

A Year of Refreshing.

The year 1870 will be marked in the history of the church as a period of remarkable prosperity. The Spirit from on high has been more largely poured forth on Christian lands and in heathen countries, since the opening of the present year, than during any year of the present century.

On China, Japan, Africa, India, and on the Islands of the sea, the mighty Spirit is descending like showers of rain upon the new mown grass. Isaiah's prophecy is triumphantly fulfilled; "The wilderness and the solitary places are made glad; the desert rejoices and blossoms as the rose."

The Macedonian, for April, speaking of the work in Assam, says:

Mr. Stoddard sends thrilling tidings from the Garo field in Assam. Sixteen converts were baptized Dec. 19, their examination having been extended through several evenings. The next morning when it was hardly light, two more, a husband and wife, who had been unable to come previously, came forward desiring to be baptized, and after careful examination they were heartily received.

A few of the converts baptized, are from places twenty or thirty miles distant, in all of which more fruit unto salvation is anticipated.

The Talogooos in the Madras Presidency, India, are pressing in crowds into the kingdom. The Macedonian says:

The tidings from this field are wonderful. At Onogole, the first Sabbath in December, 57 were received to the church by baptism. Between two and three hundred partook together of the Lord's Supper. The work is becoming constantly deeper and wider, and extending to villages far away. More than 600 have been baptized in connection with this mission during the year.

This is the field where Bro. Timpany, who was sent out by our Canadian brethren a few years ago, is laboring with such ardent zeal for the salvation of souls.

A native preacher who has been in Africa forty years, says such bright and cheering prospects as those which now exist have never been witnessed before. "I am at a perfect loss for language to lay before you the most cheering prospects which are before us in this most interesting field of missionary labor."

How stimulating are these glad tidings from distant fields! Who that has a prayer to offer, a word to speak, or a cent to give for the world's redemption, will not hasten to perform well his part, in the great sphere of human instrumentality? This is no time for Christians to cry with the sluggard, "A little more sleep."

Elder Knapp.

Elder Knapp came down from Fredericton last Monday. During his brief stay in that city, and under his ministry, a good work was wrought, that would, undoubtedly, have been greatly extended, if he could have remained and continued his labors, but he was engaged to the church in Yarmouth, Nova Scotia. While in Fredericton he preached to crowded audiences. During the two Sabbaths he was there, twenty-seven were baptized. Others are indulging a hope in Jesus, and still others are under conviction. A delightful spirit of union was manifested among the members of the Baptist church, and a cordial co-operation was extended to the Elder, both by brother Goodspeed and Dr. Spurgeon. His recollections of the brethren in Fredericton, he says, will be lasting and delightful, and he is sorry he could not longer continue his labors in that very promising field.

From the Watchman and Reflector.

New Brunswick.—Letter from Rev. Jacob Knapp. My Dear Bro. Olmstead,—I have not been an idle spectator of the history of the Watchman and Reflector for the last twenty-eight years. In 1842 I obtained, and caused to be obtained, one thousand subscribers for the Reflector, when the Watchman looked with a jealous eye upon all reformers, but I thank God that they are both united in one, and that one is up with the spirit of the times. But I sat down not to tell you what I have done, nor what any human agency has accomplished at St. John, N. B., nor to speak of the crowds who flocked out to hear the Word, nor even to tell of the numbers who requested prayers, or embraced a hope, whilst they rejected the counsel of God, not being baptized. But I wrote to give you the number of those whom God by the power of His Gospel has brought to believe on the Son and to obey Him. I have preached day and night in St. John, and in the neighborhood, and on the second week of the meetings, and continued to baptize, every Lord's day, from thirty to fifty on each week, until a week ago last Sabbath, on that day were baptized one hundred and three. Last Lord's day eighty converts were baptized into Christ and put on Christ, and the work still goes on in all the Baptist churches, and some of the other churches are beginning to be themselves. Yesterday I commenced a meeting in this town, the capital of this province. I beg the prayers of all. This is "Saturn's day."

