

**THE FAMILY CASKET**  
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## THE CHRISTIAN VISITOR.

SAINT JOHN, N. B., DEC. 24, 1856.

**TO SUBSCRIBERS.**  
Terms of the Visitor, 7s. 6d., per annum in advance, (10s., if payment be delayed over three months.)

**TO CORRESPONDENTS.**  
No communication will be inserted without the author entrusting us with his name in confidence. Unless the opinions expressed by correspondents be editorially endorsed we shall not consider ourselves responsible for them.  
Correspondents are respectfully reminded that short communications, as a general thing, are more acceptable to readers of Newspapers than long ones, and that a legible style of writing will save the printer time, which is always valuable, and secure a correct impression.  
All Ministers of the gospel, who will send us the advance, for six new subscribers, will get the "Visitor" for one year free of charge.

### Acadia College.

Never was there more urgent need for united energetic action in behalf of this valued Institution of learning than at the present moment. A friend in writing to us from Wolfville, says:—"The College compared with 1850 is in a good position. It was then £3000 in debt, and without Professors, or students—now out of debt, £1000 since expended on building and repairs, and 5 to £6000 endowment funds, with an able staff of Professors, and a good and increasing number of students." Where then is the difficulty? Simply in the fact that the annual income falls far short of the expenditure. As a natural consequence, as our correspondent says, "the endowment is becoming less," and without increased energy on the part of the denomination in raising funds—no painstaking on the part of the officers in charge can prevent this. What then is before us, but an accumulating debt that must in the end crush the institution. Is the denomination prepared for this? Can they see their beloved Institution which from the beginning has cost so much money, anxiety and prayer, sinking under the pressure of an increasing debt, and not come to its rescue? But it is said "that the money which was given to the endowment ought not to have been put in West Columbia Stock, from which no income is derived." True we all see that now. But if as expected by the Governors, when that money was invested it had yielded twelve or twenty per cent per annum, then no one would have found fault; but results have proved that the investment in West Columbia Stock was unwise. What, then, shall the Institution peruse because £3000 of the endowment funds are lying dead? The Governors acted according to the best of their judgment, and we firmly believe that if the case had been submitted to the whole denomination in the same light in which it was presented to the Governors, that ninety-nine out of every hundred would have said invest in the Columbia Stock, where you can get 12, 20 and it may be 40 per cent., rather than in real estate yielding but six. If a wrong was done—was committed—it is just what any other class of men would have done under the circumstances. Let us then, instead of harping upon the mistake made, go heartily to work, and make up the loss sustained. That loss after all may be but temporary, and it may come back to us with a restoration of four-fold. Our Wolfville correspondent adds:—"how disgraceful, how sinful for the denomination to let the Institution perish. It is so useful so important to our churches, and is yearly fitting for usefulness so many promising young men, that could others view it as I do they would consider no sacrifice too great to maintain its standing and increase its efficiency; but left to itself it cannot be sustained." Has it come to this, that tried and faithful friends, who have stood by the ship when she was in the breakers, and have nobly aided in rescuing her from her peril should feel thus disheartened? What if their worst fears should be realized, the ashes of our fathers, who committed this Institution as a sacred trust to their successors would bear witness against us. Perish it must not. It is too deeply embedded in the affection of thousands of the sons, and of the daughters too of Nova Scotia and New Brunswick to permit a catastrophe so chilling and so fearful in the whole range of its influence.

At the last Convention these matters were duly considered and the Rev. John Chase was appointed agent to submit the case to the churches and seek to raise the endowment to £15000. We were informed that he had entered upon his work, but we are not advised in relation to his success. Men of Israel we call upon by the love you have to the founders of this Institution, who now rest from their labors, by the rapidly increasing demand in our provinces for educated young men, by the loud and urgent call for educational progress in the rising ministry to meet the exigencies of the times, and above all by the solemn account which you must shortly give of your stewardship to sympathize with the pressing need of Acadia and to put to the helping hand to provide a sufficient fund for its maintenance and increase.

In a former number we announced our willingness to aid in the circulation of the "Visitor" amongst poor families by furnishing it to parties who might wish it for free distribution for ONE DOLLAR per annum. How many families might be supplied with a most useful source of information and improvement, if this proposal were generally accepted. The more wealthy persons in each district could do an immense amount of good to their less favored neighbors by expending a few dollars in this way. Remember that this proposal has reference entirely to free distribution for the benefit of the poor. Many of this class know how to appreciate a good religious paper quite as well as do those who have an abundance of this world's goods. Send in your orders friends before the opening of the New Year.

