

## THE CHRISTIAN VISITOR.

ST. JOHN, N. B., NOVEMBER 30, 1871.

## IS IT NOT SO?

If souls are to be regenerated, and a church is to be composed of a spiritual, living, active and useful membership, the great and gracious energy of the ETERNAL SPIRIT, sent down from the throne of heaven, must begin, continue, and complete the work. For that Divine Power no other can be substituted. He alone can convict and convert the sinner; and He must so convict the sinner, that the convicted one will see and feel that sin is "exceeding sinful"—that he is "exceeding sinful" before a holy God—and that for such a sinner as he is, there is no remedy, no redemption—no help, no hope, but in the sovereign grace of an insulted Saviour. So long as men cherish the shallow notions that sin is only a misfortune to be pitied, or only an infirmity to be deplored, or only an outward deportment to be reformed, or only a volition to be resisted and arrested by an effort of the will in which that volition originated—that a man can lay off his sins as one lays off his garments, and that when he "makes up his mind" to be a Christian, and to deport himself as a Christian, all is done that needs to be done; so long as these superficial views are entertained, we need not expect to witness the sublime reality, and the moral beauty of a DIVINE REGENERATION of the human soul. We need not look for a Christian *Experience* and *Holy Living*. Let the preacher drive his hearers to the one sure remedy and refuge—a Divine Regeneration wrought by the mighty, sovereign and gracious energy of the Eternal Spirit. It is a question, whether the doctrine of the Holy Spirit, is not too rarely presented and pressed by the Pulpit of the present time. And when preached, is it so emphasized as to leave upon the mind of the hearer, the deep and fixed impression that he "MUST BE BORN AGAIN?" Does the unconverted man go away from the Sanctuary, on the Lord's day, feeling that there is *no help for him*—that he must give up in utter despair, if the Holy Spirit do not come upon, and into him, with His REGENERATING grace?

## A MODEL PRAYER MEETING.

1. All the members of the Church are in attendance except such as are necessarily detained.
  2. The leader of the meeting presents at its opening a few earnest thoughts that serve as the key note of the meeting.
  3. A readiness on the part of all present, young and old, male and female, to offer prayer, sing a hymn, or say a few words for Jesus.
  4. Brevity in all the exercises. No prayer, exhortation or hymn exceeds over three minutes. Many are much shorter.
  5. Such entire freedom in the improvement of the gifts of the Church, whether male or female, as shall preclude all necessity for asking any one in particular to speak or pray.
  6. Specific objects of prayer before the meeting, so that every one who offers supplication prays for some desired blessing.
  7. Versatility of thought and expression blended with unity of intention.
  8. While there is general unity, still each one prays for the specific favor specially desired by the supplicant.
  9. Half of the time is occupied with prayer, the other half with reading or rehearsing Scripture, singing and exhortation.
  10. All feel that they are in the audience chamber of the great God, and are deeply impressed with the solemnity of the interview.
  11. An unction from the Holy One infuses the spirit of intercession into all hearts, and the supplicants hold communion with the God of all grace.
  12. The united wrestling is too earnest to admit of denial, and proceeds upon the principle that the blessing will not be withheld.
- Fill all our churches with prayer meetings of this stamp and we shall witness as the result a general resurrection from spiritual death on the part of cold-hearted professors, and an immense ingathering of regenerated souls into the kingdom of the Redeemer.

## LUCID AND SENSIBLE.

Rev. T. De Witt Talmage, of New York, discourses, at one of his week day evening services, on the unpardonable sin, in the following manner:—

Some one asks me by letter "What is the unpardonable sin?"

That question is the rock on which many a bark has shivered for eternity. I do not think there is a lunatic asylum in the country in which there are not the victims of that question of the world's transgression shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men."

I know not by what authority people put all the emphasis on the last half of the passage. Read all the passage and it is one of the most glorious promises in the Bible. It says all save one shall be forgiven. If a pestilence came on a city, and three hundred thousand people were smitten of it, and a medicine was found that cured all the three hundred thousand save one person, we should think it something to shoot over with gladness; but here is a promise that all the millions of the world's transgressions shall be healed save one, and people get crazy about that one. Here is a plank over a ravine strong enough for any number of people to walk safely over; but you conclude three or four of you to jump on one end of the plank, and keep jumping on it till it breaks through. Instead of taking this whole passage, which announces pardon for all sins save one, you put all your stress on one end of the passage, and it breaks through.

