# THE CHRISTIAN VISITOR.

ST. JOHN, N. B., FEBRUARY 28, 1867

#### Sacrifices for Christ's Cause.

The tide of benevolence, we rejoice to know, is rising in the Church of God. Many of its wealthy members are making large donations to accelerate her triumphs in christian lands and in heathen climes. But how very few, as yet, have adopted the law of christian sacrifice. Some few give largely of their abundance; this is well: but having done so they have an abundance left. Even the benevolent Peabody, we presume, does not even by his princely offerings impoverish himself. We read of one "who though he was rich, yet for our sakes became poor, that we, through his poverty, might become rich." Alas! that in this respect his professed disciples should come so far short of treading in His footsteps. The cause for which he became poor, and for which he laid down his precious life in ignomy, is worth the sacrifice not only of wealth, but even of life itself. Will we be called by his name, and yet make no effort to follow his brilliant example? The Macedonian explains, truthfully, that there is a marked difference between gifts and sacrifices. In the history of benevolence in this world, the gifts have been numberless; the sacrifices comparatively few. Multitudes are ever and generously giving; few are sacrificing. Most men have never given to such an, extent or in such amounts as to involve sacrifice. When the rich men in the time of our Lord, cast into the treasury "of their abundance,"-their donations were gifts when the poor widow "cast in all her living," that was sacrifice. When a wealthy steward of God's essions lays upon the altar that which demands not the slightest self-denial, however large the sum may be, that is a gift. When the indigent or laborious take something from their mouths, their wardrobe, or their rest, for the sake of bestowing it on the Lord Jesus, that is a sacrifice. When Judson and his wife laid themselves on the altar of missions in 1812. "not knowing what should befall" them in their unknown and perilous exile, that was sacrifice, When the Moravian preacher Abraham Binninger, wrote to the King of Denmark, begging that he might be sold as a slave, in order that he might carry the news of salvation to the negroes of St. Thomas-the government having decreed that none but a slave should preach to the slaves-that was sacrifice, and beyond doubt, acceptable to the Lord Jesus. When the Lord Jesus himself relinquished the joys of heaven that he might become a missionary and martyr for men, that was sacrifice.

Undoubtedly the spirit of Christianity contemplates not gifts only, but sacrifices. Even the Levitical law foreshadowed this, requiring the worshipper whose means were too feeble to bring a lamb, at least to bring "a turtle dove, or two young pigeons" for an offering-righteousness requiring a sacrifice, but mercy interposing and admitting a small one-but a sacrifice after all.

The law of sacrifice, as a testimony of love is not abolished; we do not mean bloody sacrifices, but gifts that touch a man's conveniences, that compel him to abridge his luxuries, that he may show his love to his Lord; that make him poor that he may make others rich.

Christian reader are your donations to the cause of Christ, gifts, or are they sacrifices? Will he who ample of a sacrifice, acknowledge your act as a sacriof apostles, martyrs, ministers, missionaries, and private Christians-many of them men "of whom the world is not worthy." In this respect do you belong to the goodly fellowship of the apostles, and the noble army of martyrs? In your sacrifices for the Lord Jesus and his cause, have you attained to the "communion of saints ?"

### Prayer for Seats of Learning.

For nearly forty years the Baptists of these Pro vinces have been engaged denominationally in the cause of education. In the commencement of their Institutions, both at Horton, N. S., and Fredericton, N. B., they had to contend with determined opposition in high places from the then dominant classes; and with fearful discouragements among themselves. Many who took a noble part in founding these Insti tutions, and in carrying them triumphantly through their early struggles, have gone to their reward above; but others, thank God, live to see the fruits of their sacrifices and toils expanding yet more and more, as the years hasten on, into well digested and thoroughly organized schemes for the educational enlightenment of the whole people. The Provincial Secretary, who introduced the Free School System which is working such wonders in Nova Scotia is a son of Acadia. The Superintendent of education in Nova Scotia, who is giving to this admirable law such practical efficiency in every district of the Province, is also a son of Acadia College. All over these Provinces, it will be found on examination, that a very fair proportion of the guides of public thought and action, in the several departments of life, are largely indebted for their position to the advantages enjoyed either at our Fredericton or Wolfville Institutions. Then think how repeatedly these seats of learning have been visited with the regenerating influences of the Spirit from above. Why such signal favours They came in answer to prayer, As these Institututions multiply their numbers, and extend their in fluence into all the ramifications of social and religious life, the demand for prayer increases.