### The Colonial Presbyterian and the Baptists.

What ails our brother of the Colonial Presbyterian? He copies scurrilous matter from British papers about Mr. Spurgeon. Would he have done so if Mr. S. had not happened to be a Baptist. He attacks father Nutter. And now he attacks our brother. Hear him: "We find that it will be necessary, sooner or later, to discuss the subject of Baptism in this Province." Brother Baptists! prepare for your doom! But what has exalted our good friend at this rate? Is the Presbyterian fold in danger? Have any members of its flock wandered into forbidden pastures? But no matter whence the necessity for this new discussion. Come it must. So says our brother. Well, then, by way of making the best of things, and of exercising our charity, we propose to help him a little.

And, first, we will let him into a secret as to our views on the mode of baptism. The article, for instance, with which he has favoured us from the Presbyterian Banner and Advocate, might, much of it have been spared, if the writer had adverted to the circumstance, that with Baptists the radical meaning of the Greek word *baptizo* is scarcely an open question. We maintain that that meaning is, to immerse, and to immerse only; that immersion, therefore, is not simply a mode of baptism, but is its very essence, so that, where there is no immersion there is no baptism. Thus, wherever baptizo or its cognates occurs, either the idea of immersion is directly present, or is to be found at the basis of the expression employed. Here, then, is the central point of the controversy at this branch of it. DR. CARSON MUST BE ANSWERED HERE. Let our friend of the Colonial Presbyterian know of him, and then, but not before, it may be competent for him to indulge in such criticisms and references as occur in the article copied by him as above. We do not intend any thing like a formal answer to that article; for which reason alone we refrain from strictures on its theory in regard to the baptism of the Saviour. What we mean is, to shew the futility of every argument falling short of the point just indicated. We have no taste for a mere skinning warfare. Here, then, let our brother lay siege to our Sebastopol—and take it. That were an achievement worth something in the baptismal controversy. It is indispensable to the success of any who would here demonstrate our errors. The attempt at least must be made by him who would here attract our attention, or draw out our forces.

Then, as to the subjects of baptism, it is for our brother to point out in the New Testament one, just one, clear, unequivocal instance of infant baptism—an instance as clear as the circumcision of Isaac when he was eight days old, as written down in the Old Testament, and the whole controversy here is at an end. Till then we abide by our present interpretation of the great evangelical announcement, "He that believeth, and is baptized, shall be saved." It is, we take occasion to add, upon our interpretation of this and kindred passages, that we found our theory of the constitution of a Christian church, composed of baptized believers, and of such alone, to the exclusion of unconverted adults, on the one hand, and of mere children on the other, incapable alike of faith or of the contrary. Our good brother may chafe as he pleases, about our claims to superior ecclesiastical purity. We admit also that our churches do but feebly illustrate our theory. Still the theory itself remains, and is honoured. It is but for us to revert to our own first principles, and our churches are at once reformed. Our doctrine is perfect. Let our practice be conformed to it, and a New Testament Christianity sheds its light upon the world. To Baptist churches as such, without any circumlocution, explanation, or smoothing away of ecclesiastical anomalies, there comes directly home the apostolic appeal, "Know ye not that so many of us as were baptized unto Jesus Christ, were baptized into his death, that, as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

In truth we hesitate not to claim a pure Apostolic descent. Like the first churches, we have never persecuted, though, like them again, we have been much persecuted. We have never been in a position to become persecutors. Our principles would not admit of our entering into those secular alliances which involve the theory of persecution, and have so often led to its practice; the principle particularly, which knows nothing of Christianity, except as a personal, intelligent, hearty profession, to the exclusion of all the claims of birth or of any other relationship, and so goes directly to the destruction of the elements out of which alone state churches, with all their persecuting tendencies, can be constructed. Pseudo baptism goes directly to the creation of those elements, and there is no Pseudo-baptism body, which, under fitting circumstances, may not become a persecuting body; a result of which has been readily realized in the cases of Episcopalians, Presbyterians, and even of Congregationalists. On the other hand, Baptists to this day suffer persecution; as witness the existing state of things in Germany and Sweden. The "big boy" has been well whipped in his earlier days, and is still exposed to shrewd bruises. But his principles have only been driven in the deeper; and now at last they begin to tell more widely than ever, like those of the first churches, in virtue of their inherent truth, and in spite of their unpopularity. As Gibbon tried to explain the early successes of the Gospel, while denying its truth, by a reference to second causes, so men may labour to explain the successes of the Baptists, while denying the scriptural origin of their denominational principles. Yet in the one case as in the other, the "sect every where spoken against" mistakes its ground, enlarges its domain, and presses to victory. It is not then without shrewd reason that we talk of our Apostolic descent, and glory in its evidences.

