

ST. JOHN, N. B., MAY 4, 1871.

We have but little sympathy with the doleful jeremiads uttered by some portions of the press of the day over "poor, bleeding France." We think we can see something more worthy of consideration, something for hope and joy, behind and beneath the external calamities under which that country is now suffering. Its present condition is not the result of Prussian victory, or a punishment for the blunder of rushing into an unprovoked war with King William. It is a fact, generally overlooked, or recognized only to be misinterpreted, that the grand and stirring epochs of human history have their roots in a series of anterior events—events that were hardly deemed worthy of a formal record in the annals of our race. None of the Revolutions that have changed the current of human affairs, either in the narrow range of a single nation, or in the broader circle of the whole family of mankind, have been abrupt and fortuitous. Those critical junctures have been inseparably and vitally linked into long antecedent occurrences, which to foreseeing and farseeing minds presaged Revolution many years before it broke out. The germs of many of the grand principles which illumine and ennoble our age are to be found imbedded in distant centuries of the past. The seed was sown long before the harvest gladdened the heart of a reaper. The end was in the beginning. That beginning was made by one generation in struggle and in suffering. The consummation was witnessed and celebrated by another in proud triumph and festal song. Nor is it less true of those national and gigantic vicissitudes which have so often shattered the fabric and shaken to overthrow the very foundations of society. In the onward march of history stirring developments may be suddenly sprung upon nations and communities, apparently without any antecedents, and preceded by not a single note of prophecy. But those developments were long, slowly and silently coming to maturity. They ripened in a day, but they had years, perhaps centuries, for their growth.

The recent Spanish revolution, at the time of its first outbreak, was discussed by a certain writer under the caption of "A KINGDOM LOST IN A WEEK." The caption was not true to history, nor to the Philosophy of History. It was lost in fact in so short a period, but was virtually lost long before the journey of a fugitive. It was lost through years of immorality and misrule, reaching far back of the reign and the birth of the exiled Queen. The week but simply plunged the last of the long list of Spain's royal culprits into the inevitable consequences of a Past crowded with political, social and ecclesiastical evils. Philosophic, which are always more or less prophetic, minds, foresaw and foretold the issue. They said the day is dawning for beautiful Spain, long enwrapped in darkness, and enslaved by the voices of its political and moral leaders. Instead of the calamity of a national extinction there was coming, they predicted, the blessing of a national purification. And so it is proving to be. The seed of gospel truth is now being planted over "the despolados and seranias of dear old Spain," from which planting we shall yet behold a ripe and rich harvest.

Italy is beginning to inhale the pure, bracing air of political and religious freedom, and is already lifting up her bowed form into the erectness and vigor of restored health. Her shackles are broken. Her Pontifical master is prostrate, and from his prostration he can never rise to renew his degrading domination over the Italian mind. The man who has grasped the helm will, we believe, stand firmly and fearlessly in the storm, caring little for the thunder that may rumble in the Vatican skies. And now France, we may hope, is also to be rescued. The burden of her misdeeds is severe, but sanctifying. War is grim business, and therefore many a bloody struggle in the history of the world, while wrapt in the smoke and dust of the battle-field has been regarded as the bitterest calamity that could befall mankind. But when that smoke and dust have lifted from the scene of conflict, and the bright shining of Jehovah's grand designs fell upon the vision of another generation, then, and not till then, was discovered the deep significance, the broad and beneficent scope of that which had been misinterpreted, and perhaps malignantly by a sentimental and sickly philanthropy.

It is a fundamental and universal law that the highest human excellences should be born in the pangs of travail. The noblest men have been developed and matured under the shocks of adversity. The purest forms of civil government have been originated and organized in conflicts. The grandest achievements in the world's history have been accomplished in the most appalling crises, crises that at the time, and in the timid judgment of human reason, threatened only widespread and irredeemable disasters to the race of man. But that in the crisis which made the hearts of men to quail was the roar and crash of Jehovah's artillery, dashing down into the battle-fields of earth, to hurl its destructive missiles of righteous wrath against the swarming emissaries of WROTH and OPPRESSION, striving to crush the few and faint champions of RIGHT and FREEDOM. Out of these terrible conflicts have emerged vast and vital principles that long lay concealed and powerless beneath a huge pile of rubbish. Those principles have lost none of their divinity, and vitality, and cogency, while being kept in dungeons and under chains, or while fighting their way to light and to victory through the smoke and blaze of battle. Nay, out of confinement and conflict they have come forth with a brighter lustre and a sturdier strength. The brightest thunder-bolt is elicited from the darkest storm. The finest gold is that which has been subjected to the fiercest ordeal of fire and furnace. The hardest trees are those which have struggled with the storms of a century, meanwhile striking deeper their roots and stretching wider their branches under the peltings and pressure of howling storms. The tornado that stripped the trees of some leaves, perhaps of some rotten branches, but moored it deeper and more immovably in the rifts of the underlying rocks. Great principles, like sturdy oaks, are always nursed into strength and stability by roaring tempests.