A recent issue of our excellent contemporary, the Watshman and Reflector has some excellent thoughts on brayer for Colleges, which, though expressly intended to apply to the Institutions of the United States, are nevertheless well worthy of being deeply pondered by our Provincial readers " Look now. says our contemporary, "at our Institutions of learning as an object of prayer. May we doubt that they have a very large place in God's heart ? They are the daughters of the church, and noble ones too. Like Samuel, they have been given to her prayers. They have been nurtured and reared by her care and toil. Infidelity founds no colleges, -or if she attempts it she fails. The first established by our Puritan fathere is a type of all ; they are PRO CHRISTO ET EC-CLESTA, for Christ and the church. Their instructors are generally pious men. Their Presidents are mostly preachers of the Gospel. A large per centage of the atudents are candidates for the ministry. Of \$5,000 graduates of our American colleges prior to 1846, nearly one quarter have entered the ministry, while from several of them full one half have done while from several of them full one half have done

so. To the moral influence of these, moreover, the
other three-quarters are subjected during their entire
course; becoming bound to them in life-long friendships; sitting with them at the feet of the same consecrated priests of learning; drinking in largely the
same great working ideas of life and duty; and going forth with them, if not to stand in the altar, to
ait in all the high places of power. Together they
are the elect of the land. If not on the throne, they shind it, to guide the hand that wields the scep. ty, acknowledges through the uling their generation by the might of their of \$319.19, as the result of a

thought, mental receptivity, kindred tastes and sympathies and aims.

"When, now, the church, entering into sympathy with Christ in His far reaching purposes of love, and comprehending the relationship of our institutions to the interests of the Messiah's kingdom, approach Him in His own ordained way, for His blessing to rest on them : for His presence to abide in them for converting grace; for consecrating grace; for all that high spiritual help needful for the wisest and most efficient direction of the energies being trained within them; will He be slow to listen ? especially as He knows so beyond all our painful comprehension of it, that all this might of cultivated mind, if not employed in the interests of His kingdom, will

be as drilled, mailed legions against it? "But does Christ love His cause so well that He will look after these high fountain heads of influence whether or no? So perhaps some might weakly think. Christ's law of prayer, however, was established with a wisdom that comprehended all continrencies, and He will ever be true to it. And He ever has been. How have universities founded by the reformers poured poison all through the church of God! Now is Oxford, which sent forth Whitefield and Wesley to rescue spiritual religion from extinction, now sending forth those whose highest aim is to re-wed the church to the mother of harlots! How has our own Cambridge, founded for Christ and the church, become a very Goliath against both ! While in some of our colleges not a graduate goes forth without first passing through at least one revival how sad to think that in others, a revival is seldom

" Next Thursday many of the churches will gather at the mercy-seat. Some will come there with great burdens of heart and they will unite and lift them together up to Jesus; and instead of the burden shall be a precious blessing. Shall our Baptist institutions, East and West and South, share in this blessing this year? This will be determined one week from to-day,"

# Education Vital to Religious Progress.

To the Baptists of New Brunswick and and to 2

DEAR BRETHEEN -I am now to establish the posiion that education is vital to our religious interests. By this language it is not meant that none can be religious but the educated, nor that an educated person is necessarily more religious, or more likely to become religious, than one uneducated. But what is intended is, that other things being equal, an educated person and an educated community have greater power of religious influence, greater means of glorifying God in the Gospel, than the same person, or the same community possesses otherwise. So that the statement amounts to this, that education confers power, and that a religious man holds that power for God and for His cause. It is, you know, an old and approved saying that "knowledge is power." In the general, I suppose, few are disposed to dispute this principle. Why then dispute it, or hesitate about it. when the power is claimed for God. It is however true, perhaps, that we are only partially or but feebly convinced of the value of knowledge even in tempor al things. For it often happens that plain and undisputed truths affect us but feebly for want of more consideration, or for the existence of hostile interests or prejudices. Regarding education, apart from religion, and as a mere temporal advantage, it is often mperfectly appreciated. For it is plainly this which makes all the difference between the savage and the civilized. Without it, as a race we should now live in wigwams, or in holes of the earth; and seek a narrow and precarious subsistence, roaming with bows and arrows in the forest. Our numerous comforts, our beautiful farms and gardens, and well built cottages and houses would have no existence; railroads and electric telegraphs would be unheard of. The sea would be no longer whitened with myriads of sails, and instead of manly, intelligent young men and boys, and fair and beautiful girls crowding our homes and rivetting our hearts, squalid forms and lacklustre eyes would be seen crouching around the smoking mbers in miserable huts or caverns, in ignorance and filth. This is the condition of the uncivilized; and the uncivilized are made so by ignorance. How then shall we adequately estimate the value of knowledge, education that makes all this wondrous difference between the civilized and the savage! Knowledge, hen, is indeed a power on the earth. Under God it is the great instrument of our temporal happiness. s it easy, in this situation alone, to value it too highlynor te pay for it too dearly ! And yet how many resist the idea of paying for it at all How many are willing to oppose any measures for extending education to all, because it is found difficult, perhaps imossible, to contrive any system that will not be liaole to some objection; that will not work some comparative advantage to one over another. A. is unwiling to pay a few shillings or dollars for general eduation -a sum vastly below its value because B. cannot be made to pay quite so much as he towards

