

TO SUBSCRIBERS.

Terms of the Visitor: £6. per annum in advance, 10s. if payment be delayed over three months.

TO CORRESPONDENTS.

No communication will be inserted without the author's name and address 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" one year free of charge.

Terms of Advertising in the Christian Visitor:
Circulation over 4,000 copies weekly.
For one square of 12 lines or less, £0 3 0
Every line over 12, 3d per line
Every subsequent insertion, per square, 0 1 0
Yearly advertisement, 3 squares or over, 3 0 0
A d proportional rates when exceeding the above length. GEO. W. DAY.

THE CHRISTIAN VISITOR.

SAINT JOHN, N. B., FEB. 24, 1858.

Death of Father Crandall.

The venerable and beloved Father Crandall sleeps in death. On Saturday morning last a telegram from J. S. Colpitts, Esq., was received saying:—"Father Crandall died last night."—For these twenty or thirty years he has been spoken of as Father Crandall, and justly, for he was emphatically the spiritual Father of the family of Baptist Churches in New Brunswick. He could in truthfulness say to many of the ministers, deacons and laymen of our denomination, as Paul said to the Corinthians, "In Christ Jesus I have begotten you through the gospel," and "as the tidings of his death spread over these Provinces many a household will feel that a Father tenderly and affectionately beloved has gone to the Spirit land."

Joseph Crandall was born in Freetown, Rhode Island, and emigrated with his parents, Webber and Mary Crandall, (originally Mary Vaughn) to Nova Scotia about a year before the American Revolution. His mother died when he was a lad of thirteen years of age, and in taking her leave of him just before her death, she said to him, "I am going to my Saviour," and added, "Joseph, the Lord has a great work for you to do when I am dead and gone." Had she spoken by the spirit of prophecy she could not have uttered a more truthful sentiment. The words of his dying mother made a deep impression on his youthful mind. Not long after this Henry Allen, Handley Chipman, and Harris Harding visited Custer, where he resided, and he was powerfully awakened by their ministry. His convictions of his depravity were deep and pungent, and for years he was the subject of dread concern about his soul. In this frame of mind he visited Onslow on business, and there he attended a meeting conducted by Harris Harding, and Joseph D. McKee. In that meeting he was brought to a saving discovery of the way of Salvation by Jesus Christ, and was enabled by faith to cast his stricken, penitent soul upon him for time and eternity.

Having obtained salvation himself with a soul fired with love to his benevolent author, he began proclaiming it to others. Even on that memorable occasion he spoke for an hour warning and beseeching sinners to be reconciled to God. His words were clothed with power, and ministers and people were bathed in tears. He immediately became impressed with the idea that it was his duty to devote himself to the sacred ministry; but conscious of his lack of educational attainments, he long hesitated, and it was not until he was overpowered by the constraining love of his Saviour that he ventured without education, purse or scrip, to go forth in his Master's name.

His first attempt at preaching was in Liverpool, N. S., in connection with Mr. Payzant and Harris Harding. An anction from above gave power to the word preached, and many believed and turned unto the Lord. From Liverpool he returned to Chester, and from thence he proceeded to Windsor, Newport, Falmouth, Horton, and Cornwallis. After spending a few months in these places and winning many souls to Christ, he passed on to Onslow, thence to Amherst, Sackville, and the River Petitcodiac. In all these places, especially in Sackville, his ministry was attended with remarkable success.

He was ordained in Sackville, N. B., nearly sixty years ago. In the course of his protracted ministry he travelled extensively in New Brunswick, Nova Scotia, Prince Edward Island, and the State of Maine, and probably no preacher of our denomination in these Provinces could boast of more signal success in saving souls than Joseph Crandall.

We have not space to go into detail respecting his character and labours in our present issue. In the history that we are now publishing of our denomination, his life and ministry will occupy a distinguished place.

His name is a household word in these lower Provinces, and thousands will drop a tear when the news reaches them that the venerated Father is cold in death.

The words used by inspiration in relation to Barnabas, apply with peculiar appropriateness to the departed. "He was a good man and full of the Holy Ghost and of faith, and much people were added unto the Lord."

