well as our Lord. Such is his position in his church; supreme over all; eclipsing and outshining Moses. and all besides. Immersed by John in Jordan, he bowed to the baptismal rite, that " in all things" he might be " made like unto his brethren." But even then he spake with authority, saying, "Thus it becometh us to fulfil all righteousness;" and the Father confirmed that authority, in the voice from heaven, saying, "This is my beloved Son, in whom I am well pleased." To which authority every baptized believer cheerfully submits himself, when in the moment of his submersion, he at once "puts on Christ," and crowns him as his Head and Lord.

§ " Christ is all."

"Ye are all one in Christ Jesus," writes Paul to the Galatians. And again, in writing to the Colossians, he says, "Christ is all." Now, looking at nothing that is merely external to a man, or circumstantial, has any thing to do with his relation to Christ, or his salvation by Christ. Not "nationality, "There is neither Jew nor Greek-Barbarian, Scy female." Not even "religious observances." cumcision, nor uncircumcision," No !" Christ is all. great matter of " justification," it is he that works, and he alone. "By him," says Paul, "all that believe are justified from all things, from [which] they could not be justified by the law of Moses." So, too in the matter of "sanctification." It is "the blood of Christ" that " purgeth our conscience from dead that pertains to the great business of salvation. Yes! "Christ is all-the Author and Finisher of our faith." Saints on earth own this, when they desire to be found in him, not having [their own] rightthrough the faith of Christ, the righteousness which is of God by faith." Saints in heaven own this, when, in their anthems, they ascribe "salvation to their own blood, but, "in the blood of the Lamb. Nor will a long eternity of sinless obedience before the celestial throne wear out our obligations to "Him his own blood, and made us kings and priests unto denominational relationship. God and his Father." For ever and ever, in the aspect here contemplated, Christ will be to his people just such as he is now. Yes! "Christ is all," in all his saints, throughout all eternity.

& Believers' baptism owns all this. Now the baptism of believers, as prescribed by the New Testament, is in perfect harmony with all this. believeth, and is baptized shall be saved." The faith must come before the baptism in which that faith is professed. And the salvation flows not from the baptism, but from the truths set forth in baptism. So tance with God, as in his epistle to the Romans, he says not a word about baptism until he has fully unfolded his doctrine; and then, as in Rom. vi. 3-5. So, too, in the epistle to the Galatians, where he dewithout works, against Judaizing teachers. Here, on the one hand, he will not allow that circumcision Galatians, "as many of you as have been baptized into Christ have put on Christ," it is not until he has laid down the position, "ye are all the children of God by faith in Christ Jesus." The faith, again,

he has already been introduced "by faith." & Baptism and remission of sins.

There are indeed certain passages which are sup posed by some to teach a contrary doctrine, as though i. 4. Acts ii. 38. xxii. 16. Heb. x. 22. 1 Pet. iii. 21. But how stands the case in regard to these pasages? If John the Baptist "preaches the baptism to "the Lamb of God, who taketh away the sins of the world." If Peter exhorts the Pentecostal penitents to "be baptized....for the remission of sins, that remission is to be obtained "in the name of Jesus Christ." If Ananias summons Saul of Tarsus to arise, and be laptized, washing away his sins, he fails not to add 'calling upon the name of the Lord. If Paul speaks of a " washing with pure water, with an apparent allusion to baptism, it is the body that is to be thus washed, and not the spirit; while ministration of the "great High Priest," who comes before us in this connection with this allusion, and who alone can cleanse the souls of men. And it Peter speaks of "baptism" as "saving us," he immediately connects it with "the answer of a good consience towards God;" and that "good conscience," again, he connects with "the resurrection of Jesus Christ." Thus baptism, where it is most nearly associated with the forgiveness of sin, and the purificacause of that purification. It is a figure, and not a reality. It does not work our pardon, or our cleansing. It only reminds us of Him who works them us, and given himself for us." It is that, and in this aspect of it, it is no more. And so in the matter of pardon, it intrudes not between the sinner and the cardinal announcement, that "Christ is all."

& Buptism and regeneration.

There are certain other passages which some suppose to teach, that baptism has certain direct influence upon the regeneration and sanctification of men. I refer here to John iii. 5. But how stands the case, again, in regard to these passages? In the first of them we have those famous words of Christ, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The "kingdom of God" here is to be interpreted with reference to its existence in man cannot enter, unless he is "born of water;" unless, that is, he is baptized. Into the other he can not be admitted, unless he is "born of the Spirit." The one is the figure of the other, not its complebirth of the Spirit. That is all. Nor can it be more; unless this passage is to be set in opposition to all those other passages in which the new, the spiritual birth is ascribed to the Divine agency alone, apart from the use of all means and ordinances. In Eph. v. 26, the "washing of water" is the "laver" of water—the haptismal laver. But the introduction of Christ and his word in connection with this laver takes away all pretence for giving the passage a mere literal interpretation, and reduces the expression to a figurative representation of what Christ effects bors whose friends were being converted. Revivals when he applies his cleansing word to the souls of men. A similar remark applies to " the washing of the true regeneration is effected by the " renewing of the Holy Spirit." Thus these passages, like those which speak of baptism in connection with the remission of sins, are seen to give no sanction to the ritualism which has been falsely inferred from them; while they ascribe to Christ and his Spirit, the glory which is their due in the quickening of dead souls to a new and heavenly life, and in the maintenance of that life when once impirted. So that in regeneral for such hardened ones, in tion as in pardon, in sauctification as in justification, it is still manifest-nor does the baptismal water in any wise contradict the momentous announcement -that " Christ is all !"

