TERMS.

One copy, one year,	$1.50	in advance.
12 copies, to one address,	15.00	"
25 copies, "	25.00	"

AGENTS.

Fredericton,	Wilmot Union.
Upper Gagetown,	Amasa Coy.
Little Falls, Victoria Co.,	B. Stone.
Salisbury,	John S. Trites.
Letite, Charlotte Co.,	G. A. Simpson.
Deer Island, do. do.	John M'Nichol.
Carleton, St. John,	J. R. Reed.
Hopewell Corner, Albert Co.,	D. H. Calhoun.

☞ Will our friend J. M. Stevens, act for Harvey and neighbourhood.

We will send a copy of the *Watchman* free for one year, to every minister who sends us two subscribers and three dollars in advance.

Notices relating to services, &c., of any Christian Denomination, will be inserted in the columns of the *Watchman, free of charge.*

Christian Watchman.

SAINT JOHN, N. B., JAN. 16, 1861.

The whole world seems just now to be in a state of commotion; on every side is heard the sound of preparation for war, or the actual din of battle. In America the Union seems to be on the point of dissolution. The South has seized upon the fortifications within its borders, and cotton freights have risen to a height unprecedented. On the other side of the Atlantic, England is armed to the teeth, France is preparing for a conflict, Austria is disturbed, and armies are on the march; and in Italy cannon still thunder at the fortifications of Gaeta. In Syria disturbances have not yet ceased, and the French visitants will not soon leave its shores. In India affairs are in a very unsatisfactory condition, the natives and the defenders of British rule seem to be alike discontented. We wait for further intelligence to know whether France and England have really settled their quarrel with China.

But we are persuaded that He who governs the Universe will so order events, that these disturbances will result in the advancement of liberty, civilization and religion. The atmosphere has long been charged with deleterious vapors, the storm is beginning to rage, but there will be calm bye and bye.

Before this year closes we hope to inform our readers, that there is peace on earth. Circumstances seem to warrant the expectation that the Slave power in America will be materially weakened, that the liberties of France will be widely extended, and that the alliance with England will be maintained on a durable basis, that the various peoples composing the Austrian Empire will regain their rights and be able to maintain them, that Italy will be free, and that an independent kingdom, with Rome for its capital, will enter on a career of glory and prosperity. Furthermore we expect that India will have every just ground of discontent removed, and become a source of strength to the British Empire, that China will be brought in intimate contact with the nations of the West, and that these Eastern countries will ere long perceive and receive the blessings of Christian civilization and religion.

It shall be our aim to give to our readers all attainable information on the events which are transpiring; to discover in them the hand of Him who rules the world, and to trace the bearing which they have in the kingdom which is to come.

We had decided to have no more discussion with the "Visitor;" accordingly the last number of the "Watchman" appeared without any allusion to the question between us, but Appeal No. 3 has come forth and seems to require notice.

This last appeal was unnecessary. The denomination was in possession of sufficient information respecting the claims of the two papers, to enable it to decide between them. Nor do we think that the religious Editor of the "Visitor" displays his usual magnanimity in assailing us in this style, connected as he is with a gigantic enterprise; in the splendid edifice which costs some £160 per annum; in the luxuriously furnished office from which he writes these appeals; religious Editor of a paper, which already boasts of 2500 subscribers—which, as he intimates, has the confidence of 75 out of the 80 Baptist Ministers in the Province, finally connected, by the "cordial approval" of the denomination, with Mr. McHENRY, how can he continue these pathetic appeals? For our own part we feel like Caractacus as he surveyed the splendors of Rome, and exclaim, "Alas! is it possible that a man possessed of such magnificence at home, can envy me my humble cottage in Britain?"

