

of the Bible to the other. We can get rid of it only by flinging away the system of revelation in which it breathes—everywhere needed to complete the symmetry of truth, and everywhere imperative as an oracle of God.

THE CHRISTIAN VISITOR.

ST. JOHN, N. B., FEBRUARY 21, 1867.

Prayer for Institutions of Learning.

The day of special prayer for colleges is near at hand. It is a day of much interest to those who believe in the power of education, when rightly used as a religious agency, to accelerate the triumphs of the Redeemer's kingdom throughout the world.

In numerous instances, extensive revivals of religion have been experienced in American colleges, which have been regarded as having their origin, under God, in this day of prayer.

Then we should remember, that compared with the crying necessities of our churches, there is a fearful dearth of ministerial talent preparing for the great work of preaching Christ and him crucified.

The National Baptist, in an editorial on this subject, remarks:—

The persons who are now in college will very soon be in prominent positions in society, controlling popular opinion, and exerting a great influence by their example.

But many of the young men, now unconverted, are such as God may call into the ministry if they become the disciples of Christ.

A pleasant season of refreshing was enjoyed in one of our New England colleges some years ago, during which, if we remember rightly, eleven young men professed to become disciples of Christ.

There is a note just received from Rev. Dr. Cramp, President of Acadia College, on this subject. We trust our ministers and churches, both in city and country, will adopt our venerable brother's timely suggestions, and observe with one accord this day of prayer.

DEAR BROTHERS—I beg to remind your readers, and especially the pastors of the churches, that Thursday, the 28th inst., will be the day of prayer for colleges.

DEAR BROTHERS—I am not personally known to many of you, and I need an apology, therefore, for intruding myself thus on your notice; this I hope to find in the importance of the subject—education—which I wish to press on your attention, and in the intimate relation of brotherly love and confidence which I for many years enjoyed with men whom you loved and trusted, as the founders of the Baptist community in both these Provinces.

Acadia College, Feb. 9, 1867. J. M. CRAMP.

Education Vital to Religious Progress.

No. 1.

To the Baptists of New Brunswick:—

DEAR BROTHERS—I am not personally known to many of you, and I need an apology, therefore, for intruding myself thus on your notice; this I hope to find in the importance of the subject—education—which I wish to press on your attention, and in the intimate relation of brotherly love and confidence which I for many years enjoyed with men whom you loved and trusted, as the founders of the Baptist community in both these Provinces.

Not why assume to do this, when so many among yourselves admit all I would say, and are actually and earnestly engaged in promoting education, and when you have men of learning and ability, whose peculiar right it may seem to warn and instruct on a subject so near and familiar? I see the delicacy of my position in this respect, and must at once al-

low that I need their kind indulgence, in attempting what they can do and are doing much better than I can—pleading, at the same time, in addition to the excuse I have already named, that, notwithstanding all our progress, many are often indifferent, and some are opposed, who might be important aids in this good cause, and to win whom every possible effort seems still needful; to which consideration I trust they will permit me to add my yearning, for I am now gray in the service of the churches, as an educator as well as preacher; and, above all, pleading the deep feeling which actuates me on a subject which, under God, and with his blessing, is so vital to our religious interests and growth.

Now this last sentence expresses, in a few words, the substance of what I desire to urge on the attention of my dear brethren in Christ. Education, under God, and with his blessing, is vital to our religious interests and growth. That is, we cannot prosper as a religious people, as it is our duty to desire and to pray for, without education sanctified by the Divine blessing.

You see this is a strong position, if it is tenable at all. It is saying much to say that we cannot prosper as our duty to God requires us to desire, and to make the object of prayer, unless education be a means of bringing it about.

Nothing is more perverted and idolized, nothing ruins more souls for eternity, and often for time also, than property, and yet, notwithstanding the terrible power it exerts as a tempter, we are desired to be "diligent in business," and to "maintain good works for necessary uses," that we may not be unfruitful; and as we thus see that to prosper in business, and to gather the fruits of it, is Christian duty, notwithstanding the terrible power of the manum of unrighteousness; so cultivation of the mind, education, may be a Christian duty, though some may thereby make shipwreck of their faith.