The Christian Messenger of last week, says "The Meetings for United Prayer in the city churches during last week were attended by large numbers, except on Saturday, when the weather was very stormy-the rain coming down in torrents and the streets becoming almost impassable. The morning etings were presided over by laymen and the evening meeting by ministers. At a meeting called to consider the propriety of continuing the meetings, it was decided to hold union meetings of a similar cha-

We are glad to learn that the week of prayer has "I hope he may, was the reply, with a smile, balf hopeful, yet half doubtful."

THE CHRISTIAN VISITOR.

Confederative Influence upon Missionary unity.

ST. JOHN, N. B., JANUARY 19, 1865.

Our leading statesmen see in confederation the unfoldings of a mighty progress in agriculture, manufactures and commerce, in all their departments, and in preparations to maintain an honorable peace with our neighbors, or to successfully resist all aggressive attempts upon our national unity. The press abounds with editorials and reports of speeches in advocacy of these new ideas. As we read, ponder, and investhese expressions in their context, we gather, that tigate, we cannot help enquiring what is to be the nothing that is merely external to a man, or circumeffect of this national unity upon the harmony and combinations of Christian churches? Will Catholics and Protestants strive as in the past to be as isolated thian." "Not condition." "There is neither bond and as far apart from each other as possible? Will nor free." "Not sex." "There is neither male nor the several communities of the evangelical faith combine with more cordiality for the diffusion of God's That he will be, " or he will be nothing." In the pure word, for the overthrow of every false system, and for the promotion of every good work? Will Episcopalians, Presbyterians, Methodists and Baptists be drawn more closely together by the bonds of a common Christian brotherhood? Will they strive to find out some solid Bible platform upon which works to serve the living God." And so of all else to take their stand unitedly in a noble, generous advocacy of the claims of truth, and righteousness, and heaven? Time only can answer these questions satisfactorily; but when we see men of all shades of cousness, which is of the law, but that which is political sentiment combining together for purposes of mere worldly progress and development, may we not hope that all true christians, of every name, our God who sitteth upon the throne, and unto the will be impelled by the impulses of a holy faith in Lamb." The very martyrs own this, who "have the common salvation, to blend their energies in uniwashed their robes and made them white," not in ted action to accelerate the triumphs of eternal truth. One thing is certain, when confederation becomes a practical real ty, it will pive the way for new comwho hath loved us, and washed us from our eins in binitions upon greatly enlarged fields of action in

For example, the Baptists of British America can have one great Home, Missionary organization, whose agencies and influences shall extend from Newfoundland to Vancouver's Island; from the shores of the Atlantic to the coast of the Pacific; supplying the destitute with the bread of life, and planting Chris-Mark the order in which it is enjoined. "He that tim churches that shall shed their light and charity over the whole land.

They may also unite their fragmentary efforts to send the gospel to the heathen into one sublime when Paul argues out the ground of a sinner's accep foreign missionary organization, deriving its funds from the united contributions of the whole, and sending forth its missionaries to some chosen section of he introduces it incidentally, as a motive to sanctifi- the great world of idolatry to unfold to benighted cation, and by no means as the basis of justification. millions the treasures of redeeming love. Before confederation was spoken of, it seemed to us exceedfends his doctrine of justification by faith alone, ingly desirable that the Baptists of British America. should be united in the foreign missionary enterprise; has any influence upon the justification of a sinner | but the want of rapid communication and free interbefore God. Then, on the other, while he tells the course presented an insurmountable barrier in the way of such union. Give us the Intercolonial railroad, and additional steamboat communication, and the great obstacle to this unity is removed. These is here before the baptism. And in baptism he "puts missionary combinations would naturally awaken a on," by profession only, that "Christ" into whom desire for more unity of action in educational work, Sabbath school progress, and in all matters appertaining to the increase and health of our churches.

As with Baptists so with other religious bodies. don and salvation of sinners. I refer here to Mark which will engage their united efforts in the Home and Foreign field, and by this means their sphere of before it be too late! denominational action will be greatly expanded. The of repentance for the remission of sins," he also points | necessities of the case will lead to this course. The increase of population, and progress in all the departments of life, will naturally open up new avenues of vice and immorality, requiring new checks, and the application of greatly augmented moral and religious forces to hold back the tide of evil influences, and to guide the people in virtue's path.