History abounds with illustrations of the sentiment under consideration. The present trial through which France is passing is, we believe, a chastisement and a cleansing, not a calamity. Through the thick gloom of the darkness that now enfolds prostrate France we can glimpse the approaching day of deliverance. God is in history. It is His hand that is outstretched. But whether to uplift and to exalt, to purge and to perpetuate that nation, or to punish and to annihilate, one thing is fixed, and will be demonstrated, that the Kingdom of God's exalted Son is to be aided and extended by all those national upheavals that are now transpiring. It is for the eye of CHRISTIAN FAITH to look further and higher than the eye of POLITICAL WISDOM. The latter is fixed on the earthly and the temporal; the former on the heavenly and the eternal. "The purpose of Him who worketh all things after the counsel of His own will," can never fail. "For by

Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers: all things were created by Him, AND FOR HIM." Standing by Christ and the Cross we may interpret the revolutionary changes in national structures, and find sufficient grounds of consolation and hope in the darkest crisis of human history. "As travellers," says a living author, "as travellers climb the long staircases of some church spire to scan the avenues and precincts of some great strange city, and thus learn its shape and chief thoroughfares, or, ascend by painful clamberings some steep mountain top to look off from its jagged pinnacles, and to judge the better of the country they are traversing—even so is it by the help of ascending in soul on high, that we can aright calculate either the earth's present condition or its prospects of coming relief."

We are living in an age of grand events. It is a year of the right hand of the Most High. That right hand is smiting down with its "mailed gauntlet of vengeance." Political and Religious usurpations and oppressions. But that same hand, with its blessed grasp of rescue, is also lifting up the degraded and down-trodden of his elect people. He is showing that crowns and sceptres are the veriest baubles and an idle pageantry compared with the worth of HUMAN SOULS for whom Christ laid down his life.

The irrepressible "Reverend Duncan D. Currie, of the Wesleyan Methodist Conference," to adopt the grandiloquent circumlocution of his devout disciple, Mr. DesBrisay, has again rushed into print. He vociferates in his peculiar style. He seems to think that victory is for him who can shout the loudest and the longest. And if that constitutes victory, he will certainly win the day. He strikes right, left, before and behind, with frantic vigor. But he hits nothing, as usual. This time he fills only three columns of the Wesleyan, reiterating, with an insupportable multiplicity of words and a grand hodge-podge of fume and fustian, his former assertions and negations, without adducing a single item of argument, or fact, or reference in support of his statements. He has even begun to boast of the temporary and ludicrous notoriety given to his name in consequence of the replies vouchsafed to his rude attacks; "glorying in his shame!" The marvel is not that Rev. Mr. Currie produces such twaddle. The marvel is that the sensible Editor of the Wesleyan consents to publish it. But we must do the courteous Editor of that sheet the justice of believing that he silently deprecates the rashness of Mr. Currie's mind, and the ramblings of his erratic pen. We presume it is sheer compassion for his brother, who has been so severely and deservedly chastised, that induces the Wesleyan's Editor to give Rev. Mr. Currie an opportunity to utter his agony and his anger. But we do think it is high time to put a stop to Rev. Mr. Currie's ranting, and to urge him upon the task of proving wherein Wentworth has misrepresented his Pedobaptist witnesses. But to stop him from ranting is to stop his writing. Thus far, through all his long articles, Mr. Currie has done nothing more than assert and reassert; and naked assertions, always worthless when proof is required, are especially worthless when coming from Rev. Mr. Currie. One item of proof will carry more weight than a whole volume of empty declamation. Come down from your tottering stilts to stable footing. Deal with facts. Show, at least in one instance, if no more, wherein Wentworth has forged or garbled his quotations. You see from his last paragraph in his final rejoinder to your rude assaults upon him and his articles, that Wentworth refuses you any further consideration. And we think he is right, so long as you pursue the course you have adopted. Cease your coarse tirades and proceed to make out your case. If your charges are correct they can be sustained. Bring on your evidence. Until you do this, we must, if we notice you at all, notice you according to your folly. There is an old proverb, "it will offset your poetry" which says, "It is the lot of man to err, but it is the part of a fool to persevere."