sper House to maintain its pittiejdo amas ad Thus, even in temporal things, many are in the wrong to their estimate of education. Shall we not, then, necessarily that existing in society an imperfect estimate of its value in regard to religious interests It is but dimly seen as a power on the earth in resport to what it does for us in social progress. It is with no less dimness of view that men regard, if they at all admit, its power in religious progress and of

And yet it is to us, at this moment, a pecessity in one case as well as the other. Are your comfortable garments, your saug or elegant homes, and your thousand conveniences and improvements, all gifts of knowledge under God? and are not your religious. advantages gifts derived largely from the same source If you are in civilized and comfortable circumstances, far above the savage, God made you to be so by means I knowledge bringing about the various improve ments of which I have already spoken; and if you are a religious man, God, through His Spirit, made you so by means of knowledge, conveying to your mind and heart the truths that save and make alive. Knowledge it was in apostles and first religious tea-chers that gave them, through the Spirit, the power they exercised over the thousands that turned to God under their ministry; and knowledge in the minds o nultitudes of converts became the instrument, the power, whereby through God's Spirit and grace, ianity—the grain of mustard seed—rapidly be came the tree in the branches of which the birds the air found shelter o long a si it sassang

But not to be tedious. I defer further remarks to another letter, and remain, dear brethren. Yours most affectionately, E. A. CRAWLET.

The Christian Messenger of last week reports the

Union meetings are being held by the Baptists and Methodists of West Cornwallis; results favorable.

Rev. S. Boothby, agent of the A. & F. Bible Socie-

Horm Biblicm.-No. 3. BY J. I. DUNLOP. "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."—GEN. il. 7.

The primary use of the Hebrew word for soul here, and its Greek representative, it is said, "indicates the whole man, or animal: is equally applicable to both, and represents the entire organism, which dies when 'the breath of life' is taken away :-then the man-the soul or person-returns to 'dust' to await the resurrection at the last day."\* This theory -but an old heresy in a new dress-is propounded, in the tract referred to, we must say, in a novel fashion. A maltitude of passages-from the Biblein each of which one of these words occurs, are buddled together-apart from their connection-and then dictum, on the whole, in a mass-given with the air. of an infallible oracle : - which seems to put the matter, at least, in the writer's own estimation, beyond the possibility of a doubt. We confess, it is otherwise with ourselves :- we think, in our simplicity, with the help of a good Concordance, that we could very soon get up a thing of that kind-it is not hard te do. The nature of the human soul is a subject of vast importance, and one, too, in which we are all deeply concerned. This summary method of disposing of the question, is, to our own mind, not only painful, in a high degree, but it even betrays sympoms of its inherent weakness; -at any rate, it fails, its author may rest assured, to convince us that the soul within us given, as the Bible tells us, by the inspiration of God himself-is made of dust, or, as the body, that it ever will become dust. The argument-if so it may be called-put forth,