We think that the denominational Editor of the "Visitor" misunderstood the article which appeared in the first number of the "Watchman." It told no "sad tale." It merely indicated a fault in the style of Brother Bill's Appeal No. 2, and in a friendly way tendered some advice which we are flattered and gratified to find has "had its full weight." All have noticed the great improvement in the style of Appeal No. 3. The Publisher of the "Watchman" is not now represented as worse than an "assassin"—his course is simply "regretted." The Editor of the "Watchman" is no longer represented as engaged in a base transaction, which he intends to place in a plausible light;—a disturber of the harmony of the denomination, and guilty of a sin which would not be comfortable to contemplate when "he peered, etc., etc.;" he is only "aiming to destroy your confidence in the "Christian Visitor." We would here in the same friendly spirit, advise our friend not to call names. In schools it is considered naughty to do so, and of course, should not be practised by the religious and denominational Editor of a Christian newspaper. Besides it is very easy for us to speak of the Visitor people, as contemptuously as he speaks of the "Watchman people."

With regard to the two paragraphs full of questions put to us, we can only say, that it would take up from three to four columns of the "Watchman" to answer them to the satisfaction of the Editor of the Visitor. This space we cannot spare. But to illustrate the difficulty of answering so many questions, we will put a few to the Editor of the "Visitor."

Firstly, Was Mr. McHenry in truth one of the *originators* of the Visitor? If so, what did he do towards originating it? Did the denomination approve of the surrender of the management of the "Visitor" into his hands? How did the people like his articles against the Government last year? How did the friends of the College like his sneers at our Institution? How much money has he actually received from the Tories, to establish the "Colonial Empire," and muzzle *the* organs of the Baptists and the Sons of Temperance? Why were the financial affairs of the "Visitor" taken out of his hands last May?

2dly. Under what conditions did the "Visitor" fall into the hands of the present Editor? has he fulfilled those conditions? has he ever attended to them! does he ever intend to fulfil them?—Would he like a sketch of the financial history of the "Visitor?" and a discussion of the principles involved in his mode of transacting business? Who were the "leading" Ministers who advised Brother Bill to change the name of the "Visitor?"

3rdly. Does the religious Editor believe that he can manage the manager of the "New Brunswick Baptist and Christian Visitor?" What is a private newspaper, if the "New Brunswick Baptist and Christian Visitor" is not one? If it be not private property, by what process could it be made so?

Questions of this character might be continued to any length, and would prove difficult to answer. Hence the impropriety of too great inquisitiveness. However, if Brother Bill is really anxious for an answer to the questions proposed, we will gratify his wishes when he responds to our interrogatories.

The Editor of the "Visitor" threatens to give an account of some matters which will make its readers laugh. We trust he will continue to be in a good humor, and we will endeavour, when we have time, to increase the amusement of his readers by a little historical sketch which will doubtless be edifying to all concerned.

No man has more faith in the "democratic sentiments" of the Baptists than we have, and we believe that they will not allow themselves to be driven down a steep place to perish in the waters like "*the* herd of swine."

The Editor of the "Visitor" informs us that if we had merely started a paper for the Baptists, without denying the denominational relationship of the "Visitor," or seeking to rob it of the confidence which it maintained in the hearts of the Baptist ministry, he would be the last to complain. Now, we have simply started a paper for the Baptists; we have destroyed no man's faith in the "Visitor," but write for those whose faith is already destroyed. We trust that satisfied with this assurance, he will not have Appeal No. 4.

Amid the universal interest which is now felt in Education, it cannot be said that the Baptists of these Provinces have been inattentive to its claims. Their Institution, has reached that point before which the progress has most difficult, but beyond which the road is easier, and the reward it certain. In short the college is now in such a position, that when its friends ask for further support they are not forced to base their request upon any prospects in the future; they can point to the past and show the actual, living results, which now lie all around us to speak for themselves—"That which it has done, is but earnest of the things which it shall do."

As the efforts which are now put forth toward perfecting our College are more systematic and vigorous than former ones, it may not be amiss to review its claims upon our support and our affection.

