## THE CHRISTIAN VISITOR.

ST. JOHN, N. B., MARCH 25, 1869.

Christian Baptism.

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

The presumption against infant baptism from the character of the gospel dispensation has already been alluded to. The religion of the gospel addresses itself to individuals, intelligent and responsible. It requires intelligent assent. It demands personal submission. All must be voluntary. It rebukes all dependence upon a pious ancestry (Matt. iii. 9). It insists on an individual experience of the new birth (John iii. 3-5). It recognizes as subjects of the King of Zion, and the citizens of the kingdom of heaven. only those who know, love, and obey the truth (John xviii. 36, \$7). All the passages here referred to seem to us so many arguments against infant baptism, because they all seem to exclude from the earthly organization of the disciples of Christ those whom infant bartism includes in that organization. We know that the primitive Christian societies were not absolutely free from unworthy, and even hypocritical members; but all such are spoken of as "false brethren, unawares brought in" (Gal. ii. 4); which implies that the theory and rule of the Christian society was, to admit only those who were believed to be true brethren, heirs of salvation. This is implied, too, in the introductory addresses of the apostolical epistles .-They are directed to saints, chosen and beloved of God. But infant baptism is incompatible with such a theory and rule; it introduces into the church, not unawares, but knowingly, purposely, systematically, and by wholesale, those who give no indication of possessing any of the qualifications everywhere re-

Besides this presumption against infant baptism

quired as essential to discipleship.

from the very constitution of the Christian church, as represented in the scriptures, the nature of the initiatory rite itself seems to us to forbid its application to those who are incapable of giving evidence of repentance for sin and faith in Christ, Baptism is, in its nature, an explicit and solemn profession of Chris- grace. tian discipleship: "Go, disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii, 19). Baptizing The pronoun "them" cannot refer to nations. Common sense forbids it; for baptism is not administered to nations, but to individuals. Grammar forbids it; for the two words do not agree in gender. The pronoun obviously refers to the antecedent "disciples," implied in the preceding verb. " make disciples of all nations, baptizing them." But a disciple is a learner. To make disciples implies the imparting of instruction. Both the verband the noun always include the ideas of teaching and learning. -Mark's Gospel: "Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved" (chap. xvi. 15, 16). Indeed, this passage is a plain and emphatic commentary upon the one in Matthew. It tells us how disciples are made, and who are to be baptized. It shows that baptism is for believing disciples only, and that it is a declaration of their faith and discipleship. Equally explicit is the language of Paul. in his Epistles to the Romans and the Galatians "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with bim by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For, if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. vi. 3-5). Baptism is here represented as setting forth. in symbol, the termination of the old life and the beginning of the new. And this is represented, not as its exceptional significance, but as its common and invariable import: "so many of us as were baptized into Jesus Christ," that is, "all who were baptized into Jesus Christ." Wherever infant baptism is practised, this declaration of the Apostle soon ceases to be true, except in the case of the small minority who are baptized in adult years, on profession of their faith. Again, he says to the Galatians, " ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ" (chap. iii. 26, 27). Plainly, he here means to say that baptism is in its very nature a profession of faith, of vital and saving union with Christe, that all the baptized had professed to be Christians, in the full sense of the word. Could there be a stronger expression for professing the Christian religion than this of "putting on Christ?" Yet this is what was done in baptism by as many as were baptized. Certainly, in the view of Paul, and of the churches at Rome and in Galatia, all the baptized had distinctly and solemaly professed themselves to be believing disciples, new creatures in Christ Jesus.

There is an important class of passages, two of which have already been referred to, which connect baptism very intimately with regeneration, forgiveness, sanctification, and salvation : "He that believeth, and is baptized, shall be saved" (Mark xvi. 16). "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John iii, 5), "Arise, and be baptized, and wash away thy sins, calling upon the name of the Lord" (Acts xxii. 16). " Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water, by the word" (Eph. v. 25, 26). " According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Tit, iii, 5). "Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God), by the resurrection of Jesus Christ" (1 Pet. iii. 21). These passages seem to us to constitute a class, and to require to be explained by some common principle. There are two ways of explaining them. One is that churchly, sacramentarian way, which attributes to baptism, as an opus operatum, a regenerating ellicaey. The other is, to regard baptism as the sign and symbol of an accomplished regeneration, following closely, according to primitive usage, upon the reality which it signifies and symbolizes. The former explanation, in common with all evangelical Christians. we utterly reject. The latter, we accept. And there seems to us to be no room for any third interpretation. The connection between baptism and the things that accompany salvation is expressed so positively and emphatically, that we must either regard the rite

Ministerial Training-Woodstock.