The following letter furnishes some interesting particulars respecting the closing scene of the man of God. With this we must conclude our remarks for the present. Praying the God of all grace to bestow this bereavement to the aged partner of the deceased, to his children and numerous relatives, and to the ministry and churches of our denomination generally.

SALISBURY, Feb. 20th, 1858.

DEAR BROTHER:—You have doubtless by this time received my despatch over the wires, announcing the death of our venerable Father Crandall. He breathed his last a few minutes past twelve o'clock, last night. He was perfectly sensible to the last moment. I was with him on Thursday night last, and before I came away assisted him to dress, and he walked (with my assistance) in to an adjoining room, and sat down in an arm chair, remarking that it was astonishing that he felt so much better when sitting up than when lying down. He had rested very well during the night, and seemed to suffer but very little. I understand that yesterday he seemed quite comfortable and partook of refreshments. Last night he slept about an

hour, and a few minutes before twelve, while his son was supporting him as he walked back and forth across the room, he all at once, complained of a severe distress at the stomach and breast, and said "if he could not get anything to raise the phlegm, he could not live three minutes." They sat him down in a chair, his wife went to get something for him to take, and he expired before the three minutes were past, without a struggle or a groan. The last sermon he preached was about six weeks ago. He attended public worship on Sunday the 7th ult., which was the last service he attended. He stood up, supported by a Brother on each side, and spoke at some length, admonishing the church to be faithful, and dwell faithfully upon his approaching departure for the Mansions of Glory. The people were much affected, all seemingly impressed with the belief that it was his last appearance in an earthly assembly. It is remarkable that during his illness he was never deprived of his recollection, nor any of his faculties, but would converse freely upon circumstances that had transpired in years gone by, when his labours were so abundantly owned and blessed of God, and he would recognize his friends at first sight all through his illness.

But he has gone—his venerable appearance will no more cheer and animate his Brethren on public occasions. His gentle admonitions will no more be heard to lead, to teach, to strengthen and to guide. He has entered that rest prepared by his Saviour. May we all be prepared to meet him.

Yours in haste,

J. S. COLPITTS.

Appeal for Acadia College.

We direct special attention to the following Appeal by Philos in behalf of this useful and valued Institution. There is evidently no time to be lost. Prompt, decided, liberal action on the part of all the friends of the College is imperatively demanded. Rev. A. D. Thomson is doing what he can, but so half dozen agents could of themselves accomplish the work necessary to relieve the Institution at the present time. It may be well to talk about a large endowment, but we fear in the present state of commercial embarrassment, large sums for this purpose cannot be obtained. We must look for pounds, dollars, shillings, pence. These can be obtained in sufficient numbers to save the College and injure nobody, if Ministers and Deacons will go earnestly to work. Respect for the memory of the pious dead, who originated this Institution, and committed it as a solemn trust to their successors, interest in the improvement of the rising ministry and in the progress of the churches, regard for the credit of the denomination, love for Christ, and for souls, all combine to impress us with the stern obligation resting upon us as individuals, and as a people, to hasten to the rescue of our beloved College in peril.

To the Baptists of Nova Scotia, New Brunswick, and Prince Edward Island.

MEN, BRETHREN, AND FATHERS:—Eighteen years ago you celebrated the opening of Acadia College. You anticipated great benefits to these Provinces, and to your own Denomination, from its establishment. How nobly did you come forward, year after year, with your voluntary offerings, to raise the structure, and to maintain the efficiency of the Institution! You worked with a will, and you rejoiced in your labour.

There were struggles, and difficulties, and emergencies that seemed desperate. But you manfully encountered them all—and you prevailed.

Then came the endowment! Again you responded, right liberally; and other Denominations have copied your example, to their great advantage.

You thought that you had done all. It was a pleasant dream. But it was only a dream.—Even if the whole endowment had proved productive, you would have been called on for enlargement. In our present circumstances, what was before desirable has become a necessity.

The available income from our present endowment fund cannot be estimated at more than £400 a year. You must have a larger income provided immediately, or Acadia College must be suspended at the close of the present Term.

Nineteen thousand Baptists, (that is our number), exclaim, "No! That must not be! Acadia College must live—and grow—and become every year a greater blessing!"