n this tract, on the soul-is but feebly developed :-

and, on that account, not so easily come at, as otherwise it would have been. Its basis is a fallacy-a petitio principii-taking for granted what ought to be first proved, namely, that the body, and what dies along with it, constitutes the whole man-from which there is nothing peculiar to him distinct. This assumption for it is nothing more is in direct opposition to the plain statement of the text. The body was first formed, and its entire organism complete, before anything else was done. The breathing of the soul was a distinct thing altogether. It is the inspiration of the Almighty. It is stamped with the Divine image, which consists in knowledge, rectitude, holiness, and dominion. It must, therefore, be purely spiritual, in its nature; -and, as such, not only distinct from the body, but also from that anima through which the body lives and feels, that man has, in common with other animals. It is that higher nature to which, by common consent, the name soul is given, that constitutes wan a rational animal; +or, a rational spirit united with a material and organized machine, according to certain laws, or uniform principles, of conjunction and mutual influence. It is this nobility of soul in man, that places him, in the present state of creation, as far as it is known to us, at the summit of the scale of the animal world; but, at the same time, at the lowest point of that of the spiritual. Paul, under divine dictation, informs us that the whole man consists of "spirit, soul, and body "-the rational and sensitive life-in a corporeal frame-which is but the instrument of what is understood by the soul. As to the nature and manner of the connexion between the soul and body, we are not informed in the Word of God. We only know from the Bible, that, in the article of death, a separation takes place. The one returns to the earth as it. the other unto God who gave it.

On this assumption, then, is the major premise ounded, and, until this is established - which cannot be done-the argument, built on it, goes for nothing. The whole man, we maintain, consists of more than what returns to dust, when he dies-of a spiritual nature that never dies, i. e., as the body does. The minor, we have no besitation in affirming, is not less fallacious. It is, if we understand the argument right, this :- the Hebrew word for soul, in the Bible, and its corresponding Greek term; indicates the whole man. This, indeed, is not the case. It merely indicates one particular thing that man, as an animal, has in common with other animals. It simply means breath Man breathes, and so does a horse; -and, of course. the word that is the index of the action, is equally applicable to both. The part of man, or beast then of which the act of breathing is the manifestation of its presence and existence -is alone, in reality, indicated by this term. The body is not indicated by it. at all ; in the nature of the thing, we fail to see how it could be. True it is, that the word is used, as a name for man ;-and so it may for the beast, too not, as we are told, because it indicates the whole man-but simply, on account that it is the index of that part of his complex nature, which is of the greatest importance. This is the reason -the only reason-for this use of it. In the Hebrew and Greek Scriptures, there is a set of terms for the body. and another for what, by common consent, is known as the soul. Of these the word in question, is the first given to the soul, and, it may be, the least expressive. This we admit-being applied ,in the later Scriptures, as distinctive from the higher term for spirit to the seat of instinct, emotions, and other powers connected with the animal life; -but, in the simple narrative of creation, as recorded in the first and second chapters of this book-reasoning a pri ori-it is no more than what might be expected un der the circumstances. It would, indeed, be surprising were it found otherwise. The narrative is expressed in the style suitable to the age, and the dioms of the Hebrews, to whom the revelation was given. It describes the phenomena as they would have appeared to a human spectator. Thus interpreted it is perfectly consonant with the sublimest truths of modern science. Take, as an instance, the sun. It is called a great light, and so, indeed, it is :- this name, however, gives us but little idea of the rea nature of that body. It is merely the index of one of its properties—it shines:—yet it is perfectly cor-rect, as far as it goes,—and, no doubt, the very best term to answer the purpose. The same may be said of other words to this ancient record-of even the first promise of a Saviour itself. And so it is with this word for soul-it does not, it is true, express all that is known of this part of our nature a further revelation clears up that matter; -- but it was the most suitable at the time, and the best adapted to th purpose;—this we may rest assured of. It indicated that man was a living, and had something in compon with any other, animal—and viewed in convexion with the circumstances attendant on his formation, it served as an index, too, that this living was also a retional animal leaving it for the rest of the Bible to The whole argument; in this little tract, is a fallect

The whole argument, in this little trast, is a fallacfrom beginning to end. It is false, and because
is so, calculated to do harm—to "deceive the hear
of the simple"—a jumbled affair, whose dislocate
fragments it is no easy matter to put together. Whave no desire to misrepresent it;—if its auth
thinks we have done so, he would obligs us, by put
ting it into a logical form, that we might further to