DEAR EDITOR - Circumstances have made a longer bause in my communications than I wished: I hope may be excused. I must just say, also, that I continue to put Woodstock at the head of these articles not as implying, in the least, any question as to the efficiency of that institution, but merely to preserve the connection of a theme that started from that nucleus. I have no sentiment towards Woodstock out those of admiration and gratitude.

There are two ruling suggestions which I wish to press on the subject of ministerial training. One is, that the highest degree of education in any of our colleges or theological schools, is no where too high for the wants of the age ; the other, that no elevation of mental culture can unfit a man for gospel labor, if he have the true gospel character. But without contradicting either of these points. I admit that there might possibly be occasions when a degree of culture less than the highest may wisely be chosen for the particular case in view.

I cannot, in these brief sketches, pursue these points in the most orderly manner; but must present them, from time to time, in such a way as seems adapted to give interest to the discussion. Some element in each of the positions may require to be occasionally repeated.

In the present article, I desire to dwell on the question-Is the want supposed to exist in our older institutions, considered as means of supplying the pulpit, really owing to the style of education, or to something else? Does the highest mental training unfit a man for the work of religious instruction; or, if he be found unfitted for it, must not the cause of that unfitness be sought in some other direction than

in the perfectness of his training? I suppose it must be admitted, that men of high raining, may sometimes be found to take a greater pleasure in high philosophical views of religion, as of everything else, than in those more practical presentations of truth that are needed for the masses. But, f this be the evil to be complained of, does the objection lie against the training or the spirit of the man? or, if it be regarded as an objection to the training, is it not the training of the spirit-the heart -that is in fault, not the training of the head? Would not a sincere and deep devotion to Christ make it a matter of far more moment to a man to present truth so as to convert souls, than to present it as a pleasing intellectual exercise to himself? and consequently, is there, or can there be, any community into which a well-trained mind, with an equally well-trained heart, is not thereby-by the force of this double training-mind and heart-rendered all the more fitted to be useful? Some men are better fitted than others by natural disposition for popular work; but that is a different consideration altogether. Our question relates not to natural endowment, but to the results of training by education and Divine

But if it be not Divine training which our Colleges want, the remedy must be sought, I suppose, in the ncrease of piety among the Professors and students, rather than in a modified curriculam.

After an experience of greater or less extent, in matters relating to the Church of Christ, reaching over fifty years and upwards. I look round in vain for an example, within my knowledge, of a minister, of whom, as it appears to me, it could justly be said. his education has unfitted him for his work. Many men I have seen, who would be more useful, if they were more fervently pious; but none who would be more useful if they knew less-many who would be

But I may suppose some one saving. Here is A. B., ne gained at the Colleges, a knowledge of classics, algebra, &c., would it not be better to sink the algebra and classics, and to put Hebrew, Biblical interpretation, Theology, and general literature, in their place? Well, this, is a form of the subject which resolves itself into the question. Would it not have been better for that man to be what we call a partial student at some one of our Colleges or Theological schools, that is to say, a student admitted to study such branches as he chooses, rather than those the egular course requires. My answer is, Possibly that is so in the case of A. B., owing to the peculiarities that gives his case its individual character, but then, it is by no means so, as a general rule. Our men no where get too much training for the wants of the age, and the wants of the church; often too little. but never too much. The unfitness that may be seen, is now an exuberance, it is always a deficiency of knowledge, or piety, or both. But I have filled my space, and remain yours truly, not F, but E.

