

man's master-piece. It is the ignorant man's dictionary. It promises an eternal reward to the faithful and believing.

THE CHRISTIAN VISITOR.

ST. JOHN, N. B., JANUARY 17, 1867.

An Immense Congregation

Assembled in the Brussels Street Baptist Church, to hear from the Rev. George A. McNutt his reasons for seceding from the Episcopal Church, and for adopting the Baptist faith.

The speaker dwelt at some length upon the obligations imposed by the great Head of the Church upon all Christians to receive the word of God as their only infallible guide in all matters pertaining to the doctrines and precepts of Christianity, and to adhere in all fidelity to its sacred teachings.

"Our only attitude," said the speaker, "before the bar of this heavenly Word, is one of devout obedience and unquestioning submission. Many things indeed may there meet us which 'flesh and blood' does not approve, and which it would like to modify and soften down and gently dilute with the oil of worldly policy; but the divine author of that Word has ceded to man no such privilege. He has given him not the smallest liberty either to enlarge or abridge, to change or amend, the requisitions of that Word. He does not allow him to esteem one part essential and another non-essential, to receive and practice one precept in all its entirety, while in respect of others, equally significant in their import, He has given permission to modify and prune down to suit the propensities of the world and the delicacies of a refined gentility. Rather, deigning in condescending goodness to reveal to us a knowledge of His will, to open in wondrous glory the purposes of His grace and the mysteries of His love, He expects us cordially to acquiesce in what He has spoken, obediently to follow His injunctions, and in all things to mould and fashion our words and works according to this will."

After unfolding, with much distinctness and force, the scripturalness and propriety of this leading principle in the government of the Christian Church, and the weighty obligations resting upon all men to yield implicit obedience to this divine authority, irrespective of all consequences, the speaker said, "This brings me to the point on which I have designed all these remarks, more or less, to bear, and of which I now proceed, more especially, to treat; and in performing this task, I desire to speak with that deference and modesty which it becomes me to do. In questions of this nature, I claim the right, nay the duty, to think for myself, and for myself to act. To others I concede equal privileges."

"The relationships I at present sustain," said Mr. McNutt, "were not sought merely as a refuge or place of shelter from threatened danger; but because I then believed, as I now sweetly experience, that, in the bosom of the Baptist communion, my long-fetted and unsettled spirit would find a resting place and a home."

In stating his reasons for his secession from the Episcopal Church, Mr. McNutt remarked that, first of all, he objected to the connection of the Church with the State.

He objected to the spiritual supremacy of the Episcopate, as involving a grave infringement of the rights of Christ and conscience.

He objected to the baptismal service, the confirmation service, the ordination service, and the burial service of the church, as given in the prayer-book. These services he quoted at large, commenting upon them at considerable length, and explaining in what way and to what extent he regarded them as opposed to the instruction of God's word, and destructive to the vital forces of a pure christianity.

He then went on to explain, definitely, his reasons for joining the Baptist body. He said, "In the Baptist communion I find not one of the errors to which I have referred. I find here no state sovereignty, no state vassalage, no cringing subjection to political or prelatical usurpation, no vaunting preeminence of one minister over another, or of minister over people, or of people over each other. All are left in the enjoyment of their inalienable birth-right, mind and soul liberty—liberty to think, speak, believe, and practice, in things pertaining to God and conscience, entirely for themselves. I find here no commingling of worldly wisdom with divine revelation, no trappings of sensuous ritualism and traditional superstition, no sacramental or ceremonial scaffolding to conduct to heaven; we find here nothing but what Christ, the divine Bishop of our souls, has expressly authorized—what is drawn from the pure and sparkling fountain of infallible truth. A few simple articles, say twenty in number, comprehend the substantial doctrines of the faith we profess—all of which are so transparently scriptural and so liberally charitable, that they commend themselves with all but resistless attractiveness to the enlightened mind."

The preacher then referred to the positive and peculiar nature of the Baptist creed on the subject of Christian baptism, recognizing those only as proper subjects of baptism who give Scriptural evidence of faith in the Redeemer, and immersion as the only scriptural mode of water baptism. These distinctive features of the Baptist faith, Mr. McNutt regarded as perfectly harmonizing with the instructions of inspired Scripture. On these points the speaker was brief but very explicit, decided, and satisfactory.

