

spirituality, and grace, and holiness, rather than for their purses and mansions. We do not desire to see preachers of the gospel rudely and lawlessly democratic in politics, ready to have a fling at different ranks and classes; we want no Red Republicanism in the pulpit, but we reject, when we see that a man is thoroughly, heartily, lovingly with the people, South was John Knox, and such were Whitfield, Rowland Hill, Jonathan Edwards, and others, famous in pulpit annals. We must be men of ourselves, if we wish ever to move them. We must be advanced beyond them in knowledge, spirituality, and grace, for we are leaders; but, like our Lord, we must be "chosen out of the people."

THE CHRISTIAN VISITOR.

ST. JOHN, N. B., JULY 6, 1871.

THE APPROACHING ASSOCIATION

at Sackville, on Thursday the 13th inst., calls for renewed consecration to the great mission in which we, as Baptists, are engaged. It is exceedingly desirable that every church, whether large or small, connected with the Eastern Association, should be represented in this anniversary. Missions, education, Sabbath-schools, temperance, and other matters of denominational interest will come up for consideration and for arrangement. Our Home Mission enterprise should be greatly expanded both in regard to funds and men. Our Wesleyan brethren, at their recent Conference in the city, decided to provide for twenty additional missionaries for the Maritime Provinces. Twenty Baptist missionaries, full of spiritual energy and power, and willing to make sacrifices for Christ and for souls, could find plenty of employment in New Brunswick alone. There is not a county in the Province that would not gladly welcome one or more Baptist missionaries, and aid somewhat in their support. The call is for more men, and God will give them to us if we seek them aright, and are willing to sustain them as they come along. At our coming anniversary let us survey the field in faith and prayer, and resolve to go up in the name of the Lord of hosts and possess the land.

If we do our duty to the Home field, we shall not fail to feel a deep concern for the perishing heathen far away. Missionaries by the million are wanted to supply the vast regions of heathenism with the ministry of salvation. "The Baptist Missionary Union" calls for fifteen additional missionaries for Burmah; but the response as yet is feeble. At last accounts only three or four of the fifteen had offered themselves as candidates for the work. Among a million and a half of Baptist communicants on this continent one would suppose that when the appeal is made for fifteen men for the Foreign field that scores would cheerfully respond, saying, "here am I, send me;" and so it would be if all hearts were glowing with love to Christ and to souls. Let this great matter be duly considered by the assembled brotherhood.

Closely allied to this mission work are the educational interests of the body. If we are to have men duly qualified for ministerial work at home or abroad, we must supply them with the means of mental culture. These are to be obtained at our Seminary at Fredericton and at Acadia College. These establishments that have been so long trodden by the prayers and benevolence of our people, and that God has so marvellously blessed, still look to our churches for sympathy and support, and they must not look in vain.

WOMAN'S SPHERE IN THE CHURCH.

Very much is said in this age of progress about "woman's rights," and opinions are uttered as diversified as the countenances of those who express them; but however widely people differ in opinion with respect to these rights, all will acknowledge that the God of nature has fitted woman for positions of usefulness in the social compact which she alone can fill. And more, she is qualified by nature and grace to occupy a sphere of great usefulness in the Christian Church. The Roman Catholic hierarchy understands this to perfection. Hence the employment of females in immense numbers to aid in prosecuting the designs of the priesthood. The idea is good, not because it is Romish, but because it is apostolic. It seems to us that, as Baptists, we are far below the inspired standard on this subject. Paul, when brought into difficulty by woman's tongue, seemed quite inclined to place this "little member" under a very stringent law. He would have it, on certain occasions, at least, as silent as death; but he was nevertheless a bold champion of "woman's rights" in the primitive church. True, he says nothing about female doctors or lawyers or politicians, but he does speak of them as rendering most valuable service in the kingdom of Christ. If he did not advocate their much speaking, he gave them plenty to do for Christ and for souls; and then most earnestly commended them to the confidence and sympathy of the brethren. In the 16th chapter of Romans Paul discourses on the subject in the following instructive style. He says to the church at Rome, "I commend unto you Phoebe our sister, which is a servant of the church which is at Cenchrea; that ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succour of many and of herself also." "Greet," he says, "Priscilla and Aquilla, my helpers in Christ Jesus." "Greet Mary, who bestowed much labor on us." He mentions in the same chapter other sisters of like precious faith, who had evidently been occupied in some department of christian work. If woman was thus engaged in apostolic times, why not employ her time and talents more fully in the interests of the Church of God?

