. Mrs. Emeno had remained in her coffin three days and four nights.—*Bridgewater N. S. Times.*

PETITION FROM BRITISH COLUMBIA.—On the 30th ultimo, Vincent Collyer handed to President Grant a memorial, signed by a number of property-holders and business men of Victoria, to be followed by another, which will contain the names of all the British merchants and others at Victoria, Nanaimo, and other places, in favor of the transfer of British Columbia to the United States. They "view, with feelings of alarm, the avowed intention of her Majesty's government to confederate this colony with the Dominion of Canada, and believe such a measure can only tend to still further depression and ultimate injury, for the following reasons" [among others]; "That confederation cannot give us protection against internal enemies and foreign foes, owing to the distance of the colony from Ottawa. That it cannot open to us a market for the produce of our lands, our forests, our mines, or our waters. That it cannot bring us population (our greatest need), as the Dominion itself is suffering from lack of it. That her commercial and industrial interests are opposed to ours.

The only remedy for the evils which beset us we believe to be in a close union with the adjoining States and Territories. They furnish the chief markets we have for the products of our mines, land, and waters. They supply the colony with most of the necessaries of life. They furnish us the only means of communication with the outer world, and we are even dependent upon them for the means of learning the events in the mother country, or the Dominion of Canada."

ENGLISH AND FOREIGN.

The *Examiner and London Review* gives the following exposition of the political outlook on the Continent. Four of the great Roman Catholic States seem, at the present moment, to be severally in search of objects extremely difficult of attainment. Spain is still hawking about her empty throne, and finds no royal scion to bid for it; except one who has been declared ineligible by the nation at large, and more especially by one of the heads of the Provisional Government, who has sworn that no Bourbon shall again wear the Spanish Crown. Italy continues her efforts, hitherto fruitless, to get together a Ministry which shall have any but a mere ephemeral existence. The French Emperor is still occupied in the laudable but seemingly hopeless attempt at knowing his own mind, as when, some years since, he provoked the conundrum—Why is it impossible to insure the life of Napoleon III.?—Because it is impossible to make out his Policy.

The American Bishops are reported to be blind followers of the Pope, a fact explained by the fact that they are directly appointed by his holiness.

LIVERPOOL, Jan. 7.—Yarns and Fabrics at Manchester quiet. Wheat, 9s. 4d. a 9s. 5d. for California white; 8s. 9d. a 8s. 10. for red winter. Receipts of wheat for three days, 20,000 quarters, of which 15,000 quarters are American. Flour 22s.; Corn, 28s. 6d.; Lard, 71s; Bacon, 61s. 6d.

LONDON, Jan. 8.—Consols 92¼ a 92⅜. Liverpool markets firm—unchanged. Political news unimportant.

LONDON, Jan. 9.—A trades union riot occurred at the Thornton Collieries, near Sheffield, yesterday.—Much excitement prevails in Sheffield and the surrounding country.

A great land tenant conference, of the nobility and land holders in Ireland, will shortly assemble in Dub-