Yours for Christ, JACOB KNAPP, Fredericton, N. B., March 14, 1870.

Receipt for Making Every Day Happy.

Wear, all of us, more or less familiar with the often recommended, and most certain panacea for the troubles of well-to-do people, brooding over their often imaginary ones—to put on their hat, and visit some afflicted families. An old inspired writer, doubtless, meant the same thing, when he said: "True religion, and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James i. 27).

It was said of a great historian, that he possessed and cultivated the gift of looking at the bright side of human life—the silver lining of every cloud, estimating its value, even in a material sense, at more than ten thousand pounds a year, without it. For it may well be asked, what would any sum be to such as are ever anticipating trouble, and looking at the shady side?

Dear reader, here is something for you to out and preserve. We could easily give you something amusing. Wit is only the foam on the surface of the soul: wisdom is in the depth below. The former does well to amuse, to sharpen, to season; but the real strength and substance of life must be found in something else. The wit of the good man is but the effluence of his character. When that is blown away, the rich fruit remaineth; clusters of truth, charity, sense, and love. What are we about to add to so short a sermon, too homely for ethics, and too easily accomplished, for you to say, "I would if I could."

When you rise in the morning, form a resolution to make the day a happy one to some fellow-creature. It is easily done—a left-off garment to the man who needs it, a kind word to the successful, an encouraging expression to the striving. Trifles, in themselves, light as air will do it, at least for the twenty-four hours; and if you are young, depend upon it, it will tell when you are old; and if you are old, rest assured it will send you gently and happily down the stream of time to eternity. By the most simple arithmetical sum, look at the result; you send one person, only one, happily through the day; that is three hundred and sixty-five in the course of the year; and supposing you live forty years only after you commence that course of medicine, you have made 14,600 beings happy, at all events, for a time.

LOOK AT THE BRIGHT SIDE.

In connection with the above, we venture a few remarks on the duty of Christians looking at the bright side. The rule may be applied in various ways, and will hold good in their daily life, and create a more general cheerfulness. Mr. Spurgeon, in a recent sermon, is evidently a believer in this doctrine, to a proper and reasonable extent. He says: "Some people never smile. Dear souls! They pull down the blinds on Sunday. They are sorry that the flowers are so beautiful, and think they ought to have been white-washed; they almost believe that if garden beds were of a more serious color, it would be advisable. I have known some," he says, "and some whom I greatly respect, talk in this way. One good brother said, on one occasion, that when he went up the Rhine, he never looked at the rocks, or the old castles, or the flowing river, he was so taken up with other things! Why, to the true Christian, nature is a looking-glass, in which he sees the face of God, delighting to gaze abroad, and 'looking through nature up to nature's God.' He did not understand his friend, and had no sympathy with those who look upon this material world, as though it were a very wicked place; and as if there were here no trace whatever of the Divine hand, and no proofs of Divine wisdom, nor manifestations of the Divine law. The Christian should be constantly cheerful, happy, and rejoicing; and yet at the same time he should evince a deep solemnity of spirit, which removes far from him everything that is sacrilegiously light and trifling."

To conclude our receipt for every-day happiness: Wear a smile. Which will you do, smile, and make others happy, or be crabbed, and make everybody around you miserable? You can live among beautiful flowers and singing birds, or in the mire, surrounded by fogs and frogs. The amount of daily, and almost hourly happiness, you can produce, is incalculable, if you will but show a smiling face, a kind heart, and speak pleasant words. Do not try to break the ice, melt it. Harshness and fault-finding will do the first. Sympathy and kindness will start any stream, no matter how long it has been frozen. It was said of a certain house, "It were easy to be happy there." K. S.

For the Christian Visitor.

The Temple.