A SECOND EDITION OF WESLEYAN COURTESY ILLUSTRATED. In a recent issue we admitted to our columns an insolent letter from the pen of an "individual," or "person," who subscribes himself A. Stewart DesBrisay. We presume it is not a *nom de plume*, but a real name. We appended such comments, more in mirth than in resentment, as we thought the impudent misdeed merited. A. Stewart DesBrisay is in high dudgeon over our mirthful remarks. He is foaming with wrath. Of course we have in hand another awful letter from the same source. This surpasses that we published a few weeks since, not only in quantity but also in quality. Our readers can easily imagine what the quality is. A hearty laugh we have not had for many a day that occasioned by Mr. DesBrisay's letter now before us. Were we afflicted with *hypocondriasis*—popularly called "the blues"—we should be tempted to apply to A. Stewart DesBrisay for some more of his mirth-provoking documents. No, no, dear sir, do not delude yourself with the notion that your letters make us angry. Far otherwise. You flatter yourself by supposing that you can make us angry. Just here we would quote some more Latin, but we see that it puzzles you, and omit it. It would give us a malicious delight to publish your letter *verbatim et literatim*—please excuse us—we should say, *word for word and letter for letter*; but for the present, and in compassion for you, we shall withhold the precious morsel from the press. The exquisite document will be carefully preserved until we can decide what is best to be done with it, whether to print it, or to burn it (that would be easy, as it is very inflammable), or to frame it for the walls of our sanctum. Meaning, if it is any relief to your burdened heart to write us such scurrilous (saturnic?) letters, go on. Amid the stern sobrieties of hard work, we need some amusement, and you might as well supply it, as you seem to have nothing else to engage the energies of a mind trained "at the feet of Reverend Duncan D. Currie, of the Wesleyan Methodist Conference."

By the way, Professor Huxley says that nature takes men in hand as soon as they are born, and begins to educate them. We think nature must have overlooked our genial correspondent when he was born. Had he been taken in hand by the schoolmaster, he might have been saved from the misfortune of learning "at the feet of Reverend Duncan D. Currie, of the Wesleyan Methodist Conference." Professor Huxley further says that nature's education is of a rough kind, in which "ignorance is treated like wilful disobedience; incapacity is punished as a crime. It is not even a word and a blow, but the blow first without the word. It is left to you to find out why your ears are boxed." It will be observed that we are endeavoring to do for Mr. DesBrisay what nature, which always abhors a vacuum, refused to do for him.

For three years there has been special religious interest among the convicts of the Ohio State Prison: at a prayer and conference meeting every Sabbath afternoon, four hundred convicts are present, many of whom profess to have found pardon.

LETTER FROM MOUNG LONG.

A NATIVE PREACHER IN BURMAH, To the Baptist Church in Sydney, C. B., by which Church he is supported.

We are indebted to Rev. Mr. Bozgs for this excellent communication. The translation was made by Rev. A. R. Crawley.

1871, January month, 28th day.—I, disciple, Moun Long, who live in the city of Henthada, in the country of Burmah, and trust in the excellent grace and glory of God, with a grateful heart and longing to meet you, send a letter to all the members of the Church in the town of Sydney.

It is sixteen years now since I became a disciple. My wife and two of my daughters also are disciples. In former times we, for a very long time, according to our ancestral customs, worshipped a false god, and followed a false law, and sinned against the Lord of Life, the most excellent eternal God. We were slaves in the hand of Satan, until we could not see and know that the eternal God existed nor. We did not deserve to live a single instant, nor to receive the excellent grace of God. We deserved nothing but hell. But God, being the Lord of exceeding great love, did not cast us away, but pit into your hearts to send missionaries to our place. And when those teachers, without delay, at once preached to us the Saviour, although we did not wish to believe, yet the Holy Spirit constrained us so that we could not but believe, and He delivered us from slavery, and made us arrive at discipleship. When I became a disciple with all the knowledge I had, I explained and preached to my friends. Also, I was very anxious about my own relations, and about a year after (becoming a Christian) I received permission to preach and gave myself continually to the work of the Lord. From the arrival of Teacher Crawley until now, disciples have been multiplying, and now there are more than seventy. I have a strong desire that my countrymen should be delivered from the hand of Satan, and an accustomed to go from house to house preaching the law of the cross. A goodly number of the people of Henthada are inquiring. There are also some women who are so opposed by their husbands and children, that they do not dare to attend the chapel; and some there are who even go so far as to take sides with those who preach Christ, and still they remain so, and do not follow the will of God. Brethren, I want you to pray for those who are thus inquiring, that before long they may become disciples and do the will of God. On the 22nd of this month, a friend of mine, a silver smith, and his wife became disciples, and were baptized by the pastor, Ko Aing.

