

THE CHRISTIAN VISITOR FOR EVERY BAPTIST FAMILY.

Ministers and churches please keep this motto before the people, and see if we can so work out the Editor's proposition as to accomplish this object for 1872. What is the proposition?

1. The Regular price of the Visitor is two dollars in advance. It cannot be published and do justice to all concerned at a cheaper rate.

2. Persons who cannot pay \$2, but can pay \$1, by enclosing one dollar to our address will get the Visitor for 1872.

3. Those wishing the Visitor for gratuitous circulation shall have any number of copies addressed to any parties they may name by sending the address to us, with the cash enclosed, at the rate of ONE DOLLAR per copy for 1872. 20 cents addition per copy will pay the postage. In what way can so small a sum of money be expended to so much advantage. The man who chooses to spend a few dollars in this way, sends the Visitor to the household, freighted from week to week with that kind of instruction best adapted to enlighten, purify, and elevate parents and children, and to guide them all in the paths of wisdom, holiness, and truth; and at the same time he employs a denominational agency of telling force. How many of our more wealthy brethren could render themselves exceedingly useful in this way at a very small cost to themselves.

We look to our ministers, especially, to aid us in carrying out the above propositions. You know, dear brethren, who of your church and congregation can only pay one dollar for the Visitor; send along the names of all such with the needed, and they shall have your denominational paper. We prefer this mode rather than the premium plan, because it is perfectly simple, and seems to us better adapted to the varying circumstances of our people. Let there be united effort on the part of all ministers and people, to work out effectually the above arrangements, and success is certain.

DENOMINATIONAL UNITY.

Baptists all along the centuries of their existence have been distinguished for their uncompromising adherence to the rights of individual conscience, and to the doctrine of universal freedom from all ecclesiastical trammels of every kind. Hence they recognize no distinction in the ministry as between bishops and pastors, deacons and archdeacons, monks, friars, and popes, &c. &c. They believe in no ecclesiastical authority, courts or synods, superior to that which exists in the individual church. With them all ecclesiastical associations, conventions, councils and boards are simply advisory and nothing more. For this one idea of perfect soul liberty some have had to suffer the loss of all things, even of life itself. Hence their history has been written in lines of blood. But in this imperfect state there is always danger of pushing the most correct sentiments to extremes. The Baptists have sometimes done this. As for example, when they have gone so far as to oppose all associations of churches, conventions, or boards for denominational purposes—all missionary, Sabbath-schools, educational and temperance organizations. Or, as when they have divided and subdivided their churches on account of some local trouble between the members; thus forming, it may be, mere fragments of churches, wholly unable to take care of themselves.

Then, again, it sometimes happens in churches where several independent churches have been established, that they are so much concerned for their individual independence as to lose sight of the absolute necessity for denominational unity. All this is a misapplication of the sentiment in question. The grand aim should be, as it seems to us, to combine these ideas of soul liberty and of church independence with the most thorough combination of all the talent, wealth, and influence of all the churches for the cultivation of personal and church piety, and for all the great purposes of the Christian faith. But we are asked how is this to be done? The answer is, it can only be brought about by frequent interchange of thought and feeling, and by the constant exercise of mutual sympathy and forbearance. Uncharitableness, or censoriousness, on the part of one minister towards another, or of one church towards a sister church always tends to isolation. If we are to have unity the gospel law must be the guide. "Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others." Such a spirit of humility, and of self-sacrifice on the part of each and of all, ministers and people, must be conducive of the unity for which we plead.

As it seems to us, the great want of the Baptist churches of this country is denominational unity. We have "one faith, one Lord, one baptism, one God and Father of all, who is above all, through all, and in all." Hence there should be oneness of sentiment, of feeling, and of action. And this oneness should induce such a thorough organization as should enable the denomination to bring all its united force to bear upon given points as circumstances may require.

Impressed with this idea, the ministers and brethren of our city churches, as will be seen in another column, are seeking by mutual intercourse and consultation to organize for more effective service. They want to break away from this miserable isolation, so chilling in all its tendency, and go forth as a united host to make war upon the powers of darkness, and to spread far and wide the blessings of redeeming love. May success, great and glorious, attend this movement of Christian faith and love, and to the name of the Eternal be the glory, Amen.