In the Greek New Testament we have two words—"naos" and "hieron," which are translated by the same word "temple" in our English Version. The words do not mean the same thing, and it is well to discriminate between them. The first, naos, means only the temple edifice, containing the holy place and the holy of holies, while the second, hieron, means the entire temple enclosure, including the temple edifice and the courts, porches and porticoes surrounding it, enclosed by the outer wall. The sacred writers seem to have always had this distinction before them in the use of these words. Several passages that often puzzle youthful yet enquiring minds are relieved of all seeming objection by the recognition of this obvious distinction, which inspired men ever regarded in the use of these words. Let us notice a few of them. In Luke xxi. 87 and elsewhere, Christ is represented as teaching in the temple. To some it has appeared strange that his lengthened address should not have interfered with the service of God's house, and he have been prevented by the priests from thus mingling his teaching with the rites of the Jewish religion. These passages are relieved of any seeming difficulty, by noting that the word used in this connection is "hieron" the temple enclosure, the courts and porticoes of which were eminently adapted for Christ's purpose, and in teaching thus he was but doing as other celebrated masters were accustomed to do, without in the least interfering with the temple ceremonies, or the convenience of any connected therewith.

In John ii. 14-16, we have Christ finding in the temple oxen, sheep and doves with their owners, also exchange brokers driving a brisk business. At first sight it seemed very strange to the English reader that such animals and business should be allowed in such a place. But here the word rendered "temple" again is "hieron," and hence we may exclude them from the temple building, placing them in the outer court. But so pure is Christ's conception of God's house that he in his zeal for it, would not allow them even in the outer enclosure. Buying and selling he would not tolerate near the place where God's glory dwelleth. Let us learn from this "to call on the Lord out of a pure heart." It is said in Matthew xxvii. 5, that Judas after having confessed his sin in betraying innocent blood, cast down the pieces of silver in the temple and went and hanged himself. Here the word rendered "temple" is "naos," the temple edifice including the holy place, and the holy of holies. In his mad-desperation he had rushed through the court of the Gentiles, the court of the women, the court of Israel, the court of the Priests, and entered, or stood upon the threshold of the holy place, and there before God and men made his awful confession, and threw the fruits of his covetousness and the price of blood in the holy place where it was not lawful for any, save the priests, to enter. Truly now the glory of this sacred building was departing when upon its floor was seen the price of the blood of the Son of God. In a few hours more that veil which had long indicated to those who gazed

upon it, the glory of God as behind it, was to be rent in twain, and testify yet further to the departure of God from these once sacred precincts. The day has come, when men worship not exclusively "in this mountain nor yet at Jerusalem," but find everywhere an altar and Christ a sacrifice offered once for all. J. E. HOPKIN.

For the Christian Visitor.

DEAR BROTHER BILL,—In your issue of the 17th inst., I have noticed a letter dated the 5th inst., over the signature of my old friend and ardent admirer William Grimley. The old man's statements are quite untrue and calculated to mislead his readers. He refers to Elder Kenny, Freewill Baptist, being on a visit up the little South West and North West Branches of the Miramichi for the last two or three weeks, and that a gracious revival is the result, and Bro. Hickson went up recently to assist him &c. Mr. Kenny did hold two or three meetings in the Little South West Church without my knowledge or consent, but so soon as I knew he was there I went immediately up. Indeed I was preparing to hold a series of meetings there, for I knew the field was ripening to the harvest. But in the North West he never held a meeting before I went there. And from the day I knew he was in the field to the present we held meetings together. In reading Mr. Grimley's letter I cannot help feeling that his aim is to damage my standing in the denomination. He says the cause is low in Newcastle, but his efforts do not tend to raise it. I cannot now come down from the work to exhibit Mr. Grimley, and give him the notoriety which he aspires, but your readers may hear from me again.