Brethren, it is no hard task. You can easily accomplish it. Reckoning our present endowment fund at about £8000, (the money lying dormant at West Columbia not being included), you want £12,000 more to bring it up to £20,000, the sum you have all along been contemplating as essential to the full attainment of your object. The Baptists of these Provinces can raise that sum in five years without difficulty.

But how can the College be sustained while this collection is going on? What can be done to prevent its being closed? Everything that is needful can be done—and you can do it!—That is, you can provide an adequate annual income till the endowment is completed.

Are there not one hundred and fifty brethren to be found in these Provinces, who will contribute five pounds each for the present year, and as much each of the four succeeding years as may be necessary to keep the College in operation? Five pounds each, payable in the month of May, will suffice for this year. In the following years a smaller sum will be sufficient, as the interest of the endowment fund will be increasing in amount till the fifth year, after which, as may be confidently expected, no further contributions will be required.

It will not be necessary that these one hundred and fifty brethren should each of them pay the sum of five pounds. They are only asked to guarantee it. They may collect it in any way they choose. Each brother may find four more, and a contribution of a pound each will meet the case.

How then shall the plan be worked? Work it out yourselves, brethren. Let every pastor call his people together, and appoint a Committee to carry out the plan. Two or three, or more, five-pound guarantees may be given in many of the larger and wealthier churches, in order to make

up any deficiency likely to arise from the inability of here and there a poor church to raise the money. Small churches can contribute smaller sums. Let each man do "according to his several ability."

Or, if the churches prefer it, they can raise the money, year by year, in another way. A contribution equivalent to a quarter of a dollar from each member will provide the necessary funds.

See, brethren, how easily it may be accomplished, hearty, general co-operation is all that is wanted.

Up, then, and be doing! The eyes of other Denominations are upon us. God himself—by the mercies he has bestowed on you—by the benefits already accruing to society and to the churches through your College—by the well-founded expectation of still greater good—by gratitude—by hope—by dread of disgrace—by fear of his power, if you should now abandon the cause, call upon you to give yourselves for the time being to this one thing, and to place our beloved Institution, by a simultaneous effort, out of the reach of danger.

May our hearts be effectually disposed, and your doings declare unchanged regard and determined zeal!

Yours in the gospel,

PHILOS.

Feb. 11, 1858.

Our Foreign Mission.

TRAMONT, Aylesford, Feb. 8th, 1858.

DEAR BROTHER BILL:—The meeting of the Foreign Missionary Board was held, according to appointment, on the 4th inst. The Board ordered the transmission of the \$400 voted by the Convention, leaving it to the discretion of our esteemed Bro. Crawley, who is in a position to judge more accurately than we can, as to the employment of native assistants, whether Burman or Karen.

We deem the establishment of the Female School proposed in his letter, highly desirable and important; but conceive it would not be prudent in us to appropriate funds to this object without the concurrence of the Convention. We earnestly desire that liberal contributions may be made, in both Provinces and P. E. Island, for the Foreign Mission, so that, besides the support of native teachers, a female school under the superintendence of sister Crawley, may be sustained by our funds. It may be expected, by the Divine blessing, to be very beneficial.

Please insert such extracts from Bro. Crawley's letter, as you may judge needful to aid the cause, and to prepare the next Convention for the adoption of judicious measures.

Yours in Gospel bonds,

C. TUPPER, Secretary.

HENTHADA, BRITISH BURMAH,

October 5th, 1857.

My Dear Dr. Tupper:—I hasten, through you, to thank the Churches in N. S. and N. B. for their donation of 200 dollars for the support of Native preachers in our Mission. Only one thing is needed to make it the means of a great blessing, namely, the prayers of the donors—and these, I am sure, accompany it.

