THE CHRISTIAN VISITOR.

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

THE FORTHCOMING SCHOOL BILL.

What are to be the provisions of this bill? The people are anxious to know. If permitted to advise we should say, don't curse the country with half-way measures. Give us a complete bill or none. Our own views on the matter were briefly indicated in a short paragraph in a recent issue of the VISITOR, which has been copied, with apparent approval, by several of our contemporaries in this Province and elsewhere; but it may be necessary for us to explain, lest we should be misunderstood. This we will do in the briefest space possible. Our suggestions were that the schools under the new bill should be.

1.—UNSECTARIAN.

We mean by this that they should abstain entirely from sectarian instruction of every desoription. Don't touch even the Bible in your new bill, lest you subject it to the charge of sectarianism. Don't exclude the Bible, or direct that it shall be read. Just let the blessed book entirely alone. Its divine author will not thank politicians or any body else for forcing either the old or the young to read his own word, or for decreeing that it shall not be read. He has made man's conscience free to receive or to reject it for himself Let it remain so. He will take care of his own book, and see that it does its proper work in his own way and time.

This idea may be too radical for churches that wish legal props to lean upon or to bear them up. But Baptists, all along the track of the centuries, have gone directly for the most perfect freedom of every man's conscience, and for the unfettered exercise of the God-given right of private judgment.

The children go to school not to learn religious dogmas, but to receive the advantages of secular training. Their parents, guardians, ministers and churches must make provision, as they shall deem best, for their religious instruction. If the parents wish, in any case, to have this in the secular school, and it can be given without the slightest interference with the conscientious scruples of others, let it be given; but not otherwise.

2.—FREE SCHOOLS.

We mean schools that are open alike to all classes, high and low, rich and poor, without the slightest reference to the ability of the parents or guardians concerned to pay, or not to pay. We would make education for every child born in the land as free as the light of heaven. Let no son or daughter of New Brunswick have to say, I am doomed to a life of ignorance and degradation because my parents were too poor to pay for my education. If that stain is upon us now, in the name of all that is sacred let the forthcoming bill wipe it out. The sooner it is donethe better for all concerned.

3.—A FAIR TAXATION OF THE WEALTH OF THE COUNTRY.

These Free Schools, of course, cannot be sustained without money. Where is it to come from? We answer from direct and indirect taxation. The wealth of the country has not been made, as some suppose, at the expense of the favored few alone; but rather at the expense of the bone and sinew, joint and muscle of the whole people. Therefore, as a matter of common justice, its expenditure should have reference to the interests of the whole people, especially so far as their education is concerned.

As an illustration, go to many of our country districts, and you see one man head and shoulders above his neighbors on the score of wealth; but did he make it all himself, or did they assist him? Who cultivated his lands, or built his ships? Who bought his produce, his stock, or his goods? Who hired his money and paid interest or gave him up mortgaged estates? Of course his neighbors, for the most part. did all this. Is it unreasonable or unjust then, that a fair proportion of wealth, so accumulated, should go to educate the poor children of the community? What is true of the country in this respect is equally true of the city. We say, therefore, that the wealth of the country should be held responsible for the education of its sons and daughters.

4.—COMPULSORY ATTENDANCE.

This provision is essential to anything like satisfactory results. 1st. It is necessary to satisfy the man who is taxed for the education of his neighbors' children. He, perhaps, will tell you, I have no children or grand-children to send to that school, but still I would not complain if my poor neigbors would send their children; but they won't do so. Hence they are not benefitted by my taxes. But let the man see that they are aided, and, unless he happens to be a narrow, contracted soul, living only for himself, he will be perfectly satisfied.

Then all the interests of the country demand that every child in it shall have, at least, the elements of primary education. Ignorance is a weakness and a drawback upon a country's progress wherever it exists. "Knowledge is power." It is so in agricultural, mechanical, commercial and professional pursuits of all kinds and of every description. It is so in the domestic circle, in all the relations of the social compact, in the halls of legislation, in the walks of business enterprise, and on the field where great battles are fought and mighty victories are won. The man-force of a nation, other things being equal, is just in proportion to the extent of its intellectual attainments. The interests of the whole people, therefore, demand general mental culture.

But you may build your school-houses, employ your teachers, establish your schools, and tax the people for their support, but without compulsory attendance multitudes will grow up without even the first rudiments of education.

But this is a provision which must be wisely guarded. In many instances parents are largely dependent upon the physical labor of their children for their support. To compel such children to attend school all the time, to a given age, would be an act of injustice. But three or four months out of every year, between the ages of five and of fourteen, could be given to education without serious damage to any family. Then the law should be careful especially to provide that all unemployed children should be required to attend school. Such a provision would bring hundreds into the schools of St. John, that are now spending their time in idleness, or what is worse, preparing themselves rapidly for a life of crime, degradation and ruin.

