

An Appeal to the Unconverted.

What a fearful thing is sin! How hardening, how stupefying its power! As sins accumulate, the soul becomes less and less conscious of its danger. Sinful threats, Calvary's plea, but all in vain. The mind, under the bewildering influence of the power of unbelief, resists alike the terms of the Almighty, and the yearnings of His love. What a fountain of evil passions is the heart of the unconverted sinner. "The wicked," says Isaiah, "is like the troubled sea, that casts up mire and dirt." Jonathan Edwards, in his celebrated sermon on the awful theme, "Sinners in the hands of an angry God," says truly, "there are in the souls of wicked men those hellish principles reigning, that would presently kindle and flame out into hell-fire were it not for God's restraints. There is laid in the very nature of carnal man a foundation for the torments of hell." God says, "the heart of man is deceitful above all things and desperately wicked," not simply wicked, but desperately so. "Out of this wicked heart proceed evil thoughts, thefts, false-witnessings, blasphemies." Such is the testimony of Him who came from heaven to cleanse this fountain of impurity, and impress it with the spotless holiness of His own pure nature. Here is the seat of that spirit of evil, which contends God, rejects Christ, and sins against the Holy Ghost.

Such is the moral condition of the unconverted sinner, but of all those whose hearts are unrenewed by the regenerating grace of the Almighty. Because of this fearful depravity men every where, in the very presence of Christ crucified for a world's redemption, are seen rushing on to ruin, and by their unbelief are daily "treasuring up to themselves wrath against the day of wrath, and revelation of the righteous judgment of God." Only that which is restrained by the sovereign pleasure of God it would break forth like an overwhelming flood, and sweep every unbelieving, impenitent soul into the bottomless pit of despair. "O could we see the sinner as Omniscience sees him, we should wonder that the sun is permitted to shine upon him, or the earth to give him increase to supply his wants. He is a traitor against the throne of infinite purity and eternal love—he is a member of God's green earth, and justice cries out, spare him another year. But though graciously spared under a dispensation of hope, still there is the dark dense cloud of Jehovah's vengeance brooding over his guilty head. See how it is charged with the thunderbolts of God's violated law; the terrific storm will soon break, fellow sinner, upon thy guilty soul like an avalanche of wrath from heaven. This sea of wrath, like the great waters, is held in Jehovah's hand for the present; but in the meantime the tide is rising higher and yet higher; a little while, and then the flood-gate will open, and O what torrents of burning indignation will rush forth as a fiery flood to overwhelm the lost soul. Fellow sinner, what will you do when Omnipotence shall bend the bow of his anger, and make ready the arrow of his wrath, and point it barbed to thy impenitent heart? Remember it is the wrath not of a feeble man like unto yourself, but of the infinite Jehovah, who has said, "Behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire." There is such a thing as the "wine-press of the fierceness and wrath of Almighty God." Terrible utterances these! Who can conceive of the awfulness of their significance? Oh, who can dwell with these everlasting burnings? with this devouring fire? What must be the agonies of the soul that is compelled to feel, through unending ages, the full weight of this terrible displeasure.

Unconverted sinner, infinite love has provided a refuge from this gathering storm—a covert from this gleaming tempest, and you are invited to enter without delay. Will you do so? Turn ye, turn ye, why will you die? Je-sus calls you by all the charms of his compassionate love. O, accept his gracious invitation, and be eternally saved.

The Confederation Bill which has passed the House of Lords, is a document of so much importance to every man, woman and child in these Provinces, that we should be justly charged with dereliction of duty were we not to give it a place in our columns. The first and last page of the Visitor, therefore, is occupied this week with the Bill in its latest form. We must crave the indulgence of our advertisers for this intrusion upon their space—even for a week. By preserving this copy of the Visitor, our readers will have this matter before them for future reference. In this shape it will probably pass the Commons of England, receive the Royal sanction, and become the Constitution of these Confederated Provinces. Once established as the law of British America, it will doubtless lead to new combinations in commerce, agriculture, manufactures, education and religion, which, with the divine blessing, will be conducive to the general good.