Facts for the People, DISHAUSEN ON THE MODE OF BAPTISM. He, in no place in his commentary, discusses this

question; but from a number of incidental allusions and foot-notes, he presents clearly his views. In vol. i. p. 257, he speaks of the "similarity in the forms of action" in John's and Christ's baptisms. In a foot-note to this he says, "John's baptism was most probably like the Christian, not only in this, that in it the baptizing party performed the immersion on the baptized (which was the specific difference between baptism and all other lustrations), but that a formula was used at the immersion as re-

marked above." On the same page is the following foot-note written by Dr. Ebrard, who was the revisor of Olshausen's Commentary, and his successor in the Theological Chair at Erlangen, and himself a Lutheran :- "The distinction (between John's and Christ's baptism) their minister: they hold up his hands by their praymay be thus stated. In John's baptism, it was virtually said: 'As thou art now immersed, so hast thou deserved to be destroyed in death; as thou now arisest, so shouldst thou arise as a new man.' In the Christian baptism, on the contrary, the language is: 'As thou art now immersed so art thou buried into the vicarious death of Christ; as thou now emergest, so art thou born again to a new man."

On page 272, commenting on Matt. iii. 16, 17, be says, "The process of John's baptism of Christ is not minutely detailed; whether the Baptist uttered any words, or what words, over Jesus, is left unnoticed. We are told what took place after the baptism was over, that is, at the emersion out of the water. That the outpouring of the Spirit did not take place before the submersion, perfectly accords with the symbolical character of the action. The one part of the action—the submersion—represents its negative aspects, viz. the taking away of the old man (Rom. vi. 4); the other—the emersion—denotes its positive aspects, viz., the appearance of the new man.

John iii. 23. "And John also was baptizing it Ænon, near to Salim, because there was much water there." On this verse Olshausen says, "John also was baptizing in the neighborhood, because the water there being deep, afforded convenience for immersion." In commenting on Romans vi. 3, 4, he again speaks

of the "baptismal rite-the submersion-prefiguring the death and burial of the old man, and the emersion the resurrection of the new man

To present Olshausen's views impartially it will be ecessary to refer to a note in volciii. p. 210, in which he says that is difficult to answer the question how the baptism of three thousand persons could be performed in one day, according to the old practice of a complete submersion, the more especially as in Jerusalem there was no water at hand, with the exception of Kedron and a few pools. But to have baptized so many persons in these would necessarily have excited in the highest degree the attention of the authorities. The difficulty can only be removed by supposing that they already employed mere sprinkling or that they baptized in houses in tubs : formal submersion in rivers or large quantities of water, probably took place everywhere the locality convemently allowed it." The italics are mine. This footnote, which seems to favor the views of those who practice rantism for baptism, is surely in favor of the Baptist view. Observe, he speaks here of the old practice as a complete submersion. To remove his supposed difficulty, he supposes that sprinkling may have been employed, and then suggests a way moved, without resorting to sprinkling, activity word

Here is a supposed difficulty and a supposed remedy too much supposition altogether! Nothing can invalidate the natural and obvious interpretation in accordance with kindred passages, but an absolute impossibility. But so far from any impossibility existing in this case, Olshausen himself suggests a possible remedy; and moreover, the difficulty suggested is only a supposed one, and vanishes away when carefully examined it gov for it tuiser

So far, then, as the testimony of Olshausen, and his successor Ebrard goes, it is in favor of immersion, as the original and apostolic mode of administering baptism. Jette onaw Hord B si

In a future article I will call attention to the difference between John's and Christ's baptism.

all cons warros will addition

man a coll lealth for the Christian Visitor. Luther never taught that the Soul died with the body. DEAR EDITOR-No one who is aware of the us which the annihilationists endeavor to make of their perversions of the views of Luther, will think that I have been too particular in giving the public the be nefit of his own language. And further, I have been asked. What did Luther believe concerning the intermediate state relatible an word dram foli

The Commentary which I shall now use has been furnished me by a friend, and I find it to have been published at Wittenberg in 1544, but a short time before his death, and contains his very latest versions. In his note on Gen. ii. 7, he says: "After infinite perils and afflictions, we are removed by death from animal to spiritual life,"d least " destro portation the lexplains the word "Paradise," as used in the

New Testament, to mean a condition in which the soul is in full possession of peace, security, and all those blessings which are found where ain does not exist. " As Adam lived in paradise, secure from sin, death, and the curse, and yet lived in the hope of future and unending spiritual life, so the bosom of Abraham is employed in a like figure for that life hich they possess who have died in faith. They have peace and rest, and in that rest they expect fu ture life and glory." iwole omeo , avew ber he

On Gen. iv. 9, he says, referring to Abel: "There fore God is the God of the dead; that is, even the dead live, and have God caring for and preserving them in another life, far different from this corpores life, in which the saints suffer affliction.