These thoughts to some minds may appear more imaginative than real, but as confederative sentiments the 'heart is sprinkled from an evil conscience' by the gain ground and work out their legitimate results. we greatly mistake if we shall not have religious as well as political confederation for our young nation-

The Night of Power.

The spirit of a genuine revival is the spirit of irresistible power. Hard and imperitent hearts are melttion of the conscience, is not introduced as a seal of ed into contrition by its subduing influence, and all that forgiveness, or as, in any way, an efficacious the barriers which scepticism and worldliness erect against the force of truth are by this potent agency scattered to the winds. A writer in the National both. It is a profession of faith in Him, and in his Baptist thus describes the power of a revival in blood, and of devotion to his service who hath "loved which he participated. He says: " What more pleasant for a pastor to review than revival scenes, when the mighty power of God was displayed in refreshing diers, and friendless criminals, endear him to all Saviour; and offers no contradiction to the grand saints, and in converting precious souls! Well do we recall, as if it were but yesterday, during such a season, not very long since, one night, in which the interest rose to its highest point. It was a night of power. God's way was in the sanctuary then, as seldom realized. He made the place of his feet glorious and awful. Oh! the solemnity of that hour. "For weeks pastor and people had been waiting upon

the Lord, with increasing tokens of his favor. Many souls, but a short time before in the gall of bitterness, and in the bond of iniquity, had been brought out this world as well as in the next; as, first the church into the liberty and joy of the gospel. Families below, and then the church above. Into the one a were happy, rejoicing with the newly born of their households. Many faces were radiant with a new light, as if they had been with angels, or had seen visions of glory. Groups of young hearts were knit ment: the birth by water, that is, representing the together, as by a rew and migic bond. Songs of praise had been going up from the Sunday-school with a sweeter sound than before, for the large share of the blessing bestowed on them.

But far otherwise was it with some. They had great heaviness and continued sorrow of heart for their kinsmen according to the flesh, who were still in the broad road to hell. So much was this the had passed away before, leaving them discouraged as to their friends, not gathered in during these spiritual regeneration" in Tit. iii. 5. It is " the layer of re-generation;" the taptismal layer, in which men are harvests. Must it be ever thus? Even now they in a figure, born again while "born of water;" while seem to be hardening in the fires. Could they be given up entirely? What hard thoughts of God, Eddy, but they are strong enough to spare them, and the covering of divine grace way have flashed their pastor, already a favourite in his church, is beand the sovereignty of divine grace may have flashed through their minds we venture not to guess But that was one of the truths in which they had been carefully indoctrinated. They were shut up to prayer, There was earnest prayer going up from many hearts,

> "The pastor, too, had long kept his eye on all such in the congregation. Often had he in former revivals, sought to win them to Jesus; but as often had shared in the disappointment of their friends. Now be had heen encouraged by some unmistakable signs of new interest shown by some of them-signs, which none observe as pastors do. Much worn, after weeks of preaching and other labors, he had called to his assistance good neighboring pastors, among whom there had, during revivals in their different flocks, been maica Plant, Sommerville and Maiden, from whose frequent mutual labors. Of all help in revivals give churches good accounts flow in, because upon each us that of tried and reliable pastors.

"On the night referred to, in walking to the meeting in company with a beloved fellow-laborer who racter monthly, to commence on Tuesday, 17th iost., in Saint Andrews' Church. with as in great power to might."

of a loving wife, said to the pastor: 'The moment faith is also vain." you touched me I could have followed you anywhere.' As another, of maturer years was escorted to the front, so great was the astonishment of beholders, that they looked pale with fright. Hands were raised to give force to the feeling. Tears of joy started down many a cheek. Then others, as little expected, followed in quick succession. Those who had long sown in tears now reaped in joy.'

The Criminality of Drunkenness.

NO. 111. All christian communities have their social obligations and responsibilities demanding of each member the exercise of virtue, sobriety and integrity. Drunkenne-s induces a flagrant violation of all these laws. Brawls, incendiaries, felonies, seductions and outrages of all sorts upon persons and property, which appear from day to day in police records, are very generally the result of the cup that maddens. The perpretators of these crimes when sober shudder at their own wickedness. The felon in his cell, the prisoner at the bar and the murderer upon the gallows, will tell you intoxication was the cause of his ruin. The inebriate is a madman, and as such he is prepared for the commission of any crime which may suggest itself to his excited and infuriated imagination. Hence drunkenness has been justly styled the parent of all crime; the prolific source of all wickedness; under its bewildering influence all the sanctities of social life are trampled in the dust. Fathers are robbed, mothers are maltreated, wives are put to the torture, and children are slaughtered in the face of open day. Is there a single command in the decalogue which is not violated by the inebriate? Gartisons, navies, armies, cities and kingdoms have in turn been betraved by him.

