ST. JOHN, N. B., MARCH 18, 1869.

Christian Baptism. BY REV. A. N. ARNOLD, PROPESSOR IN MADISON UNIVERSITY, N. Y.

It is not claimed by the advocates of infant baptism that there is any express precept enjoining it, or any plain example of its practice in the New Testament. But they deduce an argument in favor of the practice from the baptism of whole households. It is more probable, they allege, that there were infant children in some of these households at least, than that there were no infant children in any of them. What are the facts? There are but three cases of the baptism of households recorded in the New Testament-those of Lydia, the Philippian jailer, and Stephanas (Acts xvi. 15-33: 1 Cor. i. 16). It would not be very surprising if in three families, taken at random from any community, there should be no infant children. The writer's family is one of five, occupying contiguous houses in the same village street, in no one of which is there a child under ten years of age; and probably no one thought of this as anything remarkable. But granting that the balance of probability would lie on the other side prior to any examination of the particular cases referred to, we maintain that such an examination considerably reduces, if it does not altogether neutralize, or even reverse, that slight balance of anterior probability. In the case of Lydia, a merchant-woman, several hundred miles from her home in Thyatira, the supposition that she was the mother of young children is certainly impro-· bable. There is no evidence, in the narrative, that she was a mother, or even a wife. No reference is made to her husband; no intimation is given that she had one. It seems most likely that she was a widow of at least middle age; since neither an unmarried nor a young woman would be likely to be travelling far from her home in such an occupation. Her household probably consisted of her associates or assistants in the business in which she was engaged. These were the "brethren" whom Paul and Silas met in her house, and "comforted," after they were released from the prison (v. 40). At least, we have no knowledge of any other brethren in Philippi at that time, excepting the jailer's household, from whom they had just come. In this second case the baptism of all is more expressly affirmed than in the case of Lydia's household: he and all his" (v. 33). But this includes no more, certainly, than "all that were in his house," of v. 32, to whom Paul and Silas "spoke the word of the Lord," or, "all his house," of v. 34, who "rejoiced, believing in God," with the master of the family. No more are said to have been baptized, than are said to have heard the preaching of the gospel, and believed and rejoiced in God. If there were intant children, incapable of these last acts, they are left out of view in v. 33, as in vs. 32 and 34. The sacred historian did not think it necessary to exclude them in express terms when he spoke of all as being baptized, any more than when he spoke of all as being addressed in preaching, as believing and rejoicing in God. But if, on the other hand, absolutely every member of his family was equally included in what is said in v. 33, then every member of his family was equally included in the equivalent expressions in vs. 32 and 34. Of the household of Stephanas we know nothing more than what is said in 1 Cor. xvi. 15. There we learn that "they addicted themselves to the ministry of the saints." It is certain, then, that there were adult persons in his household. It is not expressly affirmed that all his household were baptized, nor that all addicted themselves to the ministry of the saints; but whatever comprehension we give to the expression in the former case, we are bound to give the same comprehension to the same expression in the latter. It matters, not therefore, so far as the present argument is concerned, whether we suppose there were infant children in his family, or the contrary. These are the only cases of household baptism mentioned in the New Testament. In only one of these is it expressly said that all the family were baptized; and in that one it is said just as expressiv that all the family believed and rejoiced in God. It is often falsely assumed in this argument that the New Testament speaks of household baptism, as such. The mention of three several cases in which it is said that a single household was baptized is far from justifying such an assumption. There are two other cases in which it is said that a whole household believed (John iv. 53; Acts xviii. 8), and a third, in which it is said that a whole household feared God (Acts x. 2); we might, therefore, as properly speak of household faith as of household baptism. The latter is no more recognized in the New Testament as a definite institution than the former. When the baptism of large numbers is recorded, as on the day of Pentecost,

The Revival in Hamilton, New York,

nothing is said about their households.

We last week called attention to the wonderful WORK OF GRACE in Hamilton, New York, under the labors of Elder Jacob Knapp, and gave a brief extract from a letter written by Mr. Knapp, to one of the pastors in this city. Since then, we have found in the Examiner and Chronicle, a report of this remarkable revival, from the pen of Dr. Arnold, one of the Professors of the University. This report, we publish below in full, feeling assured that those of our readers who love Zion, will most heartily respond to Dr. Arnold's request-to help them to swell the song of praise to God for his goodness, and for his wonderful works to the children of men. The following is Dr. Arnold's interesting report, given under date of March 5th .-

One or two brief notices of the revival of religion in this place have already appeared in the Examiner and Chronicle. It is due to God's grace to put on record a fuller and more circumstantial memorial of this signal blessing. This is the third time within four years that we have had grateful occasion to comnemorate such a manifestation of the Divine mercy. In each of these instances, both the University and the village have been partakers of the benefit. Elder Jacob Knapp preached constantly, afternoon and evening, for five weeks. His presentations of gospel truth were characterized by great plainness and force of statement, strength of argument, and directness of application, and singular fertility and fitness of illustration. Abundant and earnest prayer has been a marked feature of revival. This has been especially true in respect to the students. God's converting grace has been sought with an earnestness of importunity and strength of faith, which the writer has never seen equalled in the four previous revivals in College in which it has been his privilege to participate. There have been about a dozen conversions in the University; and less than that number now remain unconverted. We have as an Institution unspeakable cause of gratitude to God, that among 150 or 160 students, there are not more than about ten who are not disciples of Christ. The religious activity of the students has been by no means confined

vity of the students has been by no means confined to the Institution. They have been forward in holding prayer meetings in different places in the village, and from visiting from house to house.