Still it is natural to ask about this one. Although there may be only one vessel out of two or three hundred that are wrecked, the owners are sure to go to the marine office and get insured, lest their ship should be the one out of the two hundred.

The unpardonable sin in olden time (as we see from the drift of the whole chapter) was the ascribing of the miraculous works of Christ to the influence of the devil. Can that sin be committed now? I think not, the day of miracles having passed. The only miracles now-a-days are by free lovers and spiritualists, polluted of life and addled of brain. The only miracle I think it possible for them to perform is that of coming back to coherent speech and a decent life; but these miracles they don't try. The days for supernatural putting forth of power having passed, I think the possibility of committing the offence of the text is also passed.

But there is a sin that is unpardonable, and may therefore now be estimated as unpardonable, namely, the first sin on the other side of the bound of God's mercy. I illustrate: a father says within himself, my patience is near exhausted with that child. If he commits that offence three times, I will forgive him. The fourth time I will not. The offence is committed three times, and the father overlooks it, but the fourth time and the father chastises severely. God says, I will give to men a certain number of Sabbaths, sermons, warnings. During all that time, mercy. At the close of that time, if these have been ineffectual, I will bear no longer, the day of mercy will be passed, the first sin will be crossed, the doom will be sealed. The first sin on the other side of the line is an unpardonable transgression.

What are the symptoms of having committed that? Utter recklessness about things of eternity.

The man or woman who wrote that serious letter about it to me has not committed it, because there is evident anxiety about it, and that is a sign that it has not been committed. One of the symptoms of pulmonary disease is a feeling on the part of the patient that he has no such disorder, and men who have committed the offence across the line are not conscious of their state.

What a dangerous thing it is to trifle with the Holy Ghost! A man advertised that he wanted a coachman. He asked the first one applying, "How near could you drive to a precipice without driving off?" He answered "Within a foot of it." "I don't want you," said the gentleman. The next one applying said he could drive within six inches without driving off; and the next could come within one inch; but they were both rejected. After a while one applying, when asked how near he could drive, said, "I would go nowhere near it." "You are the man for me," said the gentleman. "Now I say in regard to this sin, it is perilous to go anywhere near it, and he is the skilful man who goes furthest off from the precipice. Look out where you drive. Beware! Beware!"

We are not quite sure that the sin may not be committed now.

## PERSONAL.

Rev. Dr. Tupper, at the suggestion of the Treasurer of the Foreign Mission Board, came to St. John at this inclement season of the year, for the purpose of being present at the last meeting of the Board. All were delighted to see this expression of unflagging zeal in the good cause for which he has so long and so earnestly labored. We regretted very much, that he could not remain in the city over the Sabbath, but he felt that the claims of home required that he should leave by the *Empress*, on Saturday, the 18th inst. We hope he arrived safely.

We exceedingly regret to learn by correspondence from Nova Scotia, that Rev. James Parker was suddenly stricken down by an apoplectic fit. His life was in great peril for a time, but at last accounts, he was much better. May he be speedily restored to his usual health and vigor of body and mind!

## WHO IS TO BLAME?

Our brother of the *Intelligencer* smarted severely under the rebuke recently administered by our valued correspondent "Montgomery," and blames the *Visitor* for giving the communication a place in its columns. It is always unpleasant to us to have anything bordering on altercation with a contemporary journal, especially with the *Intelligencer*.