The gentlemen having this School Bill in charge have the experience of the American States, Nova Scotia, Ontario, and some of the continental nations to guide them. We hope, therefore, for the sake of our common country, they will not allow themselves to be turned from the right by questions of political policy; but that they will give birth to such a bill as shall commend itself to the support of the people generally. If they do their duty fearless of political or official consequences, a majority of the people at least will stand by them.

☞ The letter in another column from our esteemed Bro. George, of Henthada, will be read by his many friends in this country with deep interest. We are happy to add that it is expected that he will be our regular correspondent from that interesting section of the great missionary field.

TESTIMONY OF PEDO-BAPTIST WITNESSES

TO THE BAPTIST BELIEF CONCERNING THE MODE AND SUBJECTS OF BAPTISM IN THE APOSTOLIC CHURCH.

[Compiled by Wentworth.]

We shall now end these articles with a few closing observations. By a large number of citations, that might be greatly multiplied, we have honestly endeavoured to substantiate the claim, that the Pedo-baptist scholarship of Christendom in its CONCESSIONS surrenders to the positions occupied by the Baptist denomination on the subject of Baptism. It will be remembered that this method of dealing with the question of Baptism was instigated by a peremptory and indignant contradiction of the fact that Pedo-baptist scholars, in their exegetical, historical and polemical works, have made admissions that clearly support the views of Baptists on the ordinance of baptism, and seriously damage the defence of infant sprinkling. It was not sufficient to confront that contradiction with a naked re-affirmation of the disputed fact. It became our duty, and it has been our delight, to attest our position by an appeal to the highest sources of proof. Nor could the point in debate be settled by adducing passages from one or two authorities. The assertion took a wide range, but not wider than we deliberately intended. We very well knew that our claim would surprise those not familiar with the literature of this subject—Pedo-baptists especially. We foresaw that in order to establish our assertion, and to place it beyond the reach of rational doubt, testimony from a wide range of biblical literature would have to be cited. We might have pursued a course that is generally adopted, by both Baptist and Pedo-baptist writers, when discussing controversially, the ordinance in question,—that is, we might have quoted simply the sentences or the passages containing the CONCESSIONS, making sure to re-produce sufficient of the author's language to represent fairly and fully the author's meaning. And that is all that could in justice be required of us.

But we have done much more. Not only have we produced the sentences and paragraphs, in which the *concessions* are made, but have, also, in many cases, quoted the pregnant sentences, and even whole paragraphs, in which our authors affirm with plain and positive terms, their *adherence* to infant baptism; and, furthermore, being perfectly willing that they should be heard, we have gone quite extensively into the *line of defence* by which these Pedo-baptist writers have attempted to *vindicate* their adherence to the ceremony which their frank concessions have irreparably damaged. The course we have elected in this discussion will be ascribed to two different motives by two different classes of readers. Some will see that we aimed to escape the charge of garbling and misrepresenting our authors—a charge, by the way, to which some controversialists, either ignorant or unscrupulous, or both, often resort, and which they parade with wearisome iteration, in order to blind the minds of their readers, or to blunt the edge of a concession that is fatal to their cause. Others will ascribe our method, of coupling an author's admissions with his arguments, to a malicious design of making Pedo-baptist writers appear dishonest, or inconsistent, or ridiculous in their adherence to infant baptism. We very well know that the method adopted by us will, indeed, place our authors in a most unfavorable light. But that was no part of our *design*. It is not *our* fault, if by quoting their writings the conflict in their opinions becomes apparent. We have not *created* that conflict. It exists in their works. They themselves recognized it. They were not obliged to publish to the world the fact. But they did. They do not ask *us* to defend them, much less to deny the existence of such disagreement. Let us remember though it will do little or nothing in the way of modifying the conflict between the concessions and the arguments—let us remember that these men, in their writings, sustain two distinct positions, that of the learned and candid scholar, and that of the zealous and determined Pedo-baptist. Their concessions in our favor are the utterances of their scholarship; their arguments for infant baptism are coined from their denominational predilections. Nothing could he more apparent. No words could make it more perspicuous. Again, let it be remembered, that early education and denominational sympathies exert a potent influence upon the minds of the wisest and best of men, holding them fast in adamantine bonds. Once more, let it be remembered that some of our authors, German especially, are not disposed to place so much stress upon the teachings of the Bible as those who regard them as final, and absolutely binding. They indulge a freedom of opinion and belief that makes it comparatively easy for them to adopt views not supported by the voice of Scripture. But after all we can say to extricate these men from the strange entanglement in which we find them, their *inconsistency* remains, palpable, undeniable, unfortunate. We do not believe that the men whom we have quoted in these articles to be *dishonest*. Dishonest men would not have volunteered the frank concessions we find in their writings. No, no. We must look elsewhere for dishonesty. And it is to be found in painful abundance on the pages of pamphlets, and in the columns of periodicals, containing the quibbles and verbiage of controversialists, who have no reputation for scholarship to sacrifice, and whose utterances will never be cited as authority on disputed questions in the domain of biblical literature.