Never during my ministry have I labored so hard as during the past three months, and as my Quarterly report will soon be placed before the H. M. Board, I need not now refer to particulars. The two churches up river are revived, united and prosperous. Eight members have lately been added to the Little South West, and three others are received for baptism. There also is a good work going on in the North West. The Newcastle Church is neither dead nor asleep. The members hold special prayer meetings from house to house each week, and this is the reason that the adversary is at work, because the servants of Christ are doing his will. I would make no further reference to Elder Kenny, had he not made a report which appeared in the "Religious Intelligencer" of the 12th inst., as if he had entered, per saltum, a ripe harvest field abandoned by the husbandman, who through fear of hostile neighbors had forsaken his estate. But, unlike Mr. Grimley, he was not slow to take a lecture on Denominational and Ministerial etiquette. He has some sense of justice and truth, although his zeal would fain get the better of his judgment. None concerned need feel uncomfortable for fear the cause of Christ should suffer. He who has been working mightily with you in the city is also here. Bless His name. Yours in the gospel, EDWARD HICKSON.

Newcastle, March 21st, 1870.

Rev. D. Currie's Catechism.

Mr. Editor—Some years ago, I entered a druggist shop, in a town about seventy miles from Halifax, Nova Scotia, on the Atlantic coast, to purchase some small articles I wanted. Having made my purchase, I entered into conversation with the keeper of the shop. While conversing with him, my attention was arrested by a heap of pamphlets occupying a conspicuous place on the counter. A closer inspection disclosed that this pile was made up of Currie's celebrated Catechism on Baptism. I at once inquired the price, determined to become the owner of a literary curiosity. The benign old shop keeper immediately presented me with one, refusing to take pay, on the ground that the article was sold for charity. He seemed to think that the knowing any one was desirous of reading the little book, was sufficient compensation. As Duncan himself was then stationed in the town, in view of the very slow sale, perhaps he had given directions that the book should be distributed gratuitously. On my return home, I read this marvellous production, and after a careful perusal, laid it away with the mutual ejaculation, "Some books are lies from end to end," concluding that it had full as much merit as many of the paper covered novels of the present day, about love and murder, and no less fiction. I thought no more about the book, until a stray number of the Provincial Wesleyan fell into my hands a few days since.

I like the Wesleyan—it is an excellent paper, conducted with a great deal of ability. I always read it when it comes in my way. I read the number of the 9th instant from beginning to end, and was delighted with some of the good things I found in it. My attention was arrested by a paragraph headed, "Currie's Catechism on Baptism," copied from the Christian Guardian, Toronto, of which the following is a part: "It" the catechism, "is trenchant and conclusive against the claims of the Immersionists—especially those based upon the alleged support of their theory, by an appeal to the Scriptures in the original languages. It covers nearly all the points at issue between Immersionists and those who maintain the Scripturalness of baptism by effusion, and exposes thoroughly the inconsistencies, fallacies, and misrepresentations of Immersionists. Many points are brought out by Mr. Currie that we do not remember to have seen stated in any previous work on baptism. It is an excellent hand book on this debated question, and will render good service in neighborhoods where Immersionists are pursuing their proselyting tactics." What I exclaimed, at his work again! My old friend down on the Atlantic coast, will be enlarged his shop, to make room for this new edition. Will his heart ever again be made glad by presenting Duncan's Catechism to some travelling Baptist?

Can it be possible, that the Rev. Doctor who edits the Wesleyan, does not feel that by publishing such nonsense, he libels his own ripe scholarship, tells the father of his denomination—Wesley—that his admission that immersion is correct, baptism is wrong, and Clark, the great commentator and scholar of his sect, that he did not know the Greek language, or he would not have made the same admission. I would ask him, how it is, that while all the great scholars and Christians of the past and present, of all nations and denominations, are almost a unit on this question, and either admit or plainly declare that baptism is immersion—that only the fourth and fifth rate scholars of the last fifty years deny it. I speak advisedly when I say that no great man or ripe scholar of the past or present of the first rank, can be found, who asserts that the Greek verb baptizetai, when used in the New Testament, means to sprinkle or to pour. Why is it, that while the organ of the Wesleyan thus endorses Currie's Catechism, that all the ministers of that denomination immerse candidates when asked to do so. I have never heard of one who refused. If effusion is baptism, then immersion is not, and it will become men to talk about proselyting tactics, who will outrage their own consciences, and do what they believe is wrong, to make a proselyte. The paragraph referred to, says, "It" Duncan's Catechism, "will render good service in neighborhoods where Immersionists are pursuing their proselyting tactics." To this, I agree; for the tactics of immersionists are, that they who believe and are immersed shall be saved, &c. Now, no sane man or woman can read Duncan's Catechism without being convinced of his utter failure to make out a case in favor of effusion, and against immersion. It is one of those books in which the errors are so much on the surface, that the mind would be obtuse indeed,