Our motto is to "follow peace with all men" as far as possible. But here is a case of friction—let us see who is to blame for it. We understand the case thus. A man by the name of Smith, who had proved recreant to the principles of his denomination, wrote a book for the purpose of breaking down, so far as he could, the established order of the associated Baptist Churches of this continent. The Editor of the *Intelligencer* adopts the book—takes it under his special care, eulogises its teachings, and earnestly commends it to his readers as a book worthy of all confidence; knowing at the same time that the tendency of the circulation of such a production must be to excite and strengthen prejudices against the usages of the Churches which the *Visitor* represents. Does he imagine for a moment that we could allow such a direct assault upon the order of our Churches to pass without note or comment? We, of course, do not dispute the right of the Editor of the *Intelligencer* to commend or circulate any book, or books he pleases; but when by such agency, or otherwise, he assails the doctrines or practices of our associated Baptist Churches, he must expect to find the *Visitor*, as a faithful sentinel, on hand to do its whole duty. The chastisement may be unpleasant to all concerned; but if merited, as in the present case, bear it manfully, and have too much self-respect to seek, by misrepresentation, to convert it into an assault upon the *Intelligencer*, or into a feverish alarm to scare up more subscribers. Such a dodge, to say the least of it, is neither Christian nor creditable, and will be so understood by all sensible people.

As the comments of the *Intelligencer* places the communication of "Montgomery," in a very unfair light, we claim, as a matter of common justice, that our contemporary should publish it in full, and let his readers see if "Montgomery," as he asserts, "brands the thousands of readers of a religious paper, which represents a sister religious body, as uninformed and unthinking men and women."

## THE BAPTISTS OF CHICAGO.

We most heartily commend the following touching appeal of our suffering brethren in Chicago, to the prayerful consideration and generous action of our ministers and churches generally. Read it for yourselves, and do as you would wish others, were you in similar circumstances, to do to you:—

## To our Brethren throughout the World!

Thankfully acknowledging the munificent contributions of the world, to our suffering people, in view of the united efforts of other religious denominations and secular societies, to repair the losses sustained by their brethren and co-laborers in Chicago: we are emboldened to appeal to our brethren in behalf of our Baptist churches and educational institutions.

The condition of the Baptist churches and interests in this city seriously injured by the fire, may be briefly stated as follows:—Chicago University, funded debt, \$100,000; Chicago University, losses by fire, \$50,000; Chicago Theological Seminary, debt, \$50,000; University Place Church, debt, \$15,000; Shields Mission, new building, debt, \$2,000; Fifth Church, debt, \$20,000; Indiana Avenue Church, debt, \$5,000; Western Avenue Church, debt, \$3,000. Entirely destroyed by fire:—North Church and furniture, \$15,000; North Star Church and furniture, \$20,000; Scandinavian Church and furniture, \$7,000; Lincoln Park Assembly building, \$1,000; Publication Society, stock and fixtures, \$10,000; "Standard," stock, presses and type, \$25,000.—Total, \$329,000.

The above figures are the best estimates that can now be made. The loss to the University and Seminary is of property and subscription bearing interest, which in great measure deprive the professors of support and render uncertain our ability to retain the students.

The losses both of property and business, by the members of the churches and congregations, are very great. Of the churches, whose houses of worship are burned, there are but a few members of the congregations who have not lost their homes, furniture and business. And where meeting-houses remain, the losses of the members, have rendered some of the churches unable to meet their expenses. Many have been reduced, in a day, from a comparatively luxurious to absolute poverty. These losses have placed the various interests which are in debt, in real and great danger. The loss to such is as actual as it would be if their property had been destroyed by fire, since their resources are, to a great extent, swept away.

Previous to the fire, three friends of the University had purchased for its benefit, a tract of land, which, if sold, will provide for its funded debt. As all profits arising therefrom are pledged to this object, and so no part of the sum, now asked for, is for this purpose, we commend the plan, and the brethren presenting it, to the denomination.

The balance of our indebtedness, and our losses, as stated at \$329,000. We appeal therefore to the denomination for a sum of not less than one hundred thousand dollars. And ask that, between now and the second Sabbath in January next, a contribution be taken in each church, and Sabbath-school; and, as far as possible, from each individual member, towards the general fund, or any of the

special objects. Persons who desire may specify one or more of the interests named to which their gifts shall be devoted, or may leave the committee to divide it according to the needs and claims of all.

It is not intended to make this appeal to the exclusion of the usual and general wants and claims of the University or Seminary, but as special aid, in this hour of special trial.

