going to pay to my landlord in Greenwich Street. I had been to the market, and when I got to the place where I had to pay, I found I had lost it, and don't know what I shall do if this that you have found is not mine."

" But it is yours," said the lady, " and you are the only one that has described it out of the dozens that have called, and you are welcome to

The old woman was much rejoiced, and wanted to pay the expenses of advertising. No," said the lady, " we have had more than

that worth of fun, besides finding out a little more of human nature than we knew before. - New York Citizen.

THE CHRISTIAN VISITOR

ST. JOHN, N. B., FEBRUARY 11, 1869.

Death of Rev. Samuel Tupper, Massachusetts. A copy of Zion's Herald sent to us last week contains a notice of the death of this faithful servant of God. He was the son of the late Nathan Tupper, Esq., of Lakeville, Cornwallis. In early life he was made the subject of the redeeming grace of the gospel, and resolved to consecrate his life to the labours and responsibilities of the Christian ministry. He became united in marriage to Mary Ann, daughter of the late J. M. Bill, Esq. of Cornwallis, our eldest brother. After laboring some time in his native place, he removed to Massachusetts, and joined the New England Conference. His earnest Christian life gave him a deep hold of the affections and confidence of his brethren. By the grace of the Redeemer he was greatly honored in the Master's service, and was instrumental in guiding many sin-wrecked souls to the ark of eternal safety, who will constitute his crown of rejoicing when the Lord shall come to make up his

jewels. A sorrowing widow and lovely sons and daughters deplore this early removal of a loving husband, and of a kind Christian father. To them we tender the deepest sympathies of our heart, and pray God to sustain them in this hour of sad bereavement by the consolations which He alone can impart.

The following interesting sketch of the departed we extract from Zion's Herald, of the 21st ult. :-

It was with great sorrow of heart that we announced last week the death of this most excellent No one deserved more favor with his brethren and his churches, no one received more. He was one of the most unwearied workers. Giving up a lucrative business and growing wealth as a merchant, he dedicated himself, soul and body, to the service of the Church. He began with the smallest appointments and cheerfully labored for the salvation of souls. His financial experience made him of great value in relieving his churches of embarrassment, and he was one of those rare men, who knew how to make every one to whom he applied, a liberal and a cheerful giver. His reputation grew steadily and he rose to the occupancy of some of our most important charges. Wherever he went, his churches recognized his singleness of eye and heart, in the work to which he was called, and many a convert will rise up in that day, and call him blessed. His frame. never rugged, was worn down by excessive labour. and at the comparatively early ago of forty-eight years, he has entered into the joy of his Lord. His spirit was of the sweetest. Never, in much intercourse and intimacy with him, have we ever seen an expression of temper, or envy, or of any unrighteous ness. Though not professing the blessing of perfect love, he was one of the best exemplars of that excellent spirit. His life was hid with Christ in God. His death was calm as became such a life. He knew for Christ, business, wealth, a permanent home, even the many luxuries to which he had been accustomed. and of which a large family and not large salaries had prevented the possession. He had word himself out in the Master's cause. The zeal of His house had eaten him up. When therefore consumption struck him, he yielded quickly to its control, and despite rest and travel, failed rapidly and steadily. His end was serene. Trusting to his Divine Redeemer, he breathed his life out sweetly on His loving, supporting breast. Few brethren in the Conference will be more missed or more lovingly remembered. The Boston Preacher's Meeting passed these resolutions on the announcement of his death :-

Whereas this Preachers' Meeting has heard with deep emotion of the decease of our beloved brother,

Rev. Samuel Tupper, therefore

Resolved, 1st. That Brother Tupper in a life of devotion to the cause of Christ, in the gospel ministry, has shown himself to be an earnest and successful laborer in the vineyard of the Lord! a man of one work, and that work well done.

2d. That in the decease of Brother Tupper, the New England Conference has lost one of its most devoted members, and we, as ministers, a loved and cherished associate, and an ever true and genial friend, and we shall ever cherish his memory as a

choice and valuable legacy.

3th That we assure his bereaved family of our warmest sympathies in this, their great bereavement, and of our earnest prayers that the God of all grace may be with, and comfort and sustain them.

4th That a delegation of the members of this Meeting, be appointed to attend his funeral as our repre-

Bible Studies.

No. 3. BY REV. W. S. M'KENZIE.