Although the notice of the action of your Board, came to me some time ago, in the Christian Visitor, yet as I learned from the same notice that a letter from you was on its way to me, I have waited until the receipt of that letter, a day or two since, has enabled me to know and respond to your wishes. I feel grateful, I do assure you, for your "confidence in me that these funds will be spent to the best advantage." I shall, indeed, do my utmost to deserve that confidence—and prayerfully endeavour to make such disposal of the money entrusted to me, that the Churches shall have reason to rest satisfied that the cause of evangelization in Burmah has benefited by it. I need scarcely add, however, that "Paul may plant, and Apollos water, but God alone giveth the increase." Through the means employed by these funds, I look for God's blessing—but I need not remind the brethren at home that I cannot guarantee a single conversion. I speak this remark in depreciation of any disappointment which might be expressed, should the funds all be expended, and the results not meet the anticipations of friends at home.

And here let me make some remarks on the difference between the Burman and Karen departments of our mission, especially with reference to the different degrees in the success of each. The Burman population vastly outnumber the Karen. Such numbers of the latter have been converted, that it has become quite common to speak of the Karens as a "Christian nation," as we'll in England as throughout India. On the other hand it would be unsafe to estimate the Burmese communicants at more than five hundred. So much greater interest is always taken in a people who embrace the Gospel readily—and labour among the Burmans—per se—but especially as compared with labour among the Karens—has so many trying and unpleasant accompaniments, that there is actually reason to fear that the former—numbered though they are by millions—will if not really neglected, receive far less attention than the latter, whose number is comparatively so small. On this account it is, therefore, that I cannot help feeling some regret when I observe that the friends of missions in N. S. and N. B. seem inclined to feel and give rather for the Karens than for the Burmans. Nor is this regret owing simply to the fact that I am a Burman missionary. When I became a missionary to the Burmese, I did so deliberately. I was perfectly aware that the Karen department presented—in our view—far greater attractions for life-labour than the one which I had chosen. But I tried not to be guided in my choice by any other motive than such as constitutes the ground of the question. "In which department is my labour most needed?" In view of the considerations above stated, and which were then fully before my mind, I could not be a Karen missionary.

And now after more than three years occupation of my field of labor, I see no reason to change my views—on the contrary I have become confirmed in them. The Karen mission has gained innumerable patrons among the English in India, and large contributions are now being obtained for it in England. At the same time, of course, it obtains a fair proportion of the funds of the Union—perhaps the larger share of them. I know of no impediment to my becoming a Karen missionary at any time—except the one I have mentioned. I am acquiring the language now, and in the course of a year probably, shall be able to use it with tolerable ease. But I have taken this step not with any intention of relinquishing either a new or an old time, the Burmese for the Karens—but simply that I may be able to preach the Gospel to Karens whenever I happen to visit them in my tours among the Burmans.

I hope I have expressed myself so clearly that you cannot misunderstand my views. The purpose which I formed before leaving home—and which all that I have since seen or heard in this country has tended to confirm—is still unchanged. I am, the God of Missions willing, a Burman missionary for life, and that from the clearest conviction of duty.

I have already endeavoured to express my thanks for the contribution from the funds of your

Board. Is it too much to ask, in view of the considerations above stated, that I may be allowed to use such portions of these funds as the interests of the Burman mission shall require, exclusively for that mission, i.e. in the support of native helpers and in reaching the numerous places where the Gospel has not been preached. That is, I want the brethren at home to let me feel untrammelled in the use of their funds, so long as I employ them usefully and advantageously—in the Burman department of the Mission—and to direct me to expend in the Karen department only such sum as may remain after the wants of the Burmese have been met.

There is one other subject to which I wish to direct your attention, and in which I feel assured you will be interested. There are around us here thousands of little girls and young women whose condition is so degraded, and so full of promise of nothing but a life of still deeper misery and moral degradation, as to excite our sincerest pity. Their chief occupation is selling in the Bazaar, where their most constant associates are the lowest of the natives, and the vilest element of our population—the Madras and Bengali servants of the English. In innumerable instances they early begin to lead a life of the grossest vice. Ever since our arrival in the country it has been Mr. Crawley's darling wish, to collect some of these poor creatures into a school under her superintendence. But there have been many obstacles in the way—principally the want of funds for the employment of a suitable teacher, the erection of the necessary buildings—and to meet the outlay for the simple food which would be required. For it must be understood that the parents of these children will not give up the small profit they obtain from them, unless they are entirely relieved from the expense of their support.