We hope it will not be thought boastful if we submit to all the comparative work and growth of the spiritual and educational interests of the Baptists here, with that of our brethren of other denominations, of our own household of faith, in other cities and states. In a great sense we, in the North West represent you all. Shall one member suffer and the whole body suffer not? Our sister churches of other denominations have already received from their brethren substantial pledges of the amounts needed by them. We make this appeal, assured that you are unwilling to have us lose the vantage ground we have held as a denomination in this city.

Funds may be sent to our Treasurer: James F. Gillette, No. 393 Michigan Avenue, Chicago, Ill. Finally brethren pray for us. We are troubled on every side, yet of our own household of faith, cast down but not destroyed. Now the God of peace that brought again from the dead, the Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

Chicago, Nov. 11th, 1871.

## STRANGE BUT TRUE.

DEAR VISITOR,—Your neighbor, the *Intelligencer*, in its reply last week to my question, published the week previous in your columns, gives its readers more gall than honey. Such a rambling, reckless, turbulent, and ferocious rejoinder! If the patrons of the *Intelligencer* accept the statements made by the Editor, they must think that I have been writing some very hard things against their paper, and the Free Baptist denomination. Now the fact is, I have said nothing against the *Intelligencer* further than this, that it was rather "dilatory" in reviewing Mr. Smith's "OPEN DOOR," and that in aiming to circulate that tissue of falsehoods and slanders, it was pursuing a course that was not "commendable." These are the two wicked things I said against that paper. Against the denomination, represented by that sheet, I have not uttered a single disparaging remark. The charge that I have branded the readers of the *Intelligencer* as "uninformed and unthinking men and women" is wholly unfounded and gratuitous. My remark is plainly restricted to a class of persons, to be found in every denomination in Christendom.

My strictures on the conduct of your contemporary, relative to the question at issue, were mild and charitable, in contrast with its surprising and offensive provocation. The view which the *Intelligencer* gives its readers of my article is a gross, and most inexcusable misrepresentation—it is even worse than its conduct which called forth my article. It looks like another of its peculiar kind of efforts to multiply its subscribers by creating a prejudice against the denomination which supports the *Visitor*. Its entire procedure to obtain subscribers, from beginning to end, is very reprehensible. Now in saying this, surely no one can be so dull as to suppose that we mean to put an arrest upon its desire to enlarge its circulation, or to dispute its right to advocate open communion sentiments. But the *Visitor*, your correspondent, and the denomination, represented by the *Visitor*, have an undoubted right to complain of the spirit and method of the *Intelligencer*, when its spirit and its method are so palpably offensive and unjustifiable.

The *Intelligencer's* rejoinder purports to be an answer to my question "What does it mean?" The items comprised in its pretended answer have no bearing upon the point in dispute, as any one with the lowest degree of common sense can easily perceive. It says, 1. That it means "to mind its own business." If the circulation of the "OPEN DOOR" is its business, then it is reduced to very small "business." But, then, it is its "own." Now, friend *Intelligencer*, when it is your "business" to circulate slanders against others, it may become the "business" of the slandered to call you to an account. 2. It says it means "to deny the right of the *Visitor*, &c., to prescribe what course we shall pursue concerning the circulation of our paper, &c." Oh, certainly. And in exercising your "right" to circulate slander, let not the slandered dare to resist the exercise of your right! (3) It means "to repel the insinuation that we are actuated by an unworthy motive, &c." You may "repel the insinuation," but the fact that originated the insinuation remains in all its ugly form and force. Its 4th item needs a commentary to unfold its meaning. The 5th specification is simply a reaffirmation of its admiration of Mr. Smith's production, which reaffirmation is worth as much as the original estimate—and reveals the obstinacy of a vitiated taste. It means, 6th, "to continue the offer of the *Open Door* as a premium, &c." Our little girl, in reply to the question, why do you love papa? replies "Cos I do." The 7th item too complicated for us. We must pass it over without further notice. The 8th particular in the remarkably logical and pertinent reply of the *Intelligencer* suggests that I am in a fair way of earning a large number of the copies of the *Open Door* as a premium. It means 9th, "to entertain always the kindest feeling for the Baptist body as a whole, &c." "It makes me smart," said a lazy boy to his father, who was chastizing said boy for his laziness. "Well," replies the father, "that is just what I mean to do." The 10th item in the amazing answer of the *Intelligencer* rebounds with a force that ought to be felt by any one capable of feeling. To the 11th specification, so full of ire, I have already replied. The 12th item contains an unqualified and inexcusable misrepresentation. Not even the semblance of an attack has been made on the Free Baptist body, unless some provoked and mild strictures on the editor of its paper are to be construed into an attack on the denomination. It means 13th, "to assure Free Baptists that the writer in the *Visitor* does not correctly represent the Baptist body, &c." That item in the answer of the *Intelligencer* is somewhat obscure, to say the mildest thing of it. In what respect have I failed to "represent the Baptist body" in the article to which your rejoinder is intended as a reply? What "sentiments" have I expressed towards your denomination, which "are not the sentiments of the denomination to which" I belong. In the first place, who has informed the *Intelligencer* that I do not "correctly represent the Baptist body?" In the next place, does its informant correctly represent that body? In the third place, produces the sentiments that I have expressed towards the denomination which, it says, be, you represent. As to the 14th and last item, we shall wait until the evidence is at hand.