Property is needed for the growth of Christianity, and must be sought with holy industry, despite its dangerous power; and if education be also needed for the same end, then most education also be in like manner sought with a holy devotion, or we shall greatly fall in duty, and the kingdom of Christ will suffer at our hands.

I have thus, I think, prepared the way for the proof of my position that Education is vital to our religious interests; for if I succeed in showing this, you will allow that the duty of seeking it is one from which no attending dangers or temptations can release us.

But this communication is of sufficient length. In a future letter I hope to redeem my pledge, and in the meantime remain affectionately,

Your friend and servant in Christ,

E. A. CRAWLEY.

The Union Meetings

In our city churches were continued for three successive weeks. We cannot boast of any signal manifestations of converting power such as we have seen in days past; but the union of ministers and churches tended to strengthen, in no small degree, the bonds of Christian love and sympathy, and to arouse a spirit of earnestness in seeking the salvation of souls.

The Charitable Association

is coming into working order as rapidly as possible. A meeting of the Executive Committee was held in the school-room of St. David's Church on Monday last. "The following ministers and laymen," says the Telegraph, "were present: Rev. Messrs. Baylis, Bill, Alves, McKay, Donald, Stavelay, Bennet, Huestis, Hastings, Cady, with Messrs. Donaldson, Bovey, McMaster, Robinson, Marsh, &c. The City and Portland have been divided into districts, according to plans submitted by the Secretary and Treasurer, Mr. Ansley. The names of the clergymen and laymen appointed to form local committees, were ordered to be published. The President of the Association read a letter from the Hon. R. L. Hazen, enclosing a check for \$100, in aid of the funds. A vote of thanks was unanimously passed to Mr. Hazen for his kind donation, by which he is constituted a life member of the Society. L. Donaldson, and J. M. Robinson, Esqs., were appointed a committee, with power to add to their number, for soliciting contributions to enable the Association to carry out its benevolent designs. A letter from Mr. Judd, the distinguished auctioneer, conveying his kind proposal to deliver a lecture on "Electricity and the Atlantic Cable" for the benefit of the poor, was well received, and a Committee was appointed to make arrangements, if thought advisable, accordingly. After some other matters were attended to, the meeting adjourned to meet again at the call of the Chairman."

Facts for the People.

As the subject of Baptism is engaging the attention of many at this time, I have thought that it would not be unwise to present to the readers of the Visitor, from time to time, some "Facts" about the Baptists and their peculiar doctrines and views of Bible truth.

In this paper let me direct attention to some quotations from Dr. Hermann Olshausen's Commentary on the New Testament, setting forth his views on the subject of

PEDO-BAPTISM.

Dr. Olshausen was a very learned divine of the Lutheran Church, and a Professor of Theology in the University of Erlangen, in Germany. It is well known that the Lutheran Church practices sprinkling, and it is reasonable to expect its ministers to defend its practices. Olshausen, in commenting on the baptismal formula, Matt. xxviii. 19 (vol. iii., page 146), speaks of baptism as an ordinance to be perpetuated; then he contrasts John's baptism with Christ's, presenting the latter as more efficacious than the former; then he says: "By the introduction of pedo-baptism, the position which this ordinance occupied is changed. Pede-baptism is certainly not apostolic. But it became necessary in the Church, when once the supernatural communication of the powers of the Holy Ghost had ceased. The external rite then retrograded to the position occupied by the baptism of John, and receives its necessary completion only through confirmation."

In speaking of the conversion and baptism of Lydia and her household (vol. iii. p. 346), as recorded in Acts xvi. 14, 15, he says: "There is no trace to be found here of instruction before baptism; without doubt the rite took place merely on a profession of faith in Jesus as the Messiah. But for that very reason it is highly improbable that the phrase household should be understood as including infant children: relatives, servants, grown children, might be baptized along with her, for they would be at once carried away by the youthful power of her new life of faith. There is altogether wanting any conclusive proof-passage for the baptism of children in the age of the apostles, nor can the necessity of it be deduced from the nature of baptism. Still, however, the propriety of infant baptism is undoubted, and the condition of the Church after the close of the third century imperatively required its introduction. But in this way Christian baptism sank down to the position, as it were, of John's baptism, and it acquired its full significance only when it was connected with confirmation. And as baptism, so also the whole Church had fallen back to a position of legality, of which the clear consciousness first appeared at the Reformation, and then also the effort was made to return to the primitive christian model."