More melancholy and mischievous than the *inconsistency* of our authors, is that utter blindness of ordinary minds — that mental incapacity which disqualifies some from discerning the concessions of men, foremost of the race in culture, erudition and piety. We can respect those men whose intellectual vision is keen enough to detect what constitutes an argument, and whose minds are candid enough to admit the existence of arguments against their favourite denominational tenets, even though they retain their tenets in spite of the arguments which they themselves have produced against them. But, right or wrong, we find it difficult to keep up any respect for religious teachers, who are not only persistent in their adherence to a questionable article of religious faith, but are either so mentally obtuse, or so morally obstinate, as to maintain that to be no argument, before which the scholarship of Christendom surrenders with a respectful deference. Much less can we respect the controversial writers, who with a pitiful cunning conceal the concessions of an author, because those concessions are adverse to the position which is being defended. And *still less* can we respect those controversialists who will, with the adroitness of a practised sophist, so tamper with the concessions of an author as to lead the unlearned to think and believe that no concessions have been made; or who will descend to the low trickery of arguing side issues, or matters wholly irrelevant, in order that those whom they wish to hold in bondage to a denominational tenet, may not feel the weight which the concessions carry with them. We may *pity* such writers, but we cannot *respect* them. Christian charity is never more true to its mission than when it orders that the many unlearned and unsuspecting be informed of the deceptions that are being practised upon them by those whose position, knowledge and profession are considered to be a guaranty of safe guidance.

As already said, we have, in quoting an author, endeavored to give all that was necessary to show his *exact meaning*. And this we have done, not only in citing the concessions of a writer, but also in giving, when in a condensed form, his arguments in defence of infant baptism. We have allowed our authors to speak for themselves, or have given a compact statement of the ground on which they base their vindication of infant baptism. We have inserted brief comments occasionally on their utterances, but in no instance, we think, will the comments be found obscuring the significance of an author's language. We have been careful not to break a sentence, or to omit a parenthetic clause, that would in the least degree hinder an author from delivering his opinion fully and fairly. Books and pages are, we believe, in every instance referred to, so that a consultation of the original sources may be had, if any one wishes to verify our quotations; and nearly all the books we have used are accessible to an English reader. In one or two instances we have quoted from German authors, whose works are not yet translated, so far as we know. And *here* we have fallen into *one* mistake. We are not willing to excuse our inadvertence, though it was one into which any one might have fallen.

We will explain. Before quoting from Professor Lange's commentary we cited one or two passages from a work called "DIE KINDERTAUFE IN DER EVANGELISCHE KIRCHE AUS DEM STANDPUNKTE, DER SYMBOLISCHEN BUCHER, DER HEILIGEN SCHRIFT, UND DER MENSCHLICHEN VERNUNFT." We translate—"THE BAPTISM OF CHILDREN IN THE EVANGELICAL CHURCH FROM THE STANDPOINT OF THE SYMBOLICAL BOOKS, THE HOLY SCRIPTURE, AND THE HUMAN REASON." The author of that

k on infant baptism, is, as we said, Professor
ge. It was issued, as we said, in 1834. We
ibed the production to Professor Lange, in the
versity of Bonn. We expressed our surprise
Professor Schaff should not have entered it in
catalogue of Lange's publications. Rev. Mr.
rie, in consulting Professor Schaff's published
of Lange's writings, found that this work on
nt baptism was not named in the list. *He* took
granted that Lange never wrote such a work.
thwith he rushed into the field, with a tre-
idous flourish of trumpets, exclaiming—"Went-
th is a base forger! He *forges* his quotations!"
. Mr. Currie went on, and on, and is at it yet,
aming to the top of his voice—"*Wentworth is a forger—a forger—a forger!*" We should think he
quite *hoarse* by this time. Rev. Mr. Currie
s not know to this day whether Lange, of Bonn,
published the work in question or not. All *he*
ws is that Professor Schaff has not put it into
catalogue of Lange's works; and if *we* do not
rm Rev. Mr. Currie, he will *never* know that
fessor *J. P. Lange, of Bonn, did not write that*
. But there *is* such a book as we quoted. Poor
ENTWORTH" has not been guilty of the capital
ue of *forging*. But he deserves rebuke for not
g more careful. Now who *did* write the book?
fessor Lobegott Lange, in the University of Jena.
are glad and we are sorry that the mistake has
n made, and our reasons for these opposite
otions will be forthcoming when we shall begin
ay our respects to our incorrigible antagonist.
We must draw to a close. The extracts we have
en in this series of articles exhibit the prevalent
w of the ablest biblical scholars, among Pedo-
tists, in regard to the subject of baptism. And
, to employ the language of that distinguished
olar, and our revered instructor, Dr. H. B.
kett (once a Pedobaptist), "*We are authorised
ny, that the opinion that infant baptism has any
timate sanction from any passage in the New
tament* IS NO LONGER A TENABLE OPINION AT THE
OF BIBLICAL CRITICISM." Men of small calibre
limited culture, but with an amazing amount
unblushing effrontery, will attempt to invalidate
testimony we have cited. But there it stands.
d it will stand in spite of all efforts to demolish
existence or to weaken its force. It may be
t from the eyes and the ears of those who need
most, and who might be benefitted by it.
otists have no call for it, but they are led to hope
t the light will yet break out of obscurity.
en once it is seen, and the fact is duly ap-
ciated, that infant baptism has no support in
ipture, nor in History, nor in Reason, and that
Scholarship of the Pedobaptist bodies frankly
nits that it has no foundation in the word of
d, may we not hope that many more devout, in-
igent and conscientious men and women will
ne forth from Pedobaptist ranks, and follow
ir Saviour in the beautiful and symbolic ordi-
nce of CHRISTIAN BAPTISM? Alas, how many
God's dear children are being blinded and bound
the quibbling of those who are their religious
chers, and teachers, too, who, we must believe,
uld themselves come forth into freedom, if only
y would let the light shine upon them. Mean-
ile let us pour the light into the darkness;
ng out the Truth against Error. Your Fidelity
ll be styled Uncharitableness. But bear with
ur divine Master the burden of reproach. Work
and wait. Have Faith and Hope.