How injurious to society is his example-what a position does the drunkard set before his kindred and his neighbours. The tendency of his example is to poison the morals of his relatives and associates. So far as his influence goes he inflicts palpable injury upon all with whom be comes in contact; and, here his whole course is pregnant with social guilt. He becomes a positive tempter to lead the young and the inexperienced in the path of evil. Drunkenness is emphatically a social vice. The man who loves his cups draws others around him, and makes himself the centre of maddening influences. His gay companions are stimulated to greater deeds of wickedness, and through this means the polluting infection spreads until scores are corrupted by the one solitary example. It is in this way drunkenness is propagated and extended, until whole nations are demoralized by this damning power. The higher the position and the more popular the address of the drinking man the more fearful his example.

future world. Their upbraidings of each other will be one of the terrible ingredients in their cup of woe Merciful Father, stop them in their career of iniquity

A Running Review

Of the prospects of the Baptist cause in Boston, Mass, appears in the New York Examiner of the

The churches generally feel a dissatisfaction with past attainments, and are girding thoused not for work. The old Baldwin Place Church, are emigrating to more genial clime. They have set up their tabernacle at the South End. They hope to accomplish a mission of good among the teeming thousands of the Elevento Ward. This is well. There is a question whether it is right to abandon the field, where, for a hundred and twenty years, our banner has floated, and the songs of the redeemed have been heard. Our polity seems weak in this. The strong do not sustain the weak as they should, Men and churches live for themselves. They forget that this ought not to be said of any who wear Christ's name. Roman Catholics hold their foot-hold among the poor, and push their column among the rich. In this their wisdom is superior to ours. It is possible that those are right who claim that the elegant meeting-house of the Bethel Church, of which the indefatigable Pillneas Stowe is pastor, is so bear Baldwin Place church that the ground can be occupied. Still to me, there is something dear in those old denominational land marks. This Bethel church was never more flourishmg. The pastor's name is a synonym in Boston for enterprise. His efforts among seamen, disabled sol classes. Bowdoin Square church, under the pastoral charge of Rev. O. T. Walker, is prospering as it has not prospered for years. Its pastor is a live man. He is a pastor. He visits his flock. He believes his church ought to live, and that it will live, because it has in its rank and tile wise, pious, and liberal men. The church is well located for a large congregation in the evening, and if it was possible to believe that any measure started this side of twenty-five years ago had a ghost of a change of success, this church might fulfil a very important mission. The First church, Rev. Rollin H. Neale, D. D., pastor, is full of igor and thrift. The pastor, judging by the sermon which delighted a large andience at the installation of Dr. Eddy, is as eloquent and as full of old fashioned godly metion as of yore. The Union Temple church, Rev. J. D. Fulton, pastor, is truly "The Stranger's Sabbath Home" in Boston, it Its Mission, Ton Merrimac street, is in a flourishing condition. Christ is eing preached, and God's bounty is being distributed to the poor of the North End, through the efforts of our self-sacrificing Charles Rounds. Rowe street church have tokens of good among them, and their pastor, Rev. Baron Stow. D. D., has abundant evitence that his hold on the heart and brain of Boston is by no means loosened. Charles street church is at present at a stand-still. You because its pastor, Rev. Win. Hague, D. D., is not the same genial, elequent man that he has been for many years, but because his view of policy and of the interests of his Mascase that they could scarcely sympathize with acigh- ter's cause differs in some respects, from the views cherished by his church. He teels that the church ought to plant itself among the young families of the South End. Harvard street, under the pastoral ente of Rev. Warren Bandolph, D. D. in doing healthy work. They will be weakened somewhat by the withdrawal of members that will go with Dr. coming too much of a power in the community to be di-turbed. Of Shawmut Avenue, I know not what to write. Rev. J. W. Parker, D. D., their late pastor, has long felt and orged the necessity of building a larger and more attractive house. Lest he might in any way retard the work, he tendered his resignation The church is now without a pastor. It has the ele-ments of a vigorous life within its body. It is to be leared that there are other elements which cripple its strength and dwarf its growth. In looking upon them, one leels like exclaiming, "On that they were occurred last week to vessels at Waliace: One wise; one might chase a thousand, and two put ten schooner broke from her moorings with two boys on wise; one might chase a thousand, and Iwo put ten thousand to flight." They need to east themselves upon God—to plan large things, and then they will achieve them. It was my purpose to speak of our Missionary Union—of our social unions—of our Ministerial Conference. Then there is East and South Boston, Unarlestown, Brookline, Roxbury, Ja-

observed in many places throughout the Prohalf hopeful, yet half doubtful.

In some there are indications of religious re.

'I know it, I feel it,' rejoined the pastor. 'Great

This is the case we hear in parts of Yarmouth
things will be done to-night.'

The Half to Christian Reconger.