Matt. v. 33-37

In a former article we presented five arguments in support of the view that our Saviour does not here prohibit a true oath. We now offer others, no less conclusive, as they seem to us. Resuming the order laid down in a previous paper, we remark-5. That God Hanself, in many of His communica-

tions to men, employed the oath. See Gen. xxii. 16: Ps. cv. 9: Isaiah xlv. 23; Heb. vi. 13, 16; also vii. 21. The oaths which our Saviour prohibited, " cometh of evil ." He certainly could not have meant to say that every oath, including the true oath, is sinful; for in such an inclusive and enclusive prohibition, he would have laid under condemnation the oaths of God Himself. But-

6. The Saviour bimself did not refuse the judicial oath when called upon to make a statement under that bond. See Matt. xxvi. 63, 64. Jesus is conducted before the Sanhedrim. Under accusation he would not reply. (Matt. xxvi. 61, 62.) The High Priest then puts the accused under a judicial oath, in the words-" I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God"a most solemn form of administering an oath-to which Jesus replied, "Thou hast said," in which reply he takes the oath as administered by the High Priest. For when the oath was put in this interrogative form the accused person was bound to reply, (see Lev. v. 1, with which compare 1 Kings viii. 81). and that reply was regarded as made under oath. Among the Hebrews, it was the judge who pronounced the words of the oath, and the accused person made them his own by the Aumen (Hebrew), Amen (English), or Su eipas (Greek), that is, "Thou hast said." Now if Jesus held and taught that a proper oath was sinful, he doubtless would have reproved the High Priest for proposing it; at least he would bave declared the truth without allowing himself to be placed under such an obligation. He did not keep silence at the sacred adjuration, as he previously did when simply accused, and again afterwards when brought and accused before Pilate, but under a most solemn oath, administered by the highest pary of the highest court of his own nation; he

be said that these passages contain only an emphatic expression of the act of professing faith in and submission to the true God, and that they do not involve a literal oath. We reply, 1, that surrender or consecration to God, made with the temper of true piety; is, as indicated in the Baptismal formula (see Matt. xxviii. 19), of the nature of a distinct and solemn oath-it is an oath of allegiance to the sacred Trinity, made in the name of the Trinity. We reply, 2, even granting that a literal oath is not signified in the above citation, yet it is scarcely credible that the purest style of piety would be represented by that which "cometh of evil." Admitting, then, if necessary, that the passages in question do not refer to a literal oath, yet it will not be denied that the oath is selected as the strongest type of genuine religion. This fact, surely, lifts from the oath the odium. which some by their interpretation of the words of Christ in his sermon on the Mount, would cast upon it. Most interpreters of the passage in Isa. lxv. 16, understand by "blesseth himself," praying for God's blessing; and by "he that sweareth," the solemn invocation of God as a witness; and that both are mentioned as two distinct acts; the one, of religious worship in prayer, and the other, of solemn recognition under oath. But be that as it may, it is indisputable that the oath is declared to be a mark of the true worshipper of God, a fact hardly consonant with the notion that an oath always "cometh of evil." This leads us to another argument nearly akin to the one just considered.

8. A true oath when properly employed, is the token of a high-toned religious temper. That many upon whom it is imposed in the administration of civil justice, fail to recognise anything beyond the possible and impending consequences of perjury, we do not dispute. But that is not the standard by which the oath is to be judged. In this connection we cite the language of one of the most eminent Biblical students of the nineteenth century. Tholuck remarks that "he only who believes on God, can appeal to God as a witness and avenger. Every pious man, when unjustly accused, will, in his heart look up to the Omniscient to bear testimony to his innocence. Why then, should not a christian do outwardly, what he may do inwardly with impunity?" But we are not left to settle this point on the dicta of uninspired authority. We have an indisputable proof of the facts under consideration in the language and conduct of an inspired apostle. Paul, although not called upon, nor under any command or coercion from without, does not hesitate to assert the truth by God. See Rom. ix. 1; 2 Cor. ii. 17; xi. 10. These passages, we admit are not in the regular form of an oath, but they are a transition to the oath, and go to prove the point in hand, that the oath involuntarily springs from, and clearly indicates a vivid consciousness of the divine Being.

9. But we have more than this in the case of an inspired apostle. In several parts of his epistles Paul asserts the truth under an oath self-imposed and vofuntary, in other words, he invokes God as a witness. See Rom. i. 9: Philip. i. 8: 1 Thess. ii. 5: 2 Cor. xi. 11, 31; Gal. i. 20; 1 Tim. v. 21; 1 Cor. xv. 31; and in 2 Cor. i. 23, the apostle calls upon God, not only as a witness, but also as an avenger, which is conclusive against the opinion put forth by some that a child of God should not put himself under oath because the oath invokes the vengeance of God. The other passages are of the nature of an oath, wanting only the expressed imprecation of the divine displeasure in case of falsehood, but the imprecation is in every case of an oath implied. Can it be said of Paul's oaths that they "cometh of evil?" Surely

10. Once more an angel is represented in Scripture as employing the oath. See Rev. x. 6. The lifting up the hand to beaven was the usual attitude in taking the oath. See Gen. xiv. 22; Deut. xxxii. 40. It signified that God is called to witness to the asseveration made. That the oath of the angel in the Apocalypse is a veritable, or real oath, no one denies.