that did not detect them at first glance; and while it did not Baptists no possible harm; it is well calculated to drive every Wesleyan who believes in immersion—and they are not a few—out of the Wesleyan Denomination. Yours, &c. WESTONLAND, March 25, 1870.

Mr. Editor—I desire, through the medium of the Visitor, to acknowledge the kindness of the friends connected with my church and congregation at St. Andrews.

On my return home last week, after an absence of some days, I found that a goodly number of the brethren and sisters, expecting I would have been at home, had been in the previous evening, and, after having tea and a social, I trust a pleasant time, they left us a nice donation, accompanied with the following address: REV. I. K. BILL, JR.: DEAR PASTOR—Permit us in the name of the Baptist church and congregation of St. Andrews, to present you with this donation, as a joint expression of our deep interest in you as our beloved pastor, and as an able and earnest minister of the Lord Jesus.—Long may your valuable life be spared to edify and build up the church of God in her most holy faith, and to guide perishing sinners to the mount of eternal safety. Signed on behalf of the church and congregation.

JOHN BAILEY, J. R. BRADFORD, D. COGSWELL, Committee.

This, I would say, is the second donation my people have made us during our eight months stay at St. Andrews.

As I was unavoidably absent, and therefore had not the opportunity of making any reply, with your permission, I will reply in a few brief words through the Visitor.

TO THE BAPTIST CHURCH AND CONGREGATION OF ST. ANDREWS.

MR. DEAR FRIENDS—Since the Lord, in his providence, directed our steps among you, our hearts have been made glad by exercising so many tokens of your friendship, for which you will kindly receive our heartfelt thanks. You may feel assured, dear friends, that both Mr. Bill and myself will feel ourselves under renewed obligations to be more and more faithful in the discharge of every duty devolving upon us, in connection with the cause of Christ among you. Our prayer is, that God may reward you; and may He who is the great Head of the Church, bless our humble efforts in the conversion of precious souls and the upbuilding of the church of God. St. Andrews, March 26, 1870. I. E. BILL, JR.

For the Christian Visitor.

DEAR EDITOR—A few days ago I sent you a letter for publication in the Visitor, denying certain statements made by Mr. Grimley, and published in the Visitor of the 17th inst. These statements affect our denomination, especially the Little South West Church, and myself our missionary. I therefore send you, for publication, a letter from the South West Church, in proof of the statements made in my former letter. The greater part of what Mr. Grimley makes me say from the pulpit in Newcastle, is all his own sayings. I never referred to Mr. Kenny, nor to any compromise with him. The proof of this will be furnished by the Newcastle Church.

I doubt not but the pressing call to Mr. Kenny, from Shediac, has been manufactured in the same way.

Yours in the gospel, EDWARD HICKSON.

Newcastle, March 25, 1870.

Little South West, Miramichi, March 25, 1870.

The church worshipping in Little South West, to the church, worshipping in Newcastle, sendeth greeting.

DEAR BRETHREN—In the "Christian Visitor," of the 17th inst., we have seen a letter signed by Mr. Grimley, and dated Newcastle, March 20, which has astonished and grieved us. We do not refer to his enunciation on the Visitor, or his reference to revivals in any other place but here among ourselves. But he does most assuredly misrepresent us and our faithful Pastor, who is also yours and the zealous missionary of the Home Mission Board. Mr. Grimley says:—"On the Little South West there is a series of almost daily meetings, and the result is a gracious revival. Bro. Hickson recently went up to assist Bro. Kenny, and continued with him for several days, and assisted in baptizing the converts."