## For the Christian Visitor. The Baptist Church, Fredericton.

January, 1820, nineteen Welch Baptist brethren and sisters were received into membership upon their etters of dismission from Baptist caurches in Wales. Among their number was the Rev. David James, and they continued their membership until July, 1824, when they received their dismission, and were organized into a church in a settlement they had formed, known by the name Cardigan, about 14 miles north of Fredericton, and continued for some time to prosper, and members were added to them; but they are at present in a low state. In May, 1820, the church secured the services of the Rev. T. S. Harding as their pastor. There was no special outpouring of the Spirit during his pastorate, although the attendance on his preaching was good; but the seed sown by him brought forth fruit after many days. In the summer of 1822 two were baptized by him; the unworthy writer of this sketch was one of them-a hapny day, never to be forgotten while memory retains its seat. In the summer of 1823, the Rev. Duncan Dunbar made a short visit to Fredericton; nothing special; no pastor at this time. In the summer of 1824, Elder David James preached for the church. and there was quite an interesting time. The Lord was present to bless; seven willing converts were bantized and received in the church, and three upon their letters from other churches, by Elder D. James. In October, 1824, Rev. Mr. Miller made a short visit to Fredericton, and the Lord blessed his labours. Four young converts were baptized by him and received into the courch. Deacon Cornelius Connolly, in Jacksontown, was one of them. A happy day. Nov. 13, 1824, Elder D. Dunbar and Elder D. James were in Fredericton and baptized seven willing converts, and they were added to the church the same day. Bro. Charles D. Everitt, of St. John, was one of them. Elder D. Dunbar remained a month with the church, and baptized ten and received them into the church. January, 1825, Elder Scott, from St. John, visited the church and baptized three willing converts, and they were added to the church the same day. In February, 1825, Elder James baptized two persons, a man and his wife, who had been members of a different communion; our brother and sister are still members of a Baptist church on the upper St. John; they have a son an ordained Baptist nister. "The church, having no pastor, made a strong effort to obtain the services of the Rev. D. Dunbar, but did not succeed. Elder D. James bantized two, and they were added to the church. March 1825. Rev. David Harris, from N. S., visited the church in May and June, 1825, and the Lord was the appointed and immediate antecedent, or as the present to bless; thirteen happy converts were bappointed and immediate consequent, of the inward tized by our dear brother and added to the church.

the church must languish and die. June 15, 1826. the Rev. David Harris, from Nova Scotia, chosen pastor, and continued his pastorate until Sept. 1829. The three years of our brother's labours were not marked with anything special. Thirteen were baptized and added to church during his pastorate.

THE CHRISTIAN VISITOR.

Fredericton, March 20, 1869. (To be Continued.) KE PROT

From our Ontario Correspondent. The revival in Galt .- Pastor of Knox's church before the Presbytery on a charge of Heresy.—The extension an influence of the work.—Donations, &c.

I think I made allusion, in a previous letter, to the labors of Mr. Russell and his coadjutors, as evangelists in Galt and its vicinity, and to the tokens of divine favor which seemed to accompany them. Your readers will be glad to learn that the work of grace is still in progress, and, as we trust, is deepening and widening as it advances. The evangelists, themselves, we are glad to perceive, are visiting other places. It is to be hoped the same blessing may continue to follow their labors. They were preachng, a week or two since, in Toronto, our western metropolis.