Suppose an outlay, at first, for buildings, of \$50 dollars—and a monthly expenditure of 10 dollars for a teacher—and 15 dollars for board—and we think that a school of fifty or sixty of these children might be sustained. Mrs. Crawley urges me to make an earnest appeal for permission to spend a portion of the funds remitted by your Board—i.e. of course, only any sum which may be left, after the other demands are fully met—for such a school.

You will understand, of course, that not a cent of the money sent from N. S. and N. B. will be spent otherwise than as directed by your convention.

But I have already extended my letter an undue length, and must hasten to a close. You will have learned ere this, what scenes of bloodshed and horror have been enacted over a great portion of India. The situation of the missionaries here becomes every day more and more critical. At any moment, the King of Ava emboldened by the tone of British prestige, may descend upon Pegu with a large army, and the rest I may leave to your imagination—or the people may rise and shake off the British yoke, or perhaps the most terrible possibility of all—the Sepoys who are our sole protectors may mutiny.

But it is a precious thing to feel that we are in the hands of God—THE SOVEREIGN. Pray for us—pray for the poor Burmans.

With kindest regards from Mrs. Crawley and myself to yourself and Mrs. Tupper,

Believe me ever sincerely,

and respectfully yours,

ARTHUR R. R. CRAWLEY.

Baptist History.

All the articles which have appeared in the Visitor on this subject are preliminary. Our next issue will contain an account of the rise of the cause in Yarmouth, N. S. The Author will proceed to furnish information in detail in reference to the progress of the denomination in that extensive County, and will then take the several Counties of the Province of Nova Scotia in rotation. We regret that we shall not be able to furnish new subscribers for the future with back numbers, but we shall have an additional number of our next issue struck off, so as to supply new names from the commencement of the history in detail. Now is a good time to subscribe.

A communication from Rev. C. Spurgeon informs us that he expects to return to this Province in June next.

Revival Intelligence.

AMHERST SHORE, Feb. 12th, 1858.

DEAR EDITOR:—As the enlargement and prosperity of Zion are subjects which gladden the hearts of all true followers of Christ, it is proper that when God bleases a church the friends of Zion should be made acquainted with it; and as a revival of pure religion is the work of God's spirit, and consequently magnifies His grace, we think there should be no delicacy on the part of the ministers of Christ in making known what God has done, and is still doing for the souls of men. Ministers are only instruments in the hand of God, and when sinners are regenerated, it is the work of the Lord that He may be glorified.

A work of revival is in progress in this locality, where I preach every fourth Sabbath. We commenced a series of meetings on Friday, the 29th January, and on the following Tuesday baptized four willing converts, who previously professed faith in Christ; on Thursday following two more were immersed in the likeness of Christ's death; three more were baptized on the next Tuesday, and yesterday, the 11th inst., four more, making in all thirteen souls. Others are anxiously inquiring the way to Zion; a deep solemnity rests upon the minds of the people. The Holy Spirit is performing his function in convincing and converting souls. May the work continue until every elect soul in this place is brought to repentance.

One circumstance is worthy of remark: one of the converts in relating his experience mentioned that the holy and consistent walk of the church in this place under God had been a great means of leading him to the knowledge of the truth as it is in Jesus. How loudly does this speak; oh, how careful should God's people be to lead holy lives, to let their light shine before men. O how much good would be done if the professed followers of Christ would live and act in such a manner; that the world would take knowledge of them that they had been with Jesus, and endeavour by the grace of God to glorify Him in their bodies and spirit, which are God's; for all the doctrines of the Bible are practically practical, and we are taught by the Apostle to "show the very appearance of evil."

During the revival, much opposition has been manifested on the part of the Pseudo-baptists. One evening the meeting was interrupted and so disturbed while the young converts were coming forward that it was deemed necessary to discontinue the meeting, and on the following evening a local preacher being present at the close of the

meeting, accosted me with, "I warn you to be aware of what you are doing in this place," and so violent was the manner of the above mentioned preacher, that a magistrate being present ordered him out of the house. May the good Lord give them a better spirit.

Brother Bennick, a pious and devoted servant of the Lord who has been engaged as a teacher, but who feels it his duty to preach Christ, has been with us during the past week, and rendered us efficient help.