In concluding this disagreeable kind of writing we have just five things to say:—1. That, which according to the mental acumen of the *Intelligencer* is regarded as a reply to our question, is as far from being a reply as anything can possibly be. 2.

The rejoinder is pervaded with misrepresentation, and a temper of mind that can be accounted for only on one supposition—which we forbear to state. 3. They among the Free Baptists who will carefully and candidly read both sides of this unpleasant altercation will find no difficulty in judging its paper to have committed a blunder, for which it ought to seek a remedy, instead of obstinately persisting in an attempt to justify its blunder. And 4th, we reaffirm with unabated emphasis what is to be found in our first article, and pronounce the *Intelligencer's* effort to circulate the "Open Door" a piece of discountenance towards the Baptist Denomination, in New Brunswick, for which an apology is due. There are those among us who insist upon characterizing that effort as a *disguised attack upon our churches*, even more despicable than an *open assault*. And, finally, we are permitted to believe that among the Free Baptist people, some, if not many, may be found, who will deplore the method by which the *Intelligencer* attempts to advocate their opposition to our Restricted Communion.

With not a few of the Free Baptist ministers we are on terms of fraternal intercourse most delightful; and those with whom we are acquainted we esteem very highly. MONTGOMERY.

## GOLDEN WEDDING.

A Golden Wedding is a rare occurrence, even in a large community. One of these rare occurrences was celebrated last Thursday evening (Nov. 23,) at the residence of Mr. and Mrs. John Smith, corner of Leinster and Pitt Streets. Their children, grandchildren, and one great-grand child, together with a number of invited friends, assembled at 8 o'clock, and having spent the evening, in social intercourse, were at length summoned to the dining room, where was spread a most sumptuous table. The dearest Epicurean in the company seated at that table, could not have demanded more in the shape of a feast. The room was tastefully adorned with evergreen, flowers and pictures; stuffed deer heads, with spreading horns, stared upon you from over the door ways. Just before leaving the parlors for the supper room, Rev. J. E. Hopper, the husband of the youngest child of the semi-centenary couple, read a brief and beautiful address to the parents, whose only response was the silent yet expressive tear. The following is the address:—

St. John, N. B., Nov. 23, 1871.

OUR DEAR PARENTS—We desire to present our hearty congratulations, on this the 50th Anniversary of your marriage, and, with the friends assembled, raise our hearts in gratitude to Almighty God for His goodness in sparing you so long to one another, and to us.

We as ever feel it one of our greatest privileges, to gather in the dear old home where we have always met with ready sympathy and unabated love, and where, from our youth, we have been taught both by precept and example, the way of life.

We join with you in prayer, that at last we may meet in our Father's Home above—a happy family saved through grace, loving and being loved, for Jesus' sake. Amen.