For Truth is Truth, since God is God,
And Truth the day must win;
To doubt would be disloyalty,
To falter would by sin.

For the Christian Visitor.

CORRESPONDENCE FROM BURMAH.

Henthada, January 4, 1871.

MY DEAR BRO. BILL—Although we are on the
posite side of the globe from you, our hearts
ng to the dear ones in the Provinces. We realize
at when you sent us forth to do work in the
aster's cause, you did so without withdrawing
ur prayers or sympathies from us. Nay, by that
t we have new claims upon you for both. We
your representatives to the heathen, and you
ll pray that we may truly represent your love to
sus, and zeal for the cause of Missions.

We have been in Burmah since the first of June.
ir health has been good; and what we have learn-
of the country and the people, permits us to
ticipate much satisfaction and hard work while
e Master lets us work for Him here. There ap-
ars to be an awakening among the Burmans of
te. How deep or widespread the feeling may be,
nnot now be determined; yet many are encou-
ged to hope that God is about to pour out His
irit on this people. Quite recently, Dr. Stevens
s baptized ten. Mr. Crawley, who is now in
ssien for a short visit, reports some received for
ptism, besides several inquirers. In Henthada,
e has been received of late, and more are seeking.
hus, you perceive. we have good cause for re-
ieing. At present, we are not able to do much;
t we joy in the success of others' efforts.

I have been studying the language for some
onths, and begin to see some light, but do not
ust myself to talk much. Even what I know, I
n not certain of, and one is very apt to say some
diculous things, unless they have pretty thorough-
mastered a language. The difficult sounds of the
me vowel, or a sound which may be perceptible
our ear, may make a very wide difference in the
eaning of a word, hence caution is needed.
owever, I can read quite glibly, and with the aid
a dictionary, can translate what I read. It is
rd work; but as I notice those who have already
t to work, it seems that getting the language is
ther preparation for *hard* work.

In our home we are more happily situated than
common for new missionaries to be. Mr. Craw-
y boards with us, and in many things we have,
e advantage of his experience. We have Miss
dams also with us, whose society does much in
aking our home pleasant; yet these privileges
ould go but a little way in comforting our souls,
we did not feel that God had sent us here; yea,
etter than that, He came with us, blessed us
uring the voyage, preserved us from danger and
isease, and granted us some sweet seasons of com-
munion with Him. As I look back at the past
ear, and see how thickly my path has been strewed
with blessings, and reflect how unworthy I am to
njoy them, I am abased with a sense of my sinful-
ess. How blessed at such time to know, that "the
blood of Jesus Christ, His Son, cleanseth from all
in." Of late, I think I know more of my neces-
ity for a High Priest that can be touched with our
nfirmities, and my faith in Jesus has been strength-
ened, yet my need is indeed great. Pray for me.