How exceedingly I want to see you all! But we are so far separated there is no hope that we shall meet in this world. But there is hope that we shall meet in the happy Heavenly world. With great gladness I greet you all.

(Signed) MOUNG LONG.

THE REVIVAL IN WOLFVILLE. The following is an extract from a private letter, written by one of the College Professors:— You will be pleased to learn that we are having a very gracious revival in the church here. The earnest labors of our pastor, and the prayers of the church, have been blessed in a manner which, we may almost say, is beyond our hopes. A deep, solemn religious feeling seems to pervade the community. The public interest has been very marked; the meetings, kept up from evening to evening, have been deeply interesting, and often, in spite of bad weather, the place is thronged. Three weeks ago five new converts were added to the church, and yesterday twelve more were welcomed by us as new found brethren and sisters. The meetings still continue with unabated interest; in fact it seems rather like the commencement of a revival than the close. God grant that it may prove so. At least as many more will be added to the church as Christians, and numbers are evidently feeling deeply impressed by the solemn events happening around them.

So far the work has been mostly confined to the village, and one very encouraging feature of it is that many of the new converts are members of the Sunday-school. But at length the prayers of all, and especially of our young brethren on the Hill—who have labored most earnestly with us—being answered, the conversion of those in connection with the institutions. Some have come, others are coming. We pray that every one may come, for what, after all, will be the benefit of all the secular knowledge we can impart to them, if they have not christianity to give it life.

REVIVAL IN SHELburne COUNTY, N. S. DEAR VISITOR.—A few weeks since you alluded, editorially, to the revivals in this County in connection with the Baptist Churches. Perhaps an additional word of information may prove interesting to yourself and those of your readers who rejoice in the prosperity of Zion.

Shelburne County has been too long a neglected field, so far as Baptists are concerned. There are portions of the County given over entirely to the heathenish efforts of the heathen. In some instances a Baptist preacher is looked upon as a dangerous promulgator of no less dangerous doctrines, in consequence of which it must of necessity follow that the most erroneous opinions obtain as to our principles and practices. And for the reason that we do not care to place a false construction upon important passages of the Word of God, we are sometimes subjected to annoyances more in keeping with the religious bigotry and intolerance of the heathen than the nineteenth century. In this connection, however, we are happy to say that these exhibitions of sectarian jealousy invariably emanate from sources too devoid of moral rectitude to emit any thing less disengenuous. We have men who are liberal minded Christians, and who stand ready to assist in every good work. These deserve our esteem and have our best wishes. Consequently upon the neglect to which we have referred, it may be readily conceived that the Baptists are not a very progressive one. Our people were few and scattered, and for want of sufficient pastoral guidance many have strayed from our fold. But we thank God that a brighter prospect opens before us; and the signs of the times are all indicative of a more glorious future for us.

Bro. Richan is doing a good work in the Western sections. New spiritual life is being instilled into the hearts of his people. A revival at Wood's Harbor, two years ago, led to Church organization, and so rapidly has been the advancement of the cause, that two good substantial Meeting-houses are now in course of erection to meet the requirements of the brethren there. Bro. Richan entertains a lively apprehension of the spiritual wants of his charge, and does not forget that it is the work of the Shepherd to feed his flock, not with chaff, but with the genuine milk of the word.

Bro. J. H. Sakers began his labors in the main and Eastern districts, and by his Christian urbanity is winning his way to the hearts of the people. We hope that the old town of Shelburne will soon be graced by a new Baptist Church, a need that has long been sorely felt. But, dear Brother, our wants are many; and that we need the sympathies and co-operation of our more highly favored brethren it were useless to conceive. Here then is presented a white field for the exercise of philanthropic benevolence. Who will aid us in making the spiritual darkness bright as the rose? Will not the Macedonians cry we send find a ready response? We do not wish to be misapprehended. We believe it to be our duty to preach the gospel, and the whole gospel, to every creature. Yet we do not wish to make proselytes. This is not characteristic of our denomination. Nevertheless, if the people hear us gladly, we pray that the Gospel of the New Testament in all its simplicity may be understood and its precepts universally obeyed; and if others should embrace our faith, and believe in the Gospel authority of our principles and practices, it certainly is no fault of ours. But I have taken up too much of your space.