On one of the tables in the parlors, were collected a variety of golden offerings from children, grandchildren, and others, commemorative of the fiftieth anniversary of the wedding. At a seasonable hour, the company, delighted with the evening's entertainment, began to disperse. If our friends, Mr. and Mrs. Smith, continue to put off the appearance and infirmities of advancing years, as successfully as they have up to this date, they may have occasion for a DIAMOND WEDDING. There were several Baptist ministers present, but their official services were not required to re-unite the bride and groom, or to repair the matrimonial bonds formed half a century since, as the bonds then formed, are as firm as at the beginning. Singing, reading of Scripture, and prayer, brought the entertainment to a close.

For the Christian Visitor.

MR. EDITOR—In the *Gospel Magazine*, of March, 1867, a Church of England minister speaking of the new Park Street Pulpit—being sermons by the Rev. C. H. Spurgeon, London—says:—

We have dipped into those volumes, and have read some three or four of the sermons with peculiar pleasure and satisfaction. We have not a doubt that Mr. Spurgeon was raised up by God at this particular time for a very special work. If for no other purpose, than for sending to the very ends of the earth, the immense body of truth these sermons contain, his labors would be by no means small or inconsiderable; but, when in addition to the thousands and tens of thousands of which are disposed abroad, it is remembered that these sermons are only a small proportion of what are proclaimed to tens of thousands of persons in the metropolis, as well as to the immense gatherings in every part of the country, from week to week, it is a most cheering reflection. These sermons are what we like—more of the positive than the negative. They are proclaimed to the conscience, said to them; "Four presence here indicates your admission to the polity of the Methodist Church. Had you entered the ministry of the Presbyterian or Baptist Church, you would now begin to look about you for a field of labor—for a church with which you might make a mutual agreement—that you are here, is a declaration that you have renounced forever your right to choose for yourself your field of labor."

The *Texas Baptist Herald* says that many of our ministers, who turned aside five or six years ago, to secular pursuits for a living, have returned to their work the past year, with the most happy results. "Probably, in no previous year has the ministry of Texas done so much work as this. Not less than five thousand members have been added to our churches the current year, by baptism, letter and restoration. The whole State seems to have been pervaded by a deep religious interest."

Alluding to the work which the women of Chicago had done, Robert Collyer pays this eloquent tribute to their worth and nobility:—

"I think that in these weeks the good women of our city have already won their crown, and the angels have sung their praises. They have done such work as men never could have done; they have been as steadfast and calm through all the terrible scenes as great captains who know the whole fate of an army lies in their hands. The day of the fire was their coronation day. They not only worked hard necessarily to save their own children, sisters, brothers, mothers, fathers, but any who happened to come in their way. Through those dark days they had shown a courage and heroism far above the most that men could be sustained. They cheered, and raised to greater effort. They could not well afford to have another such a fire, in one sense, but if such a fire would again call forth such a display of courage and devotion he would say heartily, 'God's will be done.' The only great example of hope and courage displayed anywhere during the great fire came out of the example of women: out of the ruins of one city a crown has been gained and a coronation for every one."

Mr. EDITOR—After an interesting and profitable session, the Prince William Baptist Sabbath School, closed (for the winter), on Wednesday, the 22nd ult. Quite a number of nice and interesting pieces, appropriate for the occasion, were recited by members of the school, reflecting much credit on those who recited, and could not be otherwise than profitable to those who heard them.

Addresses were delivered by Rev. T. W. Saunders, and F. Hibbard, Esq., M. P. P., for Charlotte, after which, a dialogue on Missions, was recited by three young ladies; when, according to previous arrangement, a collection was taken for Foreign Missions, realizing the sum of four dollars and fifty cents, which, we hope, may be the means in the hands of God, of giving the word of life to some who never heard it. We do not succeed in collecting as much money as we need for our Sunday School; but yet we feel justified in encouraging all, and the young especially, to give to the Lord for the spread of His word, and to give cheerfully and prayerfully. Enclosed, please find the above named sum, which please place in the proper channel to accomplish the desired end.