I am very thankful to my dear brethren who
stood by me so nobly at the late Convention. Of
course, they do not need to expect thanks from me
in regard to this matter. They evidently felt it
was only just to themselves to carry out an agree-
ment which they proposed, and into which they
entered with me at the Convention of 1869, held in
Halifax, viz.:—that I should come here as your
Missionary, "under the auspices of the American
Baptist Missionary Union." No doubt, they also
remembered, that from the first, I had acted in
good faith with them; had never sought for a con-
nection with the American Baptist Missionary
Union, other than that proposed by the Convention,
and for this reason hesitated to cast me off upon
the kindness of strangers, without even asking me
if I desired to go. Coming according to your bid-
ding, supported by your money, I am just as much
your missionary as it is possible for any man to be,
and am no more under the control of the A. B. M.
U. than Miss DeWolfe is, or Miss Norris will be.
If any one doubts that, I'll send you some facts.
You have also a number of native preachers, who
are guided by the missionaries here. This is as it
should be, and when Bros. Sandford and Armstrong
come here they will not consider their judgment
superior to older men's, and they, too, will fall into
my place precisely, with this one exception—their
salary will come to them through different hands
than mine does. I am your missionary, and the
A. B. M. U. has been pleased to become your
agents in the matter of my support. If you send
those other men here, and are obliged to employ an
agent in London or Rangoon, in order to transmit
money, no one will suppose that for that reason
they are not your missionaries, nor will you feel at
liberty to pass a vote ignoring your obligations to
them simply because some one may think there
could be another agency. No. I will not fear:
the crisis is past; and whatever new plans you may
enter into with new men, you will act the part of
Christians with reference to your old obligations.
In full belief of which, I remain your affectionate
brother in Christ, WM. GEORGE.

For the Christian Visitor.

The Baptist Church in Woodstock re-opened their Sunday-school, on the first Sabbath in March, with encouraging and flattering prospects. They have for the past year or more been taking the *Young Reaper*, printed semi-monthly, and will, without doubt, continue to do so. They have in the past been instructed to patronize our own Baptist publications, and very wisely and profitably so too. The *Young Reaper* should be found in more of our Sunday schools. When taken in packages of ten copies or more, the monthly edition costs 12 cents per copy, and the semi-monthly 24 cents. That is, ten copies of the monthly for one year would cost $1.20, and semi-monthly $2.40.

The *postage* on these papers since the organization of the Dominion has been the great obstacle in the way of obtaining them. But this has been more imaginary than real. The law, when properly understood, allows them to go through the post office by weight, at the rate of one cent for every four ounces. At this rate, a package of forty papers would cost four or five cents per month; say sixty cents for one year, which would be a cent and a half on each paper for one year. This would pay the Dominion postage. The American postage would need to be prepaid in the States, and would be about the same in American currency.

The Woodstock Sabbath-school have also agreed to adopt the "Uniform Lessons," selected and prepared by the American Missionary Baptist Publication Society, selected from the *Words of Jesus*.

The Publication Society publish a monthly paper called the *Baptist Teacher* for Sabbath-school teachers and officers. It has 12 pages. It aims to help superintendents, librarians, secretaries and teachers in every department of the school. One page for every Sabbath in the month is devoted to the lesson for that Sabbath. This page is of great value. It contains the scripture of the lesson, the golden text, verses to be committed to memory; points out the scriptural selections to be read on the occasion, and then a *summary* of the lesson. Then follows an analysis, exposition, suggestions and illustrations.

Besides this, a form page tract is printed monthly for the scholars, containing the lessons for that month, with questions, to enable the scholars to prepare their lessons.

The *Baptist Teacher*, when taken in packages of ten copies or more, costs 50 cents per copy; and the Tract, or *Bible Lessons* for the scholars, cost 75 cents per 100.

The postage on these papers and Bible Lessons will be the same as that on the *Reaper*, viz., one cent for every four ounces.

Rev. J. E. Hopper's Sabbath-school in St. Stephen used the Publication Society's lessons last year with great profit. In a recent letter from him he says: "I should urge you by all means to get the Sabbath-school to take the Publication Society's Lessons. In my judgment they are the best. Also take the *Young Reaper* in preference to any other paper. The baptismal engraving on the heading does much to give children a correct view of baptism. We are Baptists, and must pull the Baptist strings, not because they are denominational, but *scriptural*." E. C. CADY.

Woodstock, March 20, 1871.

For the Christian Visitor.

MR. EDITOR—In the *Provincial Wesleyan* of the 1st inst., Rev. D. D. Currie says: "In the Baptistic controversy, the main question should be kept distinctly in sight. The essential inquiry is, Does *Baptizo* mean to wash, to cleanse, to purify? The question, whether *Baptizo* means to dip, or to sprinkle, or to pour, or to immerse, is a side issue, and therefore partially irrelavent, and comparatively unimportant. Our Anabaptist friends display a considerable tact in introducing side issues, and in keeping the cardinal point in the back ground."