Having thus frankly, ably, and affectionately assigned his reasons for the change which had taken place in his church connections, the speaker earnestly called upon his hearers to look beyond all church ordinances and institutions however pure, and to seek for a thorough transformation of heart and life, such as could only be produced by the sovereign spirit, who only could bring us into vital union with the Saviour of sinners, stamp us with his spotless image, and prepare us for a place in his coming kingdom.

The discourse was listened to throughout with the most respectful attention by the assembled multitude, and whatever may have been the impression with respect to the several matters presented for consideration, we presume all must have felt that our brother McNutt, after prolonged and prayerful study of God's Word, had simply followed, conscientiously, the sincere and deeply settled convictions of his own mind.

In this brief sketch of this excellent discourse, it is quite impossible to give any thing more than a mere outline of the general train of thought. We shall probably publish the sermon entire at an early date. It will then be seen that it furnishes an instructive chapter in the Baptist literature of the age.

For the Christian Visitor.

DEAR EDITOR—Knowing your readers would be pleased to hear of the prosperity of Zion in this place, I am happy to inform them that we have been led to rejoice in seeing sinners converted and backsliders reclaimed. By the blessing of God upon the united labours of brethren Clarke and Covey, the little church at Beckingham has been greatly revived. As the result of this manifestation of God's favor, seven have put on Christ in baptism, and others are received as candidates, and are awaiting for an opportunity to follow the Saviour in his ordinance.

Missionary Letter from Rev. W. S. McKenzia.

CHATHAM, N.B., Jan. 10, 1867.

REV. I. E. BILL—Dear Brother—It was on the 10th of November I wrote you. It was then my purpose to follow that letter with another at an early date. But two months have now elapsed, and yet has my purpose been accomplished. It did not occur to me, when coming to these parts from the busy life of a city pastor, that my time would be consumed amid such an accumulation of employments, such as I find continually pressing upon my attention and strength. Between the cares of my family and of my field of missionary toil, both of which, as never before, demand out-of-doors life and labors, my days, and even my nights too, are pretty thoroughly and speedily absorbed. But there is so much physical exertion required along with the mental, and so much more of the former than of the latter, that I feel and fatten upon this style of life. Sometimes a sharp regret steals upon me, and for a moment harrows up my feelings, as I reflect that not a few important studies are being neglected, and that my books are becoming dust-covered. But there are one or two potent and unanswerable arguments always at hand, which, quickly quiet the gnawings of mental hunger and the clamors of intellectual ambition. There is one thing that haunts me like a nightmare, and puts me to shame. When leaving the States, for a residence in this Province, engagements were made with three periodicals—one secular Daily and two religious Weeklies—for an "Occasional," but as yet these pledges remain unfulfilled. However, I find some relief in the fact that the delinquency has an apology in the pressure of more immediate and sacred duties.

Since the 12th ultimo, we have been residing in Chatham, having commenced housekeeping at a late hour in the season, and consequently under a few perplexing difficulties and some disadvantages. But these have been overborne and endured, and now we are comfortably settled, happily and hopefully employed in the mission work assigned us. We are ready to give you, or any brother who may wish to explore this distant field, a cordial welcome and a warm bed. The community is very pleasant, and the citizens truly friendly in their attentions. Simple justice requires me to specify by name Mr. Thomas F. Gillespie and wife, as deserving of our sincere thanks and grateful recollection for their timely, generous, and unwearied assistance to make our arrival and settlement comfortable and pleasant. As strangers in a strange place, we needed and received just the aid which they promptly and heartily rendered us. In their religious belief they are Episcopalians of the Low Church, so called, but they could not have been more considerate and kind to the Baptist missionary and his family, if they had been in sympathy with our own denomination. May the Lord remember and reward their opportune generosity!