Thus from a sufficiently wide survey of Scripture, we reach the settled conclusion that our Saviour, in the Sermon on the Mount, did not prohibit the true oath, but such oaths only as are at variance with the reverence due to God. We have found in our examination of Scripture, 1, that the oath is not a human, but a divine institution; 2, that Jesus came not to destroy, but to fulfil; 3, that in fulfilling he did not disapprove or depreciate, but honored the laws of that conomy, of which the oath was an important part ; 4, that the manifest design of the Saviour, in the passage in which he inveighs against oaths, was twofold, (1) to correct a fulse interpretation of the law respecting the nature and function of an oath, (2) to condemn the prevalent and revolting abuse of the oath; 5, that in his communications to men God himself frequently employed the formula of an oath; 6, that Jesus himself submitted to be bound by, and to declare the truth under oath; 7, that in Scripture the oath is representative of the true worshipper of God; 8, that it is, as verified in the facts of experience, indicative of a deep-toned religious temper; 9, that the Apostle Paul frequently employed the oath in his asseverations: 10, that even an angel adopts the form of an oath in proclaiming the end of time. These several specifications combined form, as it seems to us, an incontrovertible argument in defence of the position held, with few and trifling exceptions, by the christian world in respect to the true oath. The moral sense of those who scruple at a proper oath is, to a certain degree distempered, and needs to be brought back to the sacred oracles for a

Christian Baptism.

BY REV. A. N. ARNOLD, PROFESSOR IN MADISON UNIVERSITY, N. Y.

The figurative use of the words Baptizein and Baptisma in the New Testament accord only with the sense of immersion. "I have a baptism to be baptized with, and how am I straitened till it be accomplished" (Luke xii. 50). In these words Jesus had undisputed reference to the suffering into which he was to be plunged, the agony with which he was to be overwhelmed, "I have an immersion to undergo," is the translation of Dr. George Campbell. Of like import is the use of the word in question which our Lord addressed to the ambitious sons of Zebedee: " Are ye able to be baptized with the baptism that I am baptized with?" These expressions lose all their affecting solemnity and depth of meaning when the idea of immersion ceases to be connected with the words "baptize" and "baptism." It was no mere sprinkling of a tew drops of grief upon his soul, no trickling upon him of a scanty stream of sorrow, to which he was looking forward, but a complete submersion, the flooding of his soul in an overwhelming tide of anguish. Any other signification than the immersion as the basis of this metaphorical language belittles the whole expression, robs it of all dignity and suitableness, and reduces it to a feeble and degrading caricature of that fathomless gulf of sorrow into which his soul sank in the garden and on

The inner and spiritual truth, which baptism expresses by an outward and visible symbol, can be the requirement of that economy which he came, not to "destroy," but to "fulfil" Let not sinful man pretend to be more scrupulous than the sinless Jesus!

7. Taking the oath is declared in Scripture to be a mark of the true worshipper of God. See Is. xix. 18; izv. 16; Jer. iv. 2; Psalm Ixiii. 11. It may in the likeness of his death, we shall be also in the likeness of life. For if we have been planted together in the likeness of life as were baptized into Jesus that breathe and words that breathe and asserted the fact that he was the Christ, the Son of adequately expressed only by immersion. "Know treat, and no doubt will show their appreciation by

likeness of his resurrection" (Rom. vi .3, 5) "Buried with him in baptism, wherein also ye are risen with him" (Col. ii. 12). A scriptural baptism, thererection of Christ, and by virtue of this resemblance becomes an appropriate symbol and expression of the believer's conformity to Christ, in dying to sin and rising again to a new and holy life. It must exhibit such a likeness to a burial and resurrection as will make its symbolical relation to these great facts appropriate and obvious. In the act of immersion into and emersion out of water, such likeness to a burial and resurrection is manifest. Substitute either sprinkling or pouring for immersion, and all such likeness disappears. We say, therefore, that that the scriptural import of baptism is inseparable from its form, so that just as soon as the form is changed it author to express.