The Religious Herald, in speaking of the matter, says: "We can readily perceive that women have eminent qualifications for usefulness in a certain sphere. Their sympathies, quick perceptions, natural fluency and ready tact, peculiarly fit them for instructing the young, comforting the afflicted, and encouraging the disconsolate. They are generally more pious than men. Their faith is simpler, their devotion is more fervent, and their zeal is more assiduous, than are those of the stronger sex. There is a tenderness, there is a softness, a gentleness in their tears, and a power in their benedictions, which no learning can reach. Now let us suppose that a sister of suitable qualifications—a sensible, prudent, pious, active, earnest woman—is selected and appointed as a "servant," or minister, of one of our city churches, as Phoebe was by the church of Cenchrea; what would she find to do? Much—more than she could do. She could search out children for the Sunday school, visit and nurse the sick, comfort the sorrowing, distribute tracts, allure persons to the name of God, look after delinquent female church members, converse with female inquirers, hold female prayer meetings, instruct female Bible

classes, and direct the attention of the pastor or deacons to any matters calling for their consideration. Every city pastor knows the difficulty of visiting among the poor members of his church, and how embarrassed by his presence. To the cook, the servant girls, and the younger members of the family, it is almost impossible for him to gain access. But sister Phoebe, or the "beloved Phoebe," simple in manners and sympathizing in spirit, would be welcomed into every cottage and garret; and all formalities would vanish from her presence. Her words would be balm to the afflicted; her presence would be sunshine in the darkness; her counsel would be a guide to the bewildered; and her instructions would be salvation to the lost. Must the deaconess be supported? Of course she must. "The workman is worthy of his hire," and, surely, the work-woman is worthy of hers. Such labors would deserve remuneration, and any church might afford to give it. They would find in the growth of their Sunday school, in the increase of their congregation, and in frequent additions to their membership, a rich reward for their exertions. There are many poor old and unencumbered maids, whose hearts burn with desire to be useful, that would gladly engage in evangelical labors, and perform them with apostolic zeal and fidelity, for a moderate support.

We desire that this article shall have a practical influence. Enough has been said and written on this subject. The time for action has come. We profess to follow the Bible; to be guided by apostolic example. What church will be the first to return to the primitive usage in this matter? We truly believe that the one which sets the example will render an important service to the cause of Christ. Let any church, desiring to follow in this matter the instruction of the Scriptures, appoint a committee to carry their wish into execution. They can search out and recommend a suitable woman for the proposed service, provide means for her support, and arrange, in connection with the pastor, the plan of her operations. This will be the signal, not the end, of the work. It will be the signal, not for clothing women with rights for which they are by nature unfitted, and for the exercise of which, until they are perverted by false teaching, they have no desire; but for their introduction into a sphere of labor and usefulness for which nature and grace have prepared them, in the occupation of which they have the divine sanction, for which their hearts yearn, and in which they may save souls and glorify Christ.

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TAKE CARE OF YOUR PASTOR.

His relation to you is one of the most sacred in the social compact. He is a shepherd to feed you, a teacher to instruct you in the way of life, an ambassador to unfold to you the messages of heaven, a watchman to watch for your soul as one that must give account, a preacher that must not shun to declare unto you the whole counsel of God, and a workman to labor with all diligence for your eternal salvation. He sympathizes with you in all your trials, bears long with your infirmities, and prays earnestly that you may be useful in life, triumphant in death, and happy in the presence of God and of the Lamb forever and ever. Will you not then guard well his reputation, co-operate with him in his great work, hold up his hands in the time of weakness, and pray for him without ceasing?