And here, for the present, we close. We have shewn our brother of the Colonial Presbyterian where is our confidence, and told him how that confidence may be destroyed. We have hinted, too, at the basis of our claims to a higher ecclesiastical purity than obtains in some other bodies. We wait the result. If our brother

want to increase our numbers, and extend our influence, by all means let him proceed with his threatened discussion. Like Israel in Egypt, we grow by opposition, and even oppression cannot crush us. Let our brother look out for himself too. It would not at all surprise us, if, despite his position and convictions, he, himself, as in many like cases, were led to renounce his present errors, and become as zealous for our distinctive peculiarities, as he now seems to be against them. We are a quiet, unpolitic people; but we love our principles, and know how to defend them. We know too how to say from the heart, "Grace be with all them that love our Lord Jesus Christ in sincerity!" And so we part with our brother. Oh for that world where all are one, perfectly and forever ONE IN CHRIST. J. D.

### The Close of the Volume.

Our present issue closes the ninth volume of the Christian Visitor, and the next will be vol. 10, No. 1. It is only fitting that in this last number for the year 1856, we should express our consciousness of obligation to our correspondents, ministers, agents, subscribers, and patrons generally for their co-operation in giving interest and extension to the Visitor. Only for such co-operation it could not have attained its present position of respectability and influence. While grateful for past favors, we have to request a continuance of the same kindly acts. If the Visitor is an agency for good, then every one who in any way promotes its circulation, or enriches its columns is so far doing good.

In relation to the future we can only say that we shall spare no expense or labor that we can possibly command to furnish our readers with a first class family paper, and in all respects worthy of the extensive patronage which the Visitor enjoys.

Controversy will not be courted, but if the sentiments held sacred by the denomination are assailed we shall not shrink from sustaining them to the best of our humble abilities by a manly, christian defence. Truth has nothing to lose, but everything to gain by careful investigation, and searching criticism, and if at any time the views propounded by us will not bear "sacred weight" we shall be thankful to those who differ from us if they will put us right.

Progress in education, morals and religion, will find in the Visitor an earnest friend, and the latest intelligence from the Home and Foreign department will be carefully noted and furnished in good time.

With party politics we shall have as little to do as possible, but if at any time political parties are found pursuing a policy detrimental to the social, moral, or religious well-being of the people, the Visitor, as heretofore, will not fail to sound the note of warning.

In conclusion we wish our readers the compliments of the season, trusting that Christmas holidays, and all other days, will be improved by them in a manner adopted to promote their own healthful enjoyment in this world, and to secure the approbation of him whose favor is life, and whose smile is heaven.

### Musical Entertainment.

Pursuant to notice given the Oratorio styled DANIEL OR THE CAPTIVITY AND RESTORATION OF THE JEWS was performed by the Choir of the German St. Baptist Church in the large Hall of the Mechanics' Institute on Friday evening last. Some Twenty-eight singers appeared upon the platform, eleven of whom were young ladies. These were aided by Professor Card, who performed his part admirably upon the magnificent organ belonging to the Harmonic Society. The performance occupied about two hours and was listened to throughout with marked attention. Several of the sections created a deep sensation and called forth rapturous applause. The audience was not large, but highly respectable, and so much were they delighted, that several gentlemen called upon Mr. Chaloner the day following requesting him to repeat the Concert, and we are happy to hear that the Choir has consented to do so on Friday evening next. Those who wish to enjoy a musical treat of a high order will do well to be present at an early hour. From the many expressions of satisfaction which we have heard we anticipate a full house.

Our printer recently enclosed a number of bills to parties in the country for advertising in the Christian Visitor. Will they please forward their respective amounts by mail.