To Chatham I give as much of my preaching as I can, consistently with the claims of other portions of my wide field. Here is my centre of missionary efforts, and while some—so I hear—could wish me and my labors at a distance more agreeable to their views and feelings, yet I have no opposition that merits any complaint. Thus far my reception in this town has been very encouraging. The congregations, always large, are as respectful and attentive as one can desire, and at times no small degree of seriousness, and even of solemnity, seems to pervade our meetings. I think I need not hesitate to say that in our assemblies we sometimes have the presence of the Holy Spirit in more than ordinary measure. The last Sabbath of the former year, and the first of the present, my own mind was deeply affected with the value of souls and with the greatness of their salvation. My preaching on those two occasions was, of course, affected by the more than customary depth of my own convictions and emotions, and, if my judgment was not in error, my congregations shared to some extent in the sentiments and feelings which gave tone and emphasis to my ministrations. But how much more do the missionary, his sermons, and his audiences, need of that supernatural, sovereign and subduing energy, before we can hope to see sinners bending in penitence and prayer at the foot of the Cross. Satan's stronghold in human hearts do not yield before the most vigorous blow struck by an arm of flesh. I am afraid I do not pray enough. Here is the secret of our power, the hidings of our strength, in the work of the ministry. The history of preaching illustrates and verifies that statement. May the Spirit quicken me to more frequent and earnest prayer. In order to aid the service of song in our meetings, I have offered for sale, at a reduced price, our own unsurpassed and unequalled hymn book—the Psalms. They have been purchased to the number of sixteen, and they are yet being called for. My services here are always conducted at 3 o'clock, P. M. The morning and evening are occupied at stations which give me a ride of from 12 to 20 miles, which gives me but little time for rest on the Sabbaths.

I have not yet re-visited Bathurst and New Brandon, but (b. v.) shall leave home to-morrow morning for those stations. Twice have I made ineffectual efforts to go in that direction. Once had my horse harnessed in Bro. Hickson's carriage, ready for my journey, when a sudden and severe snow-storm came down upon us, rendering travel, at such a distance, impracticable. At another time, two or three weeks since, on the day before the one assigned for that journey, I attempted to cross the Miramichi river with my horse and pony on the ice. We have no bridge nearer than six or seven miles up the river, and that not available to me in Chatham wishing to go North. My wife was with me, and in our ignorance, were wholly free from any suspicion of danger. We reached the middle of the frozen stream, when, to our horror, in we plunged. To us, wholly unaccustomed to such disagreeable emergencies, the moment was one we shall not forget until all other recollections have faded from our minds. With the help of citizens, who speedily as possible came rushing to our assistance with ropes, we saved the horse, but not without considerable danger to the lives of those who rendered the needed assistance, for the ice around bent and waved almost to breaking under the weight of those assembled upon it. At one moment, when the rope adjusted about the horse's neck for lifting him out, snapped asunder, and let the exhausted and shivering animal plunge back again into the hole he had made for himself by his convulsive leaps to save himself from a watery grave, it seemed as if all was lost. But the second effort proved successful. A run at full speed for half an hour on terra firma, with an adventurous pony clinging to his back, but his chilled blood in rapid circulation, and in a few hours he was in as good spirits as ever. But not so much can be said for his master, for he has not yet recovered from his melancholy sensations. Mrs. M. does not believe that travelling on a frozen river, even in Arctic regions, can be safe and agreeable. Quoting that road for one that furnishes wooden instead of ice bridges, I set out the next day for Richibucto, where, on the Sabbath following, I preached to large and attentive congregations. They pleased for a visit every third week, and I must try to make arrangements so as to meet their wishes.

On the following Monday—that is the day before Christmas—after travelling from morning until night, with bare ground beneath my runners (the snow had been to disappear on Saturday evening), I was within 16 miles of Chatham, with my horse and myself nearly worn out—for I had not a heart to put my weight on the pony. Drawing up to a farm house, I left all but the animal and his bridle, and started, in

mounted order, for my home, amid deep darkness and a drenching rain. Reached the terminus of that tramp about 10 o'clock at night. A little while ago, if my memory serves me, the Visitor contained an article from somebody, who argued that the preaching of the fathers and pioneers of our denomination in this and the neighbouring Province of Nova Scotia, was soundly orthodox, because they encountered and endured many privations and hardships in their missionary toils. Will not my preaching merit a similar compliment? Ah, no! not unless another, and very different basis be assumed, for needs ever suffered and sacrificed more than those Jesuits who undertook to convert the world to the heresies of the Papal hierarchy.