This household visitation is one of the means which God has crowned with his signal blessing. Neglecters of public worship have been sought out and brought to the sanctuary, backsliders have been reclaimed, family altars established, and many Christian souls consecrated anew to the service of God.

Last Sabbath, the hand of fellowship was given to

Last Sabbath, the hand of fellowship was given to 108 newly baptized converts, and others have since been baptized. While all ages have shared in the blessing, the proportion of the young children is particularly large. The Congregational and Methodist churches have enjoyed a share in the benefits of this good work. For the first four weeks, all the three denominations held meetings together, in delightful harmony and co operation. We believe that not far

from 200 souls have received the grace of God that bringeth salvation; and we hope the work will not cease until many others have become partakers of the same grace. The revival has extended to neighboring towns, and we trust it will extend still wider. Let those who love Zion help us to swell the song of praise to God for his goodness, and for his wonderful works to the children of men.

For the Christian Visitor.

Is it a Shame for a Woman to Speak in the Church?

We hear much said for and against the custom of romen speaking in our religious meetings; some contending that the Word of God is clearly and emphatically opposed to it; others maintaining that a correct interpretation of the inspired volume on this subject does not exclude the practice in auestion. Wise and good men differ on this point; showing at least, that the matter is not so lucidly and positively settled by the Bible, as some affirm it is. We had though of bringing this vexata quaestio into the series of "BIBLE STUDIES," and may yet venture to deal with the few passages relating to it; but at the present moment, we direct attention to some pertinent extracts in an Editorial article in a recent number of the Watchman and Reflector, whose utterances on eligious themes are very generally regarded by Bapists as sound and safe. In bringing forward the views couched in this EDITORIAL, we do not wish to be regarded as unreservedly approving them. We onfess that we are yet searching for the truth in regard to this matter; meanwhile having no troublesome scruples in encouraging the female members of our churches to exercise their gifts for prayer and exhortation in the weekly meetings of the church. But to the quotation, which proceeds as follows:-

Still, we remark, Paul's statement, " It is a shame for a woman to speak in the church," does not, we think, of itself, involve an authoritative decision for all times and conditions of human society. Bible recepts constantly spring out of what is local and hanging. Commands and prohibitions are often ased not on what is right and wrong in itself, but on what is so under certain conditions. The holy kiss and the feet-washing of apostolic times are but the adoption into the church, and consecration to a. holier purpose, of what was already a common social usage out of the church. Even at the present day, acts on the part of female converts in India and China would be a shame and a scandal, which with us are strictly proper and Christian.

Hence it was that the Apostle (1 Cor. xi. 3, 13) so trongly condemned praying in public, by women with unveiled heads, and authoritatively decided it to be a shame. It was a scandalous shame then; it is nothing of the kind now. The act was sure to be looked on abroad as betoking utter shamelessness. It was gross violation of a general usage which had come o be thought of as the symbol and guard of female

As to the matter of woman's speaking in public, thether in the church or out of it, it is now in no ense generally felt to be a shame. It violates no fixed notions of propriety. No one thinks of it as a scandal. On the contrary, a modest recital of facts, a simple relation of Christian experience, an unassuning testimony for Christ, and the brief utterance of the "Come" of the Gospel, are, when presented in fit words and with quiet self possession, looked upon by Baptists generally, and by some other denomina-

tions, as eminently proper and editying.

By examining the passages in which Paul is hought by some to condemn all public speaking on he part of woman, it will be seen that he has in mind such speaking as either in fact or appearance nvolved an assumption of authority; showed a disosition, or seemed to, to quit the subordinate place or which she was originally designed, or to which she was subjected as a penalty for having led the way in the work of human ruin. The office of public teacher, as originally in the synagogue, was still in he church one of authority, and therefore was not the appropriate place for woman.

The passages are two; one in 1 Cor. xiv. \$4, 35 the other, 1 Tim. ii. 11, 14. They are both conceived the same spirit, and are aimed at the same tendency to a scandalous abuse of the doctrines of Gospel reedom and of the equality of all before Christ. In the former days he says, "It is not permitted them o speak, but they are commanded to be under obe-In the latter, " Let the woman learn sience with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man." Now it is not two things commanded in the former passage, and two things forbidden in the latter, viz. first, not to speak, and second, to be under obedience; or first, to teach, and second, to usurp authority over the man. But it is one and the same thing in both cases. The passage in Timothy, is the fullest and most specific. and doubtless reveals most distinctly the idea that was in Paul's mind. Its simple meaning is, Let not he woman usurp authority over the man by crowdno herself into his office as his spiritual teacher.