The Bill makes no mention of "Kingdom" as associated with the name of the new empire. Simply CANADA is the title given. We should have preferred "British America," as much more comprehensive and significant. The probable objection to this, is that all the Provinces on this side of the Atlantic do not, as yet, adhere to the new arrangement.

It will be seen that several important changes have been made in the Quebec Scheme, and of such a nature as to make the whole thing more palatable to the Lower Provinces, especially to New Brunswick. Probably we are not a little indebted to the suggestions of the opponents of the Quebec Scheme for these improvements. We are not disposed to extend comment until the measure really becomes the law of the land. It is a trite saying, but true, "There's many a slip between the cup and the lip." Some dead-lock may occur in Parliament to delay the whole procedure for an indefinite period. The changes that have already occurred in the Government since the passage of the Bill by the Lords, have doubtless checked its progress in the Commons. So far as we are concerned, we are quite disposed to leave the matter in the hands of an unerring Providence, believing that He who sits at the helm of universal empire will give such direction in this case as shall be for his own glory and for the ultimate good of his dependent family.

In the meantime, we hope our readers will carefully study the provisions of the document in question; and should it pass into a veritable constitution for the future government of this country, that they will feel that their own individual and family interests as well as the future health and progress of our common country, require that each member of the entire community should perform well his part in giving a wise and healthy direction to whatever social or political changes may be introduced among us. As our interests are essentially one, so should we aim to promote unity of sentiment and of action, for the good of each and of all.

We call attention to the generous invitation of the churches in Chicago, which appears in another column, by which they intend to accept of a solemn and united action, in the committee of management.

A Generous Act. We feel much pleasure in giving place to the following note. Its esteemed author fully believes in the religious press as an agency of great good, and judging from experience as well as from observation, he concludes that twenty dollars expended in supplying families, who are unable to supply themselves, with truly christian papers is the most effective mode which he can adopt for doing such families present and future good. In this he judges rightly. We tender to our beloved brother our most cordial thanks, and shall be glad to know that others are disposed to follow his praiseworthy example. Who will do so?

Our publisher informs us that he has forwarded the papers as directed, and the money is thankfully acknowledged in our present issue. (St. John, March 5, 1867.) Mr. Abbott—Having been a subscriber for the Christian Visitor and Religious Intelligencer for nearly the whole of their past existence, your welcome visits have been, and are still, so well received and appreciated by the family, we most think it would be a sacrifice to do without you. We know that there are many who have not the means to spare to pay even the small amount they cost; they would enjoy the weekly messengers, having tidings foreign and domestic, the affairs of state, and of much greater importance, the progress and prosperity of the kingdom of Christ in different parts of the world.

I therefore decided to order twelve papers for one year, viz: six of the Christian Visitor and six of the Religious Intelligencer, to be distributed (except one) among such persons above referred to. I sent a list of the names and residences to the publishers with twenty dollars on account of payment for the same. I have not seen the receipt of the money acknowledged, but presume it will be all right. I do not wish the parties to know who ordered the papers sent, but hope they will receive them as intended. Yours, &c.,

Revival Intelligencer. Brother D. C. Stillwell of Scotchtown, informs us that revival influences are being enjoyed in that place. A series of religious meetings have been held, attended by Brethren Beckwith, E. B. Corey, Strang, Harris, Springer, Rattray and others, which have resulted favourably. Many of the services were deeply impressive; several young persons were aroused to anxious enquiry in regard to their souls' eternal welfare, and four persons were baptized by Bro. Strang upon a profession of their new-born faith. May this good work extend far and wide!

The good work of grace, we rejoice to say, is deepening in Portland. Several cases of conversion, of a deeply impressive character, have recently taken place. The pastor, Rev. E. C. Cady, baptized five happy converts on Sabbath last. Others are pressing into the kingdom. May the Spirit go forth in mighty power to save!