That there have been daily meetings and a revival are facts. But that Bro. Hickson came up recently to assist Bro. Kenny, and assisted in baptizing the converts, is a gross misstatement of facts, and calculated to mislead the reading public. The facts are these. Elder Hickson, our Pastor, was here, before, with, and after Mr. Kenny, and did not come up "recently to assist." Rev. Mr. Kenny held three or four meetings before our Pastor knew he was here. But from the time Mr. Kenny held the first meeting until Mr. Hickson came, there was not one candidate asked for baptism, and further there was not one received for membership or baptism, but those who were received while our Pastor Elder Hickson presided in the Church. Only seven converts were baptized. Four of these by the Pastor, and three by Elder A. Kenny, as his assistant, and through his courtesy without the consent of this Church. But we have learned that Mr. Hickson granted this favor to Mr. Kenny, because he was a relative of several of our Church members and also of some of the candidates.

Now as we presume that Mr. Grimley is a member of your Church, we have furnished you these facts, which will enable you to counteract the evil influence of Mr. Grimley's misstatements.

Our Pastor may publish this letter in defence of the truth.

On behalf of the Church.

(Signed) JOHN SOMERS, } Deacons. DAVID TOZER, } SAMUEL TRAVIS, } Clerk.

The Revival in the City.

is still bearing its precious fruit. Conversions are not so frequent, and baptisms not so numerous, as when Elder Knapp was here; but the religious meetings are still full of fervor and hope. Last Sabbath Rev. Mr. Carey baptized four; Rev. Mr. Titus, four; Rev. Mr. Harley, seven; Rev. Mr. Parsons, five; Rev. Mr. Cady, thirteen—in all, thirty-three. In addition to these, Elder Garraty baptized six candidates.

New Books.

Crowned and Discovers; or the Rebel King and the Prophet of Rama, by Rev. W. S. Culver, A. M., with an introduction, by Rev. G. W. Eaton, D. D. Published by Gould and Lincoln, Boston, and Sheldon and Company, New York.

This interesting volume, sketches with a graphic pen the most important incidents in the impressive and tragic death of Saul, as Israel's first king. From these touching incidents, the gifted author derives lessons of spiritual instruction, bearing with peculiar force upon the obligations of the Christian life.

Dr. Eaton, in his introduction, says, "A prominent excellence of the whole discussion, consists in the discrimination, pertinence, and force, with which the lessons deduced are applied to existing evils and pernicious tendencies; and hence the work is of present and urgent interest."

The author discriminates very clearly between hypocritical and real obedience to the commands of God, and eloquently urges unreserved conformity to the directions of the inspired lawgiver.

This useful book ought to have an extensive circulation in the Provinces.

Send to the Little Ones, by the Rev. Edward Payson Hammond.

Mr. Hammond has had remarkable success, both in England and in America, in imparting instruction to children. This little book is illustrative of his happy method of dealing with young minds. It is published by the American Baptist Publication Society, Philadelphia.

The American Organ—

The paper is illustrated with forty five pictures (besides the beautiful headings), showing Messrs. S. D. & H. W. Smith's organ factory, and forty four different styles of their organs, ranging in price from \$100 to \$1000. The paper is sent postpaid to any one who will request a copy.

No musical family can afford to be without Peters' Musical Monthly. It is printed from full size music plates, and contains in each number, at least twelve pieces of choice, new music. Price—\$3.00 per year. Subscriptions received at this office, where a sample copy can be seen.

The Missing Steamer.