The Western Christian Advocate, in treating on this important subject, appropriately says:

- 1. Take care of your Pastor by such a watchfulness and general provision for his material necessities that he shall suffer no embarrassment on that account. Such parsimony as so many churches practice upon their ministers is not only wrong, but wasteful. Force not your Pastor into the humiliation of ever becoming a troubled debtor or a still more troubled petitioner for financial relief.
- 2. Give your Pastor continual tokens of your interest and sympathy in his labors. He does not need or desire flattery. He knows that he is neither exceedingly able nor eloquent. But for many reasons he hungers and thirsts for expressions of interest and encouragement from his people. Let him not bear his burden alone. If his sermon touches your case, refreshes your spirit, clears your doubt, comforts your sorrow, or in any respect contributes to your edification, or if his prayer or visit, or any form of ministrations, public or private, does you some good, let him know it in some quiet, honest manner that will greatly inspire him.
- 3. Do not lay the whole burden of parochial visitation upon him. Do not expect him to spend his time in merely "making rounds." You must go as you must call upon him, freely and fearlessly, as you do upon your physician. If you need to consult him search him out without any hesitation. If he is needed here or there go and fetch him.
- 4. How should he know your child was taken sick the day before yesterday? He cannot afford to waste his time in aimless formal "calls" from house to house merely for the sake of saying he has "visited his parish." But he is always at your service.
- 5. Give your minister time for recreation and rest. This is often a question of sickness or health with him. He must keep himself in good physical trim, or the inevitable dyspepsia with all its fumes and dolors and horrors will leave its taint and blench on whatever work he shall do. Do not allow your pastor to become moribund through lack of recreation.
- 6. Pray for your minister. Paul repeatedly said, "Pray for us, and you will prosper." If you should, you will be very likely to do for him all other good things. Let him know that you pray for him, and he will be wonderfully uplifted and stimulated in his labors. A sense of the sacredness of his work will thus be ever kept alive in his heart. Besides, your prayers will call down enriching grace upon him. Unless you will thus install him in your hearts, providing for his wants, giving him tokens of your deep sympathy, helping him in labors, granting his health, and supporting him with fervent prayers, there is little hope of any large harvest of the seed he sows. You may have a popular minister, but not a productive ministry. The grace of the Lord Jesus Christ be with you all. Amen.

For the Christian Visitor.

MISSIONARY AGENCY REPORT.

Since my last letter was written, I have visited in order the Pollett River Church, 2nd Elgin, 3rd Elgin, 1st Elgin, Bennett Settlement and 2nd Alma, 1st Alma, 2nd Harvey or Roshea, and Sussex churches. THE POLLETT RIVER CHURCH is now under the pastoral care of Rev. W. A. Crandall, who resides in Elgin, seventeen miles distant. For many years it was in a low state. For the past three years it has been reviving. Last November they enjoyed a glorious revival, under the labors of the pastor, Rev. W. W. Corey, and Bro. Oswell Keith. Twenty-five were baptized, a part of whom, however, joined the First Salisbury Church.

THE SECOND ELGIN, or Prosser Brook Church, has been under the pastoral care of Rev. J. C. Steadman for some eight years past. Last Fall they dedicated a new meeting-house, a monument to the energy and perseverance of Deacon Burton, who had long had it in his heart to build a house for God. The Lord gave to this church also a precious work of grace last fall, but I am not prepared to speak of the number baptized. Bro. Steadman has done an excellent work for Christ and the denomination in this new settlement among the hills and mountains of Elgin, where also he has bought a little farm, and built him a house truly beautiful in its exterior, and will be so in its interior when completed. He has a large family, and he and his wife have labored hard to maintain themselves, while he has been looking after the churches scattered among the maple woods of this newly settled section of Albert county.

THE THIRD ELGIN CHURCH is located on Golding Mountain, not named Golden from any precious ore found in its rocky sides, but called Golding from the man who first settled upon its fertile peaks and slopes; for the soil is good,

and the maple orchards are abundant. From these some gold is obtained. The pastor of this church, Rev. David Bleakney, says that within a radius of a mile and a half from his house, there were forty-one sugar camps, whose average make was probably not less than 800 pounds to the camp. Thus the sugar crop on that small spot was over 16 tons. This church has two good houses of worship about two miles apart. Bro. Bleakney had the privilege of baptizing some ten or twelve last fall, as the fruits of a work of grace among his people. OF THE FIRST ELGIN CHURCH, and the dedication of its new house, you heard last week. This church has also two good houses, three miles apart. Thus the Baptists of Elgin now have five good houses where they had but one poor one two years ago.