"The dead Abel lives, and by God himself is nonized in another life, a better and more true cand ization than ever they received whom the Pope ha nonized. His death was indeed horrible, but i was a truly salutary death, since he now lives a bet ter life than before. For in this his corporeal life, h lived in a sinful state, and was obnoxious to death . but that life is immortal, and without any sorrows. 

So too Gen. v., p. 101: "But if the holy patriarchs so anxiously desired the life to come on account of Abel and Enoch, whom they knew were living with God, how much more does it become us," &c.

So also in the next two paragraphs, and in chapters 23 and 25, and places without number. In his Table Talk, speaking of death, he says: "When Christians pray for long life and for tranquitity, they do it not for their own sakes, for death to them is gain, but for the sake of posterity and the Church."

When his little daughter Magislene was dying, he said: "She is very dear to me; but, dear Lord, if it is thy will to take her hence, I shall know with joy that she is with thee." When she had expired in

Rev. T. Lockey, writing from Leominster, Mass. under date of Feb. 12th, says :- "Your valuable paper is a welcome visitor to me weekly. It brings news from home, sweet home. Its well-filled columns are perused by me with feelings of peculiar interest The communications of Dr. Spurden afford me much for years had great sympathy for many of our ministering brethren in the Province, whom I love. They are good men, and labor hard to do good; many of them have been useful in winning souls to Christ. They feel a "woe is me if I preach not the Gospel." bope our dear brethren will respond to the whole some advice given in the Visitor from time to time. and place these brethren and their families in a position above want. Our Baptist Church here is in good working order. The brethren are co-operating with ers and by their liberality. Last year fifty were baptized, and added to the church, mostly from senior scholars of the Sabbath School. We have commenced weekly union meetings. The Baptists, Methodists, and Orthodox, meet every Monday evening. The special object of those meetings is prayer for the outpouring of the Spirit of God on religious institutions of learning, Sabbath Schools, Education of the Freedmen of the South, but more especially for the divine blessing to attend the preaching of the Gospel in Leominster, to the conversion of sinners. But here, as in many of the New England States, Universalism and Unitarianism prevail, under the garb of a liberal Christianity, so pleasing to the taste of all natural religionists. This state of things tends to oppose all efforts put forth by the evangelical churches. The two denominations named above are trying to form a union and become one body. I have but feeble health-nearly worn out, and nearing the port of endless rest prepared for me by my God and Saviour. There I hope to enjoy an eternal fellowship with all my dear brethren, washed and made white in the blood of the Lamb, and what is still better, to be-for ever with the Lord, and to be for ever like him. I do hope and pray that your valuable paper will have a wide circulation as the influential organ of our Zion for good. I entreat the prayers of all my dear brethren and sisters. I need them now as much as ever in all my life. My affectionate regards to all my T. LOCKEY.

Correspondence from Massachusetts.

Our American exchanges furnish cheering intelligence from different sections of the Union. The

Christian Era, of Bostona says : 1- 11104 Wood The Friendship Street Baptist Church, Providence, R. L. have called to the pastorate lately vacated by the resignation of Rev. Wm. S. McKenzie, Rev. S. S. Parker of Southbridge, who commenced his labors on the first Sabbath of this month. Recognition services were held on Wednesday evening, the 13th inst., in which most of the city pastors engaged. The sermon was by Dr. Caldwell, from Ephesians 3: 8. Brother Parker recives a generous welcome from the Bantists of Providence, and has an important field of labor, following such earnest men as the lamented Bradley Miner, brother Bixby of the Shan Mission, and brother McKenzie, now missionary in New Brunswick. There is an increased religious interest in all the churches of the city, calling for extra effort. The pastor of the Stewart Street Church is aided by Father Blain. At the Central Church the point prayer meeting enlists the energies of a large and ficient corps of young men. The Third Church inder the zealous administration of Rev. A. Howard, is greatly revived. Daily meetings have been held since the beginning of the year, and an extensive awakening appears to be the result. This church are well met by the missionary spirit and experience

At the Bowdoin Square Church, Boston, a good degree of religious interest still prevails. Last Sunday evening some twelve or fifteen persons requested prayer in their behalf. At the Charles Street Church the interest is deepening. We are informed that the members of the church are taking hold of the work as they have not done before in twenty-five years. Efforts are being made to bring in those who have no place of worship, and we learn that these efforts are being crowned with success.