City of Boston, has not yet made her appearance. Not a word of her whereabouts since she left Halifax, on the 28th of January. The owners, underwriters, relatives, and friends—all are weary with watching. "Hope deferred maketh the heart sick." The arrival of a vessel in England from the Azores, has extinguished the hope that she would be heard from at Fayal. As time goes on, fears are strengthened that the missing steamer has shared the fate of the President and the Pacific. The lamentations uttered over this fearful mystery of the deep, are re-echoed over both hemispheres, and awaken a world wide sympathy. God of our fathers, pour the sorrows in ones, and pour the balm of heavenly consolation into their lacerated hearts!

Below we give a list of the officers and passengers on board the ill-fated vessel:

She was built by Todd and McGregor, at Patrick, Glasgow, and launched in 1864. She was provisioned on this trip for 68 days. The following named officers were in command of the vessel: Captain J. J. Halcox; chief officer, W. Mortimer; second officer, John Craven; third officer, Henry James; fourth officer, J. Stevens; purser, W. M. Short; Surgeon, Dr. Rice; first engineer, C. Alexander; second engineer, R. Hawkes. The cabin passengers from New York to Liverpool were: Mrs. M. Cosgrove, Allen Ebbs, wife and two children; James Adaham, M. A. Praeger, Mr. Ryland and wife, W. M. Cochrane, James Cosgrove, and Mr. Lawder. The following is a list of the cabin passengers from Halifax: Mr. W. E. Potter, Captain William Forbes (Surveyor to French Lloyds), Mr. Leconte, Master F. R. Robinson; Master Thomas H. Robinson, Captain Hamilton, 65th Regt., Mr. James Allan (of J. Allan and Co.), Mr. A. K. Doull (of Doull and Miller), Mr. Edward Billings (of Anderson, Billings and Co.), Mrs. Kiedahl, child and infant; Mr. John B. Young, C. E.; Mr. Baker, lady, two children and nurse; Mrs. Orange and child; Mr. John Barron (of P. Power and Co.), Mr. Walter Barron, Mr. Patrick Power, Jr., Captain Sterling, lady, infant and nurse; Mr. James N. Paint, Miss F. Paint, Mr. G. A. Knox, (of Knox and Jordan), Mr. Wm. Murray (of Burns and Murray), Mr. C. S. Silver (of W. and C. Silver), Mr. E. J. Kenny (of T. and E. Kenny), Mr. John Thompson (of Thompson and Co.), Mr. Henry C. Morey (Deputy Assistant Superintendent of Stores), Lieut. Orange and female servant; Lieut. Kildahl and female servant; Mr. John D. Purdy, Mr. Charles Fisher, Mr. T. Montgomery, Mr. W. Parks (of St. John).

Secular Department.

A Brief Review of the News of the Week.

NEW BRUNSWICK. (Special to the Morning Papers.) HOUSE OF ASSEMBLY.

FREDERICTON, March 24.—The Bill to provide for assessment of St. John on account of the claim of Miss Green was amended by the Council, and on being recommitteed, was on motion of Mr. Coram postponed for six days.

The House went into Committee of Supply. The Legislative grant passed, the item of \$400 for books for the Library being struck out, without a division, as most of the members appeared to be opposed to giving anything for the benefit of literature.

The estimate of \$400 for a Professorship of Practical Mathematics next came up. It was explained by members of the Government that the object of this was chiefly to give a practical education to young men to fit them to become Railway Engineers and Land Surveyors.

The grant was opposed by Moore, Babbitt, McQueen, Caie, White and Hibbard, and supported by members of the Government and Gough.

The grant was lost by a division of 18 to 10. The Secretary then moved the grant of \$4000 in aid of Immigration.

White thought the grant was too large, and moved that the grant be \$2,000.

Caie held the same views, and spoke about the poor back-woodsman, but would not an increase in immigration benefit the back-woodsman?

Gough said it was all very well to ring the changes on the poor back-woodsman, but would not an increase in immigration benefit the greater the revenue, and the less the burden. Give the Government the money, and hold them responsible for its proper use. This grant was for a good purpose. While other Provinces of the Dominion were making strenuous efforts to promote immigration would we stand idle? The grant was a good one, and he would vote for it. He was only sorry the Government were not able to grant a larger sum. Their policy was good in this particular, though bad in almost everything else.