The letters from Brethren Francis and Rowe, which appear in our present issue, will yield unmixed pleasure to their numerous friends. We hope to hear from them often.

To the Editor of the Christian Visitor.  
Sir, I perceive that the editor of the Colonial Presbyterian in a recent number expresses an opinion that the time is come when it will be necessary to discuss the subject of baptism in these provinces. For one I feel persuaded that religious controversies are to be deprecated unless forced into existence by stern necessity. They are generally productive of unkind feelings among christian brethren and but rarely serve to further the interests of divine truth.

Should the editor take the initiatory step and commence a discussion it may be a duty for you or some of your correspondents to take up the gauntlet, but I think there is little fear of his doing so, for, if he should be inclined to enter into the controversy, he doubtless has friends whose sagacity would dictate another course, as the history of such controversies proves that they are invariably favourable to the Baptist cause.

The excellent Dr. Wardlaw some years ago felt it to be his duty to give a course of lectures to his people on the subject of baptism and at the close of the lectures some scores of his members who never had a doubt on the subject before were convinced of the insufficiency of his arguments and went forward in obedience to what they believed to be the teaching of divine truth. The venerable Dr. Bennett pastor of the Congregational church Falcon, Square London adopted a similar course, and with similar results; several valuable members of his church imitated the example of their Glasgow brethren and were baptized.

Many cases of the kind could be cited in the

history of the churches and many have been the prudent pious baptists, who have wisely declined to advocate what they practice or at least to discuss the subject as quietly as might be possible.

I would by no means dictate to you the course that might be considered by you to be the path of duty but until your contemporary stirs in the matter, I for one, should judge that you could well afford to maintain that silence that seems to be dictated by christian forbearance.

You will perceive by the above, that I regard as childish absurdity the arguments drawn from the testimony of pictures whether painted one or five hundred years ago when those are at variance with the testimony of holy writ. NEMO.

For the Christian Visitor.  
NASHVILLE, TENNESSEE, Dec. 3rd, 1856.

DEAR BROTHER:—In accordance with the intimation given in my last letter, I left New York the following morning, (Friday,) by the New York and Erie Railroad, and arrived in Louisville, Ky., via Indianapolis, Ia., at 6 o'clock Sabbath morning, the whole distance over 1200 miles occupying only 48 hours.

Preached twice in Louisville on that day, at the close of the evening service had the pleasure of meeting Bro. Harris, (grandson of the late beloved Elder Theodore Harding,) who is one of the most active members of the Baptist denomination in that city.

On Wednesday following I proceeded to attend the Bethel Association to be held in Hopkinsville. The proceedings of this body were conducted with the usual efficiency and spirit.

The Baptist place of worship in Hopkinsville, is a large handsome building.

The Female Institution located here, is one of the handsomest edifices in the State. At this session arrangements were made to raise during the coming year, in addition to the usual sums for benevolent purposes generally, \$25,000 for Educational purposes alone.

On Friday following I proceeded to attend the General Association of Middle Tennessee, and North Alabama, to be held in Decatur, Alabama. The devotional and benevolent feeling displayed by this body at their annual gatherings is heart cheering. J. H. Eaton, D. D., president of Union University, Marietta, in this State, made a powerful appeal in behalf of the fund for educating young men desirous of entering upon the work of the Christian Ministry, and was followed by the Moderator, Elder J. R. Graves, Editor of the Tennessee Baptist, in the same eloquent and powerful strain—which received a response of nearly \$3000 in a few minutes.

A similar result followed the delivery of an effective discourse by Dr. Dayton, author of Theodosis, in behalf of the Bible cause. A noble response was also made to an appeal by the Rev. Wm. Price, for aid to build a Baptist place of worship in the city of St. Joseph, Mo., Bro. Price emigrated to this country a few years since from Wales, and is considered one of the best preachers in the south-west. Appeals were also made for Foreign and Domestic Missions. The corresponding secretary of the latter, delivered an able address, which, if published, I shall feel much pleasure in forwarding to the Visitor. I will, however, furnish a few facts relative to the American Indians, and the Chinese mission in California. The Domestic Mission Board of the Southern Baptist Convention consider it to be their Province and duty to seek the salvation of souls throughout the whole of the South, the West, and South-west of this Continent. They are doing a great work among the various tribes of American Indians—the Cherokees—Creeks—Choctaws—and Seminoles, &c. There are one thousand five hundred Baptists in the Creek nation, and five hundred in the Choctaw nation. There are five Gospel preachers in one Indian family of the Creek nation, most, if not all, of them were brought into the Church of Christ by the indefatigable labours of Rev. H. F. Buckner, one of the missionaries of the Board. Crowds of the "Red Men" attend his ministry. They go in procession to the Baptistal waters, and numbers who gladly receive the Word are baptized and added to the Church.