PREPARING THE WAY FOR A REVIVAL.

John the Baptist was represented in his day as "the voice of one crying in the wilderness, prepare ye the way of the Lord." A great revival of pure religion was to be experienced in his day, and he was sent by God to open up its way—to inaugurate so to speak the great revival movement of the gospel dispensation. As in the beginning, so at the present time, if we are to have revivals of religion in our churches that shall arouse them from their lukewarmness and spiritual stupor, somebody must be engaged in the work of preparation. And it seems to us that in city and country the necessity for revival influences was never greater than now. Who among us by preaching power and believing prayer are opening up the revival path? An American paper discourses on this subject in the following interesting style:—

In the wondrous ways of divine grace there is oftentimes preparation made for great revivals which are not visible at the time, but which become apparent as the whole demonstration of divine power is reviewed. A church, whose history was once disclosed to us, was started to find that they were in the midst of a great awakening. The Lord had suddenly come into his temple, and the power of his presence was felt. On a bright spring day the slumbering Christians of the church were

astonished at seeing sinners around them in tears, and crying to God for mercy. The good work went on through the summer, and scores of men were gathered into the kingdom of Christ. The pastor, conversing after the harvest season had passed with a godly elder, said to him, "Do you remember anything in the church, previous to the sudden outburst of feeling, which seemed to be a preparation for this work?" "Yes," said he, as a sin of pleasure passed over his face, "a few of us had noted that there was something new and gracious in your preaching during the past winter." Of this the pastor was entirely unconscious. He had not wrought at his sermons more diligently than before. The Spirit of God was guiding him into the truth to be preached, and opening the hearts of the hearers to receive. The preparation for that revival was in the minister's sermons, and that preparation doubtless was of the Lord.

Oftentimes this preparation is made in the heart of a member of the church or of a group of members. The story will be recalled by our readers, of the devout man who burst into the study of his pastor early on Monday morning, with the words, "A revival has begun in our church!" The minister asked for the proof. "I know it," said the man, "for the Lord held me in prayer all night for this blessing, and I am sure it has come." And it did come in abundant and lasting blessings. In the heart of one man the Lord began the work of preparation.

Great trials sometimes introduce this work of preparation. Dark days that deepen into gloom come for ministers and their people. Perhaps sad apostasies grieve the hearts, and the church is reproached and vilified; or the Lord puts his hand on families, and smites their beloved into dust; or touches their fortunes and they vanish. The smiting turns to the Lord, and in his hour of desolation the soul feels that the only thing worth living for is to work for Christ and his Church. Blessed is the church where men and women are so aroused and quickened. It is God's work, and his preparation for a greater work.

To the Churches comprising the Eastern and Western New Brunswick Baptist Associations.

DEAR BRETHREN,—On the 22nd of July last, at a meeting of the Executive Committee of the New Brunswick Baptist Education Society, held in the City of St. John, the following resolution was passed:

Whereas Professor Goodspeed has resigned his Principalship of the Seminary at Fredericton, and his resignation has been received, and whereas the Committee has thus far failed to secure the services of a suitable successor;