Yours truly, A BAPTIST.

For the Christian Visitor.

DEAR BROTHER—I noticed in your issue of the 18th instant, under the heading "Good News from Wolfville," a statement, which, I believe, was made in good faith by the writer. I think, however, it is open to some little correction. I append a few figures, from a record carefully kept, which may not be uninteresting.

My connection with this church commenced in the beginning of 1856. During fifteen years I have baptized 233 persons, of whom 98 belonged to the College Academy or Female Seminary. During the first five years, 137 persons made a profession of religion, of whom 21 were students. In the year 1857 I baptized 97 persons, of whom 11 were connected with the institutions. The church then included what are now known as the 1st and 3rd Horton churches. In the Associational years (1864 and 1865) 60 persons united with the church after baptism, of whom 31 were connected with the College Academy and Seminary. From 1865 to the present time, 47 persons have been baptized, of whom 19 have been members of one or the other institutions.

The state of things at present is deeply interesting. We commenced holding one or two extra meetings during the month of March. It was soon apparent, that some of God's children were feeling intensely the necessity of humbling their hearts before God, and renewing consecrating themselves to his service. Notwithstanding stormy evenings, and roads almost impassable with snow and mud, the attendance continued to increase. During the last three weeks our meetings have been held nearly every evening, and crowded with most solemn and attentive congregations.

We have had most efficient aid from the College and Academy. Some of our young brethren have labored with all their might in the good work. The Sabbath-school, under the superintendence of Bro. J. W. Barrs, has been wonderfully blessed. By the largest proportion of inquirers has come from the Sabbath-school.

On Saturday last, thirteen persons offered themselves for baptism, and were received. Twelve were baptized yesterday. A husband and wife in middle age, a sister verging on her threescore years and ten, and the rest in the bloom of youth, one of them a daughter of Rev. Arthur Crawley, our missionary in Burmah, obeyed the Lord's command. Notwithstanding the rain, our large place of worship was crowded with hearers, and the services connected with the reception of these happy converts into the church will not soon be forgotten.

In the evening we held a social meeting in the vestry. One dear brother, who had not for some years fully identified himself with us, melted the whole audience into tears as he told of the Lord's providential dealings with him, and how he had been brought, at the death-bed of a beloved daughter, to renew the dedication of himself to God. The prevailing feature in all our meetings has been the exaltation of Christ, as a living, loving Saviour. I have never before witnessed a work of grace in which this truth has been so persistently kept before the people.

Our meetings are to be continued, we trust, for some time longer. There are a large number of inquirers, and some who have found a hope, and expect at the next opportunity to profess Christ. Brethren, pray for us. STEPHEN W. DEBLOIS.

Wolfville, April 24, 1871.

For the Christian Visitor.

MR. EDITOR—I notice in the Wesleyan of last week, that Rev. Mr. Currie, among other strange things, affirms that "Wentworth" maintained, in his brief rejoinder, published in the Visitor of March 2, that the quotation made from Professor Lange, of Jena, and inadvertently credited, was a correct quotation from Professor Lange, of Bonn. Now, Mr. Currie affirms that *he would have been utterly false*. And if "Wentworth" does not, as we presume he will not, expose Mr. Currie's falsehood, we, with "Wentworth's" permission, will do so in your next paper. Such inexcusable misrepresentation should not be suffered to go unrebuked—even though rebuke is wasted on the offender, as it ever seems to be when administered to Rev. Mr. Currie. C. B. E.

Saint John, May 1, 1871.

NOTE.—By "Wentworth." We are grateful to "C. B. E." for his kindness, but we hardly think Mr. Currie's jumble is worthy of notice. It is only one of the preparations with which Mr. Currie's article is crowded. The following anecdote may be the best reply to anything Mr. Currie may publish. Some years ago a couple of emigrants, fresh from the Emerald Isle, seeking labor in America, came suddenly, one evening, upon a pond of water. They were greeted with a kind of music they had never heard before—B-a-u-m!—B-a-u-m! Over come with terror, they clutched their shillelals, and crept cautiously forward, straining their eyes in every direction, to catch a glimpse of the enemy: it was only a frog; but he was not to be found. At last a happy idea seized the foremost one—he sprang to his companion and exclaimed, "And och sure, Jamie! it is my opinion its nothing but a noise."