It was the work of those apostolic men to whom we owe so much of all else that belongs to our Denomination. They loved this Institution, and all the more because their own deficiencies made them conscious of its value; living, they labored for it, and dying they blessed it. And the labors and prayers which they lavished so freely, have both produced their appropriate results.

From the very first its workings have been singularly comprehensive and efficient. It has not only attracted young men to education who would otherwise have been indifferent, but it has assisted many to obtain it who otherwise would have been utterly unable. For the students of Acadia College to a large extent have been poor and humble, and to it alone they owe all that they possess. To this place they came eagerly, and there is nothing more touching than the self-denial, the persevering effort, the alternating hope and despondency, of many who have graduated here.

The College too has had its own vicissitudes—progress, decline, fortune, misfortune, prosperity, adversity, yet through all this it has passed in safety, emerging from each successive trial to find itself in the possession of new sympathy and affection from its supporters. Their offerings to education in past years when measured with those of the country generally, or of other denominations, are such as must excite the utmost respect.

The most remarkable feature in the College is the singular manner in which it has been blessed religiously. Within its bounds the altar of religion has never been overthrown, nor has the light of life been extinguished. While the youth were taught that knowledge which is the highest in this life, they were never allowed to lose sight of that higher knowledge which is life eternal. This religious influence affected all, and it was such as could only be attended with benefit, for sectarianism was lost sight of in the general love for the grand fundamental principles of the gospel. Accordingly a blessing seemed constantly to descend; every year beheld its renewal; revivals of the truest and most effective kind were witnessed almost annually with a regularity that was wonderful. At times there would not be a single irreligious student in the College, and the result was actually such, that the parent who sent his son to this favored spot, could be almost certain that he would be converted to God.

The Denomination needs only to look around to find the benefits which it has received. Sufficient time has now elapsed to show its fruit, and to create a body of Alumni who rally round their Alma Mater with an affection which is but seldom witnessed. In Nova Scotia they are scattered widely through the Province, among Lawyers, Doctors, and Clergy. The Baptist ministry there is largely made up of these. In this Province they are not numerous as yet, but will soon become more so, still, at the present time, three out of our six city pastors are graduates of Acadia. More still are abroad, and out of the numbers that have gone to foreign countries, there are two especially who are dear to our memories; missionaries both, to the same country; one still laboring, and sending home messages of good cheer; the other rejoicing in the church triumphant on high.

It is from a brief review like this that we see how worthy our College is of all our love and support. If it has already done so much, amid difficulty and trial, what may we not hope from it in succeeding years, when larger endowments shall increase its means of usefulness? The same influences are still there; the same spirit still animates its scholars and supporters; the same God still blesses it. What is left for us yet to do is to continue, or if possible, increase our efforts in its behalf, by contributing money, and by sending students. If this is heartily done, a few years will see Acadia College beyond the possibility of collapse, with every necessary chair filled, with its educational apparatus complete, and with students numbering from sixty to one hundred. This we are confident is not beyond the attainment of so large and powerful a body as the Baptists of the Lower Provinces.

The fortunes of the Papacy were never so low as at the present time. Its downfall is daily looked for, and if any mail brought tidings to that effect, the news would create some sensation but no surprise. Pio Nono is but a tenant in the historic Vatican. He occupies the Papal chair only through the dubious policy of Napoleon. Whenever that monarch orders his legions home, the Pope must leave the throne of St. Peter, and follow the roll of the French drum through the Porta Cavallegieri. Any compact between Sardinia and France may render this possible. The cession of the island of Sardinia would be a sufficient inducement to Napoleon, and that this will actually be done, or at least attempted, is very credible from the fact that both Cavour and Napoleon have disclaimed any intention of so doing.

We consider the termination of the Pope's temporal power to be synonymous with the downfall of the Papacy; and we think that it is quite natural that every Catholic should watch, pray, and pay for the preservation of this Sovereignty. The Papal policy of late has been undoubtedly the best for them; all that they could do was to resist to the last, both actively and passively, every aggression upon their material power. Of course they cannot be supposed to have any regard to popular rights or human progress, or the march of mind. These are but empty phrases to them. Their duty was to take care of Number One.