Uniting all the foregoing particulars in one view we say that the true scriptural meaning of the Greek words Baptizein and Baptisma is that which best agrees with all the uses of these words in the New Testament, without any forced interpretation or elaborate explanation. That must be the true sense of these words, which naturally and obviously explains the expressions, "going down into the water," coming up out of the water," " being baptized in the Jordan," "in water," "in the Holy Spirit," 'into Christ," which shows how there being much water in Ænon was the reason why John chose that place for baptizing; which accounts for the fact that persons are always said to be baptized, the element never; which makes it pertinent to call the overwhelming sufferings of Christ a baptism; which exnibits the resemblance between baptism and a burnal and resurrection, and so makes the rite an intelligible and appropriate symbol or the concation of the old life of sin, and the beginning of a new life of righteousness. Neither aspersion nor affusion fulfils these conditions; immersion fulfils them all perfectly, and in so doing demonstrates itself to be the true scriptural sense of the words. This sense of the words makes all scripture on this sabject plain; any other sense darkens the meaning of certain passages. This has been acknowledged by impartial scholars of different denominations.

Instead, then, of finding any such clear proof of Christian baptism in the New Tostament as would be required in order to justify any other than their admitted classical sense, we find, on the contrary, that the classical sense is positively confirmed in a variety of ways by New Testament usage.

A Double Treat

The attendants at the City Hall on Monday evening to hear the Rev. Mr. Hastings' "Trudge through Switzerland," as the fifth lecture of the course, under the auspices of the Building Committee of the Baptist Church, Carleton, were informed that Mrs. Hastings had been taken suddenly ill, and that consequently her husband could not leave her. For some time we were kept in suspense as to whether any orator would be present or not. At length Mr. Small, of the City, by the earnest request of the committee in charge, made his appearance, and on peing introduced to the audience by the Chairman with explanations as to why Mr. Hastings was not at is post, the young gentleman proceeded to read his excellent lecture on "Our country and its wants." He had not, however, proceeded far, before who quietly took his seat behind the lecturer, so that he was not observed by him until he had finished his

Having occupied probably an hour, one would naurally suppose that the people would feel more like oing home than remaining to hear another lecture. hough it should be given by the expected orator of he evening; but not so, Mr. Small's patriotic and ensible discourse on the character and wants of our ommon country, had just sharpened the appetites of the people to hear about the classic mountains, nagnificent lakes, and lovely vales of the world renowned Switzerland. Mr. Hastings, therefore, on being introduced by the Chairman, met with an enthusiastic reception, all the more so on account of his having made the sacrifice of leaving the sick room of a loved wife rather than disappoint the audience. They, therefore, gave him their deepest attention as he went on discoursing for nearly another hour in one of his happiest moods, giving us life-pictures of the scenes of his late adventures as he journeyed from London to Paris, and then from Paris on across France until he had us all climbing up rugged bills, passing near dangerous precipices, gazing at the ofty mountain peaks rising in awful grandeur above the clouds, or looking down with terror into the dark, deep ravines thousands of feet below. Amid his eloquent sketch of these mountain wonders he paused to pass a poetic eulogium upon the grand organ at Freiburg, said to be the sublimest piece of musical machinery in the world. His description of the mystic power of that wonderful instrument, reminded us very much of a sketch, which we presume the speaker had not seen, by the European correspondent of the New York Examiner. Mr. Hastings has the musical bump very strongly developed, and he appears to have been inspired very much, as was the correspondent in question, as suddenly the blast of a thousand trumpets startled him from his reverie, and a Niagara of music came crashing down upon him until he beld his breath in dismay. At one time cannon boomed, and sabres flashed, while in the distance came the fife and drum hurrying up the reinforcements. Gradually all died away, and then came the funeral dirge of a lost soul, so awfully impressive that audible sobs simultaneously broke forth from many lips.

Next there is a thunder storm, so true to nature that the lightnings' flash seems visible to the eyes, and little children huddle up to their mothers for proection from the awful tempest. Then the plaintive winds sighing through the trees seem as the sigh of the orphan race going up to the great Father.

The thunder storm died away, then came the Grand Mass, the Dead March in Saul, and Judas Maccabeus. There were the winter storm, and the ummer calm, a terrific tempest, and a soothing zephyr; an earthquake with its tidal wave of devastation, and a rain gently giving drink to the parched flowers; the roar of a lion and the piping of a thrush the thunder of a park of artillery, and the pitiful plaint of a babe. Now it was Napoleon desolating Europe with the dogs of war, now it was Florence Nightingale bringing wine to the wounded, and now Jenny Lind charming the demon of misanthropy with the genius of song.