The grounds reveal the limit of the prohibition. Hence, no public speaking is forbidden to woman which does not somehow, in fact or appearance, involve a transcending of her subordinate place in the ocial economy. Praying in public involved no arogant assumption, and was therefore allowed ; but he veil must not be removed in the act, because this, in the then existing state of society, was the padge of her subordination. So also, we think, contrary to the opinion of some, that public prophesying was not forbidden; for, (1) the afflatus, being direct y from God, sufficiently indicated His will, and iustified her : (2) the promise of the prophetic gift which began to be fulfilled on the day of Pentecost (Acts ii. 18) was equally to woman as to men; (3) we find the prophetic gift actually possessed by them; Philip, the evangelist, had no less than four virgin daughters that prophesied; (4) Paul's prohibition of women's propriesying unveiled is most naturally un-derstood as allowing the main act, but forbidding uean while the uncovering of the head.

The prohibition of asking questions in the public congregation plainly rested on a different basis. The ractice tended to disorder. W. S. McKENZIE.

Corespondence from the Rev. John Francis. SALT LAKE CITY.

DEAR VISITOR - Left Laramie in October 26th and arrived here the 29th, having had two days staying. We were overturned going down Yellow Creek Hill the driver killed instantly, but the Lord Jesus pre served us. We passed through splendid scenery in Echo Canyon—the almost perpendicular sides of the mountain bad the appearance of statuary-carved work and hieroglyphics. From Echo Canyon passing through Parley's Park, over the mountain, and a deseent of 27 miles, we arrived in Salt Lake City.

Preached in the new tabernacle by invitation

President Brigham Young to 3,000 persons, and was allowed my own way in all the exercises. I was enabled to declare the whole counsel of God with as much freedom and unction as I ever experienced. The response of the multitude and all the officials around me, from the President down, indicated that the heart had been touched. I hope by the truth of God. The building will hold 10,000 now and when the galeries are completed, will accommodate 15,000.

SALT LAKE SOUNDINGS. This city is well planned-wide streets and side walks with a fine flow of pure water, affording nourishment to fine healthy trees on each side. The city is 4,300 feet above the level of the sea, while two peaks of the surrounding mountains-named the Twins-tower up 11,175 above the Ocean. The mountain ranges to which the peaks belong, close to and in part surround the city, have Indian names "Wastach" and "Oquira." In the distance is "Utah Lake" full of fine trout and other fish. In another lands as large as moderate sized mountains—one Antelope Island, so named because antelopes being found there halped to some the size of th direction lies the Great Salt Lake, enclos found there helped to save the first settlers from star-vation. Another is called Standling's Island and the third was named "Fremont," the general of that name having visited it at an early day. It has since been changed to "Millar's Island," one of the brethren having introduced sheep there where they do well and are safe from the wolves and other beasts of prey, who are prevented by the surrounding water from resching the island. As regards the quality of the water the colored brother's testimony shall suffice. "Wonderful water to bathe in. Negro go in black and come out white man." But the water that flows through the city, as well as that from springs and wells is excellent for drinking and other purposes. There are some good substantial private and public buildings, several good hotels, some fine stores, three daily papers, and one or two magazines.

President Young's private dwelling and public

buildings for religious purposes require particular notice. The old Tabernacle is 158 teet long and 64 feet wide, is in form of an arch, the fluor several feet below the surface of the ground. It has an organ, which was built in part in Australia, and presented by one of the brethren, the same person who is now constructing the mammoth organ in the New Tabernacle. The height of the arch in the centre of the building is 35 feet. It is a good place to speak in notwith-standing its great length. It is used now for public business meetings. The New Tabernacle erected near the old is 250 feet long by 150 feet wide, the beighth of the arch about 80 feet. It is built on the plan of truss bridge work. It took 400,000 shingles o cover it. There is sitting room now for 10,000 persons and when the galleries are put up it will accommodate 15,000. All the doors open on the outside—a good arrangement. The organ in course of construction is 45 feet high and about 80 feet wide.— Some of the pipes are 30 inches square, the cylinder pipes 3 feet 6 inches in circumference and 32 feet ng. It will require near a thousand feet of gilt for the front alone. There are levers for two or more per-sons to work the bellows. Although unfinished, it liscourses sweet music each Sunday.

The Temple has been commenced near the Tabe

pacle. Its foundations are laid in solid granite. noticed a number of inverted arches to insure strength. The main tower will be 225 feet high. The building will be 198 by 126 feet in the clear. I will not attempt any description of the interior arrange-ments except the baptismal font, which will be simi-lar to the brazen Sea in Solomon's temple, supported by twelve oxen. It will be in the centre of the buildng, convenient to ante-rooms, for the candidate to reire for change of dress. The Theatre (owned and managed by the brethren)

equal to some of the largest in the Union having itting room for 1800 persons. The city which is full business activity by day is very quiet at night.