'After the brief, plain sermon, inquirers were inGood Friday" and "Easter," in a style which is dendeath is deeply deployed.

vited out as usual. Four or five large pews were quite objectionable to those who dissent from the soon filled. Impelled by the Spirit, the pastor, con- Church of England ideas regarding these matters, trary to his usual method, moved about the sanctuary, but aside from these little defects, we regard the sceking those for whom special solicitude had been work as a most lucid exposition and masterly defence felt, as if he would 1 compel them to come in.' But of this great central doctrine of the Christian faith, the Holy Spirit had already done the great work of viz. the Resurrection of the Lord Jesus from the subduing them. A word only was needed, and they dead. As such it will be read, we doubt not, with accompanied him to the common point of interest as much advantage by our ministers and the more intelf without any power to resist. One who before ligent portion of our readers generally. "If Christ could not be moved by the entreaties of friends, and be not risen, then is our preaching vain, and our

For the Christian Visitor. Whiskey in the American Rebellion.

There was once a great effort made by our people to suppress the cause of drunkenness in the United States, but it failed. The evil over-matched the good. and crushed those who executed the laws against rum. Revenue officers seized the property of sheriffs, and executed those laws corruptly to rob the sheriff of his property. The Judge frowned upon the man who had destroyed the whiskey, and all the lawyers were on the side of the rich rumseller, and would keep a case in court seven years if it favored rum; then take the last dollar from the sheriff to pay themselves for their effects in cheating their client. At the beginning of the rebellion, the greatest venders of rum were selected for officers to take charge of regiments. But the people soon learned that defeat followed in the tracks of such men, and where improvement was to be expected, they found disorder

No place has made greater efforts to defend rum than Aroustook Co., Maine, and no County in the United States has suffered more in her population on account of the war. Mothers are now mourning for their sons, and will not be comforted because they are not. "They got my boy drunk and he entisted," is a saying all over the United States.

And let me tell you how these "boys" are managed in the army, in my own experience. In the winter of 1864, I thought I discovered an element of weakness in the brigade to which I was attached, and wrote to a member of Congress informing him that, in the opinion of the soldier who had been kept in ignorance as to the use of his rifle, that he had been in the army eight months, and had not been allowed to discharge his rifle, and that he was then in Virginia, in front of the rebels; that too much time was spent by officers in drunkenness, while the men were kept guarding a suttler's tent, which was nothing less than a grog-shop. That this brigade was ordered into the fight on the 5th of May, 1864, in the battle of the Wilderness, by a drunkard who did not know what order he had received, but in his drunken confusion, ordered an advance in mistake, and there were three hundred men cut down by rebel bullets in that brigade in some fifteen

The people of the United States may be able to conquer the rebels, but it is quite clear that they will never be able to liberate themselves from the slavery of drunkenness, which serves more than any other cause to prolong the struggle, which loads them with taxes, and trails their sons to death. And men are now found who seize disabled soldiers to hurry them back to the war, for no other reason than it What a sad meeting will drunkards have in the furnishes money to drunken and gambling marshals. D. H., Co. A, 16th Regt., Mc. Vol.

. B., Jan. 10th, 1865.

RELIGIOUS AND SECULAR MISCELLANY The Borderer of the 13th instant, informs us that the Rev. T. Todd, of Sackville, and his family were recently the recipients of an interesting donation visit. Their numerous friends gathered from different directions, bringing with them some \$120 cash, and a great variety of good things akapted to domestic use and common, as so many expressions of their affectionate regard and good will; all of which were gratefully acknowledged by their paster. Rev. Wm. Coleman gave an address, expressing his approval of these social gatherings. Pastors of course know well how to appreciate them.

Rev. T. F. Powers is preaching acceptably to the Brussels St. and Germain Street Churches of this city. Many flock to hear from his warm heart the messages of life eternal. May they hear to profit!

The New Testament, complete in one volume, as issued by the "Bible Union," is now for sale in this city, by Mr. S. D. Millar, the accredited agent of the "Union," also at the "Colonial Book Store," and at the store of Barnes & Co., Prince William street. Price 60 cents. As the supply is small, persons wishing a copy had better apply at once.

"The New Brunswick Minstrel," is the title of a Musical publication, printed by Mr. F. W. Clear, of this city. The Minstrel is published monthly, each number containing twelve pages of music, with words and accompaniment for the piano-forte-the twelve numbers making in all one hundred and forty-four pages. The third number is upon our table, the contents of which are-The genius of our Land; The Old Arm Chair; Our good old Friends; Just after the Battle; Sea-shell Polka; Near the banks of that lone River. The subscription price of this work is \$2.50 per annum. It must have a very extensive circulation to pay at this rate. For sale at the principal Bookstores of this city.

We feel assured that our numerous readers will unite with us in a vote of thanks to Rev. J. C. flord, M. D., for his admirable letters from England. and in the hearty wish that he will continue them for many months to come. Correspondence of this description is always highly acceptable.

A new ship, named the "Gallope," of 1,200 tons, and of beautiful mould, was launched from the ship yard of John Fisher, E.q., on Saturday last. She went of her ways like a thing of life, and proudly took her place on the bosom of the "rolling deep."