Rev. R. R. Phillips reports in the Christian Messenger a blessed work of grace at Margaret's Bay, N. S., in answer to persevering prayer. Twenty-two rejoicing disciples have been baptized by him, recently, as the fruits of this gracious manifestation of the Spirit's power.

Rev. David Freeman of Canning, N. S., informs the Messenger that tokens of special favor from above are being enjoyed in his field of labor. He has recently baptized fourteen candidates, and added twelve by letter. Our brother Freeman also reports a pleasing donation visit from his people, leaving with him as a token of their esteem, money and other valuables to the amount of \$121.30.

A REVIVAL IN COLLEGE.—A remarkable revival of religion is in progress, says the National Baptist, at Dickinson College, Carlisle, Pa. The work commenced shortly after the opening of the new year. The members of the church in the college leagued together as a self-constituted committee to look up the "lost sheep," and soon the hand of God became manifest by a "Pentecostal shower." Much of the finest talent in the institution is being sanctified to God's glory. Nightly petitions were offered at the altar, and converts were daily being added.

A very unusual religious interest is said to exist in the Catholic congregation of Lawrence, Mass. The American says that services have been held three times a day, with a discourse at each, and the three entries, steps, and every place where a foothold can be had has been packed with worshippers, and earnest ones. The discourses are earnest appeals to the hearers to do their whole duty as Catholics, Christians, and at times explanatory of the doctrines and rites of the church. The teaching and exhortations are having a visible effect. Thursday evening last the discourse was delivered by Rev. Father Wilson, and in the course of his address he mentioned the dances, circuses, profanity and impure conversation, which Catholics indulged in such practices they left Jesus at the door, and sought the company of the devil. He also denounced the drunkard, male and female, and those who spent their time in groggshops, as having been forsaken of Jesus.

The late Deacon Oran Sage of Rochester, a remarkably benevolent and useful man in his day, lived to see all his children brought to Christ, and with one exception, all his grandchildren above eight years of age. That one, a youth of sixteen, has recently been received for baptism. These two generations comprise ten distinct families, and number in all twenty-seven children and grand children.

of the new translation; we must be prepared to go minutely and critically into the earliest records of the Revised Will into the original languages of scripture, and into all the literature and controversy that has arisen with regard to baptism.

If we do not do this, we recede from the field of contest and seem to confess our weakness; if we do not this, we seem, moreover, to be deficient in charity towards our brethren of other churches. We owe it to them in christian love to do all in our power to set them right. If to us it seems that they are entangled in mistakes and errors which obscure or pervert an important portion of the truth, it surely becomes us to use all needful means to rescue them from the error.

But the reasoning here used is equally applicable to every doctrine that has been or may be disputed. Many will be convinced of the truth with little argument and without resort to learning, but there are many more who will not be thus convinced. The enemy of souls, it may be, attacks their understanding and consciences in those forms and modes of fallacy which present themselves for the most part only to the mind of men of education and knowledge. It often requires education and knowledge to understand fully the nature of the web in which they are caught. In many respects an educated mind only can sympathize with an educated mind, so to comprehend all the difficulties, doubts and fallacies with which a mind of this class may be beset.

And if it were not so, still it often happens that an educated mind cannot be brought to submit its difficulties to any instructor of a different class. Let the uneducated be allowed to be as able as any other to give the needed instruction, (a very doubtful admission), still, if your erring brother is of another opinion and is evidently persisting in his sine, will you say, "Let him alone; let him perish; he ought not to be too proud to be taught by the unlearned?" Alas! alas! who among us would not long since have perished if Divine Mercy had thus let us alone to reap the natural consequence of our pride, our obstinacy, our unbelief! Awake, dear brethren! spread the means of knowledge! Be assured the Master has included it in the expression, "every good word and work," and to this we are solemnly dedicated by our baptism and by the precious blood of Christ.

Yours until another opportunity, E. A. CRAWLEY.