We received great kindness from the officers. The President the day following our arrival kindly sent us an invitation to occupy the new Tabernacle, leaving us entirely free to conduct the service in our eway way which was said to be after the good old Raptist ashion. I have had interviews with several since the Sabbath service, who seemed to be favorably imressed. One gentleman was present, who had heard is preach seven or eight years ago, during our first

Nothing less than the hand of God our Saviour answer to prayer could have preserved us while exposed to danger and death in the rapids of the Columbia river, when swept away by the impetuous waters of the "Sun river," the noble team (four splendid animals) being drowned, and the overturning the stage coach last week when descending Yellow Creek Hill, eighty miles east of this City, resulting in the death of the driver. We cannot but attribute our reservation to the mercy of the Lord Jesus in answer to prayer. The Lord bless and preserve all his people on the Pacific coast. JOHN FRANCIS.

ip across the continent.

For the Christian Visitor.

The Baptist Church, Frederiction. A number of the noble-minded and zealous Christian brethren and sisters, who united with others in organizing the Baptist church in Fredericion, N. B., n 1814, and building a comfortable house for the worship of the living God, were prepared for their noble work by believing in the Lord Jesus, and by being baptized upon a profession of their faith in him, by the Revs. T. S. Harding and Edward Manning, rom N. S. and Revs. Joseph Crandal and Elijah Estabrooks, of N. B., while visiting the river St. John, and preaching the glorious gospel with great power, in 1799 and 1800. A mighty outpouring of the Spirit followed, and many believed and were baptized, and added to the church. Surely Paul planted and Apollos watered, but God gave the increase. The favored with visiting ministers occasionally, and when without, William Wilmot, Esq., the father of our present Governor, often supplied the deficiency with good acceptance, for which a law was passed by the Legisatura, which deprived him of his seat, being a member of that body. Mr. Wilmot was an eloquent peaker. In the summer of 1817 the Nova Scotia and New Brunswick Baptist Association was held with the church in Fredericton, and it was an exceedingly interesting time; a number of Nova Scotia ministers attended. I am satisfied that great good was effected by the Association in Fredericton at that time. It gave the Baptist cause an influence, paper, not only in Fredericton, but in the surrounding country, that it had not had before. I was then about 19 years old, living 12 miles in the country, and attended the meetings. The people came from all parts of the country, and for weeks after the people conversed about the meetings and the ministers, particularly Mr. Munro from N. S. An elderly friend of mine from the country was talking with me about that Association a short time ago, and spoke very affectionately about Rev. Mr. Munro. So we see these religious gatherings are not soon forgotten, where the blessed lesus meets with his humble followers and breaks with them the bread of life, tast add not a

(To be Continued.) Hora Biblica. the man of the result 100m mix ETERNAL PUNISHMENT OF SIN. BY J. 1. DUNLOP.

Therefore, as by the offence of one, judgment came upon all men to condemnation :- even so, by the righteousness of one the free gift came upon all men unto justification of life. For, as by one man's discbedience, many were made sinners, so by the obedience of one shall many be made righteous.-Rom. 5

The point of comparison, in this passage, is the principle of imputation-the elucidation of which is the sole design of the inspired writer. How God deals with many, as represented by one, and with one, as representing many. This principle, in his moral government, is not confined to the economy o works, and of grace. It is repeatedly recognized and exemplified, in the scriptural history of the divine procedure. A parallel is here drawn between the imputation of Adam's sin, and the imputation of Christ's righteousness. The Pauline idea of imputation, as contained in the context, is obviously the appoint ment of a person, as a federal head, in such a way, that the result of the trial on which he is put, by this constitution, -- whether as a success or as a failure, be in deed and in truth, communicated to every one connected with him, by virtue of this compact. In Adam's case, this condition is carried out to its full- among us, down this way. We shall give him a est extent, and so it is with regard to Christ. The comparison, however, turns on the nature, and not. on the extent, of the transaction. There is in it, no reference, whatever, in the number included in each of these covenant heads. Information on that score s to be ascertained from the general tenor of the Word of God. As to the argument itself, and the pertinence of its comparison, the number is of no imortance. The superabounding of the grace of God over the guilt and power of sin, is-as far as the fundamental idea is concerned—sufficiently manifest, in even one instance.