But the highest of all were the strains of the "vox humanus"-the melody of celestial voices as they sing their anthems of glory in "the land beyond the

As Mr. Hastings went on with his glowing descriptions, evidently under the influence of musical inspiration, all this came up vividly before us, and we longed to hear with our own ears this entrancing

All together the audience, which was larger than usual, seemed greatly delighted with the evening's

Christianity on the Move.

The New York Herald, to the great surprise of the religious press, comes out eloquently and forcibly in fore, resembles and represents the burial and resur- defence of Christianity. "Everywhere," says the Herald, "It is felt to be a great and growing force. It is already the controlling power of the world. Wherever there is progress, energy, enterprise wherever there is true freedom, culture, intellectual independence, there is Christianity, and of all these she must be regarded as the parent and nurse."

When the New York Herald thus gives the gospel trumpet a "certain sound," surely it is time for the religious press to thank God and take courage. "Some indeed," says Paul, "preach Christ even of envy and strife, and some also of good will. What then? Notwithstanding every way, whether in pretence or in truth, Christ is preached; and I therein do ceases to express what it was intended by its divine rejoice, yea, and will rejoice." So say we, and let all the people say Amen.

Old Friends Departing.

It makes us feel sad to learn that our old friends o Nova Scotia, one after another, are being called to their rest Among the slain, we regret to see the name of John Ross, Esq., of Lawrencetown, Annapolis County. His very sudden death was occasioned, it is said, by heart difficulty. His beloved wife, formerly Rebecca Chipman, daughter of the late Rev. William Chipman, of Cornwallis, was taken from him by the resistless power of death, in June last. She was a lovely woman, and possessed excellent qualities of mind and heart. Mr. Ross filled several offices of trust, and was highly respected by the community where he spent the greater portion of his ife. Two of their children were severed from them by death in the spring time of life. First a lovely daughter, and then a son of much promise. One son and two daughters live to deplore their sad loss. Deprived as they are of a father's guidance and a mother's care and love, may the Lord of angels be their protection and their portion forever!

Sad Catastrophe.

We have been exceedingly pained to learn by our Nova Scotia exchanges, that Mr. S. B. Parker, son of the Rev. James Parker, of Lakeville, Cornwallis, was recently struck down in New Orleans by the hand of peculiar and sacred sense of the words relating to an assassin, and robbed both of his money and his life. The following letter in reference to this melancholy event, from the pen of his afflicted father, appears in the Christian Messenger of last week. LAKEVILLE, Jan. 30th, 1869.

DEAR SIR-It becomes my painful duty to inform you that the young man, S. B. Parker, who was assassinated in New Orleans, on the night of Jan. 8th. is no doubt my son, Samuel B. Parker. He left home in May, 1867, and had travelled quite extensively through the Eastern and Northern States. He wrote me from Cincinnatti in November last, and again on January 6th from New Orleans. Mr. H. Beckwith, at Utica, N. Y., having providentially heard that he was my son, and having learnt my address, has just written me stating that having learnt the worth of my son as a business man, he had engaged him as is agent for all the Southern States, and that he was very successful in trade. Mr. B. will visit New Orleans in a few days and will give me all the information that he can gather respecting the death of my dear son. Grateful to my many friends for their sympathizing letters of enquiry, and craving an interest in the prayers of all who pray, that God may sustain us in this day of adversity.

I am, yours truly, JAMES PARKER. May the God of all grace support the stricken paof the deceased son, and enable them to say in the language of the suffering, but patient Job, when robbed of his last child, his last cent, and when smitten with sore disease, "Shall we receive good at the hand of the Lord and shall we not receive evil?" We trust this bitter cup will be found to be among the all things which work together for good. Afflicted ones, you know where the source of consolation is Millions of the Lord's suffering children have drank from the open fountain of infinite goodness, and have exclaimed, "Shall not the Judge of all the earth do right?" Loved ones die, but our Saviour lives to be ouched with the feelings of our infirmities :--

"He knows what sore temptations mean, For he has felt the same." Cast your burden of heart grief upon the sympathizing Jesus, and hear him saying, "My grace is sufficient for thee !"

Revival Prospects

n Leinster Street are brightening. Meetings every evening this week, are in progress as last week. The pastor is laboring with intense fidelity to the Master, to rouse the people to vigorous action; and the members of the church are girding on anew the gospel armor. As yet, the work seems mainly in the church; but some outside are feeling the Spirit's power. The pastor, Bro. McKenzie, baptized one last Sabbath. May this one be as the first fruits of

Rev. Mr. Harley baptized one last Sabbath. The congregation at Brussels Street is very large and attentive. May the one convert be speedily multiplied an hundred fold f

Some few cases of awakening and hopeful conversions have taken place recently in our Carleton congregation, and the fields appear white to the harvest. O, for the descending spirit to arouse all to intense earnestness in the great matter of saving deathless souls. What else is worth living for in this world of death, but to prepare men and women for the immortal life beyond the flood?