Public attention has recently been particularly diected to them, and to their work, and their doctrines, by a noteworthy event. I refer to the citation of Rev. J. K. Smith, paster of Knoz's church, Galt, before the Presbytery of the Canada Presbyterian Church, to answer to the allegation of heresy. The charge was preferred by members of his church, and was contained in an indictment of five counts, the gist of the whole being that he had publicly taught that Bible-reading, church-going, and prayer, could not save & man without faith only that the Confession of Faith, with the Longer and Shorter Catechisms, might be thrown overboard, inasmuch as doctrines would never save any souls; and that, moreover, the said J. K. Smith had admitted into his church, and encouraged, a person called Douglas Russell, "an avowed Plymouth brother," and had publicly endorsed everything, or nearly everything, said by him. I think I have done no injustice to the petitioners in this brief summary of their charges, though, would your space permit. I should be glad to give them in their own words, in order to illustrate he chilling formality and lifeless adherence to rote, which must prevail in the church from which they could emanate. Mr. Smith's reply was a calm, dignified, and most pleasing, as well as satisfactory, answer to all the charges. Without claiming that every word and doctrinal statement put forth during the series of religious meetings had been so carefully guarded as to leave no room for criticism, he alleged that the teaching had uniformly been that "the unbelieving sinner who may have been offering prayer, reading his Bible, going to church, &c., must cease from and abandon these as any ground of trust before God, and depend upon acceptance with God upon nothing else but the finished righteousne's of the Lord Jesus Christ." He further denied having disparaged in the least "the Confession of Faith and the subordinate standards of the church," or having ever said anything "against doctrines as such, but against the trusting in doctrinal knowledge and intellectual acquaintance with gospel truths as a ground of peace before God." He further stated that Mr. Russell disclaims any connection with the Plymouth brethren, or any denomination acting upon the principles of Richard Weaver and other evangelists in the mother country," believing "that by having no denominational relations, he will probably encounter less opposition and prejudice in his evangelical labours." Your readers will be glad to learn that the Presbytery unanimously regretted that the petitioners had seen cause to bring these matters before them, believed that their objections are founded in misapprehension, and retained entire confidence in the sound ness of Mr. Smith's teaching. More than this. They appointed a committee of members of the Presbytery to proceed to Galt to "enquire into the rise, progress, and present position of the revival in this town. and report at the next meeting of Presbytery." I have devoted this much space to this subject be-

cause I cannot but regard this and kindred movements as one of the promising signs of the times. It s encouraging to see such a movement taking the hold it does upon the Presbyterian body and the publicity given to the movement; and this fact, by the occurrence referred to, will not fail to be fruitful of good. It has already borne fruit. Another Presbyterian minister, of some eminence, is delivering a series of discourses upon the alleged heretical doctrines, and laving down what we regard as the simplest outlines of the gospel plan of salvation as propositions to be discussed and proved. There is great shaking, I trust, among the dry bones. I say not this by way of disparagement to the large, influential, and excellent Presbyterian body in Canada. No one can know much of them without having the highest respect both for them and the work they are doing. Some, I may say, very many of the excellent of the earth, truly devoted, godly men, are in their ranks. Yet few Baptists, at least, can doubt that the infusion of a more earnest aggressiveness into their churches. the modifying of the one-sidedness of some of their doctrinal views, excellent and truthful as they may be in themselves, by placing them in their proper juxta-position with other doctrines equally true, even hough apparently antagonistic, and, in a word, the ntensifying of the spiritual life of the whole membership, would, by God's blessing, tell powerfully upon the progress of vital Christianity in this quarter of the Dominion. Hence we hear, with gladness, of one minister here and another there, visiting the seat of the revival in Galt, becoming convinced of its genumeness, and touched by its power, and returning to engage with new earnestness and in new methods in the evangelizing of his own church and congregation. Truth, however, demands the admission that all are not so affected. Some distrust, and others denounce

the whole movement. Now I find my whole space taken up, and several things in more immediate connection with our own body, which I had intended to write, must remain unwritten for the present. It is, and has been for weeks, a season of donations and surprise parties throughout all this region. Pastors of churches are, the evening's entertainment. of course, almost invariably the victims, owing probably to their well-known submissiveness, or their equally patent powers of receptivity. One thing, I may state, as tending to palliate in a large degree the heinousness of the offence committed by the aggressive parties in these cases. It is, so far as I am aware, a principle pretty generally acted upon, that no minister shall be made the subject of one of these inflictions so long as his stipend is far in arrears. At any rate, let us hope this is the case, and that the bestowments chronicled so frequently in the public prints are tokens of real affection and appreciation, not petty compromises with troubled consciences, confessions of inadequate pastoral support. w.

DEAR EDITOR—The good friends of Lower Cambridge are enjoying a blessed revival of religion, under the labors of Brother Springer and Shaw, the latter from up river. At last accounts, twenty-four had been baptized. May the work apread. J. R. Strang. Upper Gagetown, March 17, 1869.

appointed and immediate consequent, of the inward spiritual change on which the salvation of the soul depends.