In opposition to all this, it is said that the expres sion all men in the eighteenth verse, must denote the same thing, in the latter, that it does, in the former, clause of this antithesis. This ipse dixit carle of ex position does not seem to accord very well with correct exegesis. It sets aside the main point in view, and makes the meaning, and force of the whole, to

ses are enclosed with a neat substantial wall, as same, in the one clause, as the counterpart, in the also some other of the public and private buildings, gardens and fruit orchards, which being well irrigated look green, like spring, at this date (Nov. 3rd). The buildings for religious purposes require particular pansion. In the first part of the verse, the ull men signifies all mankind without exception. The all men, then, in the latter, according to this, must have the same extension of meaning. The conclusion arrived at, is-that all men, however, impenitent and unbelieving, are, in this life, in a state of justification, and, in the next, shall reign in life. For, in accordance with this parallel, in the very same way, that the guilt of Adam's sin, and the death that it entailed, did, in point of fact, as well as in point of law, pass from him to those whom he represented, does the righteousness of Christ, with all its concomitants,the blessings of an everlasting covenant-the sure mercies of David-grace and glory-and every good thing-really, in its consequences, as well as in its merit, pass over to all, in whose room the Redeemer stood,-for whom he obeyed,-and for whom he died : - otherwise the analogy is destroyed, and the

point of comparison fails. Throughout the whole of this passage, two classes of persons—the antipodies of each other—are spoken of,-the many in Adam, and the many in Christ. Of the one, it is said, that they die, -are condemned, and made sinners, on account of his offence. Of the other-that to them, the grace of God, and the gift by grace hath abounded—that they are freely justified from many offences-are regarded and treated, as righteous, and shall reign in life, by his obedience. The characteristics of this class do not, as those of the other, apply to the whole human family. It cannot be said of every man, that he is justified and saved. What is said of them is peculiar to those, who, as their covenant head, are not of the world :-

who are redeemed from among men-the elect of God. The Armenian hypothesis, with regard to the naare and extent of the atonement-gotten up for the purpose of evading the natural force and meaning of hese, and similar expressions-scattered through the whole book of God-respecting the redemption that is in Christ, fails to answer its end. It is, in substance, this. Christ, by his death, has put mankind, at large, in a salvable state. His atonement secures-not the salvation of any, but only renders the salvation of all men possible :- for this purpose, a common grace is given, by the due improvement of which, the sinner, with divine assistance, is enabled to perform certain prescribed conditions, and, by continuance, in the same, unto the end, is saved. This make-shift of human device, -for it is nothing more, is but ill suited to express the dignified language of the context. Possible salvation and justification

upto life, are not convertible terms. They convey not the same idea. Being made righteous, by the bedience of the righteous one, is a something more than that a chance of salvation is offered to all men. The grace of God, and the gift by grace, -abounding unto a sinner,-together with the certainty of his reigning in life, is a very different thing from the bare possibility of his ever being saved at all. An hypothesis, that makes such a havoc of scripture-requiring its plain, and distinct terms and expressions to be explained, in a sense so unnatural to them—that they have in no other part of the Bible, -and that, in reality, makes them scarcely to mean anything at all, is, at ouce, opposed to every correct principle of sound interpretation.

To refer the analogy to the extent, and not, as Paul does, to the nature of this transaction, is--to be consistent-to establish-not the general redemption of ment of the semi Pelagian-but the dogma of universal salvation, irrespective of faith, or any other qualification. It does not even favor the final restoration of the impenitent, in a future state, as the blessings referred to, are conferred, in this life, to fit their recipents for that which is to come.

For the Christian Visitor. DEAR EDITOR-Having been asked some questions concerning . Infant Purity," I will, with your consent, furnish the following train of thought, which if you think worthy you will please give a place in your And oblige yours, &c.

QUANTUM SUFFICIT. 1. If infants were born holy or pure, then the human race would improve from age to age, but the human race has not improved from age to age; therefore infants are not born holy or pure.

2. If infants were born pure, then among the mulritudes who have grown to manhood, there would be some holy men (naturally), but there are none holy by nature ; therefore infants are not born pure. If infants are born pure, then they have no mo-ral connection with Adam, but infants have a moral

connection with Adam; therefore they are not born pure, but deprayed. 4. If infants are born pure, then they will not die. out infants die ; therefore they are not born pure.

5. If infants are born pure, then they have nothing to do with Christ, and it is folly to speak of them as being saved, but infants are saved through Christ; therefore they are not born pure. 6. It infants are born pure, then a large proportion of the human race, who go to heaven (in infancy) are not under obligation to redemption, but all who go to

fore infants are not born pure.
7. If infants are born pure, then they will not join he song of the redeemed, saying, "Unto Him who oved us and washed us from our sins in his own lood, &c." but all who go to heaven from earth will join that song; therefore infants are not born pure. Passages which show the mind of the spirit upon this subject. Psalm xiviii, 8; xli. 5; Isa. xviii. 8; Prov. xxii. 15.

DRAR EDITOR-It is with pleasure, that I can report progress in the revival in Cambridge. Since wrote you last, nine have been immersed and two others received. Members of the church who had wandered from the fold of the good Shepherd, are returning. Christians who meet for worship, joyfully exclaim it is good for us to be here. By reason of its close proximity to my field of labor, my people and I are enabled to be often with them, and are sharing in the blessing. If need be, more anon.

Yours in Jesus, J. M. CURREY. Wickham, March 11, 1869.