For suppose the little Papal court to be abolished, and the throne of Italy set up in the Vatican; the aged Pontiff transferred to some metropolitan see, and the cardinals sent about their business; where then would be the legations, the embassies, and the despatches from foreign countries; where the trains of attendants; where the splendid ceremonies, the imposing receptions, the bulls, the concordats, and all the machinery of imperial authority? Manifestly nowhere. The Pope would be deserted; he would be no more than an Archbishop, important indeed to the nation, but nothing to the world. Every Prince of other Catholic countries would regard himself as his equal, and the Papal authority would be no more than a sounding brass and tinkling cymbal. The downfall of the Papacy would result in the formation of independent churches in other countries upon a national basis with their own national heads.

But all this is a very different thing from the downfall of the Catholic Church. In its present state it makes but little difference whether the Pope is powerful or not. Its existence and growth are in no way dependant upon his fortunes. The Catholic church throughout the world would be but little affected if the Papal office were abolished altogether. It would change from a unity to a plurality of national churches, but its power would remain undiminished. In the East, Buddhism has managed to exist through three thousand years without a Head. It is of no consequence whatever to the Buddhists in Thibet that their Grand Lama is a powerless puppet; nor does it concern the Japanese that their Mikado is but the shadow of a mighty name. Abolish the Papacy, and the Pope becomes a Grand Lama, or Mikado, but Catholicity remains as vital as Buddhism.

In one respect Catholicity divided, will differ from what it was in its unity. It will be more susceptible of national influences, of modification, of change. It can be toned down considerably, till in the course of time it may throw up its antiquated pretensions, and venerable errors. It may even go so far as to coalesce with some forms of Protestantism. This will be an improvement. The possibility of this gives the present crisis its chief value; and as we believe this will benefit the world, we shall feel considerable pleasure whenever the time comes for Napoleon to say to Pio Nono, "*Friend, go down lower.*"

The old triumphs of the West over the East have again renewed themselves in China. The march of the Allies to Pekin was as easy as that of Pizarro to Cuzco; the fall of the Chinese capital as easy as that of the City of the Aztecs. Such force does civilization give, that the same army could now traverse the Empire with impunity, or could hold it as firmly as the English hold India. But nothing of this sort will be attempted. The jealousies of the great powers makes this impossible; and the Allied army after exacting the expenses of the war, will return with their spoil on the road by which they came.

It does not seem probable that they will interfere at all with the internal affairs of China. They will leave the Tartar Emperor upon his tottering throne, and they will make no alliance with the Tai-pings. The Chinese will have to make their own revolution and work out there own salvation. Yet for these four hundred millions of men, to whom our attention has been of late so forcibly drawn, there is no mean destiny. That multitudinous people, so ingenious, and so enterprising, cannot exist much longer without playing a part in the drama of events. Everything tends to break up the fossilized customs and habits of ages. The different wars with European powers, the vast hordes that have emigrated to Australia and California, the gigantic commerce of these last few years, all these have their effect upon the nation. Above all the present remarkable revolution of the Tai-pings will have the greatest effect in shaking up the people and sending them upon another course.

These Revolutionists now number fifty millions, and occupy a district equal in area to the whole of Great Britain. They have Christianity in a debased form, they use the Christian Scriptures, and worship the crucified one. They are penetrated with many Western ideas; their doctrine is the powerful one of "the nationalities;" and there motto is "China for the Chinese." They are as eager as the Italians to expel a foreign dynasty; and they hate the Emperor as cordially as a Venetian hates Franz Joseph. Ideas are more powerful than arms; and for the Chinese these will be the most potent elements towards infusing life, and manhood, and power in the nation. That mighty Empire is in a transition state; the leaven is there, and it will leaven the whole lump.