OPENING OF A NEW CHURCH AT MILL COVE.

Bro. D. C. Stilwell writes to say that he regrets that the opening of the new Meeting House at Mill Cove, on the 5th of February last, has not been noticed in the Visitor. This we would have done most cheerfully, if the facts of the case had been communicated to us. The home we are informed is highly creditable in its appearance to all concerned. The opening sermon was preached by Rev. W. H. Corey. In the evening preaching by Rev. E. Kierstead. Brethren A. B. McDonald, G. W. Springer, and J. L. Shaw were present and aided on the occasion. It was a season of much interest. The opening services, and the faithful preaching of the word since, by Rev. A. B. McDonald, have been attended with the divine blessing, and precious fruit is apparent to the praise and glory of divine grace.

PERSONAL.

Rev. W. A. Crandal, of Digby, writes to us on the 20th ult., to say that he expected to baptize several candidates last Sabbath. He spent last week with Rev. I. Wallace, at Stony Creek, Grandville. The Lord came among the people in saving power. He returns again this week, and expects to see a great work accomplished in that section. He says Bro. Wallace is an earnest worker, and lives in the affections of his people. He learned from him that the first Baptist Association formed in the Province was organized in that place 71 years ago. Nine ministers were present. His sainted grandfather, the late Rev. Joseph Crandal, was one of the number. What a mighty change since that day, and still the Lord is leading us on to greater victories. Mrs. Wallace, we are sorry to hear, has poor health. Rev. Charles Randall, of Weymouth, was very ill at last accounts. May God in mercy spare his useful life. Bro. Cox, of Hillsburg, has also been very sick, but has so far recovered as to resume his ministerial functions. He has been greatly blessed with revival influences among his people. May he continue to prosper.

TWELVE ARGUMENTS IN FAVOR OF THE EVERLASTING PUNISHMENT OF THE WICKED.

By Rev. J. R. Graves, L.L.D. Furnished for the Christian Visitor by J. C. R. Argument First.—If the Scriptures have declared that the wicked shall have no peace, but that the wrath of God abideth on them, and that they shall be an abhorring unto all flesh, and that the blackness of darkness is reserved for them forever, then they who have an eternal state of being, because they would have a peace if annihilated, for the term itself implies it. The wrath of God could not be upon, or abide upon that which has been annihilated, nor could the blackness of darkness be a punishment for them. The Scriptures have expressly declared in this Jude 1, 13, John 3rd 36, Isaiah 24th 21, Isaiah 46th 34. Ergo, the wicked will have an eternal conscious state of being.

A FEW WORDS TO INQUIRERS.

Bunyan's pilgrim, on leaving the city of destruction, was urged by his friends and neighbors to return; but he put his fingers in his ears and hastened forward, crying, *eternal life—eternal life*. So must all those who are seeking the salvation of their precious souls. Forward must be their motto. The *Evangelist* expounds the duty of the enquiring soul thus:—

When the chosen people came down to the shore of the Red Sea, the command of God was, "Speak to the children of Israel that they go forward." But the Jewish leader might well cry out, "We have no fleet to bear us over." Still the command is, Go forward! But, Lord, we can not ford the gulf before us; all our wives and little ones will be drowned. Go forward! Wouldst thou have us, Lord, to be swallowed up in the sea? Still the same answer comes, "Speak to the children of Israel that they go forward!" The order of the Almighty is peremptory. It can not be postponed; it admits of no delay. And just as soon as Israel pushed forward, the Red Sea opened, and the waves rolled back, and the vast caravan marched through, dry shod. The path of obedience is the path of safety.

Here is a lesson for inquirers. Awakened friend, the command of God comes to you, Go forward. Justice is pursuing you. Hell followeth hard after you. Retreat into your former condition is ruin! Heaven lies before you—not behind you. If you give up you are lost. This may be the pivot-point of your eternal destiny. Perhaps you say, "I am in the dark; I can not see my way." Then push on and get into the light. A state of wifil sin is always dark. As you come to Jesus in honest obedience, the light breaks. The determination to do what is right will be attended with a luminous discernment of what is true. God will clear the way for you, if you only go forward.

Perhaps you say, "I have tried; I have prayed many times already, and I get no blessing." Suppose you cease praying then, and will that bring the blessing you covet? As well might the Tennessee, when within fifteen miles of San Domingo, put back to New York, and affirm that there was no such island to be found. The ship was almost there; why should the captain retreat? How many a seeker has quit praying when the door of mercy and pardoning love was just opening to them. God may be trying you, to test your real earnestness. Go forward!