Prayer for Colleges.

The last Thursday in this month, February 25th, will be the day of prayer for Colleges and Seminaries. For years the different denominations of Christians in North America have observed this day. They have assembled and implored the blessing of our Heavenly Father to rest upon those who by a course of literary training are preparing themselves for the filling of important positions in the Church and the world. We want more laborers in the vineyard of the Master. "Pray ye the Lord of the harvest." We want men in all the different professions imbued with genuine Christian principles. Remember that God says, "I will yet for this be enquired of by the house of Israel to do it for them."

Let us then both in town and courry on the day named meet at some suitable hour, and together supplicate the grace of Him who delights to "give good things to them that ask Him."

J. E. HOPPER. P. S.-We have now eighty students in the Semipary, most of whom are in the Senior departments.

Donation Visit.

DEAR VISITOR: - I have much pleasure in acknowedging a donation made me, on the 20th ult., by my friends of Moncton. After enjoying a bountiful tea prepared by the ladies, L. Lewis, Esq., on behalf of the donors presented me with a purse of \$54 in cash. and estimate of other articles of \$56, making in all \$110. May the Lord richly reward them for their

I am pleased also to be able to acknowledge another donation made me, on the 26th ult., by my friends and congregation at Lutes' Mountain, held at Nels

Woodstock Theological Institution.

DEAR EDITOR-How much occurs daily, and is dis erned by the thoughtful mind, that recalls the somn word of the Saviour, "Without me ye can do

It applies everywhere. It is true in the matter of ndividual christian life. Without Christ the soul never lives. But it is true too in all public movenents, in all action of the church, singly or collectively, that aims, or professes to aim, at usefulness. Say the people are greatly in want of knowledge.

nd the means of acquiring it; or, knowing its value, and having it in possession to a good extent, it is seen that without the means of perpetuating the possession, all will rush back soon to ignorance-to barbarism-and with this thought in mind, good men labor and toil, and spend money, to endow schools and colleges, and lay them open to all that will or can accept their benefits. These labors prosper, that truly "they that wait upon the Lord receive knowledge increases and spreads; —a people, a comcan accept their benefits. These labors prosper. munity of churches, thrive in information. Ministers come to be well informed, and many are even learned men, and keep pace with the rapid advance of the age; does learned infidelity arise, the church possesses those who can sift subtleties and sophisms, and hold men to the ground of sobriety and truth : thus everything seems to be doing well-and yet, prehelpful to many, is actually an injury to a man in some other positions—that large numbers of people some other positions—that large numbers of people Cole, That the Secretary correspond with Rev. Jas. are thus shut out from those benefits of gospel truth Erwin, with reference to Dundas and Buctouche Misproclaimed by the living voice, that were designed for all, and sent to all in the authoritative commission, " Go ye into all the world and preach the gos pel to every creature."

Surely this is very mortifying-it exhibits a dis tinct failure. Man, with all his knowledge, and talent, and wisdom, is suddenly brought to a stand-still -a dead lock. His work in this or that place will not go on. But all is well where Christ is, "Without him we can do nothing."

Here is a great problem. How shall it be solved? Dr. Fyfe at Woodstock with his worthy aids is busy shaping education to the wants of the special commu nity around him. Congregational brethren in Mas sachusetts, or he tells us quoting from Dr. Phelps of Andover, are planning to reach a style of education suited to the wants of those over whose heads the higher style of education passes without effect Spurgeon in England we hear is preparing men to reach large masses whom Regent Park, Hackney, Cheshunt and Bristol, fail to effect. It is encouraging to see efforts thus shaped to the wants of a dying world. We will hope this is "Christ with us," leadng men to adopt themselves to the various demands his kingdom makes on them. But in it all are many serious questions not easy to answer. Let me glanca

Is it not an educator's first object to awaken in pupils a love of knowledge. That love awakened, will not the pupil desire to know much, to know, if possible. all he can acquire. Will it do to let him suppose he knows much, when he knows comparatively little; and if we tell a pupil pursuing a narrow scope of education, that he is not educated up to the average of so called educated men, will he be satisfied with this

And if unsatisfied, and mortified with a sense of inferiority, will he possess the moral courage-or ought he-which a man needs in the varied battle of

But if satisfied with a low degree of knowledge, is hat a good feeling, ought it to be encouraged? Is it calculated to produce that modest ability which with christian earnestness and faithfulness all men would ike to see in a minister of Jesus?