The Chinese are intelligent, quick witted, and highly imitative, above all they are industrious and eager in trade. Their cities are the largest in the world, and their internal commerce is incomparably vaster than that of any other nation. The six millions of people in Woo-chang, with their incalculable traffic, in the season when Meadows visited them, present a spectacle of congregated industry that cannot be equalled. Among such a people we may therefore look for vast changes, grand revolutions of thought, progress beyond conjecture. If they have already wrought out so much from their imperfect civilization, what will they not accomplish, when Western inventions, and the grand results of Western genius are placed in their possession?

This people will have a great influence either for good or evil, upon the future Empires, which now are growing up around the shores of the Pacific. Already these thousands which have flocked to the different gold countries, have created jealousy, and attracted hatred. At present this imigration seems an evil, and an ever increasing one. The Chinese are loathed and detested, in all the new countries of the Pacific. But they still come pouring forth, and to restrain them is utterly impossible. Some people have already lost all hope for the Australasian nations, and declare that all these lands will be overwhelmed with Chinese. Others are yet more disturbed, and see in China the future source of inexhaustible floods of barbarous emigrants. These fears may pass for what they are worth. Let us hope that before this dreaded emigration takes place, the countless millions of China may be so changed that the rest of mankind may not be ashamed to call them brethren.

There appears to be a great excitement in Canada on account of the decision of two of the three Judges to surrender the fugitive slave Anderson. Not only do the people abhor the idea of surrendering the fugitive under any circumstances, they are still further excited by the intimation that the decision of the Judges followed some advice from authorities in England; and what increases the excitement still more is the discovery that there was a clause in the Act of the Canadian Legislature, giving effect to the Extradition Treaty, which authorized the Governor in Council to refuse to deliver up accused persons under any circumstances, provided he saw special reasons for the refusal; and that this clause was repealed by a short Act, smuggled through Parliament in May last. An appeal has been made to a higher Court, and there is a determination manifested to try *every* means to prevent the surrender of the fugitive.

We are requested by Mr Day to state that the minutes of the Western Baptist Association are printed and ready for distribution. Some of them are on their way to the churches. The delay has been unavoidable owing to circumstances over which Mr. Day had no control.

X. Y. Z. has been received and will appear in our next. We have less of the "Missionary's Son," this week than we expected, owing to a delay in obtaining the MSS. We are abliged again to postpone the "Trip through North Wales."—Sigma will appear next week.

Copies of the "New Brunswick Baptist and Christian Visitor" and the "Temperance Reformer and Telegraph," have been sent us.—They present quite a respectable appearance both in size and typography.

Anniversary of the Bible Society.

The Anniversary of the New Brunswick Auxilliary Bible Society was held at the Mechanics' Institute on Thursday evening last. Notwithstanding the very unfavourable state of the weather, the large hall was filled to its utmost capacity. The Honorable Justice Parker, President of the Society, presided; and on the platform were representatives of all the leading denominations in the city.

The meeting was opened with prayer from Rev. Mr. ——— and singing, after which the Secretary, James Paterson, Esq., L. L. D., read the interesting Report of the Parent Society.

Rev. Mr. Robinson (Baptist) in moving the first Resolution, expressed his gratification at seeing so large an audience on such an occasion. He thought that we had special cause for thankfulness to God not only in the gift of His Son, but also in the bestowal of His precious word. He traced the finger of Providence in the history of the Bible—showed how the discovery of the Mariner's Compass and the invention of Printing about the same time, had been equally instrumental in its diffusion; how commerce and the gospel had gone hand in hand; and described in conclusion, the present condition of the world, the disturbed aspect of affairs in the Southern States, and the newly gained enjoyment of liberty in Italy, as suggestive of much thought.