Therefore Resolved, That Professor Goodspeed be requested to resume the duties of Principal for another year, on the same terms as before, with the addition of taking the entire control of the Steward's Department, the Committee engaging to put the building in good and attractive condition for the comfort and satisfaction of the boarding students. The President, and the Principal, the Reverend C. Goodspeed, offering the funds for the time being to purchase and pay for the furniture required, and for the necessary repairs, with the understanding that the President be allowed in case of his absence, or in appeal to all the churches for the payment of the same—the city pastors engaging to afford every assistance in their power to accomplish so desirable an arrangement; and while a due regard has been observed to a most rigid economy, a wise consideration has been exercised in getting good and substantial articles wanted, and also that each room should be decently and somewhat neatly furnished. This has been done, and all the rooms and the large hall at the main entrance well repaired and painted. The Seminary is now well attended, with every prospect of enlarged future prosperity, and we do not ask all the churches comprising the two Associations, to contribute, as all are, or should be, equally interested in an institution, founded by the "Fathers of our Denomination," nearly all of whom devoted their time, money and their every exertion for its well-being, an institution that has done so much good in the course of its thirty five years' existence. It would not be amiss here, and we afford the time necessary, to review and commend the good work of the names of preachers and teachers who have availed themselves of its benefits in the past as well as at present. I notice that in 1846, of the 848 teachers of day schools in the Province, 220 were Baptists, a greater number by 55 than any other denomination, the Episcopalians being next, their number being 165. A very large proportion of these 220 teachers had studied at the Seminary. While the Seminary has had its great benefit, it has also had uncompromising friends in all trials it has passed through, and to-day it stands a monument to the effort of those Early Pioneers for the education of their children; in whose day to enter King's College, now the University, it was necessary to subscribe to the 39 Articles and receive the communion at the Church of England.

To the earnest and faithful labors of those Pioneers, and men of the like stamp, are we to-day largely indebted for civil and religious liberty, and responsible government. "There are two things," said the then L. A. Wilnot, Esq., M. P. P. for the County of York, (now our highly esteemed Governor), when sending across the floors of the House of Assembly a petition fifty feet long, with about 3000 subscribers, favoring a grant to the Baptist Seminary, "I will never cease to contend for, that is the remodelling of the Charter of King's College, and a grant to the Baptist Seminary at Fredericton." After the petition for the grant had been thrown out five times in the "Dogs Chamber," on the sixth day was won. To-day King's College is open to all. What a change from being under the iron rod; and it is interesting to inquire where to-day can the noble history of those who wielded it be found? And now, Baptist brethren, let all come up and do their duty, bearing in mind the word of the Lord Jesus, that it is more blessed to give than to receive.

Yours most truly, Z. G. GABEL.

ACCOUNT IN FULL FOR THE OUTLAY. New Brunswick Baptist Educational Society. To the Executive Committee, Dr.

Table with columns for item names and amounts. Includes items like 'To paid C. E. B. & Co. bills for Furniture', 'Sundry bills for Bedding', 'Table Furniture', 'Cottons, &c.', 'Sundries', 'Repairs', etc. Total amount is \$500.94.

On the receipt of the amount from the Church named, it will be acknowledged through the press, and at the close a full account of the entire arrangement will be published.

CHURCHES COMPRISING WESTERN BAPTIST ASSOCIATION.

Table listing church names and their respective contributions. Includes locations like 'Upper Gagetown', 'Brussels Street', 'Jacksontown', 'Germain Street', etc.

Dear Brethren, it is a satisfaction to learn that to all the Pastors of the Churches to whom the above plan of asking donations to pay for the late outlay for the furniture and repairs was submitted, it has met with their decided approval.

By having the Sign of our denomination furnished, and the furniture owned by the denomination, for which the Steward pays a certain percentage as rental, enables him to furnish the Board at less rate. The furniture is all properly marked, and a schedule kept, and effectual means adopted for its preservation.

A copy of the Visitor will be especially sent to the Clerk of each of the Churches, and we ask their Pastors (and in case of their absence, or the Church being destitute of a Pastor), the Clerk to bring the matter before the Church, and if they should decide not to accede to this request to send notice to the President as soon as possible.

A MOVE IN THE RIGHT DIRECTION.

Agreeable to the notice in last week's CHRISTIAN VISITOR, a meeting of the Ministers and Deacons of the Baptist Churches of the City and Portland, convened in the Vestry of the Germain Street Chapel on Monday evening. The meeting was organized by appointing Deacon John Fisher, Chairman, and G. M. Steeves, Secretary. The proceedings were then opened by prayer; after which, Rev. I. E. Bill explained the object of the meeting, and presented the following Resolution, which was unanimously adopted:—

That the Baptist Churches of the city and vicinity unite in forming an organization for the purpose of cultivating a spirit of greater unity in all our Christian efforts; and to consider matters connected with the general welfare of the Churches, as well as those of Denominational interest.