It will be seen by this sketch that in about one year there were about forty added to the church by baptism. There was a steady increase to the church by baptism. There was a steady increase to the church bath. May the gracious work go on with deepening and widening power until Yarmouth shall experience of the Spirit, without which

For the Christian Visitor. From our Richmond Correspondent.

DEAR VISITOR-We have had a most charming winter. This season but little snow has fallen; and ice has been rarely seen. The fruit trees are in blossom, and summer-like days are close at hand. Rev. Mr. Earle has been here, and his visit has been blessed. The pastors and people received him cordially, and cooperated with him in his work. As many as two hundred and flity are said to have been converted. The Richmond Baptist churches have strong and faithful pastors. Some of them have been a long time in the city.

The old antagonisms between the brethren of the North and of the South are apparently gradually melting away. Although 600,000 graves lie between the North and the South, yet the love of Christ can bring them yet again hand to hand and heart to heart. When I saw the touching farewell services in connection with the departure of Rev. Mr. Earle, I could but exclaim, "What hath God wrought? What changes in public sentiment in four years!" Richmond is a quiet city. The Sabbath is well observed; the churches are crowded; and there is a reedom from pleasure-seeking on the Lord's Day that eminds me of your own city. I hope some of your eaders may be induced to visit this beautiful city. DELANCY.

Richmond, March 15, 1869.

For the Christian Visitor. DEAR BROTHER-Justice demands that I thus publicly state that the work of raising the amount pledged at the Convention for Cape Breton, to assist n sustaining an additional Professor at Acadia, is, by mutual consent, to be divided equally between Revs. E. C. Spinney, W. B. Boggs, J. F. Kempton, J. W. Manning, and myself.

Bro. Chipman has not corrected all the errors into which you have inadvertently fallen, in your remarks respecting the Newton Catalogue, Rev. W. H. Porter never having studied at that Institution.

Among other errors in your neat'v printed Minutes of the Convention, I notice that you give this Church membership of but 87 instead of 148. We are at present encouraged to hope that this number will ere long be increased.

Our donation this year was the largest ever given n this place, the whole amount being not less than \$100. The presence of Rev. A. R. R. Crawley added greatly to the interest of the occasion, as you may well imagine. A speech in Burmese is a rare thing on such occasions

Our beloved brother was with us two Sabbaths. breaching and lecturing on Missions, to large and deeply interested audiences. We cannot but believe that our interest in the cause of Missions will be greatly and permanently increased by his visit among Yours very truly,

T. H. PORTER, JR.

To the Alumni of Madison University.

Every member of Madison University within the year 1839 and 1849, whether or not Graduates from the College or Seminary, is earnestly requested to send his P. O. address as soon as possible to the un-

Those belonging to the classes of 1839-40-41, will lease address Rev. Wm. S. Mikels, D. D., 244 West 7th, New York

The classes of 1842-43-44 will please address Rev. George J. Johnson, Bulington, lowa; and those belonging to the classes of 1845-46-17-48, will please Southwest Corner of 3rd Avenue, New York.

J. STAMFORD HOLME. | Committee on WILLIAM S. MIRELS, GEORGE J. JOHNSON, 3rd Decade.

For the Christian Visitor Donation Visit to Rev. James Irving.

On Friday, the 12th inst., a number of the brethren and friends of Roshea, Alma, met at the residence of Mr. Oliver Anderson, to present to the Rev. James Irving, their present pastor, some tokens of their good will and esteem. Deacon Barber was called to the chair, after which, the pastor was presented with the value of \$75, accompanied with the following address:

Rev. James Inving, Dear Pastor-We, the mempers of the church and congregation under your minsterial care, meet you on this occasion, to give you some substantial tokens of our appreciation of your pastoral labors among us. Although we have enjoyed but a short period of your ministry and guidance, yet we feel that period has been faithfully and earnestly spent by you in the discharge of your duty owards us, and that your exertions have tended to ur interest and eternal welfare.