Rev. Mr. Ferrie (Presbyterian) had much pleasure in seconding that Resolution. We had, indeed, much cause for rejoicing. He thought that the world had now arrived at that period, foretold by the Prophets, when all the opponents of Christ were to be destroyed. Referred to the two great events of the past year—the triumphs of Garibaldi and the visit of the Prince of Wales to America. Spoke at length on the latter theme. Drew attention to many strange facts in connection with the ancestry of the Prince; how, on the father's side, he had sprung from a stock which had protected Luther at his greatest peril, and had aided greatly in bringing about the Reformation in Germany, etc.

Rev. Mr. Hartley (Freewill Baptist) moved the next Resolution.

He spoke of the opposition the Bible had met with in all ages, and how gloriously it had triumphed. The Pagans of Ancient Rome, the Mohammedan, the Papist, and the Infidel had alike in vain attempted to destroy it. Its enemies had one by one passed away, and in the very means adopted by them to overthrow its power, we could now perceive instruments which, through God, had been blessed in the up-building and strengthening of its influence.

This Resolution was seconded by Rev. Mr. England (Wesleyan). He said that the field of the Bible was the world, and that all nations were now open for its reception. Spoke of the benefits which had resulted from missionary effort—contrasted the past with the present condition of the heathen, and showed how God had ever blessed those nations which had honored Him. Referred to the part England had taken in the spread of the Bible. Whatever he thought of the past, he doubted not of the future; could *never* believe in Lord Macaulay's prophecy. No, so long as England cherished the truths of the Bible and revered the God of the Bible, that famous New Zealander would never "take his stand on a broken arch of London bridge to sketch the ruins of St. Paul's."

The Hymn commencing—

"O praise the Lord in that blest place,"

was then sung, and a collection taken up, after which Rev. Dr. Gray (Episcopalian) moved the third Resolution.

He contrasted the scene at the present Anniversary with those he had attended at the first formation of the Society, and saw much cause for gratitude. He spoke of the vast good resulting from the distribution of the Scriptures—how one book taken with the booty at the sack of Delhi had been instrumental in the conversion of numbers of Sikh soldiers; how in Persia, in Abyssinia, among the people of Lebanon, wherever it had gone alone, it had spread unaided a knowledge of the truths of Christianity. He spoke of the glorious work now being accomplished in Italy, and in glowing words, the Rev. Gentleman depicted his desire to be present when the first bale of Bibles shall be opened for distribution within the walls of Rome, perhaps in the Lapidarian gallery of the Vatican itself, when those eloquent memorials of former piety shall be brought face to face with the dispensers of the same unalterable, undying word of life.

Seconded by Rev. Mr. Armstrong (Episcopalian), who in illustration of the increased facilities for the circulation of the Bible, narrated a pleasing incident which occurred during the visit of 3000 *Orpheonistes* to London, how through the zealous efforts of some gentlemen a copy of the New Testament was placed in the hands of each; of the willingness, nay, thankfulness with which the souvenier was received and of the hearty co-operation of the President of the society himself.

Rev Mr. Narraway (Wesleyan) regretted that so little time, was left him for his address. He entirely agreed with what the previous speakers had said; with one exception, however. One Rev. Gentleman had spoken about the geneology of the Prince of Wales. He Mr. N. was also much attached to that science and had traced the Prince's descent up to William the Norman, and up to Alfred the Great, and farther yet to Hengis tand Horsa, and farther and higher yet, since those heroes are commonly believed to have sprung from Odin, who is said to have been a god. But, nevertheless, he thought the Prince deserved most credit and would be most esteemed from being the son of *his mother*. He had only time to read the resolution, which was seconded in a few words by Dr. Botsford.

The next resolution was moved by Mr. McBeth and seconded by Mr Frazer.

WHAT THEY SAY IN NOVA SCOTIA.

They say that when the "Christian Messenger" was started in 1837, it was the acknowledged organ of the whole Denomination in Nova Scotia and New Brunswick, as the Magazine had been before.