But my letter is occupying too much space. It was three months, the 3d instant, since my mission opened here. During that first quarter, I travelled 767 miles, and preached 31 sermons. My travelling expenses and hire of Halls for preaching services, amount to \$18.54. Collections, \$13.80. The number of miles travelled, and the number of sermons preached, may seem to be out of all proportion. But my field is out of all proportion also, and so confusion is removed, and harmony restored, by setting the one over against the other.

Yours very truly,
W. S. McKENZIE.

To the Editor of the Christian Visitor:
DEAR SIR—I must demur to the Rev. J. I. Dunlop's emendation of Heb. ii. 9.

Our authorized version, "every man" is admissible, because, although it does not give the exact sense of the original, it does not give a different sense; for the same reason the Bible Union version, "every one," is admissible.

But the rendering "each" is altogether inadmissible, for the Greek word never has that signification when it stands alone. The exact translation is, "that he by the grace of God should taste death for all" (pantos). The Greek word "pas" never signifies "each" unless it be joined with "tis," "hecaistos" is the Greek equivalent of "each."

Whatever be the teaching of the passage therefore (and upon that point I do not now offer any opinion), it cannot teach "the individuality of the atonement." I offer these remarks, not with any intention of depreciating Mr. Dunlop's meditations, which cannot be read by any intelligent person without profit, but to guard those who have access to nothing but their English Bibles against being misled by any incorrect translation.

I beg to assure my brethren in this Province that they may safely trust their English Bibles.

I may observe that the reason why our Translators, and those of the Bible Union, use the word "every" for "all" is obviously to mark out to the English reader that the Greek word is in the singular, which he might overlook if the word "all" were used.
I remain, &c., C. SPURDIN.

Horn Solitaris.—No. 6.

BY J. L. DUNLOP.

"That he, by the grace of God, should taste death for every man."—Heb. ii. 9.

The Apostle, in this epistle, has a two-fold object in view—the dignity of Messiah's person, and the perfection of his work—which he establishes, by a series of arguments, one of which is the superiority of Messiah, in name, nature, and dignity, to angels. On this, he insists in the context, by anticipating objections, arising from the humbled condition of Jesus of Nazareth, and explaining the reason and necessity of such debasement, by a reference to the eighth Psalm. This is one of the most remarkable quotations from the Old Testament, in the "New" Testament, in this Psalm, views the humanity of Christ and his people in connection. "The union of these two humanities is close, mysterious, and inseparable." The people of Christ are said to be members of his body, of his flesh, and of his bones. Both David, in the Psalm, and Paul, in the context, refer to redeemed humanity, in association with Messiah, of the Messiah considered as the Head of his people.

The humanity of Christ, joined to redeemed humanity, is a glorious representation of human dignity. It is in the application of the Psalm to Jesus of Nazareth, that the Apostle incidentally introduces the truth contained in the text. "By the suffering of death," Messiah was to be humbled for a time. This was necessary; without it, he could not taste death for each of his people, and, of course, neither could they be saved, nor he, as their Mediator, "crowded with glory and honor."

In the context, from which this text is taken—the first and second chapters—which comprise his first argument, in defence of the supreme deity of Christ—namely, his superiority to angels, by whom he is worshipped, as their Lord and Creator—the Apostle has no reference whatever to the extent of the atonement. It is only of the depths of that humiliation, that it implied, and the height of that glory for which it prepared the way, that he treats. To call out, then, as some do, two words as they stand in the authorized version—apart from their connection—irrespective of the original—without any other reason for their excess than their mere sound—as decisive on a doctrine, foreign to the point in hand—is a flagrant violation of the laws of legitimate interpretation. It attempts to make the Apostle determine a question in divinity, about which, at least in this passage, he has said nothing, and also to torture his language from its natural connexion to suit a party purpose. A writer's authority, in any given passage, does not extend beyond the particular topic that he has on hand. If such be the case, which it certainly is, then any reference to the text in support of a universal atonement, or its kindred error, general redemption, is altogether irrelevant—the text has nothing to do with either—nothing whatever;—even Moses Stuart, of Andover—very high authority in matters of criticism—though opposed to the doctrine itself, candidly acknowledges that this text, when strictly scanned by the *usus loquendi* of the New Testament, does not decide directly against the views of those who advocate what is called, a particular redemption. This testimony is true. The whole context limits the "every," in the text, to the heirs of salvation—the sons—the brethren of Christ—the children whom God has given him;—in other words, to the elect. It was for each of these that Christ tasted death.