In conclusion, we beg your acceptance of this resent \$75. We bope to be spared to enjoy many rears of social intercourse with you and your beloved companion; and when the short and tumultuous ourney of life is over, may we all have an abundant entrance into that haven of rest, where we shall enjey eternal peace and folicity. In behalf of the church and congregation.

DEA. BARTLETTE OLIVER,

DEAR BRETHREN AND FRIENDS-It is with much leasure that I meet with you on this occasion. In my short acquaintance with you, as a minister, I have not doubted that I possessed a share in your affections and regard; and if I ever doubted it, with these okens of your kindness now before me, I could doubt it no longer. These presents have not been given me as an act of charity; if they had, I could not have accepted them. As an expression of your kindness, they are of more value than silver or gold. The event of my being among you as a minister, I regard as an arrangement of providence rather than my own; for had I been left to follow the current of my own mind, I should have been neither minister nor pastor; therefore, whatever profit or pleasure you may have received from my unworthy labors, to God belongs the praise. And while I enjoy the profits of this interview, I feel persuaded that you too will have a blessing; for the Master hath said, "It is more olessed to give than to receive." I tender you my sincere thanks and and also Mrs. Irving's, and hope to meet you in that better land, where the toils of the inister and trials of the church are alike unknown.

Appropriate addresses were delivered; after which, he meeting was dismissed by singing and prayer; and while some were profited, all seemed pleased with

> For the Christian Visitor. Donation Visit.

St. Martins, 18th March, 1869. DEAR EDITOR-The members of the church and cor regation and others, met last evening at the pastor's esidence and partook of a most delicious repast, after which the meeting was called to order by J. H. Moran, Esq. Rev. A. Washburn was called to the chair, and the following address was presented by Captain G. W. Marsters:

REV. J. A. SMITH-Dear Sir. We as members the church and congregation under your mi care, have great pleasure in meeting you, and your family, on this, our annual visit, and interesting occasion, in order to give you some substantial token of our appreciation of your pastoral labors with the sing community, (it being a true bud of our not ainion.") And as we have enjoyed your min we feel that that period has been faithfully and earnestly spent by you in the discharge of your duty towards us, and that your great exertions have signally tended to our advancement, both spiritually and morally. We, therefore (as in duty bound), beg your acceptance of this present in cash, and other articles, at cash value, amounting to \$314.17, hoping to be spared to enjoy many years of social intercourse with you and your justly be oved and interesting compa-

nion, and when this short life is over, we may all enjoy eternal life in heaven. In behalf of all concerned. G. W. MARSTERS.

Dear Brethren and Friends-In beholding this asemblage, and in listening to your most flattering address, has so pleased me, that I cannot find language sufficient to express the gratitude I feel in an over flowing heart. I must ask you to take the will fo the deed. I feel that your address is too flattering, and that in my administration amongst you, I have come far short of all you ascribe to me, yet I trust I have aimed at the "mark." I beg you will all accept my sincere thanks for this most munificent "donation" and your kind regards for my family, trustng that we all shall further enjoy the socialities of this life. And when our meeting and parting shall end, we all shall meet with the glorified throng numerable" whose sins are forgiven, through the atoning merits of our Lord and Saviour Jesus Christ. to whom be glory forever. Amen.

For the Christian Visitor.

DEAR EDITOR-I know that you and your numer

School Examination.

ous readers are deeply interested in the important matter of education, and I trust anxiously desiring to see a more liberal system introduced by our Government in this Province. Nova Scotia has done well in respect to her school system; but she might do a great deal better. What we need is, a universal system of education by compulsory taxation. Then, and not till then, will we behold every community deriving the benefits of an efficient school, poor as well as rich. I do not intend to say that there are not good and efficient schools under the present narrow system, for I believe there are. I am proud to state that we have at Florenceville a Superior School, and competent teachers, worthy the support and patronage of all in the district. But whilst this little village is thus favored, there are communities not far distant where there are none, and the children growing up in ignorance. Cannot this be remedied? We respond that it can. Let such a system as already hinted at be introduced, and these difficulties will be removed. But I have departed from my text. Therefore I must return, and give you an account of the Examination of the Superior School in this beautiful little village (Florenceville). Its Principal is Nehemiah Ayer, A. B. Assistant, Mrs. Ayer.