They say that the "Christian Visitor" was subsequently established with a view to its being the organ of the Denomination in New Brunswick, and was issued at a price greatly below that of the "Christian Messenger," whereby the circulation of the latter paper in New Brunswick was well nigh destroyed. Nevertheless, the "Christian Messenger" lived still.

They say that when the late John Ferguson died, it was found that the publication of the "Christian Messenger" had been unprofitable, and the Denomination was called upon to honour a guarantee that had been originally given, by paying a balance due thereon.

They say that the present proprietor of the "Christian Messenger" showed considerable pluck in entering into the business under such circumstances.

They say that just at that time an Agent of the "Christian Visitor" was sent into Nova Scotia, to canvass for that paper, then published 25 per cent. lower than the "Christian Messenger." Still the "Christian Messenger" lived on.

They say that the "Christian Messenger," the "Christian Visitor," and the "Christian Watchman," are private enterprises, and that the members of the Denomination are at perfect liberty to patronize all or any one of them, just as they please—provided always, that they pay the printer.

They say, that a reference to judgment and eternity in the matter of selecting a newspaper, smacks of the profane.

They say, success to the worthiest!

UN CERTAIN HOMME.

For the Christian Watchman.

MR. EDITOR:

I have been much pleased with the "Christian Watchman." It is what the Baptist denomination in New Brunswick has for some time needed—a newspaper devoted simply to the inculcation of sound religious principles, to the spread of useful information, to the advocacy of good institutions, and to the support of all that we as Baptists hold dear, or ought to hold dear. And I think that you are in the path of duty when you affirm your determination to keep your columns uncontaminated with what has not for its object the glory of God. A Baptist organ has no business with politics, when Baptist principles or Baptist rights are not in question. Though I am what is called a Liberal, a supporter of the present government, I would have our denominational editor leave the defence of my peculiar political ideas to those whose business it is to do so. His is a higher duty. He is, as it were, a shepherd whose flock are to be fed, not told what political leaders to select. You see I attach very great importance to the religious press.

When I see an editor conscious of the vastness of his work, and the weight of the respons bility which rests upon him, I endeavour to do what God has placed in my power to strengthen his hands; I give him my prayers and sympathies; I encourage him in more substantial ways, and this because I feel that I am very much his debtor, that he is doing more for me and mine than I can repay.

When in the "Christian Visitor" last Spring I read the following paragraph, (which I clip for the purpose of inserting again in your paper, and as a specimen merely of many of the Visitor's opinions,) I was astonished and stricken to the heart:

"The education which we require *is to fit men for the world.* Can this be done by shutting them out of it? and does not our experience prove to us that the greatest dolts to be found are the graduates fresh from our country Colleges?"

I thought that perhaps the opinions expressed in that article would be afterwards recalled, or that some better writer than I would take the subject in hand, and direct public attention to it; but I waited in vain. Yet here was the editor of the New Brunswick Baptist organ putting forth most injurious sentiments—telling his readers that the education required by them was "to fit them, for the world," telling them that his long experience had been to prove that "the graduates of our country colleges were the greatest *dolts* to be found." And when I thought that he *must* refer by the term "country Colleges" to our institutions at Horton, and *must* mean that those darlings of our venerable fathers in the Church, those objects of so much labour, so much self denial, so many tears, so many and such fervent prayers,—those institutions which have been so abundantly blessed to the conversion of our sons; from whose walls have departed so many laborers in Christ's vineyard, "proclaiming the glad tidings" through the length and breadth of these provinces, in the neighbouring Union, and even on the distant shores of Burmah; that in short, Acadia College and Horton Academy had been doing nothing for thirty years but sending forth "dolts" upon the world. I concluded it was high time the opinion of the brethren in New Brunswick were represented by one more favourable to education, and more friendly to our true interests as Baptists.

Yours, ROGER WILLIAMS.

Religious Intelligence.

CANADA.—The *Canada Baptist* reports the Baptism in Brantford of Rev. Mr. Alexander, a Free Church clergyman—his wife, and a former deacon of the Congregational Church.