Hibbard opposed the grant, and made another backwoodsman of the Government, and spoke of the Government as the mammoth of unrighteousness.

Lindsay characterized Hibbard's as a hustings speech. The Attorney General defended the grant, and eulogized New Brunswick as a home for emigrants. Babbitt would vote for the smaller grant.

Moore was opposed to the larger grant. He did not believe in encouraging pauper immigration. King made an able speech in favor of the grant. Thompson thought the grant was small enough. The Secretary explained that the policy of the Government was to assist emigrants in settling in the Province.

The amendment was lost by a vote of 16 to 17. Babbitt then moved the blank be filled with \$2,000, which was carried by a vote of 29 to 18; so the backwoods howl, as the Attorney General called it, was partially successful.

The Secretary then moved the West Isles Fishing Bounty grant of \$160.

Coram opposed it, seconded by Babbitt, but the grant was carried.

The Supreme Court grants were put and agreed to, and after a good deal of talk the Education grants passed; after which the House adjourned.

FREDERICTON, March 25.—The Bill to divide the Parish of St. Stephen for Ecclesiastical purposes, agreed to in Committee; also, the Bill to divide the Parish of Hampton for the same purpose.

The Bill to facilitate the construction of a Railway from Woodstock to River Du Loup was agreed to.

The Bill to incorporate the Masons and Plasterers Association of St. John was agreed to.

The Bill to leave the location of the Shiretown of King's to the Lieutenant Governor was, after some discussion, agreed to.

ars of Executive expenditure. He thought it was the duty of the Government to put before the country an account of all they spent in contingencies as well as other departments. A few members debate the amendment was put and lost by vote of 18 to 10.

Babbitt then moved that the blank be filled with \$10,000, which was also lost by vote of 15 to 18. The grant of \$11,000 was then carried, and the House adjourned.

FREDERICTON, March 26.—The House went into Committee on the amendments to the Heston Branch Railway Bill, made by the Legislative Council.

After a long debate, on motion of Stevenson, the Bill was postponed for three months.

The House went into Committee on Needham's Election Bill.

It provides that women who hold separate property shall be entitled to vote, and that the qualification of the candidates shall be the same as that of the electors.

The Attorney General moved that there be no property qualification for candidates, which was lost. The Bill was agreed to.

Gough moved the House into Committee on a Bill to reduce the Representation.

It provides that the Representation shall be one half the number it is at present.

Gough argued strenuously for the Bill, contending that the country expected a reduction in the Representation, and also in the Legislative expenditure since the adoption of Confederation. Many Counties in Quebec had only one member in their Local Legislature, and the same prevailed in the Dominion Parliament. Why therefore should small counties in New Brunswick have two members. Duties and responsibilities were so largely decreased that half the Representation would be sufficient.

Quinton moved that the Bill be postponed for three months.

The Speaker argued in favor of the present number; a reduction would produce contempt for the Local Assembly, and the Representation, if based upon population, would be even more than the present. No County should be left with less than two members.

Caie thought a reduction should be made, but not so great as the Bill proposed.

After some debate Quinton's amendment to postpone for three months was carried by a vote of 18 to 10.

Gough then introduced a Bill to reduce the number of the members of the Executive Council to five. The Bill to incorporate the St. John Temperance Temple was agreed to; also the Sackville Sewerage Bill.

King introduced a Bill to incorporate the Dock Company of Charlott.

The Board of Health between the Houses has been settled, and business will proceed.

FREDERICTON, March 28.—A Bill to incorporate the Richibucto Branch Railway Company was agreed to. A Bill relating to Commissioners of Sewers of Albert agreed to.

Surveyor General introduced a Bill relating to the sale of Crown Lands.

A Bill relating to Central Fire Insurance Company agreed to.

A Bill to authorize appointment of district Stipendiary Magistrates for Kent, agreed to.