Another one is frightened back by the laugh of fools. He is so sensitive to ridicule that he winces under every sneer, and is afraid to face even a wondering or a contemptuous look. Go forward, friend, and this sea will dry up before you. Even scoffers respect sincerity. When Captain Hedley Vickers first laid a Bible on his table, his fellow-officers laughed at him, and nicknamed him "the Methodist." But he said to himself, "That book shall be my colors, it shall speak for me." He stood the laugh, and soon became a spiritual power in his regiment. No English officer in that Crimean war has won such a world-wide and enviable name as the heroic Vickers. Will you be pushed back from heaven by a straw? Go forward!

A fourth person may be hindered by unbelief. This will increase if you yield to it. There is only one way to conquer doubt. Try Christ practically by doing what he bids. End the torturing uncertainty by immediate surrender, and cry mightily into his arms, "Lord! I will believe; help thou my unbelief!" A decisive step must be taken. A decisive act is to be done, and the only way to do it. God gives strength to those who honestly try to obey him. His grace is more than sufficient. As soon as you move, God moves for you, and with you. The deepest sea of difficulties will divide its waters before your advancing footsteps just as soon as you obey that voice of love which bids you go forward.

For the Christian Visitor.

DEAR BRO. BILL.—It is with much pleasure that I inform you that the Lord has revived his cause in Caledonia. Six have been baptized, and the church has been blest and encouraged. At the close of the special meetings held there, an invitation was given to Mrs. Irving and myself to spend an afternoon at Dea. Reid's, which we accepted; and on arriving there we found almost the entire neighborhood assembled. Their design was to present your unworthy brother with some substantial token of their affection and regard. The atmosphere of benevolence was warm, and upon close examination the thermometer was found to stand at about 143. Thanks to the donors.

The interest this people have manifested in the education of their children; their constant attendance on the means of grace, together with their industrious and temperate habits, all indicate that, with the blessing of God, they will be a happy and prosperous people. I had almost forgotten to say that they have provided a box in their house of worship, into which their donations to the Union Society are from time to time deposited.

May the blessing of God rest upon them, and all who love our Lord Jesus Christ, is the prayer of your brother in Christ, JAMES IRVING.

Hillsborough, A. C., April 29, 1871.

For the Christian Visitor.

AN INTERESTING AND INSTRUCTIVE FACT. An intelligent and wealthy gentleman in a certain village in this Province was lately presented, by a Methodist minister, a copy of D. D. Currie's "CATECHISM ON BAPTISM," in the hope that it would more strongly establish his belief in infant sprinkling. After a careful reading the gentleman was fully convinced, and not only withheld his children from being sprinkled, but concluded that he had not been baptized, if nothing more could be said in favor of infant sprinkling than that adduced by Mr. Currie. He has since been baptized and united with a Baptist church. An intelligent, honest man cannot help seeing and despising such gross perversions of scripture as the above Catechism contains.

N. B. Baptist Home Missionary Board met in the Vestry of the Brussels Street Baptist Church on the 1st inst. Present,—Rev. Messrs. McKenzie, Harley and Hopper, and Brethren Hart, Gabel, Wortman and Masters.

Read Rev. J. E. Hopper's report of three months labor at St. Stephen. On motion it was received and amount due voted to be paid.

Rev. J. E. Hopper applied for aid for Sabbath-school at the Lodge, St. Stephen. Voted to appropriate \$5 from Sunday-school Fund.

Read letter from J. A. Simpson. Voted to remit \$13.50 of the amount appropriated to him. On motion adjourned to meet in Germain Street Baptist Vestry on the first Monday in June, at 8 p. m. J. E. MASTERS.

Secular Department.

A Brief Review of the News of the Week.

THE NEW SCHOOL BILL, we rejoice to see, passed the House by a respectable majority. On the main principles of the bill the vote stood thus:—

Yea—Beckwith, King, Kelly, Lindsay, Wedderburn, Theriault, Montgomery, Caie, Girouard, Stephenson, McKenzie, Phillips, Donald, Najour, White, Hatheway, Robinson, Coran, Palmer, Willis, Covert, Harrison, Tibbits, McAdam—21. Against the Bill. Nays—Speaker, Moore, Gough, Blanchard, Hibbard, Adams, Hanington, Crawford, Williams, Otty, Alward, Maher, Gillespie, McPherson—14. Laid away, but ordered his name to be added among nays. Bailey, absent through illness.