Home Bible—No. 5. BY J. DUNLOP. "Soul and body"—Mar. 23: 26. God created man to be immortal, and made him to be an image of his own eternity. His body was prepared and organized, on principles of infinite wisdom;—capable, it is true, of dissolution; but endowed, there is reason to believe, with natural immortality. Had man not fallen, it is probable, that after a continuance, in the earthly state, for a period of probation, each individual would have been translated, as Enoch, and Elijah, to an eternal condition of holiness and happiness, in a higher condition of existence. The dissolution of the body is not, as some affirm, a natural effect resulting from its constitution. The sentence of death was pronounced upon Adam after his fall. As he was the federal head of the whole of the human family, all who descended from him, by ordinary generation, were involved in the penalty. Death is the wages of sin. It is temporal, spiritual, and eternal. Temporal death refers to the dissolution of the body. Then the dust—all of the man composed of that material—returns to the earth, as it was: The part of man that survives—that still exists—is in the nature of the thing, distinct from his body—an immaterial substance. This must be the case. If only remains to show, from the Word of God, that such a part of man's complex nature, does, in reality, exist apart from, and independent of, his body. This axiom, for so it is, is laid down, as the major premise, in the argument. Its truth follows, as a corollary, on the establishment of the minor.

The minor is—the soul is man, survives the dissolution of his body, and, in a separate state, continues to have a conscious existence. As a proof of this, reference may be made to Samuel. Two years after the prophet's death, when his body had already returned to dust, in his own house at Ramath—a place, as Eusebius and Jerome inform us, about six miles north of Jerusalem—his soul, that had not a particle of dust in it, appeared at Endor—a city of the half tribe of Manasseh, on the west of Jordan—in a glorified form—commissioned by God himself—to denounce the judgment of death on Saul for his apostasy. It is distinctly said, in the Hebrew Bible, as well as in the Septuagint, that it was Samuel himself that Saul perceived—whose soul, in a bodily shape, which a pure spirit can assume when permitted, was made to appear, by God's own power, before the witch had any time to utter any incantations. That Samuel, in reality, did appear on this occasion, was the opinion of the Jewish church before the time of Christ, and after, may be gathered from the Wisdom of Jesus, the son of Sirach, and the works of Josephus, their learned historian. The latter gives the exact force of the original, as we have done, and states that the soul of Samuel inquired why it was raised.

From the narrative of the rich man and Lazarus, as recorded by Luke, it is evident, that the soul does not with the body—nor does it even sleep after death, as some suppose, until the morning of the resurrection—but that it is in a conscious state of existence—in happiness or in misery. That a judgment takes place, on each individual, in a way to be unknown; but involving a real perception, and the conveyance of convictions, and the divine decision, is also implied in this passage. Of this particular judgment of individuals, that, at the last day, is but the sequel and declaration—in vindication of God's character, as the sovereign ruler of the universe, and the principles of his moral government, with regard to his intelligent creatures. To weaken the force of this deeply interesting portion of the Word of God, it is said to be but a parable—be it so—in no way, lessens its force. It is not to be entertained, for a moment, that the Great Teacher would introduce fictitious matter into the parable, that was calculated to convey to his disciples, a false view of eternal realities. The narrative, however, is not so called, by the biographer of his Lord and Master. It is introduced as real history. This, in no way, interferes with its parabolical character. A parable may be a real history, or a supposed case. It matters not, as far as its design is concerned.

The rich man, and Abraham, in this narrative, it is said, are represented as having bodies, which, as some think, is quite inconsistent with the proper idea of the soul, in its separate state, after the dissolution of the body. This objection, if valid, would tell equally against the spirituality of the Divine nature itself. God is a spirit—a pure spirit, in the highest and most exalted sense of the term; and yet, without this, the ascription to him, in the Bible, of bodily parts and passions, is reasonable and extensive. It is, however, manifest, by comparison with other parts of the Scripture, that the terms employed, are terms of condescension, and are not to be taken as denoting the actual nature of the human body, to convey especially an established and unchangeable mode of proceeding and action of God, in his dealings with his creatures.