Yours in Christ,

In behalf of the School,  
S. ESTABROOKS, Superintendent.  
Prince William, Nov. 20, 1871.

[We have handed the money to the Treasurer, who will report it in due time.—E.]

At least three thousand persons have perished from the late heavy storms and floods.

OLD AND NEW, FOR DECEMBER, treats the following subjects in a style that cannot fail to interest its readers:—Old and New; Day Dreaming, by Francis Tiffany; The Language of Brutes, by Leonard A. Jones; To —, T; Ups and Downs—chap. xi.—by E. E. Hale; God with Man, by Josephine May; Daphne—a monody. A Monody, by Mary E. Nutting; A Mood, by F. A. W.; Six of One or Half a Dozen of the Other—chap. I.; The Bear Rock, by A. D. W.; Sorrento Papers, by Charles D. Warner; The Companion of Paradise, by Henry A. Miles. Roberts Brothers, of Boston, are the publishers. Subscription price, \$4.00.

THE NURSERY, for December, is at hand, completing volume X. Its publication was commenced in January, 1867. It is yearly becoming more and more a favorite in the families where it makes its appearance. The "youngest readers" in our house, hold wait with intense eagerness for each monthly issue, and such an outbreak of boisterous delight, when the arrival of "THE NURSERY" is announced, were its cost twice \$1.50, and some other valuable periodical had to be discontinued, in order to do it, our little folks should have this Magazine. There are other most valuable Monthlies for children, but there is only one for the "youngest readers." No other can be substituted for "THE NURSERY." This admirable issue is receiving high commendations in the public prints and in private circles—and it verily deserves all the praises lavished upon it.

The Nursery is published by John L. Shroyer, 36 Broomfield Street, Boston. Is \$1.50 per annum; postage 3cts a quarter—making it \$1.63 (U. S. currency). It can be obtained through T. H. Hall, Esq.; Colonial Bookstore, or by directing to the Publisher, as above. Parents, make it one of your New Year's gifts to your children, for 1872.

BAPTIST PROGRESS IN TORONTO.—A beautiful new Baptist chapel was recently opened on Parliament Street, Toronto. Rev. William Stewart preached to a crowded congregation in the morning, and the pastor, Rev. S. A. Dyke, preached in the evening.

## CONVENTION MINUTES WANTED.

The Secretary of the Foreign Mission Board wishes to make up a complete set of the Minutes of the Baptist Convention of Nova Scotia, New Brunswick, and Prince Edward Island, for the use of the Board. He needs those for the years, from 1846 to 1856; also those for 1859 and 1861. The brethren, who may have in their possession any of those specified, will confer a favor by forwarding them to my address. Please search among pamphlets stowed away.

W. S. McKENZIE,

Nov. 27, 1871.

St. John, N. B.

## VISITOR CANVASS.

Now is the time to make a thorough simultaneous canvass for the *Visitor* for 1872. See terms in another column. We hope not only to retain all our old subscribers, but greatly to increase the list. If all will do their duty, as Captain Masters is doing his, our most sanguine expectations will be more than realized.

We learn from the *Watchman and Reflector* that missionary designation services have recently been held in Boston and New York, and that our Asiatic missions are about to receive an excellent reinforcement. The occasion in Boston was the appointment of Rev. Edmund D. Kelley, to labor among the Shans, and Rev. Henry M. Hopkinson appointed to the Siam. Mr. Warren presided and made the opening address. In New York, Rev. Thomas J. Keith was designated to labor among the Garses. The services were deeply interesting. Seven missionaries embarked from New York on the *City of Brussels*, via the Suez canal, viz.: Rev. T. J. Keith and wife, of Wisconsin; Rev. H. M. Hopkinson and wife, of Maine; Rev. E. D. Kelly and wife, of Michigan, and Mrs. F. A. Danforth, of Pennsylvania.