The Sleighing in the City is seldom better

than it is at present. The snow is unusually deep. It has been thought by many, that the Roman Catholics of these Provinces, generally would oppose Confederation. Probably, the very decided opposition of the Freeman to the scheme, is one cause of such an impression; but the teaching of Bishop Connolly, of Halifax, which appears in our secular columns, indicate quite a different policy. Fenianism, it appears, finds no sympathy in the Bishop's creed, but to Confederation he gives his whole heart. His arguments are full of point and force.

The Halifax Sun, says; " Several mishaps board, and was blown off-the boys saved themselves by getting on cakes of ice, and with sticks paddling themselves on shore. Another schooner put to sea and got entangled in the ice, and was thrown ashore. A third is frozen in at Wallace harbor.

It will be seen by our obituary list that the John R. Partelow has gone to that bourne whence no traveller ever returns. Shrewd talents, We commence this week on our first page elevated position, a useful sphere of action, could not the publication of a series of articles on the Resurrec- ward off the fatal dart. A large portion of his 70 tion of Christ, and the touching incidents that occur- years were devoted to the political interests of his red in his eventful history, between his resurrection country. He seemed specially formed by nature and from the dead, and his ascension to the right hand of by education to occupy a prominent position in mo-

rested the cuizens of Saint John, by his able lecture at the Institute last Monday evening, on "The Loyalists." He is to repeat it on Friday evening.

TEMPERANCE LECTURE AT LOCH LOMOND .- On Wednesday evening last, a meeting was held at the above place, when an eloquent, interesting and argumentative lecture was delivered by Silas Alward, Esq., of this city. Several persons afterwards addressed the meeting briefly, but to the purpose; and a goodly number of signatures were obtained. As attendance would be thin, but the house was crowded and the deepest interest was felt by every one from the commencement to the close of the meeting. We hope that many similar meetings will be held in that

INFANTICIDE. - The Presbyterian Witness of Halifax, of the 7th inst., makes the alarming announcement, "that no less than twenty-three cases of infanticide have occurred in this city (Halifax) during the last year! The bodies of infants exposed by their brutal and unnatural parents have been discovered - some on the Common, some in the neighboring-woods, some in ponds, some in grave-yards, to the number of twenty-three. The last victim was being torn by hangry dogs when discovered. Police nen, magistrates, mayors, and all the officers of justice and religion can apparently do nothing to arrest these foul and cruel murderers. Suspición may rest here or there, but suspicion is not proof, and even if with impunity. Can anything be done to stop this multitude of murderers.'

The Presbuterian Witness has entered upon the new year in a new dress, and with other improvements, which add much to its appearance and value. As an instructive and useful journal the Witness is highly prized. "May its shadow never grow less!"

The C. B. News gives details of the melancholy reck of the Schooner "Star of the East." Port Nova, Mainadieu. Seven dead bodies were picked up. Five were identified and buried in one grave in the Wesleyan Cemetery, Sydney. Two are supposed to have been strangers and passengers. The same naper states that a respectable middle aged man amed James Dunn, of the Grand Narrows, was found in Howie's brook, near the Fork's Bridge, on Tuesday evening last. He was accidentally drowned whilst watering his horse on his return from Sydney to his home. The sleigh in its descent must have erked the unfortunate man from his seat, and falling ead and shoulders into the brook, was unable to exound soon after the accident, by young James Howie, ut life was extinct.

The Witness reports several cases of small ox in Halifax. Active measures are being taken by he authorities to arrest its progress.

Late despatches from Rome say that the Pope has xpressed to a Southren agent his warm sympathy or the cause of the Confederate States.

CORNWALLIS BEEF AND PORK. - Mr. Melatiah Kinsan, of Cornwallis, killed a heifer on the 19th of Dec. ast, which weighed 624 lbs., and gave 70 lbs. of rough tallow. She was but two years old last Spring. Mr. John North killed a pig, nine months old which weighed 3:4 lbs. Who can beat that ?- Mes-

The total wrecks on the British coasts for the year 864 amount to 2000.

New Zealand is again in trouble. A number of the Maeri prisoners effected their escape, and the natives generally are troublesome.

in addition to the six first class and three second class Certificates awarded the Fruit Grower's Associition by the Royal Horticultural Society, London, for the Fruit sent to the Exhibition last month; awarded the R. H. Society's large Silver Gilt Floral

THE LATE JUDGE STEWART. -- At a meeting of the were passed expressive of the high esteem entertaind for the late Judge Stewart. The Judge was in is 71st year. His remains were conveyed to Amnerst for interment. A pension of £4000, enjoyed by Judge Stewart, is now saved to the country .- Wes-

We regret to learn that Hon. Edward Everett died suddenly of apoplexy, on Sabbath morning 8th. This gentleman has occapied a most prominent posithe American pation, and has long been ranked and their reluctance to coalesce and form one strong amongst the most gifted and eloquent of her sons. He entered upon public life in the pulpit of the Unitarian church, but left the pulpit to fill the chair of Greek language and literature in Harvard University, his alma-mater. In the old as well as the new world he ranked with the first celebrities of the age. His orations on great public occasions always excited the highest admiration, and will long live as brilliant a man is a loss to the world.