It is needless to say that they contemplate no interference with any theological school in any other State, but believe that the demands of the churches can be met only by increased facilities of theological education, and that pastors of cultivated minds are needed, to the development of our churches, and the permanent performance of all their duties.

are represented as having bodily parts, in the intermediate state, otherwise than as those are attributed to God himself, this objection is of no force whatever. It is an address to our ignorance; but the objector himself is equally so; and as, on this account, he has no right to advance the objection, so we are under no obligation to put ourselves to the trouble of answering it. Our knowledge of a disembodied spirit is but limited;—enough for us to know from the Bible that the soul has a conscious existence—apart from the body—without seeking to be wise above what is written.

In this narrative, there is nothing, as far as known to us, contrary to the nature of the thing itself. When a leg or arm is removed from the body, its owner continues to have the sensation as if he were still in the possession of it; and, according to his own account of the matter, he even feels pain in the amputated member that has long since returned to the earth, as it was. In a similar way, it is conceivable that the soul—apart from its body, in the world of spirits—may assume all the appearance, and feel all the sensations of that bodily organization from which it is, for a time, separated;—otherwise it is difficult to imagine how Abraham and Lazarus would be known and recognized at such a distance as Paradise must be from Gehenna, in the unseen world. We are particular, with regard to the rich man and Lazarus, as the remarks, made on them, apply, less or more, to the thief on the cross, in Paradise;—to Moses, as he appeared on the Mount of Transfiguration; upwards of fourteen hundred years after he had been buried by Jehovah himself, in the valley in the land of Moab, over against Beth-peor;—and the souls of the martyrs referred to in the Book of Revelation. The argument is accumulative,—enough has been said to fairly establish the minor premise beyond the possibility of a doubt,—taking the Bible as the test. A man may not see it, for the simple reason that he is blind; and he may become so, in the midst of light, by wilfully closing his eyes against it.

The conclusion then, is—the soul in man is a thing distinct from his body. The argument stands thus:—A thing in man that has a conscious existence apart, is a thing distinct from his body. The soul in man is a thing that has a conscious existence apart from his body. Therefore, the soul in man is a thing distinct from his body.

Prospects at Pugwash. Our esteemed Brother, Dr. Clay, thus speaks of the state of things at Pugwash, Nova Scotia:— Dear Brother, We are looking forward to the opening up of the great Western World by the great Railroad, which will pass somewhere about twelve or fifteen miles back from our shore; between us and the mainland.

We are passing in this part of the Province from a lumbering to an agricultural life; and many of the old stock find it hard to make the change; and thus many good farms are changing hands, and pass into the care of money-making old country farmers that are moving up from Ficton and other parts of the Province. Whatever may be the future results of Confederation upon us, this much we know—that Dr. Tupper has, in establishing a system of education free to all, conferred upon us, as a people, one of the greatest blessings that any country can possess. No man can travel through our Province and see the great change that has been brought about in our school-houses alone, without feeling—if he be a Nova Scotian—proud of the man who, when he had the power, dared to do so much for his native land.

For forty years the village of Pugwash struggled along without a school-house of any kind, leaving each struggling teacher to provide a room as best he could; while in the same time there were built, two Presbyterian, one Baptist, one Methodist, one Episcopal and one Roman Catholic place for religious worship, a large Temperance Hall, and a Town Hall and Jail; so you see it was not our poverty that prevented us, but the want of the will. But, thank God, the strong hand of the law of Assessor has given us the will, and we expect in May to open a splendid building, with the new improvements in school-house furniture, that will cost us over twenty-six thousand dollars.

And so it is all around the country. School-houses are every where being built or enlarged. Is there no one in New Brunswick will stand up and defend the same noble system of Education, and give to every child in your Province, poor and rich, black and white, the privilege of a good common school training, to fit them to become useful members of society. I am glad to see that you have one more good man in the ranks than when I was in the city. I see my old friends in Carleton are in trouble; Carter sowed the seed, and the people are gathering the fruits. The Church here is in about the same state as in Halifax; the Parson here goes with the Bishop, but all his people but two are against him.