The reference, in this text, to the individuality of the atonement—not to its extent. The assertion is, that Christ must taste death for men—individually, and personally—bearing the sins of each. The necessity of his being made in all things like unto his brethren, is apparent, when we consider his work one of substitution—in which he sustains a special relation to them—one by one—taking the place of each, and meeting all the obligations, responsibilities, and liabilities of each. This only could be done by taking upon him the very nature of the individuals—each one of whom he is personally to represent. This distribution of the efficacy of Christ's work among his people, is delightful to think upon. It is not to use the words of Dr. Candlish—"in the way of division, as if each got a part;—but, as it were, in the way of multiplication, so that each gets all, and every man of them may as truly realize Christ's tasting death specially and personally for him, as if he had been the only sinner in whose stead, and on whose behalf, Jesus was nailed to the cross.

There are now 2039 students at Cambridge (England) University.

From Our Boston Correspondent.

DEAR BRO. BILL—Last you should consider me unfaithful of the promise which I made just before leaving St. John, viz. that I would correspond with my brethren in the Province through the columns of the Visitor. I write to explain my apparent neglect hitherto.

My time has been so occupied in visiting the members of the Church, and hunting up delinquents that I have had no opportunity for correspondence beyond that of the briefest and most informal kind. It will not be long however (I hope) before I shall have the opportunity, and the privilege, of speaking to my Provincial brethren through the medium of your paper.

You have doubtless seen an account of my installation. It was a very fine affair.

You will be glad to learn, I have no doubt, the old Charles Street is looking up. God is evidently with us. We are praying for, and expecting a gracious visit.

Our congregations, so far, are very encouraging. Prayer meetings large and interesting.

There must be much hard labour to be performed. We don't shut our eyes to this fact—we meet it—and resolve, in the strength of our Master, to do it.

Excuse haste and brevity.
With kind regards to Mr. Bill, I remain, dear brother, affectionately yours,
W. V. GARNER,
January 10th, 1867.

Religious News.

(From Our American Exchange.)
The church over which Dr. W. R. Williams so long presided, have recently purchased four eligible lots on Fifty-fourth Street, at a cost of \$20,000, on which there is a commodious chapel, built by the Episcopalians. Should the health of Dr. Williams improve sufficiently, he will enter upon his pastoral work in this new place the 1st of May ensuing.

The State of Maine has 13 Baptist associations, 268 churches, with 19,870 members, and 172 ordained ministers, of whom 108 are pastors. 704 persons were baptized during the past year.

Michigan has 240 Baptist churches, comprising a membership of 15,000.

A movement is made in the great West to unite the Baptists of Missouri, Illinois, Iowa, Indiana, Kansas, Nebraska, and Minnesota in one grand Education Society, having its seat at St. Louis. Our brethren there believe that "Union is strength." So Baptists everywhere should believe.

A writer in the Christian Era says, "this central society will not directly favor any particular institution of learning, but will sustain ministerial students in all the various Baptist institutions, within the field of its operations. The work before us is a great one. To raise up and educate a ministry for our churches, and for our missionary fields now opening before us in all these Western States and Territories, is a vast and glorious enterprise; one which will require a great deal of piety, wisdom, energy and money to accomplish. But in Christ and in his churches there are infinite resources; and we believe this work will be prosecuted vigorously and successfully. May the Lord hasten it in his time."

The Era says:—At the Monthly Ministerial Conference last Monday, at the following baptisms were reported:—Union Temple Church, 2; Second Church, 3; Bethel, 3; Shawmut Avenue, 2; Watertown, 17; Southboro, 2. It was our privilege last Friday night to be present at the covenant meeting of the Union Temple Church, and such a meeting we have not witnessed for a long time. It was no special occasion, yet the large vestry was literally filled. The meeting continued only one hour and a half, and yet during the time that remained after the opening services, over fifty persons, and most of them young converts whom the pastor has himself baptized; spoke of their love to the Saviour and their spiritual enjoyment. No one who witnessed the exercises of that evening could cherish a doubt respecting the good which the Tremont Temple enterprise is accomplishing in this city.