In a footnote to the above, he says: "In the words describing the institution of baptism, in Matt. xxviii. 19, the connection of *discipling, baptizing and teaching*, appears quite positively to oppose the idea that the baptism of children entered at first into the view of Christ." On page 351, speaking of the jailor and his household, he says: "The remark in Acts xvi. 33, that Paul preached not only to the jailor, but also to all in his house, is plainly not favorable to the view that infant children are included under this expression, for Paul could deliver no discourse to them."

In commenting on 1st Cor. i. 16, in which Paul speaks of baptizing the household of Stephanas, he says: "For infant baptism nothing is to be deduced from the word *oikos* (household), as already observed in Acts xvi. 14, 15, for the adult members of the family, or even the slaves might be exclusively signified by it."

These quotations distinctly set forth his views on this matter. Others might be given. From these the following facts are made to appear upon the authority of one who practised pedo-baptism.

- 1. Infant baptism was certainly not apostolic.
2. No arguments can be drawn for the support of infant baptism from those passages of scripture which record the baptism of households.
3. The baptismal formula in Matt. xxviii. 19, is directly opposed to the idea of infant baptism.
4. Infant baptism was introduced into the Christian Church more than 300 years after the death of Christ. Our author says it was imperatively demanded, and introduced for wise reasons.

I might ask what wise reason can there be for changing Christ's order? What could "imperatively require" the introduction into the Church of an order of things which Christ did not see fit to establish? What say the advocates of pedo-baptism, in our land, to Olshausen's views? Will Church history sustain him in his statements?

In my next I will call attention to the biblical mode of baptism, as presented by this author.

E. C. CADY.

For the Christian Visitor.

From our Boston Correspondent.

The months of winter, which were anticipated with so much pleasure, and in which great hopes were centered, are drawing rapidly to a close, and the anticipations and hopes of the churches are to a great extent unrealized. The pastors and churches of New England looked forward to the advent of the present winter with cheerful expectations that it would bring with it an unwaited degree of revival power, and that it would stand conspicuous amongst the winters past for its "seasons of refreshing." But alas! this is not the case. The winter of 1865-66 was far more pregnant with revival influences than the present. Some churches have indeed enjoyed a good degree of prosperity, but these are an exception to the general rule. For reasons best known to Him who knoweth all things, the advent of the Spirit in great power has been delayed. We may be told that God is a Sovereign, who dispenses and withholds according to his own pleasure. We receive this truth with as much assurance as we receive any other revealed fact of theology, and yet we cannot attribute the want of reviving influences in the churches to this, but rather to deficiencies and positive wrongs in our selves.

Have you received a visit from "The Church Union"? If not, permit me to say a word concerning it. It is a handsome sheet of eight pages, substantial and clear paper, and admirable typography. Its aims are very modest (I mean, nothing more than to force Baptists to give up their immersion and close communion cretches, and Episcopalians to give up their close pulpit notion. Its prospects of success cannot be very brilliant. The bond of union, which occupies a prominent position at the head of one of its columns, reads thus:

"We, the undersigned, believe in the doctrines of the Holy Scriptures, as set forth in the Apostles' and Nicene Creeds, do hereby pledge ourselves to secure, under God, an open communion, and the recognition of one evangelical ministry, by the interchange of pulpits, thus to make visible the unity of the Church. And we furthermore pledge ourselves to stand by each other in securing these ends."