The Committee are Brethren A. W. Masters, Jas. S. May, William Lewis, J. W. Hart, John Christopher, and G. M. Steeves. Addresses were delivered by Revs. Bill, Carey, McKenize, and Brethren Seely, Harding, Masters and others—all expressive of the need of greater unanimity in action and more determined efforts to make our Christian agencies increasingly effective. The meeting closed by prayer.

THE EXAMINATION.

of the Baptist Seminary at Fredericton takes place, as will be seen by a notice elsewhere, on Thursday. We regret that the pressure of home duties will not admit of our attendance. But the Principal and pupils may rest assured that they have our very best wishes.

A CHRISTIAN RIPE FOR GLORY.

On Thursday morning, the 7th inst., Mrs. Elijah Hunt, entered the saints' everlasting rest; and laid down the burden of over fourscore years, to be crowned with life and blessedness in the presence of the Lord. The toils and cares of earthly existence, the slow breaking up of a naturally strong constitution, and the last mortal struggle have yielded to the peaceful sleep in Jesus and the joys of Paradise. Our departed sister was born at Round Hill near Annapolis, N. S., on the 26th Dec. 1789. Along with her husband she was led by the enlightening and convincing spirit to give herself to the Lord Jesus Christ in the year 1818; and both were baptized at the same time by the Rev. Mr. Townner, and added to the Sissiboo Church, then under his pastoral care. Leaving Nova Scotia in 1821 they came to St. John, and united with the Germain Street Church. Mr. Hunt died in 1848, so that for 23 years our sister was a widow; but she was guided by the counsel of God, richly sustained by his grace, and comforted by the love and obedience of her children. For half a century she was a member of the Germain Street Church, conversant with its history and marking its progress under the ministry and oversight of Pastors, Miller, Taylor, Bancroft, Crandall, Curtis, Naylor, Casswell, Robinson, Bill, and Vaughan. She lived to see the Baptist Denomination greatly increased in this city and throughout the Province. She saw "the little one become a thousand and the small one a strong nation." The consolations of the Gospel were neither few nor small with our aged sister, followed her through the varied scenes of life; it toward his close God richly displayed his grace in filling her heart with content and gratitude, and ardent longing for heaven and home. Death had no sting, and the grave no victory; for the Saviour was with her scattering the mists of the gloomy valley by the light of his countenance, holding forth to the eye of faith the glorious beauty of the land where there is no night. She tarried some time in the land of Beulah, the border land between heaven and earth, and her spirit drank deeply of its delight. The 23rd and 103rd Psalms, also the 14th John, were manna to her soul. How often she repeated "Bless the Lord, O my soul and all that is within me, bless his holy name." Thus meet for the inheritance of the saints in light, like a shock of ripe grain in its season, with six of her nine living children around her, she at length fell asleep in Jesus, looking forward with a well grounded hope to the joyous resurrection of the pious dead. Her funeral on the 11th was attended by a large company of relatives and friends who remarked the sweet smile and comparatively youthful expression of her countenance, as if the features of 20 or 30 years ago had re-appeared as her spirit was departing, and remained to beautify the empty tabernacle. A commemorative discourse was delivered in the Germain Street Church, on Sabbath evening 17th, to a large and attentive congregation from the 24th verse of the 73rd Psalm: "Thou shalt guide me with thy counsel, and afterward receive me to glory." The Christian guided here and glorified hereafter were the two leading

thoughts of the sermon. The deceased has furnished another bright illustration of the truth of this precious promise. May her children, grandchildren, and great-grandchildren benefit by her instructions and example, and follow in her footsteps as she followed Christ, and at last may they form unbroken families in the "city which hath foundations, whose builder and maker is God."

BEECHER AND SPURGEON.

By Rev. W. WARD, Missionary to Assam.

A London Journal admits that Spurgeon cannot be compared to Beecher in power, grace and spontaneity; that the secret of the former's success is his earnestness.—Tribune.