I limit myself to short sketches of thought the' disdvantageous to my aim unless your readers will exercise kindly consideration and patience, for with great brevity, but a small part of a subject appears at any given time. Hoping for this gentle dealing, l remain yours,

Donation Visit.

DEAR BRO. BILL !- Allow me to acknowledge the receipt of a donation from my church, and others of different denominations, at the Nashwaak, on the evening of the 26th December. My friends met at the residence of Calvin Goodspeed, Esq., who had provided a sumptuous tea for all. After we had partaken of his kindness, Dr. Dow, M. P. P., was called to the Chair, who, on behalf of those assembled, presented me with a sum which has since been increased to \$70. Addresses were delivered by Dr. Dow, myself, Calvin Goodspeed, Sen., C. Goodspeed, Jr., and Michael White. After prayer, by myself, the company dispersed for their homes. When I was first pastor of this church I remained with it seven years. My present engagement forms my third pastorate with this church. The recognition of my services for the furtherance of Christ's kingdom which this donation gives, I deeply feel, as this people have always renembered me in time of need. I trust that he who owns the gold, and the silver, and the cattle open a thousand hills, may amply reward the donors.

I remain, yours truly, WILLIAM HARRIS

For the Christian Visitor. DEAR VISITOR:-Allow me to acknowledge the third annual visit of the First Springfield Baptist Church and congregation. On Wednesday evening, Jan. 13th, the minister's residence was taken possession of by the kind people of Springfield, with a number of friends from other localities, bringing with them the tangible blessings of this life, all making themselves perfectly at home. At the proper hour an excellent tea was prepared by the ladies, which was fully enjoyed by the people.

After the tables were cleared away the company was called to order, and the Secretary of the committee read a suitable address, and the Chairman presented a purse containing \$42 in cash-giving an estimate of other valuable articles, amounting in all to between \$60 and \$70. The address was replied to by the happy recipient, after which Rev. E. C. Cady gave an excellent speech.

The Choir then discoursed sweet vocal, accompanied by instrumental, music. At a proper hour the company dispersed, all seeming to feel that there are not only sunny spots in the life of the minister but in the lives of the people also. May God abundantly bless the donors in basket and in store; that their barns may be filled with plenty, and their presses burst out with new wine." W. A. COREY.

THE FOUR PILLARS OF TEMPERANCE.

This is a new book issued by the "National Temerance and Publication Society, 172 William Street, New York," The four pillars are 1st. Reason; 2d. Science; 8d. Scripture; 4th. Experience. On these oillars the author rears a superstructure more enduring than the Alps. He crowds an immense of solid argument into a small compass. This book should be widely circulated.

and the Deaconate," 4th, "Directions for expository preaching." 5th, "Ritualism in the Church of England." 6th. "The Bible doctrine of the weekly Sabbath," &c.

For the Christian Visitor. DEAR BROTHER BILL. - Enclosed you will find a port of the W. C. Quarterly meeting, held at Fairfield with that part of the Dorchester Baptist church, in our new Meeting House, which was opened for worship on that occasion. Met on Friday evening, Jan. 1st., 7 p. m.; preaching by Rev. W. W. Corey. Conference on Saturday afternoon. Sabbath morning, 101 a. m., Brother Corey gave a most appropripriate sermon for the occasion, which was dedicating our new house, and the Quarterly meeting sermon at 8 p. m. Brother Todd preached from Epistle of James iii. and last clause of 5th verse. The subject seemed to be wisely chosen, delivered with power, and well received by the congregation. At 7 p. m., preaching again by Bro. W. W. Corey, and Monday morning by Bro. Todd. Each meeting appeared to produce increased solemnity, and we felt at the close ful harvest.

Monday, at 21 p. m., the business of the Quarterly Meeting was taken, and the following Resol were unanimously passed:
1st. Moved by Bro. Todd, seconded by Deacon W.

Cole-In order that this prove a blessing to all the churches and pastors, it is very desirable that all the ministers connected therewith be prompt in their attendance, and so arrange as to remain until the meetsently it is found, that this sort or measure of learnings close, more especially the Secretary, appointed ing, while it may be essential to some position, and at each meeting, should be present at the next, or not fail to forward the minutes of last meeting.
2d. Moved by Bro. Todd, and seconded by Deacon

> sion, and request his report at our next meeting.
>
> 3d. Moved by Bro. Wm. Cole, seconded by Bro.
> C. Crossman, That the next Westmorland County Quarterly Meeting be held with the Point de Bute Baptist Church, to commence on the first Friday evening in March next, at seven o'clock.