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Rev. I. E. Bill was obliged to return to his home the same day. We had an excellent meeting Saturday evening, in which Rev. G. F. Miles preached to us, from the words, "He thanked God and took courage." At 9 o'clock, a. m., Sunday, the Sunday-school met. It is already quite large, although just started, and bids fair to be a great success. A new library was also distributed among the scholars. At 11 o'clock, Rev. G. F. Miles preached to a crowded and deeply interested congregation, after which the ordinance of baptism was administered by the pastor, Rev. W. A. Corey, in the presence of a great crowd of attentive spectators.

At 3 o'clock, the writer preached on the subject of Communion, after which the Lord's Supper was administered. The occasion was full of interest, the whole congregation remaining to witness the observance of the ordinance.

At 7 o'clock the writer again preached, and spoke a few words upon the subject of Missions. Rev. W. A. Corey has preached to this people a quarter of his time for the last five years. The people wish his services for half the time, but as they cannot obtain them, they have made arrangements by which the services of one of the city ministers has been obtained for once a month. They come in turns. So the church will have preaching half of the time.

The pastor and his flock have great reason indeed "to thank God and take courage." For the little debt of \$1,030 on the meeting-house has just been removed by the liberal friends who built the house in the first place. So this property will now be handed over to the new church free of debt. E. C. CADY.

A letter from Bro. J. A. Simpson informs us that he preached twice last Sabbath in Hopewell to large and attentive congregations, and that he listened with much pleasure to an excellent discourse in the afternoon from the pastor, Rev. W. A. Coleman. He felt his heart greatly cheered by words of encouragement from Brethren Coleman and Blackadar, and he hopes souls were converted to God. He is to assist Bro. Coleman in the services of next Sabbath also, when collections are to be taken up for Missions. In the afternoon he preaches at the Hill a missionary discourse.

May great success attend the visit of our young brother to the county that gave him birth. Bro. Simpson is authorized to act as agent for the CHRISTIAN VISITOR. Now is a good time to increase the list.

The population of England and Wales is officially stated as about 22,700,000, that of Ireland about 2,400,000.

WRETCHED BARGAIN.

In every country and community where civil justice restrains physical violence, and the safeguards of religious liberty are maintained, the spirit of hostility to religion is obliged to abandon its old and barbaric appliances. It cannot torture your body and take your life with fagot, fire, and rack. But while its methods of persecution are less brutal and fiendish, it retains its original bitterness and ferocity. It will vent itself in the spiteful taunt, the malicious insinuation, the scornful look, the vulgar jeer. And many a man finds it quite as difficult to remain faithful and fearless under the reviling that smites his sensibilities as under the rack that tortures the flesh. But under whatever form we may be called to suffer for fidelity to religious truth, we may derive adequate comfort and courage from the fact that over us is spread the shield of Christ's benediction, and before us is the certain and "great reward in heaven." We need to be on our guard lest we forfeit the benediction and sacrifice the "reward" by proving recreant to Christ under the pressure of the cross which is laid upon us. We can have the friendship of the world. But we must pay a high price for it. The purchase costs a sacrifice of the Divine favor. Wretched bargain!

THE INCREASE OF THE MINISTRY.

This is a matter of the deepest interest to all evangelical churches. In no period of the history of the church, from the days of Christ and his apostles, was the call for an increase of the Christian ministry greater than at the present hour. "The harvest is still great, but the laborers comparatively few." How are they to be multiplied in sufficient numbers to meet the pressing necessities of a world lost in sin? This grave question is now occupying a large place in the discussions and arrangements of the Baptists of this continent. Various plans are suggested, but the best of all plans is the one having its origin in the instructions of the great Teacher. "Pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest." If this injunction be unheeded all other efforts must fail. But we must do as well as pray. Rev. Dr. Anderson has some excellent thoughts upon this subject which are quite as applicable to the Provinces as to the American States. He says:—

Let the various Education Societies of New England, or several wealthy laymen, unite in sustaining a man whose chief duty shall be to present to our academies, colleges, and Theological Institution, and, as circumstances may permit, to collect money to sustain beneficiaries. The collection of funds, however, should be kept subordinate to the objects of his mission. His field should be New England and the adjacent British Provinces. He should not be a man who is unable to hold a pastorate, but one that many destitute churches would covet. Nor should he be a man whose services can be cheaply secured, by one who can command a first-class position and salary. Such an agent would not feel it to be his duty to persuade all Christian young men of glib tongues to enter the ministry. He would move cautiously in that direction, taking counsel of the churches; but he would feel no reluctance in inducing as many as possible to enter on a course of study in the academy and the college. For the greater amount of intellectual discipline and of Christian learning, the better for the nation and the churches. Such an agent would not be content with doing all that God to add largely both to the number and efficiency of the ministry.