This may be true if mere intellectual or oratorical power is meant; but in respect of manly, spiritual and moral power, Beecher is far above Spurgeon. Spurgeon is such as to furnish occasion for serious reflection. We take no pleasure in disparaging such a man as Beecher. We admire his genius and love him for his philanthropy, as well as for a gentleness equal to the highest type of woman's mind. We would as soon think of dashing our fist against the keys of a piano as of doing needless violence to such a mind and heart as his. Still, we cannot fail to see in what colossal grandeur the life and ministry of Spurgeon stand apart from and above that of Beecher. As the friend, and brother, and companion of life's bright and joyous summer days, ten thousand hearts turn toward Beecher; but in life's most serious and solemn concerns, which, par excellence, belong to the ministry of God's Word, how few, comparatively, would look for leadership to him! How is it that Beecher himself does not see this? that his eagle eye does not perceive the grand difference between himself and that he is missing one of the greatest opportunities that ever fell to the lot of any man? The sermons of Spurgeon are found in every part of the world. They are read by the men of the sea; they are opened on the Sabbath by those who are far from home in Oriental climes, where the voice of the preacher cannot be heard; devout English mothers send them to their sons; they are asked for in the hospitals of the sick, and in the homes of the aged; and we hear of trembling penitents at a dying saint ask for a sermon from Henry Ward Beecher? On almost any other subject but the Gospel of the Son of God men will go further to hear Beecher than they would to hear Spurgeon, or any other living man. But the truth is, Beecher is not wholly trusted; his heart is not wholly trusted; his hand is not steady; his trumpet is liable to give an uncertain sound. When it peals aright none can make the welkin ring with its unalloyed excellence from him, but we never quite sure what he will do, unless, indeed, we are pretty sure that he will mar the otherwise perfection of beauty before he gets through.

Does any one say we have no right to expect Beecher to be other than Beecher? Be it so; yet have we not a right to expect that when he gives such painful mists as hardly any other gives, he shall not put his foot into it before we can get it away? We should like to see a great man, but who ever heard trembling penitents at a dying saint ask for a sermon from Henry Ward Beecher? On almost any other subject but the Gospel of the Son of God men will go further to hear Beecher than they would to hear Spurgeon, or any other living man. But the truth is, Beecher is not wholly trusted; his heart is not wholly trusted; his hand is not steady; his trumpet is liable to give an uncertain sound. When it peals aright none can make the welkin ring with its unalloyed excellence from him, but we never quite sure what he will do, unless, indeed, we are pretty sure that he will mar the otherwise perfection of beauty before he gets through.

Perhaps Mr. Beecher thinks that a dash of recklessness now and then, has a highly dramatic effect in making curiosity and interest. What he has to say, he says, not from what he sees, but from what he feels. He is not so much reckless as one of his most prominent and least desirable peculiarities. We are often reminded of the story of the nobleman in search of a chariot; calling one man, he asked him how near he could drive to the verge of a precipice without driving off. He replied that he thought he could drive within six inches. The nobleman dismissed him, saying he would not do. A second was called, who said he could drive within ten inches of the precipice and yet fetch up in safety. He also was dismissed, as the other had been. A third was called, who, in reply to the above question, said he would keep away as far as possible. "You," said the nobleman, "are the man for my chariot." Now, while Spurgeon grandly drives on his chariot, keeping as far away as possible from the verge of deadly errors, Mr. Beecher always takes pleasure above any living man of equal goodness, in sweeping aside the curb of the reins, and in the pursuit of some fatal error, and calling forth a shriek from timid and startled orthodox nerves. He manages always to fetch up and to swing round in safety, and probably always will; but he perhaps does not consider that many other more loose and reckless men are emboldened by his example, and that he is responsible, in some very important sense, that their bones are bleaching on the rocks below. We give him far more credit than to think that he could drive within an inch of the precipice in favor of non-religious men. He may think that upon the principles of the highest philosophy, by liberalizing Gospel truth he is reaching a class of minds which otherwise could not be reached. We challenge his philosophy, and bring him and the results of his ministerial career up alongside of that of Spurgeon, a man of probably far less genius than himself, but whose influence upon human weal is worth many such lives as that of Beecher is. We would not wish to see the whole world weal so out in this estimate; and what is the result of all this? Is it not that Mr. Beecher has unduly exalted the human side of his ministry, while Spurgeon has more of God in his? Is it not that Spurgeon reaches and influences the human mind on a far higher plane; that he is more serious, more evangelical, more spiritual, more true? He honors the atonement of Christ far more than Beecher does, and God honors him. And while Spurgeon's career were to be extended, cannot possibly be a failure, but his influence would go on increasing after he has passed away, we take no pleasure in saying that after Mr. Beecher's departure, notwithstanding his transcendent gifts and his great opportunity, beyond his philanthropy, his humanity and charity, we believe his influence, in the highest and best sense of a minister of Christ, like ripples upon the great popular waters, must at length subside and pass away.