At Neponset a precious work of grace is in pro-

gress. A goodly number have recently passed from death to life, and others are seeking a Saviour. Brother Barrows has labored there long and faithfully, and now he is permitted to gather in the prehave been held for a year or more, and some twelve-or fifteen persons are desiring baptism—In Canton the good work continues. Souls are pressing into the kingdom. Such a work has not been enjoyed there in many years .- In Lowell, as we learn, general religious interest has prevailed for some time past. In brother Warren's church especially has it been very general. Very many have found Jesus precious. Others are inquiring what they must do
to be saved.—In Medford a work of grace is being
enjoyed by the several evangelical churches which
are holding union meetings nearly every evening.
Many have been hopefully converted, and many more are deeply wrought upon by the Holy Spirit.

In Felchville there has been a revival of religion Thus far, about thirty give evidence of having passe from death unto life. About half of these have po on Christ by baptism,-From East Dover a brother writes: "A precious revival has been in progress during the past three months in the Baptist Church in this place. For ten Sabbaths in succession, with one exception, the ordinance of baptism has been administered, and twenty-four have thus been added to this little church. The pastor, Rev. O. Smith, preached his fourteenth annual sermon the first of December, and has now commenced the fifteenth year of his pastorate with evident tokens of the Di-

at the life while the rest was were he people is We learn from Greenwich that a work of grace of great power is in progress there. On the evening of Sunday before last, about one hundred persons came forward for prayers, and on the Wednesday evening following as many as one hundred and forty, persons came forward. The different pastors and churches are united in the work.

A letter from the Pacific Coast brings us cheering intelligence of the work of grace there. It expresses the opinion that up to that time (Jan. 12.) not less than fifteen hundred souls had been converted to Christ since last summer. Mr. Earle will continu his labors there, in Oregon and Nevada, until probab-A note in the National Baptist from Rev. L. M. Haynes, of Oswego, N. Y., says, that while the church are building a new sanctuary, which will cost nearly \$70,000, God is pouring out his Spirit on the unconverted, and bringing them to Christ, so that every month new members are welcomed to the Lord's table. The note is dated Feb. 4th, and Bro. Haynes says, "Yes erday I was permitted to lead into an ice baptism, whiter than alabaster, in the harbour of our beautiful Ontario, eight of the most oyously calm believers that ever put on Christ cores left the scene deeply impressed.

# Secular and Religious Miscellany.

"Carleton" says the Zion's Advocate is writing

hundred and twenty million dollars, keeping a standing army of twelve thousand men, with eleven thou sand ecclesiastics and members of religious orders, and as many more church employees to feed! How long can such a government stand, if left to itself? How long can the Pope keep the Pontifical machine. ry in motion with an annual deficit of six millions in his treasury? How long would the people of New Hampshire and Vermont submit to such rule, having pleasure and profit. I thank him for them. I have no voice in the making of the laws, the levying of taxes, the election of rulers? How long would they tolerate a government responsible to no one, without a constitution, without a code of common law, without a statute book, except the code Papal, repealable, alterable and reversible at the will of the Pope What would the people of the Green Mountains sa if their good governor should some morning promulagreed upon in secret consistory during the night? But this is the way of this theocratic government.

> THE FENIANS. - An Albany letter says there are now in New York, under control of the Fenial ers, 36,000 Snyder breech-loading rifles; 100,000 equipments therefor; 10,000,000 rounds of ammunition, and 50,000 complete suits of uniform. The amount raised and placed in the hands of O'Mabony, Stephens & Co., was \$812,690. The amount of money upon which Roberts started his raid upon Canada, was \$126,000. This large sum of money, added to the Slievegammon fund, shows that the laboring Irish people have been pretty badly plundered by their pretended friends. A great Fenian Congress is to be held at Utica, N. Y., on the 26th inst., when business of very special importance will he transacted

> An interesting race between two American ships both of which are owned in Belfast, Maine, has attracted considerable interest in Europe and America. The race was from Callao to Algesiras. These two vessels sailed on the 26th of September at the same hour and kept company for fifty-four days, passing Cape Horn on the twenty sixth day. They parted i latitude 20 S., longitude 24 W., crossing the line in sixty-five days, losing the N. E. trades in latitude 28, longitude 36 W., after which time they had light eas winds for seventeen days, and came in company again on the 30th of December, but parted the same evening. On the 9 of January they met again off Gibraltar, when the Luis Walsh won the race by twenty-five minutes, after a passage of one hundred and four days.