Malden and North Dorchester, Mass., Woodstock and New Hampton, New Hampshire, and Burlington, Vermont, are all sharing in the reviving power of the Spirit. Converts are multiplying, and the churches are being refreshed and enlarged.

The National Baptist reports extensive revivals in various places. Our Bro. Stubbard, well known as one of the former graduates of Acadia College, baptized recently at Watertown, near Boston, seventeen candidates at one time, upon a profession of their new born faith. A blessed work of grace has been in progress for some time in that place.

Revival Intelligence.

(From the New York Examiner.)
A most interesting work of grace is in progress in the First Baptist church of this city (New York). The prayer meetings are crowded. The interest is so marked that at times the audience break out into song. There is a very large attendance of young people, especially young men, great numbers of whom are interested in the present work. Deacon Anderson, the father of the pastor of the church, last week solicited the prayers of the Christians at Fulton Street Meeting, which request was heartily and earnestly responded to.

CALIFORNIA.—Dr. Armitage has kindly put into our hands the following letter from Rev. A. B. Earle, dated Stockton, Cal., Dec. 12th, 1866: "I little thought, when you said in Strong Place church, if God would send us on this coast longer than I had arranged for, you would relinquish your claim for the present, that I should stay longer. But the field is so ripe, and the work so great, that I have decided to remain here until Spring, so that my meetings with you will have to be put over awhile; but I hope we may yet work together at Jesus' feet."

"I think I have requests for meetings on this coast, from as many as seventy five different places, and about every carrier signed by all the evangelistic denominations in each place. I have been here four days, and four churches are together, and the power is wonderful. Everything seems melted. Already more than 150 have requested prayer, and some have found peace. O it is good to be here.

"I am so pressed to go from place to place, that I only stay about eight days in each place. The cloud is bending over all the Pacific coast. The pressure is great from Oregon and the Territories, as well as all over California for more laborers.

"The Home Board ought to send at least twenty of our ablest ministers here at once, and sustain them. No field so promising and rich in the Atlantic States as this. All other denominations are aware of it, and awake to it.

"I think a thousand will unite with the churches in San Francisco as the fruit of the union meetings there. I go to Sacramento next, and then to Peninsula and San Jose. Ask the brethren East to hold the rope, and I will work here longer."

Sacred Concert.

We are requested to state that the choir of the Brussels Street Baptist Church, assisted by several distinguished vocalists of the City, will give a sacred concert, (p. v.), in said Church, on Wednesday the 23d inst., at 8 o'clock, P. M.

Tickets of admittance, Twenty-five cents each; to be had at the usual places, and at the door on the evening of the performance.

PUBLIC TEMPERANCE MEETING.—A public Temperance Meeting under the auspices of Kingdon's Directory, No. 121, Sons of Temperance, will take place in the hall of the Lower Kingdon, on Saturday evening, 24th of January, commencing at 7 o'clock.

Several gentlemen from Fredericton will address the meeting. Friends of neighboring divisions are requested to attend clothed in regalia. Some appropriate pieces of music will be performed. A collection will be taken up to defray the expense of furnishing the Hall. A good time may be expected.

Rev. Dr. Upham, of Fairfax Institute, has become one of the assistant editors of the Watchman, and Reporter.

For the Christian Visitor.

DEAR EDITOR—I wish, through the Visitor, to express my gratitude for the donation made myself and family, on New Year's eve. The proceeds were as follows: \$48 in cash, and goods to the amount of \$76, in all amounting to \$125. There were present representatives from various evangelical churches in this town, and many from the country. The exercises consisted of social conversation, addresses, singing the doxology, and benediction. I cannot help thanking God for a lot among such kind friends, instead of such as the authors of the advertisement for minister, and "not the same Gospel." And I would suggest that when they (if ever they do) get a minister, that instead of finding fault with him, they make him a good donation, and see if they will not think more of him, and be of them, and I can assure them that they may venture to write over their own signatures. May the Lord give me grace to be faithful until death. Your brother in the Gospel,
J. C. BLEAKNEY.