THE WORD OF GOD FOR SPAIN.

Dr. W. H. Wyckoff, Corresponding Secretary of the American Bible Union, sends us the following facts for publication:

What friend of Jesus has not heard of George Muller, the man of faith, the Christian philanthropist? On March 5th, 1834 he started, in Bristol, England, the Scripture Knowledge Institution, directing attention especially to orphans. The Institution has now five Orphan Houses on Ashley Down, Bristol, at which twenty-three thousand persons have been educated.

The Institution maintains a large number of missionaries in Spain and Cuba, where they circulate many thousands of copies of Sacred Scripture in the Spanish language. The leading missionary in Spain, located at Barcelona, "Mr. L.," wrote to Brother Muller, on July 29th, 1870:

"I am glad that you mention the Nuevo Pacto. I get constant profit from the clear and beautiful translation, not taking time to station the Greek as I would desire. From the little I have myself gleaned and obtained from other sources, I question if any new English translation will express so fully many, many deeply important doctrinal parts of the Written Word. If the translators had been born in Eastern lands, and known all the customs, proverbs, and idiomatic expressions, they could not express more clearly many things which have been hidden from the sight of many European translators.

"In my journey up in the train to Reus, I sold twelve Nuevo Pactos." The missionaries give accounts of numerous attempts of the priests to interfere and prevent the circulation of God's word. But, as one of them, "Mr. P.," remarks:

"The Word of the Lord is quick and powerful." They relate many instances of hopeful conversion. The people generally, and the civil functionaries especially, are taking time to station the missionaries against the priests. Our missionaries say:

"The Romanists are working with extraordinary zeal; to overthrow us." "Yesterday was market-day, and the priests came like raving madmen. Every abuse was heaped upon us. A great many gospels were torn at last the authorities had to interfere.

"The priests party yelled and shouted, 'Away with them,' but the mayor calmed them. 'I saw the mayor this afternoon, and gave him a new Testament. In the midst of the tumult I heard him defending the Word, saying to the priests, 'I know it is true.' The Mayor's conduct pleased me much."

The missionaries connected with Mr. Muller's Institution all circulate our Spanish Testament, Nuevo Pacto. "Mr. P." writes:

"In one town we sold sixty Pactos. It is encouraging to see how the Scriptures are received." "Another," "Mr. S.," writes from Havana, Cuba:

"As long as the people stretch out their hands, we hope to have something to put into them of the Word of Life. I think, however, that now it would be time to send out large quantities, either from England or Spain, to Cuba. There is no difficulty here, and we should be especially thankful for the Testament in the new, best translation."

In a letter received, Rev. Wm. I. Knapp, our Bible distributor in Madrid, Spain, writes:

"I am going to the Atlantic States, where, on one of them, Windsor, a Baptist church is forming at Port Mahon, by a native brother, who has been led to the truth by reading the Word of God, and, I have just heard, is baptizing the people himself."

Within a week we had the pleasure of a long and most interesting conversation with the first man immersed by Bro. Knapp in Spain. He believed that it was the first instance, in modern times, of the immersion of a convert in that country. Now the same man, who is now in the United States, has been baptized in Mexico, and has still the same earnest entreaties for large supplies of copies of the Nuevo Pacto, and accounts of increasing facilities for their use among the people. The work grows on our hands. The cry is still for "a million of copies."

BAPTIST NEWS FROM ONTARIO.