I would also mention that nineteen have been baptized upon profession of their faith, in Point de Bute, another of the churches where I labour a part of my time. The prospects in both these churches are very encouraging. May all who have thus publicly manifested their attachment to the cause of God continue steadfastly in the Apostle's doctrine, and adorn the gospel of God, their Saviour, in all things.

Yours in christian affection,

DAVID LAWSON.

PUGWASH, N. S., Feb. 16, 1858.

MR. EDITOR:—I take up my pen to let you know how the cause is progressing in this place. Our congregations are large, and the church united and happy in the work of the Lord. I have baptized for the three last Sabbaths;—the two first Sabbaths, four each day, and the last Sabbath, nine. A deep solemnity seems to rest upon the minds of the people throughout the community. May the Lord carry on his glorious work!

I often think of my New Brunswick friends, and pray that the Lord may abundantly bless them in the work of the Redeemer. I should enjoy a few months visit among them very much, but duty binds me here. I feel particularly interested in the Hopewell church, as that was my last field of labour in the Province. I enjoyed some precious seasons there, and baptized a large number, and it sometimes makes me sad when I remember that they are like sheep without a shepherd. I mention their destitution with the hope that some brother will be induced to visit them. It is a large interesting field, and must be suffering for the want of pastoral labour.

Wishing your prosperity, I remain yours in Christ,

E. F. FORBES.

MASCARENE, Feb. 11th, 1858.

DEAR EDITOR:—As I always love to hear of the progress of the cause of God, I take it for granted that others feel equal pleasure when they know that Zion prospers. I will therefore give you a short account of the progress of the cause in this place.

Since my return from my missionary tour I have been preaching Christ to the people some seven times each week, for six weeks in succession, and thanks to my Heavenly Father, I have not laboured in vain. I have baptized believers four Sabbaths out of the six, in all twelve, and the prospect is that many more will soon follow.

I am preparing to attend the Quarterly Meeting at the Upper Falls. May God meet with us!

Christina regards to the ministering brethren of the City. I hope they will all pray for me.

JAMES WALKER.

SPRINGFIELD, Feb. 11, 1858.

DEAR EDITOR:—A great religious awakening is now going forward in Springfield. The Spirit of God has been poured out. The churches have been revived; backsliders reclaimed, and sinners converted to God. Some ten or twelve days ago brethren G. W. Springer and W. A. Corey came to this place, commenced holding meetings, and the Lord was pleased to bless and revive his cause. Last Sabbath brother Springer baptized one on profession of her faith. On Monday at 2 o'clock, P. M., we again assembled for divine worship; brother Elias Keirstead, on his way to St. John, came in with us and preached. Our meeting was deeply interesting, numbers arose requesting the prayers of God's people. Four arose, for the first time, and spoke in the meeting. Bro. E. Clay preached on Tuesday. The Lord's presence was with us, and many rejoiced in his name. On Wednesday we again met; preaching by brother Keirstead on his return. Brethren Clay, Springer, and Corey present. The spirit of the Lord was with us. At the close of the meeting the ordinance of Baptism was administered by brother Springer, to three willing converts. Others that have spoken are expected to be baptized on the Sabbath.

We trust that the good work commenced will extend until the whole region round about shares in the blessing of God.

Since writing the above, there has been a greater display of God's power in the conversion of sinners in this place. Thursday afternoon, preaching by brother Clay. The spirit of God was felt in the midst, saints rejoiced, backsliders confessed, and sinners were constrained to cry for mercy. On Sabbath forenoon brother Corey preached to a very large congregation, and the Lord was in the midst. At the close, brother Springer baptized five willing converts. In the afternoon preaching again by brother Corey; at the close one baptized. Preaching in the evening by brother Springer to a large and attentive congregation.

JAMES KEIRSTEAD.

Three candidates were baptized by brother Goucher in Portland last Sabbath. Meetings increase in interest.

Appearances in the Titus settlement are very favorable. Rev. A. Smith has baptized a number there recently.