It now remains for me to inquire from what classes should we expect to recruit the ministry. We have no time to discuss this point adequately; but we think that no elaborate discussion of it is really required. We speak of classes, but there are none in our country which correspond to those of the old world. Our democratic ideas forbid any such rigid separation of society into different orders. We may rank the people as they all belong to the nobility. Yet we have the educated and uneducated, the rich and the poor, though the poor are often learned and the rich illiterate. And some men cut up society into various strata, and parcel them out to different denominations of Christians, usually according to Baptists the middle stratum. But Baptists recognize no such limited mission. They are called to seize the sword of the Spirit, and to cut straight down through all the strata of society from the top to the bottom. They gather recruits from every class. Then they have the right to expect candidates for the ministry from all classes. Yet it is to be feared that the rich of our churches have not always been as anxious to have their sons in the ministry as they should have been. They have stood ready to help the sons of the poor, but with a few honorable exceptions we have not so strong evidence as we desire, that their sons have been sent out to labor in the harvest, and send their sons into his harvest. Yet from the rich we ought to have our most learned ministry, since their sons need not be stunted in their courses of study from a lack of means, but they can bestow on them the highest culture of our own, or of other countries.

But if our ministry is to be increased from all classes represented in our churches, there are two instrumentalities which must be added to those already mentioned. The first is prayer. We shall not do all that God requires unless we should dilute those familiar words of Christ, so simple, yet so strong, "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." And while we must ultimately depend on prayer as the means through which the ministry shall be increased, we ought never to forget that prayer for such an object, without works fitted to secure it, is dead. If we pray for an increase of the ministry, and refuse to work for it,—like the Pharisee, we may as well count our beads before God, or like the inhabitants of Thibet, pray by water-power.

But flowing from and linked with prayer is another instrumentality by which the ministry may be multiplied, namely, a revival of religion in all our churches and institutions of learning. Without this whatever we may do will be in vain. On this we depend for a converted and sanctified ministry. When the spirit quickens the churches into new life, there are always some of the quickened and sanctified who consecrate themselves to the work of preaching Christ. As such revivals are multiplied, candidates for the ministry increase. So, whatever we may do to add to the number and efficiency of our pastors, we are compelled to fall back on the "Lord of the harvest" to make our efforts effectual. When we have faithfully used every possible means to secure so noble an end, we are constrained in our impotence to utter the Lord's prayer, not by might, nor by power, but by (his) thy Spirit."

CHICAGO BAPTISTS.

They are worthy of the city. They were first on the ground, and they have never yielded up their advantage, as has been done by some who, if the old adage, "great is truth, and it will prevail," is correct, seem to show that they have less of it than anybody else. If, however, they are more numerous than any other denomination, it is not because they have fulfilled right along the conditions of success. There are no better ministers, no better Sabbath-school workers, no better church members. The Baptist pulpit in Chicago is a power, and so is the press, and the University, and the Theological Seminary. The Second Baptist church, which now numbers eleven hundred members, was organized only six years ago. The First church, with a membership of nearly a large, is distinguished in liberality and general efficiency. Its grand house of worship has still a debt on it,—though its pew-holders have given away to other enterprises enough to have wiped it out several times over,—but this debt has lately been provided for in a way thoroughly Western. Members of the church and society have united and bought land, the rise of which put into house lots will soon sweep the debt away. Whether this originated in the brain of the man who owned the land, or whether it was done not knowing, but it seems just like him. Dr. Evans is a power in himself. We have referred to the mission-schools. Half a dozen at least of the present Baptist churches grown out of them; and such

is the location of these schools, the enterprise with which they are conducted, and the rapid growth of the city, that probably most of them will in time have a similar issue. It is a very normal and a very healthy kind of church extension. How much better than to have churches originate in a quarrel! Chicago has a fine common school system, in excellent order, and we have referred to it more than once at some length in our educational column. It has, also, many higher institutions, academic, collegiate, medical and theological, of the last three or four each.—Watchm. and Reflector.