DEACONESSES.—The *Christian Index* says with force and pertinency:—

That church makes but crippled progress, in whose membership no woman feels herself impelled, virtually to assume the office of deaconess, (while 'she means not so, neither does her heart think so,) by bringing female sympathy, tact, persuasion, tirelessness, into play for the welfare of Zion. Every pastor finds his best helpers in such women, or is often saddened and foiled for lack of them. Now, if this ministry of service works such happy results, in an irregular, occasional, unrecognized form which it has taken among us, would not a far more abundant harvest ripen from an open and well-ordered return to what seems authoritative apostolic precedent in the case? We have actual, why not have avowed!—deaconesses in our churches.

SUBMISSION TO AUTHORITY.—A correspondent of the *Christian Index*, who was present at the Methodist Conference in Louisville, writes that Bishop Wightman, before examining candidates for admission to the Conference, said to them: "Four presence here indicates your admission to the polity of the Methodist Church. Had you entered the ministry of the Presbyterian or Baptist Church, you would now begin to look about you for a field of labor—for a church with which you might make a mutual agreement—that you are here, is a declaration that you have renounced forever your right to choose for yourself your field of labor."

The *Texas Baptist Herald* says that many of our ministers, who turned aside five or six years ago, to secular pursuits for a living, have returned to their work the past year, with the most happy results. "Probably, in no previous year has the ministry of Texas done so much work as this. Not less than five thousand members have been added to our churches the current year, by baptism, letter and restoration. The whole State seems to have been pervaded by a deep religious interest."

Alluding to the work which the women of Chicago had done, Robert Collyer pays this eloquent tribute to their worth and nobility:—

"I think that in these weeks the good women of our city have already won their crown, and the angels have sung their praises. They have done such work as men never could have done; they have been as steadfast and calm through all the terrible scenes as great captains who know the whole fate of an army lies in their hands. The day of the fire was their coronation day. They not only worked hard necessarily to save their own children, sisters, brothers, mothers, fathers, but any who happened to come in their way. Through those dark days they had shown a courage and heroism far above the most that men could be sustained. They cheered, and raised to greater effort. They could not well afford to have another such a fire, in one sense, but if such a fire would again call forth such a display of courage and devotion he would say heartily, 'God's will be done.' The only great example of hope and courage displayed anywhere during the great fire came out of the example of women: out of the ruins of one city a crown has been gained and a coronation for every one."

In fifty years past nearly 7,000,000 immigrants have landed in the United States and been added to the population, and the rates of arrival for the last few years is such that the annual movement is placed by Government statisticians at 250,000 per year, with the probability of advancing to 300,000.

Oranges and lemons are worth from six to eight cents a bushel in the Brazilian market.

The Baptists have twenty-four organized churches and the same number of native ordained preachers in the Greek nation proper. Four of the ministers are employed by the Domestic and Indian Mission Board.

The number of tracts and pamphlets issued directly upon the subjects of Bible revision exceeds two millions.

Professor D. Arvay, of the Provincial University, departed this life on Sunday morning last. He has been long connected with this Institution, and has performed the duties of his office in a manner highly creditable to himself, and conducive to the educational interests of the country.

Remember the first Thursday of December, as a day of humiliation and prayer, by the Baptist churches of these Lower Provinces.

## Secular Department.

## A Brief Review of the News of the Week.

The Baptist Tea Soiree in the City Hall Thursday evening last was numerously attended and gave universal satisfaction.—The Hon. W. Wark, on his removal to Fredericton, to attend his duties as Treasurer of the Riviere du Loup Railroad, received a highly complimentary address from the people with whom he had spent so many years of his life.—Surveying parties are actively engaged in preparatory work, opposite Fredericton and at the Keswick, for the location of the new railway.—The Reporter says the quantity of goods exported up river this year by steamboats exceeds that of any other season in our history.—The report of the new steamer, purchased in England by J. Small, had been sold, with the *Empress*, to the Annapolis Railway Company, is said to be untrue. Our friend, G. E. Bailey, Esq., of Newcastle, G., recently killed a hog that weighed, before its death, 910 pounds. He was two years and a half old.—After a prolonged investigation by the Colonel's Court, to ascertain the cause of the melancholy death of Mr. Charles Bayard, the jury decided that he came to his death from exposure and exhaustion while suffering from a temporary fit of insanity. The schooner *Julia*, of Jonesport, was recently wrecked in a violent gale off Briar