In Montreal the St. Helen Street Baptist Church have sold their place of worship for 9000 dollars, and are about to build another in a more eligible locality.

UNITED STATES.—In spite of the political excitement in the States we hear of revivals both in the North and in the South. In Kansas, Ohio, Illinois, and Iowa, religion is advancing—and the various evangelical denominations are putting forth renewed efforts for the extension of the cause.

We take from the South Western Baptist the following summary of revival intelligence from Southern churches.

"The Western Recorder reports revivals at Hurricane Spring church, Ky., 7 baptized; Taylorsville church, 65 baptized; Salem church 11 baptized; King's church, 17 baptized; Bethel church, 7 baptized; Blue Bell, 14 baptized. Baptist Messenger reports 22 by baptism to Durhamville church, Tenn.; Banner & Baptist reports 95 by baptism to Cedar Town church, Ga., since the commencement of a late revival; Bethlehem church, 13 by baptism; Cuthbert church 21 baptized; Allatoona church, 37 baptized; Piney Grove church, 11 baptized. Religious Herald reports 8 accessions to Piney Mount church, Va., by baptism; Shiloh church 14 baptized; Upper King and Queen church, 36 baptized; Line Creek church, 15 baptized, Beaver Dam church, 22 baptized. Southern Baptist reports 32 by baptism at Limestone church, S. C.; at Goucher Creek, 42; at Buck Creek, 27; at Arrswood, 9; at Stateline, 4; at Bethesda, 13; at Zion Hill, 4; at Corinth, 4; in Spartanburg District, at Buffalo, 24; in York District, at Ebethel, 21. The Christian Index reports the baptism of 24 converts at Belair, Ga., where there is no Baptist church at present, but one will be organized soon. To Beaver Dam church 25 have been added; to Antioch church, do.; 26; and to Freeman's Creek, 18."

JAMAICA.—A very remarkable revival is now blessing Jamaica. It seems to be spreading over the whole Island. Moravians, Episcopalians and Baptists are alike enjoying the happy season.—Crowds attend the religious meetings. Bodily prostrations are numerous, and what is far better sinners are confessing their sins, and so far as possible making restitution for what wrongs they may have done to others.

EUROPEAN RELIGIOUS INTELLIGENCE.

ITALY.—In Tuscany multitudes are seeking the truth. In Pisa we understand that the priests are putting forth strenuous efforts to resist the new movement. In Florence two rooms have been opened for the stated preaching of the gospel; beside the numbers who throng to the meetings held in these places, many are enquiring as to the salvation of their souls. In Naples Bibles are sold in great quantities and there is a demand for religious books, such as Pilgrims Progress, Father Clement, Protestant Catechism, etc.. The Bible Society for Italy maintained by members and friends of the Waldensian Church, has recently issued an Italian edition of the New Testament. The Waldensian Theological school has been removed to Florence.

RELIGIOUS INTELLIGENCE FROM ASIA.

SIAM.—The Congregationalist mission of Siam seems to be just now in a very hopeful condition. The following is an extract of Mr. Bradley's letter respecting a revival of religion which has recently taken place.

"You will have heard, ere this of the recent work of God's grace among us, and rejoiced with us. The work has begun, never to end, till every idol shall fall, and every knee shall bow to the scepter of our Immanuel. To us as a mission, as a family, he has crowned the year with his goodness. To the mission, after ten long years of unmitigated toil, yea, of midnight darkness, has he granted to spring up from among these heathen a church, which shall hold up the banner unfurled by King Immanuel, until the last captive, freed from the power of darkness, and his Buddhanic emissaries, shall stand with his feet on Mount Zion, shouting 'Victory! Hallelujah to God and the Lamb, who hath washed us from our sins in his own blood!'"

Dr. Bradley, in his journal of the day's labors among the people says:

"I spent nearly all my time this day in preaching to various companies of priests and lay-