LETTER FROM REV. A. B. EARLE.

Dear Watchman and Reflector.—As your numerous readers have been aware, on my visit to this State, they had a desire to know about the results I have now held eighteen series of meetings here, and everywhere found the people ready to receive me with open arms, and in nearly every place the preparation is like a smouldering fire, and only needed a draft opened to blaze at once. In many places as soon as the second day of the meeting, a hundred or more unconverted men and women would request us to pray for them, and many of them soon were rejoicing in Christ; so that this has been, and is now, a very rich field for sowing labor. The congregations have been very large and attentive, and quiet. I find the ministers here a warm-hearted class of brethren, many of them coming a long distance to attend the meetings. Great interest is felt on the part of the churches for the prosperity of the cause in this great but rapidly-growing State. My welcome everywhere has been as cordial, so far as I know, as though I had been raised in the South, so that I have had a glorious time in Texas, and a beautiful country and very bracing climate here so that I have been able to preach nearly all the time three, and sometimes four times each day.

I find corn and cotton looking splendidly; corn in many fields is now eight and even ten feet high; plenty of green corn to eat with fine new potatoes, beans, peas, cucumbers, cabbage, squash, and blackberries ripe and nearly gone. I do not blame men from any part for coming to this great State for farming and raising stock. I am here with the Colorado River, but close to day, and start homeward to-morrow, preaching on my way home at Houston, Galveston, New Orleans, Mobile, Montgomery, Atlanta, Charleston, Raleigh, Norfolk, Richmond and Baltimore, weary, but happy, having preached since October last five hundred and sixty-five times. Yours truly,

A. B. EARLE.

Columbus, Texas, June 12, 1871.

THE INTERNATIONAL TREATY.

Agreeably to previous arrangements by some of our prominent citizens, and the announcement in the daily papers, a highly respectable audience assembled in Union Hall on the 16th inst., to listen to an address by Rev. Dr. King of England, on the Washington Treaty. The Doctor was happily introduced as "the friend of America during all our late rebellion." He then said:

ENDORSE ALL THE DETAILS of the treaty. In my mind this occurrence is invested with a simple beauty, a Christianlike aspect of allegiance to truth and right that are perfectly unique and charming. I hold that this occurrence will shine out in moral grandeur over the civilized world, by-and-by, in the history of all nations, with a splendor that will be the glory of all material progress and of all martial exploits of our age. [Applause.] The simple facts are these. When two of the nations that are most able to fight, most famous for fighting and for having always done their fighting well, determine not to fight as brutes may do, but to talk and reason, and consider, as men may do, and

and maintain right, as Christians ought to do, then surely other nations, weaker and smaller nations, not able to fight, may be led to take shelter beneath the flag of this international compact, and the fishery may be set for the nations, by virtue of which they may come to the conclusion that after all it may be honorable to a nation not to fight, and to be prepared to stand up for truth, even at the sacrifice of one's own interests, than to best another by way of proving that that other way was wrong, and that the individual beating him was right; I say that the fashion may be set for the nations, and as we know that all the nations of Christendom are

NOT QUITE UP TO THE MARK of appreciating the highest morality or the purest Christian philosophy or philanthropy, it is very well to expect that their intellectual and moral infirmities may be helped in this way, and that the fashion being set, the nations may come to take the A. B. and C. of that great lesson which God will teach—that all mankind will agree to learn war no more. [Applause.] In order the more intelligently to appreciate the occurrence which we celebrate this evening, I think it might be well, first, as an introductory exercise, for a few moments, to look at the two nations in their complex totality, who constitute the high contracting parties in this great event. The Treaty of Washington we shall regard as completely ratified and adopted, as I hope it will be. The treaty records a series of concessions, agreements, and compromises recently entered into by the Governments of the two nations respectively in behalf of the people of these United States on the one side, and of the United Kingdom of Great Britain and Ireland on the other.