The Indians cannot be driven farther West. There is no place on this Continent to which they can go. On the Pacific coast a mighty empire has sprung up, whose population is extending eastward. And up the Atlantic slope the emigration is still moving westward, so that the poor Indian is shut in between these mighty armies. He must stay where he is or be exterminated, and if he must stay there, then he must have the Gospel, he must be educated and evangelized or he cannot live contiguous to the white man.

Bro. Walker, the corresponding secretary, gave us also an interesting account of his visit to the Kansas Indians, he stated that all that could possibly be done for the Kansas Indians at present under the patronage of the Board has been accomplished, and unless the political strife, prevailing in that region, interrupt their progress, the "Red Man" must be greatly improved in his moral, physical, and social condition.

Bro. Shuck, the missionary employed by the Board to preach to the Chinese in California, is also doing a good work in Sacramento, city. Large congregations attend every Lord's day at the Chinese Chapel. He has baptized three Chinese, one of whom is a colporteur and preacher, and gives good promise of usefulness. He recently gave the hand of fellowship to seven new members, representing three distinct races of men—Four nations and the four quarters of the globe. One was a Chinaman, two Africans, and four Anglo-Saxons, of the latter, three were natives of America and one of Scotland. Thus representing at the christian altar Europe, Asia, Africa, and America.

With these statements I shall close this letter, inasmuch, as I do not consider it necessary to refer to the questions usually discussed in the secular press as the daily and weekly papers will always be in advance of a written communication. It is considered desirable for me to labor some time longer in this State, I shall probably, therefore, address you again before I leave. It cheers me to read in the Visitor the communications of brethren, on the subject of revivals in Sackville, Amherst, &c., &c., and my heart's desire, and prayer to God is that he may continue to bless his people in the Province.

Yours ever affectionately,  
JOHN FRANCIS.

P. S.—I should not omit to say that the claims of the Bible Union and Bible Revision Association are responded to most favorably.

history of the churches and many have been the prudent pious baptists, who have wisely declined to advocate what they practice or at least to discuss the subject as quietly as might be possible.

### Baptist Seminary, Fredericton.

The public Recitations, in the large School Room of the above Institution, took place according to announcement. The room was filled with a highly respectable audience, who appeared to take an intelligent interest in the proceedings. The Recitations consisted of original Essays, Dialogues, and Selections from approved authors; they were delivered with much spirit, and gave evident satisfaction to the large assembly present; where all did so well, it would be invidious to particularize any.

The following is a list of the subjects, authors, and reciters:

- 1.—Moral Culture, Original, Mr. J. L. Reed.
- 2.—On Man, Original, Mr. T. Scott.
- 3.—An Interview with an Old Bachelor, Original, Mr. R. Provau.
- 4.—The Quarrel of Brutus and Cassius, Shakespeare, Messrs. W. J. Blackeney and E. Hopper.
- 5.—The Bashful Man, Toner's Reader, Mr. J. Jones.
- 6.—Rivers and Sir Harry, False Delicacy, Masters G. Todd and A. Atherton.
- 7.—Breathes there the Man, Scott, Master G. Hall.
- 8.—Birds of Passage, Mrs. Hemans, Master C. Jarritt.
- 9.—Edward the Fourth and Warwick, Masters C. O'Connor and G. Howard.
- 10.—The Vassal's Lament for the Fallen Tree, Mrs. Hemans, Master J. McPherson.
- 11.—John Day, Hood, Master A. Blair.
- 12.—Sennelherb's Overthrow, Byron, Master J. McNeill.
- 13.—Dick's Long-Tailed Coat, Anonymous, Master T. Johnson.
- 14.—Pity for Poor Africans, Couper, Master C. Paisley.
- 15.—He did not Propose, Anonymous, Master F. Stentford.
- 16.—Cassius, Mrs. Hemans, Master J. Babbie.
- 17.—The Song of the Sword, Anonymous, Master C. Weeks.
- 18.—The Election, H. Moore, Master G. Gunter.
- 19.—The Tempest, Anonymous, Master C. Ormsby.
- 20.—"By That Same Old Girl," Anonymous, Master J. Colter.
- 21.—The Song of the Shirt, Hood, Master R. Watts.