We clip the following interesting items from the Canadian Baptist of the 14th inst. —

GEORGETOWN. We are informed that the ordinance of baptism was administered on a recent Lord's Day in Georgetown, by the pastor, Bro. Perre, and that there were pleasing indications of a revived religious interest in the congregation.

CHATHAM. On the 10th inst., the ordinance of baptism was administered by pastor J. L. Campbell of Chatham, to two interesting candidates, and two others were baptized a short time previously. A good religious interest exists in this congregation.

THE CAUSE IN THE CITY. Since our last item in regard to Baptist progress in Toronto, the ordinance of baptism has been administered to two candidates by the pastor of the Alexander-st Church. There are some half-dozen applicants for baptism and membership in Bond-st. One of the first fruits of Dr. Pypor's ministry was baptized on the 14th inst. We were glad to see the Yorkville friends have purchased a new site on Yonge-st., Yorkville, a little above and opposite to Mr. Severn's brewery; and that their present chapel will be immediately moved to the new location.

FIRST CHURCH, MONTREAL. A very interesting installation-service was held on Friday evening last week, when Rev. Wm. Cheatham was publicly welcomed to the pastorate of the First Baptist Church, Beaver Hall, Montreal. Appropriate addresses were delivered by several of the city ministers and other friends. Bro. Cheatham has met with a most cordial reception from his new charge, and we hope soon to hear that his labors on his very important field are being largely blessed.

FIRST CHURCH, BRANTFORD. We learn that our friends of the First Church, Brantford, are already busy with their preparation for their usual New Year's Festival. It is expected to be not only a most interesting but also a well-attended affair. The "chief speakers" on the occasion, are to be the three former pastors of the church, brethren Davidson, Alexander, and Stewart.

RE-OPENING AT HAMILTON. Last Lord's day the enlarged and beautiful edifice of the Park Street Baptist Church, Hamilton, was opened for divine worship by special services. In the absence of the Rev. Dr. Hotchkiss, of Buffalo, Rev. Dr. Hurd, of Brantford, preached in the forenoon from 1 Peter ii. 8, "Prof. Inghis, of Toronto, presided in the afternoon from Galatians iv. 4; and Dr. Hurd preached again in the evening from 1 John ii. 13. The congregation and collections

am bold to say that none of us have the slightest conception of the unceasing demand that is made upon a person in her high position—of attending to innumerable details, and carrying burdens upon her mind without the possibility of one moment's rest. Our own wives find how trying upon their nervous energy is the constant care of a large family; but when we think what the Queen has to do as a mother, with her children occupying such an important position in society, we have no doubt in being compelled to think about the affairs of a nation to whose interests she is profoundly devoted; when we think of the constant weight that must ever be upon her mind, we feel the wonder that she is able to perform her duties in the way she has done. Any one who knows the Queen knows she would do all that is possible for her to do, and no one who knows her but is amazed at her extraordinary considerations for every one, how she occupies her thoughts upon every subject, and how she attends to such minute details of duty. I will take it upon me to say that the case of the poorest subject in her kingdom, if made known to her, would receive her immediate attention. Let me also say the manner in which the Queen is often criticised is a cruel and cowardly injustice, when neither as a woman nor a Queen she can make reply, but must endure the injustice. While such attacks may be made by a few, I feel certain that the large majority of the people of this monarch who occupies the throne, and so esteem her unblemished personal character and the manner in which, during her reign, she has discharged her public and private duties, that could they alter it, they, with one voice would unite with us when we say "God save the Queen, and may she long be preserved to the nation."

Mr. Disraeli has since declared that he was misunderstood and misrepresented.

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. Moffat, 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. T. McKay, Rev. James Bennett, 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 desiring to commend the same 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 directors in Halifax in their operations in this province.