Our Church members are holding meetings, and one is to be baptized in the morning. The good Lord is reviving the Church-members, and we hope some good will be done. I have not attended any of the meetings, for I have been confined to my bed for some time with a fearful attack of inflammation of the throat, and Bronchitis. I was nine days in bed, and am now in my third week in the house. I fear I shall never be able to speak again; my cough is very troublesome at times. But I can say, "My will, O God, be done." I remain, as ever, EDWIN CLAY.

A new Baptist Theological Seminary. The National Baptist of Philadelphia reports arrangements for the erection of a Theological School under the following deeply interesting circumstances:—"The family of the late John P. Crozer, knowing well that he contemplated using certain real estate near his residence in Philadelphia for some purpose affecting the prosperity of the Kingdom of Christ, and wishing to carry out his intention, have decided to bestow the same for the founding of a Baptist Theological Seminary. The property, including forty acres of land and a large and handsome building erected about twelve years ago, is estimated to be worth \$25,000, and is given by the four sons of Mr. Crozer to whom he bequeathed it. They, in connection with their mother and sisters, have also subscribed to the erection of a Seminary, and the purchase of houses, and Mr. William Becknell has added to this \$25,000 of the beginning of a library. This makes in all the handsome sum of \$250,000.

An act for the incorporation of the Seminary is now pending in the Legislature of Pennsylvania, and has already passed through one of the Houses. It is hardly to be supposed that the institution can be opened for instruction earlier than the autumn of 1868, but no unnecessary delay will be allowed, as the generous founders of the Seminary wish to see it fully established as early as possible.

and Hamilton and Rochester more prosperous than ever, while that at Utland engages earnestly in the same great work. They hope that other persons will be found ready to co-operate with them in the establishment of an institution; for although the endowment already provided is on a liberal scale, they do not suppose that this alone will be adequate for all purposes. The school will be known as the "Crozer Theological Seminary;" but persons not bearing the same family name, it is hoped, will become co-workers with them in this Christian enterprise."

Temperance Revival. DEAR VISITOR,—I am sure that you will rejoice to learn that we are in the midst of a great Temperance revival in this city. Probably you have many times during the fluctuations of the temperance movement, its triumphs and defeats, felt the truth of the following:— An anxious struggle, pending long, through weary day and weary night; a wild and misty-wind-whipped throng, Press on the bank and trunk and rear; For many a year we have had indifference and apathy to contend against in this section. But at last the cloud has broken away, and the old "star" shines as brightly as in the earlier times.

York Division has had a large increase in membership. In all about 100 additions have been made to our number, either by proposal or initiation, among whom are some of our most influential citizens. The ladies, too, have "manfully" come up to our help against the mighty. One has repeatedly sung that she will marry "no man if he drinks," and doubtless there are many like minded. The interest in the meetings is greatly enhanced by the excellent performances of a Temperance Choir under Prof. Bill.

The Reports of the third annual session of the Worthy Provincial Grand Lodge of the British Order of Good Templars in New Brunswick has been received; from which we learn that the officers for the year are as follows:— J. M. Jones, M. D., W. P. G. Chief, Deer Island, Charlotte Co.; Rev. S. G. Moore, W. P. G. Lecturer, Salisbury, Westmorland Co.; S. McCready, W. P. G. Counsellor, Penobscot, King's Co.; Rev. D. I. Wetmore, W. P. G. Chaplain, Clifton, King's Co.; T. W. Musgrave, W. P. G. Vice, Apolookis, King's Co.; J. S. Goshen, W. P. G. Secretary, Salisbury, Westmorland Co.; T. B. Smith, W. P. G. Financier, Saint John; Miss C. A. Frewelling, W. P. G. Treasurer, Clifton, King's Co.; G. W. Bonnell, W. P. G. Marshal, Lute's Mountain, Westmorland Co.; Miss F. A. Fowler, W. P. G. Dep. Marshal, Upham, King's Co.; A. C. Worden, W. P. G. Inaug. Guard, Thornout, Queen's Co.; Capt. A. Simpson, W. P. G. Outer Guard, Shediac, Westmorland Co.; W. P. Frewelling, M. P. P. G. W. P. Past Chief, Clifton, King's Co.