Query—Does *Baptizo* mean to wash, to cleanse, to purify? No. "Not the putting away the filth of the flesh, but the answer of a good conscience toward God," &c. 1 Peter iii. 21. But if *Baptizo* does *denote* washing, cleansing, purifying, it does more. It *symbolizes* a death, a burial, and a resurrection. "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. vi. 4, 5. Here we have presented to us in plain English a clear view of the symbolical teaching of baptism, as that rite is performed by Baptists, of the death, burial and resurrection of Christ, and of believers in him; which could in nowise be thus symbolized by sprinkling or pouring. Then, this should always "be kept in sight," in this connection, and not be "kept in the back ground," and it will be obvious which is the cardinal point, and also which is the side issue.

March 6, 1871. QUERIST.

For the Christian Visitor.

I made a short but pleasant visit to Fredericton. In the absence of the pastor, and at the request of Brothers Spurden, D. D., and Goodspeed, the Principal of our Seminary, I preached morning and evening of last Lord's day two weeks. We felt that it was good to be there. We have not been disappointed in our anticipations in reference to a revival. Good is in store for Fredericton. The pastor's labors are well appreciated; he visits his congregation from house to house. Seminary affairs are prospering. Every one seems to be in his or her proper place.

Yours as ever, D. CRANDAL.

Springfield, March 20, 1871.

For the Christian Visitor.

DEAR VISITOR—Did you see what a *bonne bouche* there was in the *Telegraph* of last week about that sermon Mr. McKenzie preached. The fine print was from the VISITOR; but there were some remarks in coarse (!) print, by some one who writes for the *Telegraph*, about "'Wentworth,' who has been filling a couple of columns weekly with quotations favoring the practice of immersion." It seems so kind in the *Telegraph*, when there is such a rush of "Spring advertising," to give all this space to matters connected with the Baptist denomination. And that, too, when other denominations are so much more popular. Couldn't the Baptists of this Province tender a vote of thanks to these disinterested, noble souls who, omitting their usually interesting account of butterflies, deign to notice a sermon by a Baptist minister and articles by "Wentworth?" What would the poor Baptists do if the *Telegraph* didn't honor them once in a while with one of its peculiar compliments? Perhaps some day—if the *Telegraph* is short of news, or some time when there is not a rush of advertisements, or when butterfly literature is not forthcoming—it might publish a sermon by Rev. Mr. McKenzie, or give a column or two of compilations by "Wentworth." Certainly, this recent concession seems like a glimmering of day. We shall hope to see greater things. The dear, good *Telegraph!* We hope every Baptist will take it, because the *Telegraph* loves Baptists very much. Rira bien, qui rira le dernier. Yours. &c.,

A BAPTIST.

Monday, March 27, 1871.

WOMEN'S AID SOCIETIES.

The next quarterly meeting of the Women's Aid Societies in this Province will be held the first week in April. We are anxious that these meetings should give evidence of continued and increasing zeal in the cause of missions. The Secretaries of these Societies can by extra effort secure a larger attendance. The Officers and Collectors should all be present, and every member should shew her interest by her presence. Sister Norris is in her new home, and the Baptist sisters of this Province can manifest their love for, and interest in her, by their interest in the Missionary Meeting. We have now in Burmah Provincial Missionaries, and they need our prayers and our offerings. We expect to have a good record for 1871 of liberal things devised for Christ. We want every Baptist woman in this Province to become a member of these Women's Aid Societies. We must not rest content even then. But let us accomplish this at once. Our Collectors must come to our meetings, and carry from them Missionary zeal. We know little or nothing about the work. Let us attend the meetings, and at our homes read the Missionary Magazines.

The cause should be the only appeal we need.

H. H. HUMPHREY, Sec. Cen. Con.

March 27th, 1871.

For the Christian Visitor.

In a recent letter from Rev. Peter M. McLeod, I learn that in July last he removed from Sun Prairie, Wisconsin, to Platt's Mouth, Nebraska. He tore himself away from a loving people, strongly attached to him, for a wider field of usefulness, and a climate still better suited to his constitution. His health, and that of his family, is good. He is prospering well in his work, but experiencing some of the trials incident to a settlement in a new country.

I came to Florenceville on Wednesday last. A great work is needed to be done all over this county. New settlements are being opened in every direction. Surely this county needs an energetic County Missionary, who could devote all his time to this work. He could only secure a small part of his support from the people, unless he would take it in buckwheat meal, pork and potatoes. Bro. Munro has been here nearly three years, and has the confidence of Christians of all denominations, and is esteemed as an able preacher of the gospel. The Baptist cause in this region seems to be looking up a little this winter. There is a great work, however, yet to be done. Many are enquiring and feeling after Christ a little, but dare not venture on him. Bro. Munro preaches for me in Woodstock to-morrow. I shall remain here through the most of next week. E. C. CADY.

Florenceville, March 25, 1871.

For the Christian Visitor.

THE NORTON REVIVAL.