OUR SCHOOLDAY VISITOR.—The January number of this young people's periodical has been received. This Magazine bids fair to become one of the most elegant, entertaining, and elevating periodicals published. It contains thirty-two large octavo, double column pages, handsomely illustrated with new attractive designs, and has an array of contributors of which the publishers may well be proud, among whom are Mrs. C. H. Gildersleeve, Alice Cary, Rev. John Todd, Emily Huntington-Miller, James Barron Howe, Lucia Clark, Virginia F. Townsend, Nellie Elyster Sophia May, Edward Eggleston, &c.

We know of no Magazine which would recommend to our young people, parents, or teachers, better than our Schoolday Visitor. The Music in this number, is worth more than one-fourth of the subscription price for the whole year. Sample numbers furnished for 10 cents. \$1.25 a year. To Clubs, \$1.00 each. Published by J. W. Daughday & Co., 1308 Chestnut Street, Philadelphia, Pa.

The "Watchman and Reflector."

This most excellent paper has entered the forty-eighth year of its age. For nearly half a century it has been going forth on its mission of wisdom and love, scattering broadcast the seeds of eternal truth. It comes to us this year in quarto form, and very much enlarged. This gives its conductors an opportunity of placing the different subjects under distinct headings, and of making the paper more varied and full in its reading matter. Its weekly visits to our sanctuaries, and to our domestic circles—always pleasing and profitable—is now hailed with more delight than ever. May its pathway henceforth be increasingly brilliant and useful!

TEMPERANCE.—The National Temperance Society at New York has arranged with Hon. James Black, of Lancaster, Pa., to raise a permanent fund of \$100,000, and the President of the Society, Hon. William E. Dodge, has opened the subscription with \$10,000. The Massachusetts Temperance Alliance has pledged \$4000. This money is to be raised among the various Temperance men without interfering with the work in the State.

THE DEADLY POISON.—During the six years ending December, 1864, 788 persons, from 20 to 80 years of age, died in Massachusetts from intemperance and delirium tremens, 681 were males and 207 females, or 35 women to every 100 men. From careful tables prepared for a prominent London Life Insurance Company, it appears that, averaging the whole period of life from 15 to 90 years, 82 intemperate persons die to every other 10 other persons. These estimates do not include moderate drinkers, but only those who are decidedly addicted to drinking habits. At the age of twenty, when the general population have an equal chance of living 41 years, that of the intemperate is but fifteen and a half years.

NEW FREE CHURCH, HULL.—The new church of St. John the Evangelist was opened at Hull on Thursday, when a sermon was preached in the evening by the Hon. and Rev. Baptist Noel. The Church has been built by subscription, and will be used by the congregation which worships at the New Street Chapel. The congregation, says the Leeds Mercury, are ranked among the Baptists, but they do not accept the title; calling themselves simply Christians. The pastor is the Rev. Andrew Jukes, formerly curate at St. John's Church, Hull, who succeeded on the baptismal question some years ago, and built Baker-street Chapel (which will now be used as a school) at his own expense. A paragraph which has been "going the rounds" of the press states that the new church has a nave, chancel, transept, chancel, rose window, tower and spire, reredos, communion-table, and all the accessories of a handsome Gothic Anglican Church. The consecration services commenced with the celebration of the Holy Communion, in which a large number of clergy took part, nearly all being formerly priests in the English Church, and including the Revs. Baptist Noel, C. Hargrove, (formerly Rector of Kilmessy), Thomas Dugard, (late curate), John Brown, (late of Southwell, Lincoln), H. Brock, (late curate of St. George's, Southwark), U. Neville, (late Rector of Wickensby), and H. Jones, (late curate of St. George's, Bloomsbury). Among the hymns sung was the well-known "Christ is made the sure foundation," which is to be found in "Hymns Ancient and Modern," and is used at all High Church Consecrations.—English paper.