The numerical strength of the Order in the Province at this time is upwards of 100 lodges, having a membership of nearly 5,000. 16 lodges were added during the past year, and the number of adherents more than doubled. We rejoice to add that this department of the Temperance army is rapidly increasing, and from our heart we bid them God speed. By reference to our ordinary list it will be seen that Mr. Thomas, of Digby, has been called, in the mysterious providence of God, to experience sad bereavements. His wife, two sons, and his only daughter, all succumbed from him by the resistless hand of death within the short compass of three or four months. May our stricken brother, in this hour of his overwhelming sorrow, be enabled to realize the sweetness of the promise,—"All things work together for good to them that love God."

A rich intellectual treat may be expected on Thursday evening, in the German Street Baptist Church. See notice in another column. Those wishing a seat had better go early.

The Reports of the Lunatic Asylum for the last three or four years have been kindly sent to our office by the Superintendent. We learn from these reports that the numbers are gradually increasing, and that more room is absolutely required for the accommodation of this unfortunate class of society. The Institution, under the wise and skillful management of Dr. Waldell, is in a thoroughly efficient state, and many who were once the inmates of this Home for the insane, through the kindly treatment of the worthy Superintendent, have been restored and sent home to their friends.

Many thanks to Dr. Crawley for his admirable letters on education. They cannot fail to excite thought and arouse to action. Baptist Anniversaries, May, 1867. TO BE HELD IN CHICAGO, ILL., FROM MAY 22 TO 30. ARRANGEMENTS are now being perfected for the entertainment of two thousand or more. The churches of Chicago send their greetings to the friends of the East and West, North and South, desiring them that no effort will be spared to facilitate their attendance and provide for their entertainment. That the detail of arrangements may be as perfect as possible, the Central Committee has instructed the undersigned to request that all persons proposing to attend these Anniversaries, and desiring entertainment, will send him, as soon as possible, a written notice of the same, stating the number of individuals, whether ladies or gentlemen, and Church, with Post Office address, including State and County, to whom cards of introduction will be returned, giving the name of the family, street, and number, to which they are assigned.

A large attendance is earnestly desired and expected. Come one, come all, and our hearts desire and prayer to God is that this Anniversary occasion may be one of richest blessing to all. LYMAN BARNES, Cor. State and Commercial Streets, Chicago, Ill. March 1, 1867.

Baptist Circuits.—In 1861 there were about 35,000 colored Baptist members in South Carolina. Many have separated from the whites in different parts of the State, and organized themselves into independent churches, choosing their own pastors and deacons, establishing Sunday-schools and preaching places. They have been greatly aided in this important work by the Rev. C. H. Corey, missionary of the American Baptist Home Mission Society, who by his timely presence and counsel, has been of great service to them in their time of need. There are now flourishing colored Baptist Churches in Charleston, one of nearly 1,000 members on Morris Street, Rev. J. Legare, pastor; and the other of over 500 on John Street, Rev. C. Small, pastor.

(The population of London is 3,038,000; of Liverpool, 484,000; Glasgow, 432,000; Manchester, 358,000; Birmingham, 335,000; Dublin, 318,000; Leeds, 223,000; St. Louis, 218,000; Edinburgh, 175,000.) THE LATEST LIST FROM HENRY WARD BEECHER.—The correspondent of the Western Christian Advocate is responsible for the following:—"Mr. H. W. Beecher, who is just finishing a set of Autobiography for Mr. Bonner, of New York, is to be paid for it \$12,500 cash, on delivery of the manuscript, March 10th, and \$18,000 December 25, 1867, making a total of \$30,500, for a volume not exceeding 450 duodecimo pages."

The friends of temperance in Maine expect the Legislature will make the prohibitory liquor law more stringent by adding imprisonment where now only a fine is indicated. A state Constitutional law is also before the Legislature. George Peabody has made a gift of fifteen thousand dollars to the Newburyport Public Library.