A majority of ten in a House of thirty-eight is quite as large as could be expected. It shows a very decided advance in the intelligence of the country on the subject of education. The bill is now going through its different stages, section by section, and in all its main features will doubtless become the law of the land. On Monday Mr. Wedderburn, in his place proposed that the Board be composed of the Attorney General, the President of the University, and the Superintendent of

Schools; the remainder to be chosen from gentlemen of ability, representing the different religious denominations of the Province. This was a wise suggestion, and should have been accepted. The further your bill is removed from political intrigues the better. Let your Board represent the education, practical intelligence and tact, and the christianity of your country, as sustained by the different religious denominations; and then you have a Board that will command the confidence of the people. But if the new bill, in its practical workings, is to be constantly subjected to the whims, proclivities, and changes of political parties, its provisions, however good in themselves, will be in habitual danger of being perverted to political aims.

HORRIBLE OUTRAGE. Norman Hector, a colored lad of nineteen, has been tried by the Portland Police Court for abusing, in a most shameful manner, a little girl between the age of eight and nine years, by the name of Annie Lockhart. The testimony states that when returning from school this demon in human form met her, dragged her into the woods, and there committed a crime upon her person which the law very justly punishes with death. He was tried before the Supreme Court, and if found guilty the severe penalty of violated law will, doubtless, be inflicted upon him.

HOUSE OF ASSEMBLY. FREDERICTON, April 17.—Yesterday Mr. Tibbits presented a petition in favor of free schools. Mr. Adams' bill to extend goal limits to whole county was again committed, and after considerable discussion agreed to.

Mr. Hanington presented a petition of 207 persons in favor of free and unsectarian schools. Bill to amend the construction of Victoria Hotel again committed, on last section exempting debentures and property for ten years from taxation.

Mr. Willis moved that if he be confined to debentures "On the subject of the law relating to the 14 to 14 1/2. Bill was then agreed to.

In reply to Willis the Provincial Secretary said he did not know any application for aid for Millville Steam Ferry Company had been made, but if so the Government would give it attention. Mr. Crawford said he had mentioned it. Bill to amend Act incorporating St. John Academy of Music Company agreed to.

Bill to authorize the city of Fredericton to aid in constructing a new street railway to amount of \$25,000 agreed to, conditioned that the road shall start from St. Mary's.

FREDERICTON, April 28.—The following bills were agreed to in Committee: Mr. Phillip's bill to amend law relating to the sale of the Church of England lands; Mr. Donald's spirituous liquor bill; Mr. Napier's bill to appoint stipendiary magistrate for the County of Gloucester.

FREDERICTON, April 29.—Mr. Moore introduced bill incorporating Pacific Coast Railway. The following bills were agreed to in committee: Bill relating to adoption of children, bill authorizing municipality of York to aid the Riviere du Loup Railway, bill to regulate public landing in the City and Harbor of St. John, bill to establish common field in Hillsborough, Albert, bill in amendment of charter of St. John, bill amending law relating to benefit building societies, Stevenson's bill to transfer certain lands to Diocesan Church Society, bill from the Upper House to enable Honorable Branch Railway Company to issue debentures, Wedderburn's bill to enable the City Corporation of St. John to erect wharves, &c., on the Pettungill property, Moore's bill to divide Germantown Lake district, Wedderburn's bill to amend the act relating to administration of justice in equity, enabling Judges to establish Equity Circuits for St. John, Wedderburn's bill to amend the act relating to sale of spirituous liquors in St. John, Wedderburn's bill to authorize the City Corporation of St. John to erect a market place, and Tibbits' bill to enable Victoria County to take \$100,000 in the New Brunswick Railway.

FREDERICTON, May 1.—Mr. Wedderburn presented a petition from St. John physicians in favor of vaccination bill, and introduced a bill to amend law relating to actions against officers. Bill to alter division line between the parishes of Studholm and Havelock, King's County, and bill to repeal duties on haccinate, knees, agreed to.

The school Bill was again committed and two sections passed without discussion. On the third section, providing for the salary of the Chief Superintendent, the Provincial Secretary moved it be placed at \$1,200 as at present. Gillespie moved it be \$1,000.

On division the amendment was lost. The motion for \$1,200 was then carried, and the salary of the Clerk placed at \$1,000. The 5th section, relating to the constitution of the Board of Education, was carried without division. FREDERICTON, May 2.—Mr. Wedderburn's bill to provide for compulsory vaccination was committed, and after a lengthy discussion progress was reported, and bill referred to a select committee.