Pedo-baptists wish to make it appear that they are exceedingly liberal in proposing the union of all the evangelicals, and the concentration of all christian power under one name; but their so-called liberalism is nothing but a name. The sum of the whole matter is just this. Baptists must recognize infant sprinkling as true Christian baptism, and throw open the door of communion to all sects and parties calling themselves Christians. In other words, their new-fledged organ says that we must ignore to a certain extent the words and example of Christ, and in their stead receive the tradition of Rome. This, says the same organ, "we pledge ourselves to secure." A peace is to be conquered. The barriers to communion are to be removed by force. Our churches, as they now exist, are to become extinct. What is the prospect of success? If our churches are ill-founded, these modern assaulters may succeed; but if well-founded, never!

There is but little doing in the publishing department in this city at present. The high prices of materials and the cost of labor make our publishers very cautious. The American Tract Society (40 Cornhill) has recently issued a number of volumes of exquisite beauty, and sterling merit. Among this number we may mention, "Records from the Life of S. V. S. Wilder," the true nobleman and Christian. This is one of the most readable books it was ever our privilege to peruse. The interest begins with its beginning, and ends only with its ending. At its close, a person almost involuntarily regrets that it is not twice 400 pages. No Sabbath School or family in the land should be without this christian biography. Another admirable volume is entitled "The Life and Times of Luther." This is a condensed yet very complete history of the great Reformer, in which the principal events of his life are presented in the most fascinating and impressive manner. The reader has, in this admirable work, a clear view of Luther's interior as well as exterior, and a vivid description of the circumstances by which he was forced to detach himself from the Romish Church, and become the leader of the Reform. In the lan-

guage of the Preface: Not an ideal Luther, but Luther as he was, frank, homely, resolute, vehement, statesmanlike, grand, yet marred by faults, human in his errors—is the Luther of this book.

Let all who wish for two publications replete with interest, and abounding in facts which all are concerned to know, supply themselves at once with the Records of Hilder, and the Life and Times of Luther. Boston, February 16, 1867.

For the Christian Visitor.

DEAR EDITOR—As you very kindly noticed in one of your recent numbers, that, in consequence of my health failing, I had handed my resignation to the Church at Amherst, and thereby called forth sympathy from many of my friends, causing also some anxiety, I feel it to be my duty, through the same medium, to acknowledge with a grateful heart the many expressions of regard and sympathy that I have received by letter and otherwise from friends at a distance, as well as at home. The Church, with which I have labored for nearly six years, declined accepting my resignation, and engaged a brother, beloved for his work sake, Rev. William George, to preach a part of the time for three months, giving me an opportunity to regain my strength. The week following, Jan. 11, 1867, the Church and congregation took possession of my dwelling for a few hours, and gave me a donation of over two hundred dollars. Ministering brethren, some from a distance of nearly fifty miles, favored us with their presence, and added interest to the gathering by remarks suited to the occasion. Bros. Balcomb, Todd, and George, each in turn, spoke, after the pulse had been presented by one of our worthy deacons, Bro. Lowe, and the thanks of the recipient expressed.

I think I am improving slowly, yet not able to take part in public exercises. I hope, with the "blessing of God," to be able still to labor for a people that have manifested such kindness, and shown so much interest in one heretofore deeply indebted to them. My complaint has been Bronchitis. Yours in hope of eternal life. BRO. F. MILES. Amherst, February 4th, 1867.

Correspondence from the Island of Taboga.

DIARY EXTRACTS.—No. 2.

To the Editor of the Christian Visitor:

DEAR SIR—In attempting to describe what may be of interest to some of the many readers of your paper, I shall, of course, not attempt to give a description of a passage of one hundred and forty-two days in length, as this would be both uninteresting and useless. On the evening of the 7th of January, we anchored about four miles from the Island of Taboga, off Panama, and the next day we were safe at anchor, abreast of the little town of Taboga. After dinner, we visited the town, or rather, the collection of huts, for the most of them are little better. They are built of bamboo stakes, the most of them being plastered on the outside with mud, while through others the air is allowed to circulate freely. The roofs of some of these "huts" are made with tiles, but a large majority are merely thatched with grasses. In building these habitations, no regard whatever is paid to regularity, every man rearing his establishment where he pleases. In consequence of this, the lanes (for they cannot be called streets) are crooked, and excessively rough, fit only for sure-footed goats to climb. It is in truth "the most regular in its irregularity" of any place I ever saw. The people are a most listless and indolent set of beings, and so long as they have sixpence, they will bask their lazy bodies in the sun, and live on bananas, oranges, pine-apples, coconuts, &c., which grow spontaneously. At the door of the huts sit slovenly wenches, or perchance a lazy, good-for-nothing "Sambo" smoking and sunning himself in a grass hammock, slung just inside the door, while through the houses and lanes, mingle with brotherly familiarity, naked children, pigs, dogs, goats, fowls, &c. There is one chapel here, but whether it is often frequented I cannot say. Every house nearly is a rum-shop, and some of the larger houses have billiard tables as well. The Sabbath is not observed at all, the day being spent in cock-fighting, playing billiards, cards and drinking. The cock-pits are made by driving bamboo stakes into the ground, enclosing a ring of about twenty feet in diameter. This and the more barbarous amusement of bull-fighting seem to be the favourite Sunday afternoon recreations all through South America. From the Chapel to the Bing, is the motto, "To the right of this interesting little villa is situated 'Bamboo town.'" A description of this place is hardly necessary, as its name is sufficiently suggestive. Here are located the works of the Pacific Steam Navigation Company, and it is only the presence of their extensive works that keeps the place alive. After walking around the place and over the hills until we got tired, we returned about 6 P. M., well pleased with the beautiful scenery and magnificent country.

What a pity that a country with so fine a climate, capable of producing almost everything, should be allowed to run to waste, as is the case here. The indolent and listless natives being able to live almost by merely taking the trouble to gather and eat their food, do not care to work, and what little they do could be done by an Englishman in one-half the time. If any one attempts to cultivate the ground, he gets his produce stolen for his pains, and so lax is all law, that the thievish propensities of the natives are never checked.

Panama is a dingy looking city, the houses being all very old-fashioned and ugly. The city abounds in ruins of ancient habitations; the streets are crooked, narrow and dirty, and everything betoken a listless and careless people. Everything is high in price, especially labor. The natives work but little; but they make up the deficiency by charging a most exorbitant price for their services.

The principal building is the old Cathedral, the interior of which is a great curiosity. In a future communication I hope to be able to give your readers a more interesting, and less tedious description of the South American coast, as well as the habits, manners and customs of the people.

Believe me, dear Sir, yours, &c. "ATAJ."

Dedication of the New Baptist Chapel in Houlton, Me.

The building is a neat one—scarcely did we ever see one to equal it—and many remarked that it surpassed what they had seen. There is a furnace in the building instead of stoves. Thursday, the 31st of January, at 2 P. M., was the time set for the dedication service. Owing to the heavy snow storm that came on Tuesday and Wednesday preceding the dedication, many of the ministers who were expected and intended being present, were disappointed. Among the number were brethren Small and Dexter. There were present Revs. Porter, Mayo, Outhouse, Spaulding, and J. C. Bleakney; we also noticed the ministers of the Congregational, Methodist and Unitarian churches, as in the congregation.

DEDICATION SERVICES.

Antem by the choir accompanied by the organ. We were told that Miss Herrin presided at the organ. Invocation by Rev. Mr. Mayo. Hymn by the choir. A part of the account of the dedication of the Temple was read by Rev. Mr. Mayo. Prayer for the Divine presence, during the service, by Rev. J. O. Bleakney. Hymn by the Choir. Sermon by Rev. Mr. Porter. Text, Hagai ii. 9.

Dedication prayer by Rev. Mr. Spaulding. Mus. by the Choir.

SEVENING SERVICE.

Sermon by Rev. J. C. Bleakney. Text, 1st John iv. 19. At the close of the service it was announced that there would be a sermon on Friday, at 9 P. M.

The hour of service having come, Rev. Mr. Mayo preached an affecting sermon from Hosea x. 12, after which there were exhortations by the ministering brethren and others.

Brother Porter remains with the Church, and is expected to become their minister for a time. Yours, as ever, B. Woodstock, N. B., Feb. 11th, 1867.