DEAR BRO. BILL-We are in this County patiently waiting for a visit from your agent Rev. W. D. Crandall. Can you tell us when we may expect him cordial welcome to our pulpits, our houses and our hearts, and we hope his coming may be like the "coming of Titus." Reviving the cause of Christ

We have not consulted Bro. Crandal as to the time that he will visit Charlotte; but the probability i that he will go there about the middle of April.-[ED, CHRIS. VIS.]

For the Christian Visitor. DEAR SIR-Permit me to say, that a barn belong ng to Mr. Ire Rollings, of Newcastle, Grand Lake, was stroyed by fire on the 26th of February, together with a quantity of bay, five cows, a pair of oxen, and all his farming utensits. The fire supposed to be saused by a pipe. I am yours truly,

G. D. BAILEY. Newcastle Creek, March 10th, 1869.

turn on what is simply but incidental. The extent of the atonement is not the subject under consideration; the atonement is not the subject under consideration; nor is it the final restoration of the impenition, after ages and ages of intense suffering, in a feture state. It is the coincidence that exists, in the working of a principle, in the imputation of guilt and merit. As it is in the one, so it is in the other. It is, however, a mistake to imagine that an expression must be the the party of the property of the property of the party of

We send out the VISITOR Supplement for arch this week to all advance subscribe ers. It will be found to be an exceedingly interesting number, and must do much good.

Kev. W. S. McKenzie baptized one candidate last Sabbath. Special services are continued in Leinster street this week, with encouraging prospects Rev. I. E. Bill baptized one candidate also last Sabbath in Carleton. Indications in the church hopeful

Secular Department.

A Brief Review of the News of the Week. NEW BRUNSWICK.

The general talk in all circles is, that the times are nusually bard. Professional men, merchants, arists, mechanics, day-laborers, all complain of the exeme duliness in all matters of business, and yet, strange to say, theatrical amusements, skating rinks, d velocipede movements, &c., were never in fuller blast than now; and we presume the records of in toxicating drinks exhibit no special felling off in expenditures or receipts in the liquor department. If he money, expended by the people of St. John on that which debases and destroys, were devoted to the useful purposes of life we should have most prosperous times. Rum, like a blasting mildew, blights everything it touches. When will people respect hemselves, and their varied interests for time an eternity, sufficiently to abandon the use of these poi onous drinks torever ?

The sober sections of the country, we presume were never more prosperous, upon the whole, than at the present time. Produce of all kinds command a good price and ready sale. What is wanted is a arge increase in the agricultural staff of the country. If young men, instead of rushing off to parts unknown o seek their fortunes, would go to work at home and cultivate the soil in good earnest, they would soon nake New Brunswick the very garden of the Domi

Some weeks ago we repeated the report current that C. N. Skinner, Esq., had succeeded in England in raising funds to bridge the St. John for Western Extension ; but now that he has returned be informs as that his mission to England was not to raise money to build the bridge, but to push forward the road now in progress. In this he was successful. So we may expect that Western Extension will be completed, so far as New Brunswick is concerned, to Fairfield in the course of the coming season. And it s quite probable that the Carleton track will be at east commenced in the course of the summer. A reiable party informed us to-day that an official letter had been received from the Company, containing the pleasing intelligence that a deep water terminus is to e located in Carleton, with the proviso that sufficient ccommodation can be obtained.

The body of a child, supposed to be still-born, was ound on the Courteney Bay Flats the other day. The Carleton Union Section of Cadets gave an enertainment in the City Hall on Monday evening, comosed of music, recitations, and dissolving views, ilustrative of the drunkard's downward course, by the Grand Worthy Patron, Mr. S. Tufts. The Section was honored with a very large attendance, and the roceedings seemed to be generally highly acceptable. dr. John Ring, G. A. P., recited and spoke with excellent effect. Others did well, but not quite so well as Mr. Ring.

The Fog Whistle on Partridge Island has been reatly improved of late, at the expense of the Dumi-

Report says that a Steam Fog Alarm is to be erected at Lepreaux also by Dominion funds. This is reatly needed. A powerful one has been erected tely on the western side of the barbor of Yarmouth The South Market Wharf is being extended so as o afford better accommodations for vessels coming

KILLED. - The Journal says, John McMurray, a native of Chatham, 22 years of age, was accidentally killed on Brookes and Robinson's section of Western Extension on Thursday. The body was taken to St.

Stephen, where an inquest was held.

MOST DISGRACEFUL - Saturday's Telegraph has following :- Yesterday, Mr. Ansley, Agent of the International Steamboat Co., while driving on the Red Head road, picked up a small boy, about ten years f age, in a fearful state of intoxication. Had Mr. Ansley left him to his fate, he would probably have seen frozen to death. Mr. A., bowever, took him to he Portland Police Office, where he left him. The infortunate child was so far gone with liquor that for ome time it seemed doubtful whether he was alive r dead : and up to late in the evening, he was enwiling or unable to give his name, although he was toerably well-dressed

The miserable creature who sold or gave the lad in poestion the liquor, which put him in such a pitiable condition, deserves a place in the Penitentiary until taught better manners. - [ED CHRIS. VIS