DEAR VISITOR,—God is still continuing his favour towards us in the conversion of precious souls. Six persons were received on Saturday for baptism, and would have been baptized yesterday had my health permitted, but suffering from the effects of cold. I was confined to the house, which I felt to be a great deprivation, for I longed to go up to the house of the Lord and engage with his people in the solemn services of the sanctuary. Our meetings are well attended, and are seasons of deep solemnity and interest. Our Sabbaths are truly "high days in Zion." Our meeting house is filled, and marked attention is given to the word preached. Our church is greatly revived. Our brethren and sisters, with but few exceptions, have come up to the help of the Lord against the mighty. God has heard our prayers, and blessed our united efforts. He will answer prayer only when his people are willing to make use of the appointed means. In vain is it for us to pray "thy kingdom come," if we are not willing to make some sacrifice to bring about so glorious an end. But it certainly is true that wherever Christians are laboring unitedly, prayerfully and faithfully together, God will appear to bring back the wandering and save the lost. Surely the history of the church in all ages goes to shew that God does verify his precious promise—"When Zion travails she shall bring forth."

May God help us to work while the day lasts, seeing the night cometh when no man can work, and to his name we would ascribe all the praise.

I. E. BILL, Jun.

Central Norton, March 27, 1871.

BOOK NOTICES.

PREPARATORY LATIN PROSE BOOK: containing all the Latin Prose necessary for entering College. By J. H. Hanson, A. M., Principal of the Waterville Classical Institute, Waterville, Me. This is the twenty-third edition, enlarged and improved. It is published in New York, by Woolworth, Ainsworth & Co., 1871, first issued in 1861. This, in many respects, is a rare and valuable text book of Latin. It contains four books of Cæsar's Commentaries; the Catilina of Sallust; ten orations of Cicero; thirty-five of Cicero's Epistles, together with Notes and a Vocabulary. Here, bound in one neat and solid volume, is presented all the LATIN PROSE required preparatory to admission to College, with all the assistance, in Notes, References and Vocabulary, that a student, contemplating a college course, needs. The Epistles of Cicero are not, we believe, included in the list of requirements made by colleges on this continent. Nor does any college, we know of, require ten of Cicero's orations. The Epistles and four of the Orations might have been omitted from the volume, and then it would have presented a sufficient amount of Prose Latin for the purpose it has in view. We cannot commend too highly Mr. Hanson's course of sending the student to his grammar, instead of bringing the philosophy and the rules of grammar into the Notes. The books of references specified in the Notes are Harkness's, Bullions and Morris's, Andrews and Stoddard's, and Allen's grammars. A consultation of one may, in most cases, be sufficient for an elucidation of a construction. But as in different Academies different grammars are used, it was a wise foresight to guide the student to the explanatory portion of each grammar named, only one of which may be within reach of the pupil. The Vocabulary is all sufficient for the text, and for the student fitting for college. We might urge some objections to the use of a Lexicon restricted to the text books required in a preparatory course of Latin study; but there are advantages to offset the disadvantages; and Mr. Hanson, in the compilation of that which he presents, has done much more than was necessary for the student in his work of translation, in order, evidently, to remove, or to modify, at least, the disadvantages he anticipated, and which no one more than he would deplore.

A book like this commends itself on the score of *economy*. Many of the youth, in almost every Academy, are poor, and obliged to make an effort to overcome pecuniary embarrassments in order to avail themselves of a liberal education. To purchase separately the different text books they need while fitting for college imposes a heavy tax on their limited resources; besides in every new book they must purchase much they do not need. Here they have in one compact and cheap volume all they want in text and Lexicon. This, with a grammar, and they are supplied once for all. The work under notice indicates a thorough scholarship in Latin, and a full appreciation of the work of teaching in that department of literature.

Mr. Hanson, in conjunction with Mr. Rolfe, Master of the High School, Cambridge, Mass., has also prepared a Handbook of Latin Poetry, embracing selections from Ovid, Virgil and Horace, with Notes and Grammatical references. The plan is similar to that pursued in the work above noticed, but the Vocabulary is omitted. Mr. Hanson has also brought out the Cæsar and the Cicero of his Latin Prose Book in separate volumes. Each of the two volumes has the same Vocabulary appended. For the preparation and publication of these Latin text books Mr. Hanson has performed a service in the sphere of education of great value. We learn that his books are being extensively introduced into High Schools and Academies, and are receiving unqualified commendation from instructors of the highest reputation.

We have felt sometimes, in looking over the NOTES, that explanations were a *little too laconic* for beginners. But, as already said, the editor abundantly tells the student where he can *get* more; and the student's effort at *getting* is more beneficial than the teachers *giving*. "The idea which" Mr. Hanson has endeavored to keep constantly before him "is that of a *drill-book;* and, in strict accordance with this idea, nothing has been introduced, whether by way of grammatical references, synonymes, notes, history, or geography, which it is not deemed important that the student should make himself acquainted with."