DR. COLENSO'S APPEAL .- The hearing of Dr. Coenso's appeal before the Judicial Committee began on the 14th December, and was not fully argued at the question, you will convert me and thousands like last advices. The Churchman says that of the Eve law officers selected by Lord Granville to form the Indicial Committee, a majority are strong partisans of Dr. Colenso. Should this estimate be horne out by the judgment, it will go far to secure a reorganization of the Court of final appeal, The Morning Herald says: "We are informed

that one of the most distinguished members of the House of Commons, and who possesses the entire their borders.

Confidence of churchmen on both sides of the house, I yield to no man in my heartfelt appreciation of will call the attention of Parliament soon after its the blessings we all enjoy in this country, and I ask meeting to the important question of appelate juris- for nothing more but to be able to calculate on their diction of matters spiritual in the sense indicated in the speech of Mr. Disraeli in the Sneldonian Theatre. The plan to be proposed will, we fear somewhat dis-appoint the truculent anticipations of our anti-church lose. No country situated as Nova Scotts now is, contemporaries, as instead of substituting a high with a vast area and a sparse population, can reason-commission court of prelates, with conclusive author- ably hope to maintain its independence for any conity, we hear on the contrary, that it is proposed that the spiritual element shall be entirely eliminated from the existing tribunal, which will nevertheless, still remain the Court of Final Appeal, and thus completely secure the supremacy of the crown."

Secular Department.

From the Halifax Morning Chronicle.

Sir, -In your leading article on Wednesday mornng. I was sorry to find a statement which is calculated to make an injurious impression on the public mind and which it becomes my duty to correct as pest I can. You say that "every mail brings us tidings of the organization and arming of Fenians and Orangemen in all the chief cities of Upper Canada. People are drilling in the churches arms are coming in from the States in codins and disguised packages," &c. If by all this you mean to impress your readers with the belief, that the so called Femans as a secret society, are being dralled in Catholic Churches, as would appear from the context, I beg leave to say that it is not only incorrect in fact, but according to the well known principles of the Catholic religion such an occurence is simply impossible. In war time and in cases of great public emergency, Catholic Churches, have been anon converted into hospitals and armories, and perchance into drill rooms, but it was in the daylight and in the cause of patriotism and humanity, and for the public weal. There is no instance on record in ancient or modern times, where Fenians or any other secret society found shelter or encouragement under the ægis of the Catholic religion. On the contrary, however benevolent the purpose of any such association, and however upright the intentions of its members, the Catholic Church invariably condemns it on the broad principle that its very secrecy is crime and its own condemnation. If good, it is wicked to conceal it—the name of Him, who is Light itself, should not be invoked to withold it from the eves of mankind; and if bad, it is doubly wicked as it is sacreligious to attempt to have it hallowed by the religious obligations of an oath. It is not true, therefore, that Fennans or any other secret society ever were, are, or will be drilling in any Catholac United with the knowledge and consent of the Ecclesiastical authorities; and in this country which is yet, thank God, free, no such drilling or desocration. invariably condemns it on the broad principle that its of many hundred years have be

George E. Fenety, Esquire, has greatly integran take place without the sanction and complicity those who are severally responsible.

one half of what you say about Fenians and armed and hostile organizations in a neighboring country be true, which I do not contradict, some or many of our Catholic Churches, with or without our consent, may be turned into drill-rooms-but if I know anything of the Catholic body in this country. I vouch for it, they will never be used for the purposes of pretended loyalists and sympathizers, or the foreign foe, and much less for the Ferian Brotherhood on their quixotic expedition, unless, indeed, it be to help them in finding and filling up those much talked of and mysterious coffins from which, according to the day had been unfavourable, it was feared that the you, Mr. Editor, their muskets are to be supplied.

If half what you say be true, (although I am no politician) on the strength of your own argument, I say the sooner we are confederated the better. If the maxim be universally admitted that union is strength, no time is to be lost, for in your hypothesis we will at once require all the elements of strength at our command, and (may a kind Providence forbid) perhaps more too.

To leave Upper and Lower Canada and New Brunswick to their fate, as you propose, and to fall back on the impregnable ramparts of Nova Scotia, with a fifty thousand men, and a nucleus of a British army of thirty or forty thousand, is precisely what an American or our worst enemy would suggest if a war were to commence to morrow. Wait until Upper and Lower Canada and New Brunswick be wallowed up one after another; wait until we shall have detached three millions of fellow subjects-good men and true-from their allegiance to Britain, and added them to the numberless hordes of the enemy already comprising the population of almost a whole continent; wait until we have two or three hundred thousand men, succeeded by as many more if need be, on our frontier line, at Amherst, or perchance at one or two is discovered ten or twenty will escape the head of the Basin, or the Three Mile House, and then what you say about the advantages of Responsible Government, and the blessings of isolation, and the strength of a militia of lifty thousand, will be our never failing resource against every calamity.