A correspondent writing us from Billtown, Cornwallis, says:—That the labors of Elder James Parker are highly appreciated, and much blessed. The church at Billtown over which he presides is enjoying a precious season of revival, and a number have been recently added by baptism.

Temperance.

To the Editor of the Christian Visitor,

PRINCE WILLIAM, Y. C., Feb. 10, 1858.

SIR:—As I think your paper is in favour of Temperance, and particularly to the organization of Temperance Societies, I beg leave to state

through your columns, that a new Temperance Society was formed on the 27th January ult., at Lower Prince William, under the name of the Prince William Temperance Society. We are happy to be able to give this information, and hope, since our Legislators have thrown us back on Moral Suasion, that it may be used to good purposes. We wish you to give the names of the officers elected for the present year. And also the names of the members now belonging to it. They being in general, youths of the land, and being surrounded by the great enemy of our race King Alcohol. There are at present seven taverns in our Parish, and we are inclined to let the world know the stand we have taken in the great and glorious cause of Temperance.

I remain, yours respectfully,

THOMAS VANWART, President.
LIST OF OFFICERS:—Thomas Vanwart, President; William Crowdon, Vice President; Mary Sanburn, Secretary; William H. McKee, Treasurer.

EXECUTIVE COMMITTEE:—George Gilman, William Vanwart, Nicholas T. Wheeler, Walter Wheeler, George F. H. Currie.

LIST OF PRIVATE MEMBERS:—C. A. Hoyt, George L. Hoyt, William Pickard, William Watts, John Courser, Thomas Pickard, Benjamin Nevins, Benjamin Courser, Tyler Atterton, Angus McBain, Henry Donnelly, David Kitchen, John Gilliot, Thomas Burden, Bernard R. Mahony, Wallingsford Hoyt, Edward O'Donald, Daniel Vanwart, Edward Hoyt, James Longmuir, Frederick J. Burden.

[Other papers please copy.]

Success to this movement. We hope these young men will be greatly encouraged in the good work in which they have embarked.

We extremely regret that it was not possible for us to comply with the wishes of the friends of Salisbury to attend the funeral of Father Crandall yesterday. We propose D. V. improving his death in Germain St. Baptist Chapel on Sabbath evening next. Service to commence at 6, p. m.

DOMESTIC.

HOUSE OF ASSEMBLY.

[From our Fredericton Correspondent.]

Legislative Intelligence.

TUESDAY, Feb. 16th.

After the usual routine business and the introduction of local bills, the House went into committee of the whole on a Bill relating to co-partnerships—requiring the names of all the partners in a firm to be publicly recorded. Several opinions were expressed but progress finally reported without any vote.

Mr. McCLEAN introduced a Bill to establish a great road.

Mr. W. E. PERLEY and other members introduced similar Bills.

Mr. MACADAM brought in a Bill in addition to an Act entitled, "of Charlotte County Exemptions from duty."

HON. SECRETARY, by command of His Excellency, laid before the House certain documents and returns, including, Abstract of Revenue for the year 1857, and comparative statement of 1857 and 1856, and abstract of duties collected at each port. Also, Bank returns, and returns of incorporated companies, Lunatic Asylum, Marine Hospital, &c.

On motion of Secretary, the House proceeded to the order of the day to go into consideration of the speech of His Excellency at the opening.

On motion of Secretary, resolved that a supply be granted to Her Majesty, and on like motion, resolved that Thursday next be the day to go into consideration of the same. Mr. MITCHELL'S Bill, "of Boats and Beacons," next committed—but progress reported.

On motion of Mr. Cudlip a local Bill, to allow the issue of scrip by the Incorporation of Saint John, to provide for the furnishing of water from Spruce and other lakes, was committed—but after some debate—progress was reported.

The same result arose from a short consideration of the Bill of Mr. Williston, of insolvent confined debtors.

Mr. END brought in a Bill to enable aliens to hold real estate in this Province, in like manner as British subjects.

Some discussion then ensued about the propriety of receiving a petition from John Richards, complaining of losses on account of his dismissal from a situation in the Post Office. Objection to its reception was taken on account of its money claim, which would be sent to the Executive first. Petition, however, finally received.

HON. MR. TILLEY presented a message from