A HANDBOOK OF LEGENDARY AND MYTHOLOGICAL ART. By Clara Erskine Clement, New York: Published by Hurd & Houghton, Cambridge, Riverside Press, 1871, pp. 497. For sale by Mr. Hall, at the Colonial Book Store, Corner of Germain and King streets. Descriptive illustrations are found on almost every page. Mrs. Clement is the author of that instructive and charming volume called "A SIMPLE STORY OF THE ORIENT." This Handbook of Art originated in her own experience of the want of some book of reference, both in reading and in visiting art galleries when travelling, and is designed for the interest and edification of her children, and to render her own knowledge of the subjects treated more exact. The legends of places have been derived principally from German literature. "The mythological portion embraces all subjects of that character which are illustrated in painting or sculpture in the galleries of Rome, Florence, the Louvre, Munich, Vienna, Dresden and Berlin." It is a most instructive, entertaining and elegant production; a compact and convenient Handbook for the European tourist. It is a work to be consulted as a guide by the traveller while visiting art galleries on the continent, rather than a book to be read through in course at home; but to those who cannot journey and see for themselves, it furnishes a large and invaluable source of art knowledge. It is a monument of mental industry, and a work of standard value.

LIFE IN UTAH.—This work is a complete expose of the rise and progress of Mormonism—its mysteries, crimes, rites and ceremonies. It tells all about Joe Smith—his deceptions, sins, sufferings and death. It represents the Mormon leaders as thieves, murderers and assassins—describes the Mormon religion with all its abominable doctrines, heathenish practices and outrageous ceremonies; and gives a general idea of its debauching and degrading influences as manifest in the lives of its advocates and adherents.

The author, J. H. Beadle, having resided for many years in Utah, writes from personal experience and observation, and may, therefore, be regarded as reliable. The work is illustrated with thirty-four fine engravings, which add much to the interest of the book. It is issued by the "National Publishing Company," and is sold in this Province by W. C. Fownes, agent for the City of St. John, and by Messrs. Fairweather & McLaughlin, agents for the country.

We commend it to our readers as a work, which opens up a marvellous chapter in the pages of human history, and as furnishing a most striking development of the superstition and depravity of the human heart.

THE LIGHT IN THE EAST is a comprehensive religious book, embracing the life of our Lord and Saviour Jesus Christ, and the lives of his holy apostles and evangelists, together with the lives of the patriarchs and prophets, and of the most eminent Christian martyrs, fathers and reformers. To which is added a history of the Jews from the earliest times to the present day, and a sketch also of the religious denominations of the world, both ancient and modern, illustrated with over 200 fine engravings.

This deeply interesting volume of 850 pages, by Rev. John Fleetwood, D. D., published by the "National Publishing Company of Philadelphia," is offered for sale to the people of this Province by Mr. W. C. Fownes, agent for the City of St. John, and by Messrs. Fairweather and McLaughlin, agents for the country.

The book, taken as a whole, is a most valuable compendium of religious literature, and must command a very extensive sale. We shall be glad to learn that it is very widely circulated in this Province. Such reading is healthful for old and young.

RELIGIOUS PROSPECTS IN YARMOUTH.

Our Yarmouth correspondent informs us that there is a good deal of religious interest in that place. Dr. Day has been holding special services in the vestry for some time; there have been some additions, but as yet results not very marked. He is generally popular, has large congregations, and prospects encouraging.

The new church organized in the lower section of the town have their social services in the vestry of their new chapel, and have full and interesting meetings. It is designated the "Temple Church," and the prospect for a lively Baptist interest is favorable. They intend finishing the audience room in the course of the season, and have extended an invitation to Rev. W. H. Porter, late of the Pine Grove Church, but at present in Jamaica, to make them a visit with reference to a permanent settlement.

Rev. Mr. Parker officiates at Milton every Sabbath evening in the vestry, and has a very full attendance.

Rev. Mr. Rowe is prospering at Hebron, and is well liked by his people.

A TIMELY REBUKE.

We are informed that the Rev. C. M. Armstrong administered a public rebuke in his sermon on Sabbath to such of his people as took part in the late Carnival given at the Rink, professedly in aid of the charities of the city. He designated it "a mockery of charity." Strong language, but none too strong. Institutions of this class are polluting outgrowths of a corrupt age, and as such should be discountenanced by all Christian people. To engraft them upon the aims of Christian charity is doing evil that good may come.

☞ A Nova Scotia brother, in writing a business note to the VISITOR, adds:—"I beg to say that I esteem very highly the weekly visits of the CHRISTIAN VISITOR, and find much in its contents that is valuable and instructive. I pray you may have the divine guidance in conducting a religious journal that must have the effect of moulding the minds and forming the habits of a large class of youths in our Baptist families."

ANOTHER CENTENARIAN.—Mrs. Elizabeth Stephenson died a few days ago at Guysborough, N. S., aged 102 years.