Specimens of drawings were exhibited, which had been executed by several of the lads under the instruction of Mr. Munro.

Besides drawings in pencil and black crayon, there were some in coloured crayons, which had a very good effect, and attracted considerable attention.

The number of Students and Pupils in attendance at the close of the term, was fifty-five, and it affords me much satisfaction to state, that the conduct of the young men, and indeed, of the lads in general, has been worthy of the highest commendation; persevering industry in the class room, and propriety of behaviour out of it, have distinguished all the Students of the past half year; and diminished the anxiety of my associate and myself in the government of the Institution.

The duties of the School will be resumed on Monday, 5th January, when, I trust, a goodly number of young men, who intend to apply themselves to study, will encourage us by their presence.

C. SPURDEN.

### Jottings by the Way.

BY REV. JOHN ROWE.

Having arrived at Boston I beheld the city for the first time, where some beautiful buildings raise their massive columns, and the hum of human beings swell on the breeze like the voice of many waters. The next morning I entered the Cars for the Suspension Bridge, when the Iron horse expanded his lungs, stretched his nerves, and roared like a lion in the desert, displaying his prodigious strength by whirling the train behind at the rate of 30 miles an hour. The roar of this mechanical animal can be heard distinctly six miles. The land from Boston extending through New York is exceedingly barren; rocks meet your eyes in every direction,—still there are beautiful villages and towns amid the scattered rocks, with their churches and spires pointing to heaven, speaking the language of solemn devotion and testifying that here is to be found the worshiper of the true God.

As I advance on my journey the land becomes more fertile and delightful, the scenery changes like the power of magic; the green fields delight the eye, the waving trees bend their majestic heads to the breeze, while the bounding herds are significant of death, saying in the solemn language of their fall, our race is run! Arriving at the Suspension Bridge, I viewed this wonder of art that does homage to the intellect of man, and speaks his greatness. Then I was enraptured with the thought of seeing the falls of Niagara, but so sublime was the conception I had formed in my mind of this wonder of the world, I felt disappointed when I beheld it. But, as I approached, the scene grew more sublime, and when I descended below the falls, it was truly awful and grand. Here you can form an idea of the words of Christ in Revelation, "his voice as the sound of many waters." I likewise ascended an observatory close by the falls. This building though reared with massive stones, constantly shook with the vibrations of the mighty waters, trembling in such a manner that the doors and windows rattled through the whole building. I then crossed the water a little below the falls in a boat. Ascending the other bank of the river, 180 feet high, I came up a covered stair-way 250 steps. Here a windlass existed and a large rope attached to it, a sled connected to the rope, and passengers are drawn up this vast precipice. I enjoyed the pleasure of walking up, but I found it desirable to rest when I reached the top. I was informed the water was 150 feet deep, that it made the bank of the river 300 feet high. When I gazed on the bank below, the trees appeared small, not rising more than the third part of the bank's height. The waters foam and roar, like a storm at sea, and the fog constantly ascends to heaven, so in crossing the river I was wet with spray that descended from the roaring cascade. On the Canada side of the Suspension Bridge as you go to the falls, there is a chain of elevated land rising abruptly about a hundred paces from

the bank of the river, covered with beautiful cedar trees. Some parts of this elevated land is broken up, forming the appearance of a cone surrounded with terraces, flanking with green and decorated with a great variety of beautiful flowers, which form the paradise of Canada. Here the art and skill of man has embellished the rugged wilds of nature and caused the tender flowers to bloom amidst the wild roar of tumultuous waters. Nature and art blend their beauties on the gigantic banks of Niagara, while the tall cedars wave their noble branches over the vast precipice. Truly the whole scenery around this place is magnificent.

The next morning I left in the cars for Brant where Father Oakley resides, the former agent of the Bible Union. Here I received much valuable information connected with my agency. I stopped at St. Catharine's, and Beamsville. In the former place the people all sit at prayers, when they sing they turn their backs to the ministers. Here I met St. John's christians, Mr. Thomas and wife. I found their house and hearts open to receive me, and like Bunyan's pilgrim, it was a godly refreshment. I found I was acquainted with almost all her friends; she was pleased to hear about Nova Scotia and New Brunswick.