Other resolutions were passed of a local character. Amount collected for Home Missions, \$5.42. THOS. BLEAKNY, Sec. Dorchester, Feb. 4, 1869. N. B .- We hope our ministering brethren will not forget the first resolution, and each may respond by coming up to our next meeting at Point de Bute, at

an early hour.

The Sunny Side.

We are rejoiced to learn that Rev. N. Videto, of Wilmot, Rev. George Armstrong, of Bridgetown, Rev. Isaiab Wallace, of Granville, Rev. J. Murray, of River Philip, Rev. T. H. Porter, jr., of North Sidney, and Rev. Melbourne Parker, of Port William, have all been made the happy recipients of liberal donation visits from their respective congregations, as tokens of appreciation and good will to brighten their way, and to cheer them on in the performance of their arduous duties. If the recipients find that it is blessed to receive, the generous donors will learn that it is much more "blessed to give."

> For the Christian Visitor. Sackville Correspondence.

My kind people have made me another donation of \$70 in cash and its equivalent. The proceeds of a former donation made four week ago, was \$90; the two combined, \$160. You see our people believe in the final perseverance of the saints; for this is the eighth generous visit they have made their pastor and family. They have caught the idea, that the "Lord loves the cheerful giver," and of course, I believe He does. THOS. TODD. Sackville, February 1, 1869.

A private note from Bro. Grimley of Newcastle, Miramichi, says-"Rev. E. Hickson is labouring faithfully, and I trust feels much encouraged. We hope soon to witness a revival of the Lord's work. It was delightful to observe the union which prevailed here during the week of prayer, Methodists, Episcopalians, Presbyterians and Baptists were all on the same platform presenting united prayer before the mercy seat." May the Lord hear and answer !

Rev. A. D. Thompson wishes to acknowledge the receipt of \$10, the collection taken for his benefit at St. George.

We regret to learn by a business note received from him that he continues very feeble in health. May the Lord graciously sustain him.

Rev. D. S. Carpenter wants all his papers nd letters directed Bay Side, Port Elgin, Botsford,

See the notice of a Concert in another column o be held in Brussels Street Church to replenish the funds of the Pitt Street Church. Those who patronize it may expect a rich musical treat, and will at the same time assist a most worthy object.

Secular Department.

The appeal recently made in the case of Costello. an American citizen convicted of complicity in the Penian revolt, has been denied. Preparations for the meeting of Parliament are

nearly complete.

In the House Mr. Henry Cowper will move and Mr. Mundellar second an Address to the Queen. Lord Clarendon's health is much impaired, and it is expected that he will soon be obliged to retire from

the Foreign Office. The Government has resolved on the abolition of university tests. The Times denounces the Alabama treaty and says :

It is incomprehensible and without order. there was a secret stipulation somewhere to the contrary the consideration of the question of the recogni-tion of the Southern States as belligerents was plainly provided for in the treaty. Nothing indeed was ex-cluded. The defects of the treaty have grown out of cluded. The detects of the treaty have grown out of and are owing to the semi-public passion in which the negotiations were conducted. If the United States Senate hesitate to ratify the project, Ireland will not chase. It is desirable that the whole treaty be revised and recast. As it is now practically every claim may go to the soverign umpire for final decision. If this is a settlement, the *Times* asks for a definition of the grown

the word. Benjamin Lee Guinness, M. P. for Dublin, has been The cost on both sides in the recent Saint Alban's

ritual trials in England amount to \$100,000. London. Feb. 8.—The Standard to-day that the Alabama Treaty will be rejected by the United States, and is sure that the next Administration will not get such favorable terms for a settlement of

the question at issue.

A despatch from Athens says King George has declared that Greece must either accept the Protocol of the Paris Conference or receive his resignation of

Madrid is greatly excited over reports relating to London, Feb. 9.—Reports of shipwrecks and dis-asters caused by the recent gales are coming to hand from all quarters.

The Marquis Moustler, late French Minister of Fo-Despatches from Algeria announce that the insur-

gents have met the troops and after a brief engage-nent were routed and dispersed.

The Bullion in the Bank of France has increased On the 14th January, the Great Eastern ced shipping the deep sea portion of the French Atlantic Telegraph cable at Sheerness. The total length of cable made up to Wednesday night was 1,000 nau-

tical miles. It is understood that the command of the *Great Eastern* has been given to Usptain Halpin, who was first officer under Captain Sir James Ander-son while laying the 1865-66 Anglo-American cable SPAIN. Bands of Carlists have made their appearance in

They came from the valley of Audona, and seek to produce a rising against the Provisional government.

Troops have been sent out to disperse them.