> Sir, either there is, or there is not danger: or, in ther words, either the nation on our borders has or has not the power to pull down our flag and destroy us as a people. If they have the power, then good intentions and inclinations are a matter of no importance whatever. We are, then, living only on sufferance, on mere toleration. Our lives and liberties, and the means of paying four dollars and ten cents taxes. and everything we hold most dear, are staked on a haphazard, on which no man can calculate, and no nation can or ought to depend for a single week. If there be fifty thousand men already prepared to invade this country, as you admit, instead of laboring

to keep us in our present disjointed and defenceless position, you should rather call on all to unite where a single man cannot be dispensed with, and gird on our armor for the rencontre. If responsible Government which the great and good men of this country won for us be a precious heirloom on the liliputian tricate himself, and there suffocated. The body was scale on which we now find it, instead of bartering it away for nothing by Confederation, as you say, we shall rather, in my opinion, add to its lustre and value, and ennoble and enrich it, and make it boundlessly grander and more secure for ourselves and those who are to come after us. We obtained responsible government from the Mother Country, in whose Legislative Halls we had not a single member to represent us. We are now on the contrary, asked to transfer the rich and prized deposit to a place which will be a part only of our common country, where our voice must be heard, and where we will have a tuller and fairer representation than the city of London, or Liverpool, or Bristol, can boast of in their English House of Commons; and this is the great difference between obtaining from England what we had not and transferring what we now have, in order to make it more valuable and more available for our own purposes, and by far more secure, Confederation, therefore, instead of depriving us of the privileges of selfgovernment, is the only practical and reliable guarantee for its continuance. We are too small to be warranted in the hope of being able to hold it always on not too weak, is certainly too prudent and too cautious to risk her last shilling and her last man in a country where, instead of a population of four millions, she will have scarcely one-tenth of that number to help that the Secretary, D. H. Starr, Esq., has received her against the united power of a whole continent. word by the last steamer that they have also been To deny therefore, the obvious advantages of Confederation you must first prove that union is not strength -that England, under the Heptarchy, and France under her feudal chiefs and barons, were greater, and Bench and Bar held on Tuesday, 31 inst., resolutions stronger, and happier, than they now are as the two greatest nations of the world. You must prove that Lucerpe, and Geneva, and Berne, and the Grisons, would be equally strong and secure out of the Conlederation of their sister cantons in Switzerland and that Florila, and Texas, and Deleware, and Little Rhode Island in the neighboring States would be stronger if detached from each other You hust prove that the petty and miserable republics of Central America, with all their responsible Government. and entire exemption from foreign control, are in tion for many years in the counsels and literature of any way benefitted by their smallness and isolation, government as the only possible guarantee for the

lives and liberties, and happiness of all On the principle that the part is greater, than the whole, you must prove that the smaller the state the greater, and stronger, and happier the people; and that on your own principle the repeal of the Union at the present moment would be a signal benefit to Cape Breton, and Yarmouth, and Shelburue, where they have far stronger local reasons for being dissatisfied with the central government in Haltfax, than specimens of his exalted genius. The death of such Nova Scotia can ever have for being united, with Ottawa as its capital, and the boundless British territory beyond our borders. Prove all this, if you can, and without referring to the financial and complercial views at all, which are completely beyond and beside me in Nova Scotia to the policy of having a large and effective militia, and paying heavy taxes for the debt. already contracted, and the two contemplated railroads, and we shall contentedly settle down according to your scheme, with no hope within our natural lifetime of having an Intercolonial Railroad or inore frequent intercourse with our Sister Colonies and the vast country that extends for thousands of miles along their borders.

continuance. - Sed hoc opus hie lubor est. This is the difficulty, and I will say with all candor the only difsiderable period. Unless we are to be a single exception, and an anomaly in the history of nations, some change must come, and come soun. In a word Mr. Editor, as you-say, " Something must be done

Instead of cursing like the boys in the upturned boat, and holding on until we are fairly on the brink of the cataract, we must at once begin to pray and strike out for the shore by all means, before we get too far down on the current. We must at this most critical moment invoke the Arbiter of Nations for wisdom, and abandoning in time our perilous position, we must strike out boldly, and at some risk, for some rock on the nearest shore—some resting place of greater security. A cavalry raid visit from our Fenian triends on horseback, through the plains of Canada, and the fertile valleys of New Brunswick and Nova Scotia, may cost more in a single week than Confederation for the next fifty years; and if we are to believe you, where is the security even at the present moment against such a disaster. Without the whole power of the Mother Country by land and sea, and the concentration in a single hand of all the strength of British America, our condition is seen at a glance. Whenever the present difficulties will terminate,— and who can tell the moment?—we will be at the mercy of our neighbors; and victorious or otherwise