There will be accommodations on the Great Eastern for 2,800 passengers, when running between New York and Havre, in connection with the Exhibition next summer.

A reign of terror is said to exist in West Tennesee. Union men are warned to leave within twenty days, and their lives are unsafe after that time. A stove, with a brick oven, and German silver boiler, a tank and pot closet, the whole costing \$1,000 will be sent from New York to the Paris Exposition.

THE PULPIT ANALYST .- This is a London work. designed especially to aid preachers in preparing for their pulpit engagements. The number before us has a sermon "On the possibility of undervaluing influence "o" Notes on Divine revelation, as related to buman consciousness and experience." " A homiletic analysis of the New Testament ;" "Outlines of Sermons ;" "Our hymns-their author and origin;" " The gospel of St. John, with an interlinear translation." The work is issued monthly, each number containing about 50 pages, and is for sale at the Colonial Book Store. Price, \$1.75 per annum. Ministers of the gospel will find the Pulpit Analyst a most useful appendage to their library. OW A STUDY

We learn from the Advocate that Rev. W. S. Howe and his wife, formerly of this Province, now of Stetson, Maine, have recently received a donation from their friends, amounting in all to \$145.

### Secular Department.

What Our Neighbors Say of Confederation. The Christian Times and Witness, a leading Bantist paper published in Chicago, has a long article on the confederation of the British Provinces. After giving a condensed sketch of the Quebec Scheme, and of the size and population of the Provinces, &c., it concludes in the following style of amity and good INSURANCE COMPANY !-: fir

"There can be no doubt that a more consolidated government will work to the advantage of British North America, in securing greater harmony of interests, and greater concentration of power upon works of common advantage, and the development of common resources. There have been many causes operating to retard the growth of that great section in population and in wealth. These causes may be expected to lessen in effect as time moves on, proportion as the British element predominates, and he peculiar French element declines, more energy may be expected to show itself in all departments of government and of individual enterprise. Differences of religion may be a more serious matter; and ye one of the speakers in the debates on the address cited an interest which might be supposed to be of favorable augury—unless, perhaps, of too old a

About the year 1790, the Presbyterians of Mo treal, of all denominations, both British and American, organized themselves into a church, and in the can, organized themselves into a church, and in the following year secured the services of Rev. John Young. At this time they met in the Recoilet Roman Catholic church; but in the year following they erected the editice which is now known as St. Gabriel Street Church, the oldest Protestant church in the Province. In their early minutes we find them, in acknowledgment of the kindness of the Recoilet Fathers, presenting them with "one box of candles, 56 lbs., at 8d., and one hogshead of Spanish wine, at 26 bs."

"I beg my honorable friends," said the speaker, Mr. McGee, "who may have different notions of Christian intercourse at this time of day, just to fancy doings of that sort. Here, on the one hand, are the Recollet Fathers giving up one of their own churches to the disciples of John Knox, to enable them to worship God after their own manner, and perhaps have a gird at Popery in the meantime, and here, on the other hand, are the grateful Presbyterians presenting to these same Seminary priests, wine and wax tapers in acknowledgment of the use of their church for Presbyterian service."

"We doubt if like good fellowship—supposing it even desirable—would be found to exist in Montreal now, quite as much as we doubt whether if it did exist it would use the same means of showing itself Nevertheless, Protestant and Catholic have lived peaceably, side by side, in Canada and the other Pro vinces so long, that there can be little fear of disagre ment in the future. In this, as in all respects, the Union of States on this side the river, and the lakes, will give to the Union on the other side all best

AGENT FOR THE wishes." greeing to worship in the same consecrated chapel ! Surely such a mingling of opposites has seldom been witnessed in this jarring world. But the fact that such was the custom at one time in Montreal, as above stated, is a well authenticated fact. We are informed, from a reliable source, that the chapel in which these religious services were amicably held by the denominations in question, was very recently re-moved, to give place to improvements going forward in the city. It should have been allowed to stand for all time to come as a monument to the kindly chris-tian feelings of the eighteenth century f

BRITISH AMERICAN MARITIME INTEREST The Lamigration Jactic of Capada fullowing statistical information regarding