Donation Visit to Rev. B. N. Hughes.

DEAR BROTHER—A number of our friends at Florenceville and Centreville, made us a visit on the evening of the 20th ult., at the residence of J. H. Estey, Esq. The ladies provided a bountiful tea, which received tangible evidence of appreciation. Social conversation and vocal music consumed a portion of the time. W. D. Estey, Esq., presented to the pastor \$20.50 in cash, and other useful articles, in all, \$40. The receiver made a short speech, in which he acknowledged this as the first donation ever made to him and his family. Rev. Mr. Sutherland, Major Upton, G. White, C. West, and others, addressed the audience very pleasantly. Prayer was then offered, and the assembly dispersed to their homes. The day and evening were very stormy; but I have not heard that any one received injury by venturing out in the storm. When people come together upon such occasions, and get their hearts warmed with friendly greetings instead of intoxicating drinks, they are sure to return in safety. Yours truly, Florenceville, Feb. 14, 1866. B. N. HUGHES.

We see by the Evangel, published at St. Francisco, that our valued brother, Rev. John Francis, is still zealously engaged in his Master's service. The following letter from his pen appears in a recent issue of the Evangel:—

DEAR BRO. HILTON—I read with much pleasure, and I hope with feelings of gratitude to God, the last issue of the Evangel, it contained so much cheering news of the progress of the Redeemer's Kingdom. I thank God that we have a weekly periodical on this coast, and do most earnestly and prayerfully desire that God will prosper you in your arduous labors of love. I feel that in rendering any feeble aid I can to the work you are engaged in I am serving the Lord Jesus. I pray God to put it into the hearts of every brother and sister and friend to help, either by subscriptions or articles, during the year.

Our Lord expects, may demands, that every Baptist should do his duty, for there is a future, a glorious future for the truth, the doctrine, and the ordinance of the gospel, on this coast. Yesterday was a happy day for the Oakland Baptist Church. At an early hour the congregation were seen wending their way to the waters of the Bay at the foot of Washington Street, and at a quarter to 11 o'clock the candidates for baptism were arranged at the water's edge, surrounded by a large gathering of the citizens who manifested considerable interest in the exercises. Rev. B. T. Martin, the pastor, gave out the opening hymn, the singing of which in the open air was delightful. He then offered a fervent and appropriate prayer which was followed by the singing of another hymn, in which all the people seemed to join. The pastor of the Brooklyn church then addressed the assembly, reminding them that the work of God was to be done on Jesus and that "he that believeth and is baptized shall be saved, &c." He then buried with Christ by baptism five of the noble youths of Oakland, also one in the meridian of life, and three young ladies. Sweet songs of praise swelled over the waters between each baptism. Immediately after the baptismal service, which was closed with the benediction, the church was well filled and an excellent discourse was delivered by the pastor to the congregation, and the hand of fellowship given to the nine disciples who had just put on Christ, and also to three worthy sisters received by letter or experience, accompanied by remarks in Bro. Martin's happiest style. The Lord's Supper was then administered by the pastor of Brooklyn church, during which a sweet solemnity seemed to rest upon all present. Mothers and fathers are rejoicing over sons and daughters made happy in Christ. There is truly great joy in that city. Glory be to the Father and Son and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end! As ever JOHN FRANCIS.

Saint John Sunday School Union.

The first annual Report of this useful Association has been placed upon our table. The Officers for 1867 are as below:—

- E. E. Lockhart, Esq., President; Mr. James Woodrow, Vice-President; Mr. Wm. Peters, Treasurer; Mr. Wm. Woodworth, Cor. Sec.; Mr. C. L. Darrow, Rec. Sec.; Mr. R. C. Quinn, Financial Secretary.
Committee—(one representative from each connected School)—St. Andrews, Presbyterian, Mr. Samuel Welsh; St. John, Presbyterian, Mr. D. P. Chisholm; St. David's, Presbyterian, Rev. N. McKay; German Street, Wesleyan, Mr. J. R. Marshall; Brussels St. Baptist, Mr. James Clarke; Centenary, Wesleyan, Capt. J. Pritchard; Calvin, Presbyterian, Mr. D. McLaughlin; German Street, Baptist, Mr. T. P. Davis; Exmouth Street, Wesleyan, Mr. J. McMorran; Leinster St. Baptist, Mr. A. W. Masters; Free Christian Baptist, Mr. John Gibbs; Union Street, Congregational, Mr. C. A. Bovey; Christian Church, Mr. J. E. Barr; Portland, Baptist, Rev. E. C. Cady; Carleton Street, Baptist, Mr. E. Masters; Free Christian Baptist, Frederick, Rev. R. McLeod.