The offices recently occupied by S. J. Scovil, corner of Prince William Street and Market Square, have been refitted by Mr. Robert Marshall in admirable style, where he is prepared to do extensive business in insurance operations, including both property and life. The News says :- They are having a course of lec-

tures in St. George. That delivered on Thursday evening last, was by Mr. James A Moran. His sub ect was : "The Lives of Great Men," and those who heard it describe the lecture as one of great merit, abounding with original and instructive deductions from the actions of the departed great ones, which should stimulate us to copy their illustrious example. Velocipede schools and races are all the rage just

now, both in City and country. According to pre-sent appearance we shall have horses of this type assing along our streets in any quantity. With the exception of two or three severe days, March, so far, has been very fine. The last rain

bout rained the sleighing in the City, but in the Country it continues very good. LEGISLATIVE NEWS. heaven are under obligation to redemption; there-

The Government has been upon trial for some days. Mr. Hibbard, of Charlotte, is regarded as leader of the position. The principal charges are :

2. Unnecessary delay in appointing a St. John member to a seat in the Council.

3. Mismanagement of the Lunatic Asylum. 4. Delaying the Session of the House. 5. Extravagance in expenditure. 6. Backing out of stumpage regulations. 7. Luck of administrative talent and general

fliciency, &c. &c. These charges have been re-iterated in a variety o forms by the hon, gentlemen who have spoken in opstration is very obvious, and has many sympathi sers. In fact it implicates in no stinted measure the talent and energy of the Legislature. Some strong speeches have been made by hon, members on the side of the opposition; but the defence has stood up with a good deal of firmness and answers as best it

can to the charges preferred.

Without pretending to decide as to who is right or who is wrong in this debate, we cannot but express our regret that so much valuable time should needlessly be exhausted. Two days, as it seems to us, should have decided the question at issue, and all beyond that is a waste of time and money. So much repetition is quite unpardonable in those placed at the head of public affairs. When a crisis of this kind omes it would be better to select two or three of the strongest men from each side : let them fight the

battle, and then close up.

Lindsay defended himself from the charge of inconsistency on the 11th, and made a speech in defence of his course.

Mr. Needham introduced a Bill to amend the Law

m relation to the property of married women.

Mr. Cuplip moved to instruct Contingent Committee to discontinue newspapers ordered by them. It was Mr. McQueen said that the difficulty experien by the Government in filling up the Council prove their imbecility, and he condemned them for backing

ont of stumpage regulations.

Mr. Desbrisay was refused permission to give his

Mr. Desbrisay was refused permission to give his reasons for leaving the Government.

After a short address by Hammond in favor of the Government, Moore took the floor, pronouncing the Government incompetent to carry on the business of the country, and ridiculed them for the measures proposed in the Speech.

On the 18th Mr. Needham introduced a bill to abolish imprisonment for debt and providing for attach-

course in withholding the School Bill, would benefit the cause of education, and declared that King's is satisfied with its roads and bridges.

Mr. Cale said that the roads of Kent bave been neglected, and his recommendations for magistrates un-

Attorney General occupied the floor until adjournment in reply to Opposition speakers. He began by denying that he ever asked a member of the Privy Council for a judgeship, and then went into the charges which had been made in connection with Mining Licenses. He dwelt upon the legal bearings of the case, and read the lease which had been offered to C. W. Wetmore, claiming that it was in accordance with the resolution of last session, and that any other form would be illegal. He gave the details of his con-nection with the conduct of criminal prosecutions, and produced the bills which Moore had rendered for services to the Government to show that gentleman's alleged extortion

On the 15th Mr. King introduced a bill authorizing establishment of market by Agicultural Society.

Mr. Needham introduced a bill relating to matri-

mony and divorce. Progress reported on bill making Hampton King's

legal polling place for non-residents.

Attorney General resumed his speech. He said that the advocates of C. W. Wetmore's claims should bring in a bill to secure them. That Timber Regulations were rescinded from a sense of duty. That Government will seek authority from the House before making the required improvements in Lunatic Asylum, and that claims being urged upon Dominion Goernment amount to one million dollars. Mr. Peck said that Chandler had been the mair

Meehan said that the Opposition had failed to make out their case, and he would support the Government.

Butler said his County had been overlooked in filing vacancies in the Legislative Council, but considering the financial position of the Country be would support the Government. He considered the charges in reference to Mining licenses creditable to them.

upport of the Government.

Montgomery said that the claims of the North have Landry said he opposed the Government for not appointing a Frenchman to the Legislative Council. The Surveyor General read papers connected with the Lunatic Asylum and defended the acts of the Go-

Dow said the appointment of Jones to the Legislative Council is a violation of constitutional prin

On the 16th Keans introduced a bill to extend th terms of General Sessions. Cale introduced a bill authorising the construction

of a Public Wharf at Richibucto. The Bill to Incorporate Victoria College of Woodstock was considered in Committee, and objected to for authorizing the conferring of degree of Doctor of

Laws. Progress reported.