HOW ALEXIS LOOKS AND DRESSES. This description is from the N. Y. Commercial: The duke is six feet two inches high. He had ex-Senator Morgan, on the Mary Pencil that he was one inch taller than his father, Alexander II. His hair is combed straight up and back and is in color a light auburn. His forehead is high, gently sloping back, like Mr. Beecher's. His nose is regular, eyes large and mellow, and lips soft and velvety. His moustache is short, and, like his side whiskers, is a golden hue. He is a handsome man. Stand him in a crowd of one hundred handsome men, and he would be picked out as the handsomest. He is handsomer than any member of the executive Committee, which is composed of the best blood in the metropolis. He wore a pair of Pool peep-toe trousers, double-breasted cutaway coat, boots, Byrron collar, and a plain scarf. His large hands were ungloved. His head was surmounted by a drab crash hat. During the entire parade his sentiments remained ungloved. His overcoat was snuff color with velvet collar and lapels, with smoked pearl buttons.

THE TABLES TURNED.—It is related that a professor in the divinity school connected with one of our eastern colleges was wont to criticize very sharply the prayers which the students were required to write periodically. One morning one of the students, being proficient in short hand, was moved to take down the professor's own opening prayer verbatim, and having written it out, he handed it in for criticism. The professor came down on his own work like the wolf on the fold, buffeted it, entreated it to be amended, and then, having severely inveighed against its poor quality, severely censured its general incongruity, and wound up by declaring, substantially, that the author thereof couldn't print worth a cent. Of course the student informed him that he had been mangling his own offering, and since that day a less Saturday-Reviewish style of criticism has obtained in that particular college.

The Chicago Relief and Aid Society has received \$4,508.00 in cash, for the benefit of the sufferers by the fire. Contributions came from forty States and Territories.

A bar-keeper in a Philadelphia saloon discovered a few days ago, through an advertisement in a newspaper, that he had stolen \$23,928, by the death of his grand mother, Mrs. Irwin, the name of William A. W. White. He came to New York from Ireland six years ago, since which time he has been a boot-black and newsboy in New York, having but recently gone to Philadelphia.

ENGLAND. The lady who gave £30,000 to found Stock-well Orphanage for boys has offered Mr. Spurgeon a like sum with which to found an orphanage for girls.

The aggregate age of five Baptist missionaries in the Highlands of Scotland is 420 years; and those five, preachers have been engaged in the mission field during a total of 237 years, or over forty-five years each, and they are now doing a great deal of itinerant work.

Many friends will hear with deep sorrow of the death of Mrs. Davis, of the College, Regents-Park. She was staying at Frome with her daughter, and was taken ill on Monday at noon; on Tuesday, she peacefully passed away in the presence of her son and daughter, and the Rev. T. G. Rooke, Doctor Davis arrived an hour after her death. Hearty sympathy will be excited in many circles at this loss.

We regret to announce the death of the venerable Dr. Hoby, which took place on Monday last at the residence of his son-in-law, J. B. Winter, Esq., at Caterham, Surrey, after a few days' illness. He was buried at Abney-park Cemetery, on Friday, November the 24th. Dr. Hoby was successively pastor at Maze-pond, London, Birmingham, and Henrietta-street, Brunswick-square.

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Secular Department.

A Brief Review of the News of the Week.

ACTION OF THE UNIVERSITY SENATE.

The Board of Trustees have made a very satisfactory arrangement with the Senate in regard to the new and old Collegiate School building. The old building will be fitted up as a district school. The Grammar School in the new building must be continued in its present shape until the law under which it exists can be changed. In the meantime it is to be the "High School," to which the children of the county are to be admitted free. The Senate, should there be room, is to have the right to admit pupils qualified pupils from other Counties, on payment of a fee, and to provide a well qualified master, and, if necessary, one or two assistants. All other parts of the building are placed in the hands of the Trustees without reserve.

BURNING OF \$600,000 IN BANK NOTES.—On Tuesday morning the directors of the late Commercial Bank destroyed bank bills to the amount of \$600,000 which had been redeemed since the suspension of that Institution.

A new paper is to be issued to-morrow evening (Thursday), at the office of Mr. George Day, edited by John Livingston, Esq., to be called the Daily Tribune.

RAILWAY EXTENSION TO YARMOUTH.

We learn from the Herald that the Company for extending the Annapolis Railway to Yarmouth have organized for action by the choice of a Board of Directors, and by making such preliminary arrangements as may be necessary to insure an early commencement of the enterprise.