The Congregationalist contains a list of 46 Congregational ministers of New England who have died during the year. Of these 9 were between eighty and ninety years of age, 9 between seventy and eighty, 12 between sixty and seventy, and the average age of the whole at death was 64½ years.

There are in Massachusetts 493 Congregational churches, 264 Baptist, 250 Methodist, 169 Unitarian, and 121 Episcopal.

Dr. Robinson of the University, Rochester, N. Y., has embarked on a year's tour of travel and study in Europe.

Secular Department.

COLONIAL.—FIRES.—On Monday evening shortly after six o'clock, and again about 8 o'clock, fire was discovered in the row of buildings on German street, occupied by Mr. T. Robinson, Lee & Co., and others. The fire engines were quickly at work on both occasions, and no great damage was done, except what was caused by the flow of water from the steamers.—Freeman.

MELANCHOLY.—A little girl three years old, daughter of Mr. Matthew Mulhern, Simonds, on Sunday, 9th ult., pulled over a pot of boiling water on her breast and body. She languished until Thursday following, at a clock, when death ended her sufferings.—Sentinel.

Mr. Needham was elected Mayor of Fredericton by a majority of 80 over the present incumbent, Mr. Beckwith.

WARCK AND LOSS OF LIFE.—A correspondent in Charlotte states that the schooner Vandetta belonging to Beacbe, was wrecked last week in a gale off Bliss's Harbour, and that John and Wm. McMillan, brothers, and a man named Boyle, are supposed to have been lost. The McMillans were the owners of the schooner. She was on her return voyage from St. John to St. Andrews. Some clothes and a chest containing \$12, belonging to the schooner have been found.—Journal.

A telegram, bearing date Halifax, Jan. 14, received from General Williams by a gentleman in this city, contains the following:—

No Cable telegram has reached me from the Delegates except the note of One Thousand Pounds to Quebec factories. And letters by all the States are most satisfactory.

During the past year there occurred in Halifax, N. S., 24 actual fires and 29 alarms—in all 46.

NOVA SCOTIA.—The shipping interests of Nova Scotia are rapidly increasing. A Halifax paper, treating on this subject, remarks that, "ships sailing from ports of registry in this Province, are to be found seeking freights in all directions, and are in great demand. These are in nearly every case owned by a number of proprietors, and as no person can by any possibility reside more than twenty-five miles from the water in this Province, it is nothing more than natural that all classes are interested in shipping. As a people, we are either machine makers or agricultural sizers; and

men, women, and children, indiscriminately, own shares in ships or are otherwise interested in shipping, and hence Nova Scotia occupies the proud position of being the most maritime country in the world, in proportion to population. This distinction applies to the manning of Provincial vessels as well, for to a very considerable extent they are both officered and manned by native-born seamen."

ENGLISH AND FOREIGN.

A THOUSAND MEN are employed upon the Great Eastern, lying in the Mersey. She is to be thoroughly overhauled, and to receive two new boilers. On the 20th of March she will commence plying between New York and Brent, under command of Sir James Anderson, to carry visitors to the Paris Exposition.

THE BRITISH PARLIAMENT will meet pretty early in February, for the dispatch of business. It is expected that Queen Victoria will open the session in person. Provision for the Confederation of the Provinces of British America, the Reform question, and the movements of the Fenians, will afford scope for any amount of discussion.

VICTOR EMANUEL, anxious to secure the good-will of the Pope, presents, it is said, the following propositions to His Holiness:—

1. The Italian Government will bring in a bill declaring Florence to be the definite capital of the Kingdom of Italy.

2. The Cardinals will be declared Princes of the Kingdom, and will get from the Italian treasury double the salary they now receive.

3. The inhabitants of the Pontifical territory, with the exception of Rome, to declare by a popular vote whether they will remain subjects of the Pope, or unite themselves with the rest of Italy.

4. Rome is to be declared a religious city, *sui generis*, in which the Pope is to have absolute control. The municipal council, however, will be elected by the citizens, and will have the disposal of several administrative offices. Moreover, the lay element will be substituted for the religious element, especially in the course of the negotiations, a small territory should be added to Rome.

5. The Pontifical troops to be discharged, and the foreign soldiers to be sent away. The inhabitants to be allowed to enlist in the Italian army.

6.