Want of Confidence debate resumed, and Covert said he thought he would promote the interests of the country by supporting the Government, and was prepared to try them by their measures. Mr. Cudlip said he came there to endeavor to turn out the Government. He charged them with timidity

and neglect of departmental duties. Mr. Kelly denied that the Government have ignored the rights of North Shore. Mr. Johnston said he had consulted his constituents

and would vote against the amendment. Mr. White condemned the Government, reviewed he charges against them, and attacked Lindsay's

Kerr thought generosity should be exercised towards the Government; believed that no principle is at stake; and that this was merely a question of ins and outs; termed the charges petty, and said he thought there are no better men in the House than those in power. Their political inexperience has caused them to err, but this is the result of the changes which Confederation has brought. Needham declared that no charge had been made of any political weight; and he would not sacrifice his po reputation by voting for the amendment. Desbrisay said he would waive personal considerations, and support the Government because Kelly is to be made Unief Commissioner of Board of Works.

A Nova Scotia Temperance Alliance was formed in the Temperance Hall, Halifax, on the 2nd inst., composed of delegates of various Temperance organiza-tions in the Province. After the preliminary proceed-ings, the following resolutions, as we learn from the Christian Messenger, establishing the platform of the

Alliance were adopted:
Whereas, this Convention has been sno the purpose of eliciting the opinions of the various Temperance organizations in this Province upon the

Temperance organizations in this Province upon the great question of Probibition; therefore

Resolved. 1st., That a Provincial Temperance Alliance be and is hereby constituted a permanent institution, the grand platform of which is Prohibition.

2nd. That as Prohibition is one of the greatest political questions of our time, a party to represent it is imperative, and that party be and is hereby formed.

3rd. That we pledge ourselves, one to the other, and each to all, that we will support no man for Legislative honors and office, except the nominees of this party, or such as enjoy its confidence.

4th. That a Committee for the Province, located in the city of Halifax, be formed to co-operate with Committees in the several Counties, for the purpose of carrying these measures into effect.

of carrying these measures into effect.

The Constitution of this new Alliance reads thus:

1. This association shall be known as the "Nova

Scotia Temperance Alliance."

2. The objects of this Alliance shall be the protion of the cause of Temperance, by all legal and prudential means.

8. The Alliance shall be composed of delegates daly accredited from all Temperance organizations in the Province, and such other persons, being total abstainers, as may be invited to seats therein.

4. The Officers of the Alliance shall consist of a President, twenty-five Vice Presidents, two Secret-

aries, a Treasurer, an Executive Committee of seven—the President and Secretaries to be ex-officio members of the same.

5. The meetings of the Alliance shall be held annually at such time and place as may be agreed upon at a previous meeting. The officers shall have power to call other meetings whenever they shall deem it advisable to do so. 6. The funds of the Alliance shall be derived from

subscriptions from members, donations from friends of the cause, and an annual contribution of not less than one dollar from each Temperance organization represented in the Alliance by delegates.

represented in the Alliance by delogates.

The following list of officers were chosen:

Avard Longley, President; P. Monaghan, F. A. Lawrence, Secretaries; Chas. Robson, Treasurer.

Vice-Presidents.— Halifax County—William M. Brown, C. E. Ratchford, Alderman Thos. Walsh, Lieut. Manning; Lunenburg—W. A. C. Randall, M. D.; Queens—Saul. Freeman, Jr., M. P. P.; Shelburne—Rev. Mr. Richan; Yarmouth—Rev. George Christle, James Lawson; Digby—Rev. Chas. Randall; Annapolis—Rev. Dr. Robertson; Kings—James Elder, W. C. Bill: Hants—Rev. D. M. Welton: Col. Annapolis—Rev. Dr. Robertson; Kings—James Elder, W. C. Bill; Hants—Rev. D. M. Welton; Col-chester—Hop, Samuel Orcelman, Robert Forman Cumberland—Win. B. Huestis, A. S. Blenkhorn Pictou—Rodk. McGregor, Samuel Archibald; Guya-borough—W. H. McDonnel, John A. Kirk, M. P.P.; Antigonish—Thos. M. King; Cape Breton Island— Josiah Hooper, M. P. P., C. H. Harrington. Before separating, the Convention passed the fol-

That this Convention would recommend friends of the total abstinence cause, to encourage the following efforts as auxiliary means of putting down drunken

lst. The establishment of places where innocent recreation could be enjoyed; 2nd, That all eating houses be conducted on temperance principles; 3rd, Sailor's Homes; 4th. Temperance Hetels; 5th, Savings' Bank; 6th, Better and cheaper bouses for the

Whereas, the Convention thinks it very desirable that temperance men should not patronize merchants or hotels keepers engaged in the liquor traff; there-

Resolved, That we pledge ourselves to withdraw our patronage as much as possible from these per-Resolved, That the Abstainer be the mediu-

through which to express our views and impress public mind with our principles, and that we recomend that it be a stained by contributions and a scriptions, and otherwise receive the hearty support of the temperance public.

All this looks very much like carnest work in