The Examination commenced on Friday, the 12th astant, at 9 o'clock, A. M., in the presence of many of the people and ministers of the gospel residing in the community. The classes were examined in the following branches, viz. :

English. Reading and Spelling, English and Roman Histories, Geography, English, Grammar, and

Mathematics. Arithmetic, Algebra, and Geometry. Classics. Latin Grammar, Latin Reader, and Casar.

The Examination passed off in the most respectable and satisfactory manner, and indicated indefatigable

zeal and unwearied attention on the part of teachers and pupils. On the evening of the same day a large assembly

met in the Baptist Chapel, where we were highly enertained by a becoming exhibition of the school. The performance was opened by a very appropriate peech from the Tutor, on education, which cannot fail to awaken a deeper interest in the cause : after which the exhibition proceeded according to the programme given below. T. M. MUNRO. Florenceville, March 19th, 1869.

PROGRAMME OF THE EXHIBITION. Music. "The Matter of Fact Man," recited by Master Arthur Milbery; "The Old, Old Clock," by Master Henry Darkis; "The Destruction of Sennacherib," by Miss Caroline Fairweather; "Gold," an Essay, composed by Master Wm. Saunders. Music. Essay, composed by Master W. Saunders. Music.
"Cold Water," receited by Miss Ida Taylor; "Ill
Temper," by Mrster George Saunders; "The Adopted Child," Dialogue, by Miss Rideout and Miss
Maria Sharp; "The Jester Condemned," by Master Warla Sharp; "The Jester Condemned," by Master Win. Waugh. Music. "Habits of Quadrupeds," an Essay, by Master Thomas Parlee; "Miss Prude's Tea Party." recited by Miss Maggie Taylor; "Sweet and Sour," by Miss Ella Saunders. Music. "Taming a Masculine Shrew," recited by Master Thomas

Waugh; "After the Battle," by Miss Mary Curran; "The River," by Master N. Lamoreaux; "Intemperance," an Essay, by Miss Emma Milbery. Music. perance," an Essay, by Miss Emma Milbery. Music.
"A Story for Children," recited by Miss Elia Taylor;
"Twinkle, Twinkle, Little Star," by Master C.
Saunders; "Coal," an Essay, by Master Arthur
Milbery; "The Fractious Man," Dialogue, by Masters Thos. Parlee and Wm. Saunders. Music. "The Blarney Stone," recited by Miss Henrietta Parlee; "Paper," an Essay, by Miss Rideout; "The Baby's Stocking," recited by Miss Lulu Johnson. Music. "The Ball at Brussels," recited by Miss Emma Milbery; "My Childhood's Home," an Essay, by Miss Maggie Taylor; "The Night Before Christmas" recited by Miss Annie Taylor; "The Church of Irecited by Miss Annie Taylor; "The Church of Ireland," by Master Arthur Milbery. Music. "The Porcupine Temper," Dialogue, by Miss Marian Taylor and Mr. David Tompkins; "Unjust National Acquisitions," recited by Master Wm. Saunders; "Lawyers," by Master Thos. Parlee; "Beautiful Snow," by Miss Ella Saunders. Music. Festival. "National Anthem."

New Books.

GRANDMOTHER'S CURIOSITY CABINET, from the Ger man of Mary Osten, presents the following table of contents : 1. The tree before the father's house. 2. Buschberg. 3. The curiosity cabin. 4. The little bird catcher and the jewel. 5. Before the Christ child came. 6. The Christmas tree. 7. The mouse in the baby house. 8. Aschenbrodel. 9. Bercken-

UNCLE ROD'S PET .- This charming little book tells

These books are issued from the Publishing Hous

of E. T. Daton and Company, 135 Washington St., Boston, and no doubt will have an extensive circula-

Count Ulrich. - A tale of the Reformation in Germany, by W. II. Kingston, published by the American Baptist Publication Society. This is a pleasing story told in a Christian spirit and in a pleasing and popular style.