Regarding the purport and bearings of this treaty, he said, upon the nations at large, the nations especially of old European Christendom, I have to say they deserve our special consideration—they and the wonderful crisis at which this event in the order of Divine Providence has been permitted to take place. Who can refer to the recent terrible European war without a thrill of horror and a human sympathy? Alas for France, wrecked, and down-fallen France! France, whose military power was a menace to all the surrounding nations! Her influence upon Europe was to make them maintain immense standing armies at an enormous expense, and in her downfall we must behold the judicious workings of

THE HAND OF GOD.

The lesson seems to come out flashed as with the ten thousand fires of these wonderful judgments in the eyes of the nations, that no material greatness, no mere intellectual culture, no military strength, nothing of grandeur and opulence and wealth and mere civilization can save a people from being plunged into the very mill of God, and that the only power, christian culture, self-restraint, and the intellectual and moral development by which alone a people can learn self-government and become qualified for the high trust of national liberty. [Applause.] What blunders the poor French have been making in the name of republicanism and self-government! I believe it is one of the most solemn moral lessons ever in the providence of God read to the civilized world. Behold, how terrible is the desolation—the utter ruin and overthrow which a fine, noble, imaginative, cultured, powerful people may bring upon themselves when their institutions are not based upon moral principles, and when they themselves have not been educated in those principles of self-control which will lead them to respect the rights of others so as to be safely entrusted with the sacred deposit of liberty! At this crisis, after that

MOST TERRIBLE WAR.

in Europe, and after that most fearful overthrow of France, and after all these horrors of blood and devastation and violence and suicide and extravagance into which a large portion of the French people have plunged, God seems to look on towards these two great nations, yours and ours, to whose hands he has entrusted the sacred responsibility of leading the other nations in the true path of liberty and progress, and he seems to say to them, "Come, now I stand up like men before the nations and give them this great lesson; teach them the value of your liberty, your Bibles, your schools, your Constitutional Government, all the great ideas of morality and manhood, and individual right that belong to your institutions, and see them from your example and through your influence, how low nations may come from war and settle of disputes without bloodshed or violence or great expense of treasure by which heretofore nations have been attempting to settle disputes."

THE FRIENDS OF THE TREATY.

Mr. King paid a warm tribute to the men who had been engaged on both sides in promoting this great measure of peace and goodwill, William

Ewart Gladstone and his colleagues, men of the people, noble-minded, large-hearted philanthropists,—truly represent the people of the United Kingdom.—They are living embodiments of the English sentiments; and the every-day of the English character exhibits this strong common sense and love of fair play. Then there are, at the backs of this liberal administration, representative men of all the Christian communities,—John Bright and Thomas Hughes, Samuel Morey and Charles Reade, and hundreds more, who prize truth and Christian honor above the wealth of empires. These are the men with whom you are cementing a holy alliance in the name of peace and right and liberty for the nations.

Speaking of President Grant, he said he is to be honored as the soldier of freedom, the deliverer of his country in the terrible day of its peril from rebel war; but greater will be his renown for his victories of peace. Like our great hero, Wellington, who whipped Napoleon at Waterloo, and then devoted his life to peace, we honor your noble President, General Grant, as the true successor of him whom all Americans delight to honor as first in war, first in peace, and first in the hearts of his countrymen. May the glory of the every-day of the English character exhibit this strong common sense and love of fair play. Then there are, at the backs of this liberal administration, representative men of all the Christian communities,—John Bright and Thomas Hughes, Samuel Morey and Charles Reade, and hundreds more, who prize truth and Christian honor above the wealth of empires. These are the men with whom you are cementing a holy alliance in the name of peace and right and liberty for the nations.

SABBATH-SCHOOL QUESTION BOOKS, on the great promises of the Bible, by Rev. Dr. Banvard, have been placed upon our table by the publishers, Young & Co., 24 Cornhill, Boston. The promises are in three parts, graded for the schools:—Part 1st for children; Part 2nd for youths; Part 3rd for adults. Each part 15 cents. These little books should be extensively circulated in all our Sabbath-schools.

For the Christian Visitor.

DEAR VISITOR.—Baptist churches, having pastors of their own choice, but receiving aid from societies—the object of which is to assist (not to govern) weak churches—should not be called missionary stations, nor