Secular Department. COLONIAL. In England are expected by the English steamer now due at Halifax; but if they come so soon they must leave Confederation on the other side of the water. After staying so long it would seem a hard case to do this. We shall not be surprised, therefore, to hear that they have not left England. The Nova Scotia Legislature is expected to meet on the 16th inst. Of course Tupper and Archibald must be on the ground by that time. The Windsor and Annapolis Railway, it is said, is placed in charge of Mr. Brassey, one of the most extensive railway builders in the world. The bridge over the Avon is to be constructed of iron, and it is expected that line will be completed as far as Kentville next autumn.

The Halifax Orphan has passed into the hands of Mr. John Stuart and Mr. John Anderson. May prosperity attend them. A disastrous fire occurred recently in the Albion Coal Mines, N. S. The water of the river had to be turned on to subside it. Yarmouth is progressing in its handsome school for the superiority of its educational institutions, and just now a new Bank is being established with a capital of \$200,000, in shares of \$100 each. L. P. Fisher, Esq., has been re-elected Mayor of Woodstock.

The P. R. I. Patriot says that in consequence of the result of the late elections, the remaining members of the Executive Council and the Provincial Government officials have resigned, but hold office till their successors are appointed. The formation of a Liberal administration may be announced in a few days. Last week a drunken man lay down on the railway track near Mount Allison, N. S., and a train coming near he was knocked off by the cow-catcher, and seriously, if not dangerously, injured.

POLITICAL. Political excitement in many places is up to fever heat. Politicians in any quantity are striving for a seat in the new Parliament. Preparations are being made to meet the Fenians in force on the frontier. An attack from these outlaws is expected at an early day. (Special Telegrams to the Morning Journal.) LATEST FROM MONTREAL, March 13.

THE INTERCONTINENTAL RAILROAD.—A statement appears in the Quebec Mirror, semi-official organ, that Messrs. Howland and Galt are engaged in concluding the pecuniary arrangements on which Confederation is based. The Chancellor of the Exchequer has engaged to advance £1,000,000 to the Government of Canada for the purpose of building the Intercolonial Railroad. The loan is to be paid off by a sinking fund, in not less than thirty nor more than fifty years. Three and one half per cent. is mentioned as the possible rate. The deaths during the last week have been 62.

Montreal despatches to yesterday's Telegraph include the following items:—Rumored that one or two Militia Batteries of Montreal Brigade will be called out for frontier service. Said that Mr. Cartier will return in about a month, and Messrs. Howland and Langevin daily expected. Cass of Carters & Grand Truck postponed till next term. St. John's Jail broken open, night and day, prisoners escaped. Commercial Bank, Superior, N. S., from Canada, at Wheat, \$7.30 to \$7.45; market firm; provisions firm, at full rates as formerly given. Weather mild.

Advice from the Cape of Good Hope bring the sad intelligence that Dr. Livingston, celebrated African explorer, has been killed by Caffres. OCEAN STEAMERS.—The Great Eastern will leave New York for Bristol, France on the 15th April. She is capable of carrying 1,000 passengers. This is expected to cross the Atlantic 14 times during the coming summer. The rates of passage are \$100, \$125, and \$140.

Report says that Artemus Ward departed this life recently in Southampton, England. His health gave way by means of over exertion in London some months ago. ENGLISH AND FOREIGN. LONDON, March 12.—It is reported from Ireland today that tranquillity has been restored throughout the Province of Ulster, and that there has been no recent disturbances in the County of Kerry, the scene of the abortive outbreak of last month. James Stephens is reported to be still in Paris. DUBLIN, March 6.—A despatch from Waterford states that the Galley Mountains, on the borders of Tipperary and Cork Counties, are swarming with Fenians, and it is feared an attack will be made upon the Town of Tipperary, the inhabitants of which are protected and strongly disposed to help them. Official despatches from Ireland say the loss of arms have been discovered and seized by the military and this fact seems to confirm the reports that the rising of the Irish failed to be general.