The objects of the Union are stated thus:— 1st. To promote the extension and improvement of Sunday Schools within its limits. 2d. To establish a regular intercourse among the Schools, for mutual improvement and encouragement. 3d. To make arrangements for obtaining suitable books, papers, &c., at the lowest price. 4th. To stimulate and encourage those who are engaged in the religious instruction of the young. 5th. To correspond regularly with the London Sunday School Union.

Of these Schools, ten have furnished statistical returns, of which the following is a summary, viz.: 216 teachers; 1281 scholars, having libraries containing 6380 books. If we take the above figures as an average, we may assume that there are belonging to the Schools connected with the Union, 846 teachers, 8008 scholars, and 8376 books.

The Corresponding Secretary, Mr. Wm. Woodworth, requests us to say that orders for books are to go on by next English mail, and that Schools wishing to send for a supply through this medium, can leave their orders with him, No. 7 Ritchie's Building, Princess Street.

We regret to learn by letters from Rev. Dr. Cramp and Crawley, that our esteemed brother in the gospel, Rev. W. Burton, of Hantsport, N. S., is seriously ill; so much so, that his recovery is regarded very doubtful; but he is calm, trusting in Christ. We pray God to spare his useful life, if it may be for his glory so to do; if not, may he have an abundant entrance into the house not made with hands, eternal in the heavens; where we trust a crown, bearing many stars, awaits him.

The congregation of St. Paul's Halifax, says the Witness have founded, and are going to sustain an institution for the support and training of indigent young girls. This is indeed a noble charity.

The members of the established church of Scotland, resident in Woodstock, have decided to build a church in that place. They are few in number, but they expect assistance from their friends in the City and elsewhere.

The Witness learns with great pleasure that the Association for the relief of the poor in Halifax, is feeding the hungry, furnishing food and clothing where absolutely required, and helping the deserving poor to secure employment for themselves. No help is given until each case is thoroughly tested. Here is a worthy example for our new charitable Association to follow.

Dr. Johnson, of Wolfville, has gone to his rest. We first became acquainted with him at an Association held in the old Baptist Church, Horton, in 1828. A short time after this he had publicly espoused the Baptist faith, and we were just entering, with a zealous spirit, upon the great work of preaching Christ. His heart and our heart beat in the sympathy and fellowship of new born christian love. Long years have passed since, and manifold changes have taken place, but our love and respect for this good man remain in undiminished vigor. The peculiar cast of his mind led to constant enquiry, and sometimes to the adoption of sentiments quite contrary to our own settled convictions; but amidst all these speculative notions, there was a depth of religious principle and an honesty of purpose which disarmed prejudice, and commanded profound veneration. Death to Dr. Johnson, we doubt not, is eternal gain.

Since writing the above, we learn from a private letter to a friend that his last illness was of only ten days' duration; that for some time past his mind seemed filled with thoughts of heaven and heavenly things. Death for him had no sting. Peacefully he fell asleep in Jesus. "Mark the perfect man, and behold the upright, for the end of that man is peace."

The following recent baptisms are reported in the Messenger of last week: Rev. I. J. Skinner, Chester, one; Rev. T. H. Porter, North Sidney, two, and Rev. W. L. Parker, Argyle, Yarmouth Co., twenty-seven, eighteen of whom are heads of families. Bro. Parker says, "Last Friday, the 1st inst., was a day that will long be remembered. I baptized 14, among whom were an aged man, 72, his wife, 69, one son and two daughters; in all five of one family. To see the gray-headed parents with their silver locks, and three of their children following Christ in his ordinances under the bank of our Jordan, and being buried with him by baptism, is a sight seldom seen; and also at the same time a woman 71 years of age. The work is still going on. I expect next Sabbath to baptize several more."