### News of the Week.

#### Serious fire!

Dear Mr. Editor,—When I reached Dumfries on Tuesday last, (16th inst.) I learned with much regret that the day previous a fire broke out in a large barn owned by John Goison, Esq. The wind was blowing a gale, so that notwithstanding the most vigorous efforts the building was soon consumed. The most strenuous efforts were required to save the remaining barn and the dwelling house. A fat cow, 15 sheep, 3 hogs, 2 calves, and considerable poultry perished in the flames; 18 tons of English hay, 50 bushels of grain, and many other useful articles were consumed. The loss is estimated at about £100 exclusive of the barn.

Your readers I am sure will sympathize with our esteemed friend and brother Guion, in this his loss. Many I trust will manifest their sympathy in a tangible form.

Brother G. keeps one of the most respectable and comfortable Temperance Hotels in the province. It is a pleasant stopping place for travellers.

Yours, &c., VIATOR.

Prince William, Dec. 18, 1856.

The Steamer Admiral has made her last trip to the city for the season, and left here on Tuesday morning not to return until some time in March next. The Admiral is a general favorite, and Capt. Small, her commander, by his gentlemanly conduct and obliging manners has won for himself golden opinions. Indeed all the officers of the boat are deservedly popular with the public. We hope to see each one of them in his place in March next, especially Col. Favor, who seems always ready and happy to oblige.

The line of Railway is now staked to the intended terminus, and as soon as possible it is intended to lay the rails and run a locomotive out to the five mile house. The rails are already laid in to as far as Mr. Robert Jardine's. The number of men engaged on the road is being increased.

The inhabitants of Chatham Miramichi are taking steps to have the town lighted with gas.

The Bazaar in aid of the funds of the New Wesleyan Church Exmouth street, was held in the German St. Church on Wednesday and Thursday last.

A Grand Tea and Musical Festival is advertised to come off on the 8th of January next under the auspices of Gurney Division Sons of Temperance.

On Friday morning last a fire broke out in the cabin of the Ann Archibald, lying at Sand Point Carleton, and in consequence of the lowness of the tide it was with great difficulty extinguished. The vessel is much injured.

THE WEATHER.—The weather during the last week has been intensely cold. On Thursday morning last the thermometer stood at 25° below zero in St. John; at Fredericton 20°; Woodstock 30°; Sackville 10°; at Halifax zero; Boston 6°; Calais 16°; at St. George 26° at nine a.m.; at noon 5°; on Friday nine a.m. 22° below, noon 6° above.

FIRE AT HILLSBORO.—Four Persons Burned to Death.—By a Telegraph Despatch from Hillsboro' we learn that a house was destroyed by fire at that place on Wednesday evening, and that two men by the name of Glen, a woman named Mr. Allan and a child, were burned to death. No further particulars known.—News.

PROVINCIAL APPOINTMENTS.—Geo. Kerr, George L. Hatheway, Charles Parley, Hugh McMonagle, Esquires, and Professor James Robb, M. D., to be Commissioners in pursuance of an Address of the House of Assembly, to report as to any improvements that may be deemed advisable in the application of the present Grants to Agricultural Societies to objects likely to produce more permanent and advantageous results than heretofore to the Agricultural Interests of the Province.

John C. Vail, Esq., to be Registrar of Deeds for King's County, in the room of Thos. C. Sharp, Esquire.

By His Excellency's Command.

R. D. WILMOT.

Secretary's Office, 13th

December, 1856.

FIRE.—A fire broke out on Thursday morning at 9 o'clock, in a house on Union Street, occupied by Mr. Lawton, and owned by Lewis Burns, Esq. The engines were soon on the spot, and subdued the fire before much damage was done to the building.—N.B.

ALARM OF THE SLAVEHOLDERS.—The City Councils of Nashville, have passed a law directing the employment of a police force, day and night; forbidding negro schools and negro preaching; forbidding all assemblages of negroes after sundown; authorizing the arrest of free negroes from other countries, and the arrest of free resident negroes, if found in suspicious circumstances. A great deal of business is felt in the city as well as in the country.