Rev. Isaiah Wallace informs the Christian Messenger that he has been made the recipient, recently, of a donation from his people, amounting, in all, to \$145.20.

Report says that Rev. Mr. Munro, of Yarmouth, is expected to take the pastoral charge of the Liverpool Baptist Church.

Rev. George McNutt will preach (p. v.) in the Portland Baptist Church, on Sabbath evening next. Service to commence at 6 o'clock.

The religious papers of Halifax criticize, with marked severity, a recent lecture delivered by Rev. G. M. Grant, Presbyterian minister, in the Temperance Hall. If Mr. Grant sought notoriety by his lecture, he will have it to his heart's content.

Secular Department.

COLONIAL.

THE LECTURE SEASON.

We have not only lectures during the winter months in any quantity in the City and suburbs; we are pleased to see that the country districts prevail upon several of our popular lecturers to extend their useful services to prominent centres of influence in different directions. Hillsboro' has been favored with two admirable lectures of this class. The first, by Rev. G. M. W. Carey, and the second, by lawyer Alward, of this City. In both instances the people were greatly interested by the eloquent unfoldings of the lecturers, and we doubt not, beautiful impressions were made. Rev. Dr. Spurden recently lectured in Temperance Hall, Frederick; his theme was "London and its Lions." The evening was auspicious, the audience large and appreciative, and the lecture highly satisfactory.

Papers from London by the last mail indicate that Confederation is largely in the ascendancy. The consultations of the delegates with the Colonial office, and with the leading members of the British Cabinet, have resulted in a perfect understanding with the Government regarding the whole matter, and it is believed that the bill as prepared by the joint action of the delegates and the Colonial Office, will be carried through Parliament by an overwhelming majority.

H. K. Reynolds, Esq., is much encouraged in the prosecution of his street Railway scheme. The stock is being rapidly taken up, and preparations are being made to commence the work at an early date. The line from the City to Indiantown will probably be opened for business sometime next Autumn, if not sooner.

The cable telegrams to the New-York papers of Feb. 15, include the following:—

"The bill for a confederation in British North America, only embraces the two Canadas, Nova Scotia and New Brunswick."

As transmitted back to St. John this telegram omitted the words which we quote in italics.

A cable telegram from Ireland, dated 16th, states that Col. O'Connor is no other than Stephens, the O. I. R. The County of Kerry is proclaimed in a state of siege.

The New-York Herald, upon what authority we know not, declares that Prince Alfred is to be the first Governor and Royal Viceroys of the contemplated British American Confederation.

The Halifax Unionist, understands that Mr. Broolfield has taken a contract from the British Government to build a casemate Battery on George's Island in Halifax Harbour, involving an outlay of \$150,000. This does not look like casting off the Provincials provide wholly for themselves.

Some \$16,000 worth of gold were brought to Halifax the other day, as the products of Starbuck mines.

CANADA.

A WHOLE FAMILY DROWNED.—The Detroit Tribune reports a most fearful catastrophe, which occurred on the Detroit River, on Thursday the last day of January.

John Gonyeaux, a Frenchman, who resided on small farm, a few miles from Sandwich, conceived the idea of crossing the Detroit river upon the ice with a team. So far as the eye could reach, the river was blocked up with ice, and foot passengers crossed and recrossed without accident. There was no necessity for this step, and the only explanation that can be offered in excuse for the foolish and taking it, is that the unfortunate man wanted to see the payment of duty on his horse. Gonyeaux ranged to visit some friends residing near Detroit, late in the afternoon placed his family in a sleigh, such as generally used by Canadian Frenchmen, preparatory to undertaking the perilous journey. The family consisted of himself, wife, and three children, all of whom were deposited in the bottom of sleigh, and all unconscious of the terrible fate which was in store for them. It