HISTORY OF THREEPENNY-BIT, published by the New York Temperance Society and Publication House, tells us about Peggy's own-the milk upset-the French shawl -the baker's wife -the fanny old man, and the poor drunkard, &c., and is a valuable accession to the temperance literature of the day.

THE OLD OAKEN BUCKET for March is received, and contains much to amuse and instruct.

The British American Tract Society, established at Halifax, have placed upon our table the following papers for sale at their Depository.

The Children's Paper-The Leisure Hour-The

Tract Mugazine-The Gospel Trumpet-The Cottager and the Artisan, and The British Workman. All these papers are admirably adapted to the domestic circle and to Sabbath schools. They can be obtained by application to Rev. A. McBean, Secretary, and as we have enjoyed your minispeccasions, amounting to about ten years, that period has been faithfully and see. ligious magazines and papers published in England, as also books for the Sabbath school libraries. These will be furnished at a liberal discount for cash only.

In the country. The cash success of the very best quality.

Attorney General introduced bills relating to fee of Judges of Supreme Court. Lunary and Marriage Licenses.

The Wanderer's Friend.—This small magazine is a monthly issue of the Howard Mission, New York. Besides choice selections of music, it is rich in timely suggestions and in interesting incidents regarding the

mission. We regret to see that the Rev. Mr. Van Meter, who has been so eminently useful in this important work, has felt himself called upon by reason of some action of the Board, which he regarded as detrimental, to retire from the field. From his valedictory we learn that since he established the Home in 1861, he had received more than 9,500 outcast children into it, many of them had been placed by him in kind homes in the country, and thousands of suffering families had been clothed, fed, instructed, and comforted.

Music .- Peter's Musical Monthly his Parlor Companion and Monthly Glee Hive for March have all been received. They contain choice selections of music adapted to the voice, plano and flute. Apply to 198 Broadway, New York.

We have received from Messrs. McMillan a very neat copy of a book of poems, by the late Mr. Daniel Palmer of Grand Lake. It is affectionately dedicated to his children, and though not remarkable for its poetic inspiration, is nevertheless so rich in evangelical sentiment and so devotional in its spirit, that it wins its way to the heart, and makes you feel that the author was pre eminently the Lord's servant. The typogra. phy, paper and binding, are all excellent. We shall probably make extracts from this interesting work at

Donation visits are reported in the Messenger by Rev. David McKean, of Macan, and by Rev. William Porter, of Pine Grove Wilmot, The former was made the recipient of bounties from Parsboro', Advocate Harbour, Little Forks, and Nestbook, amounting in all to some \$149, and the latter from a section his church and congregation of some \$60. This, says Bro. Porter, "in addition to our yearly supply of wood, and the 'constant droppings' of kindness from the people, places us under renewed obligations to the Father of mercies and to these willing almoners of His bounty."

The Christian Messenger urges the importance of establishing an asylum for inebriates in Nova Scotia, and says " the necessity for such an institution is increasing day by day." Nothing can be more obvious to our mind than the fact that every country which creates inebriates by licences to make and sell intoxicating drinks should expend the revenues produced by such a nefarious traffic in erecting asylums for the protection and comfort of those who fall by the liquor power. Temperance organizations of all descriptions. and in all places, should bring their influence to bear upon this object. This everlasting talk, if worth anything, must result in decisive action

## Secular Department.

A Brief Review of the News of the Week.

Female Rights .- Married women in this country, s the law now stands, are frequently placed in alse position in regard to their rights. They are not allowed to hold property in their own right. Their husbands, through dissipation, imbecility, or scoun-drelism of some sort, may throw them entirely upon their own resources. They may abuse and even forsake them, and yet if these forsaken women, by industry and economy, accumulate property, their wretched husbands may, by a legal process, take from them their last shilling. We know a most excellent lady in this city who, in the pursuit of a most useful call-An Address on "Education," by the Principal. ing, acquired some property, and in order to guard it usic. "The Matter of Fact Man," recited by Masdoned her, she is compelled to deed it to others. Such Surely, if a woman be thus thrown entirely upon her own resources for a living, her position should not only be respected by law, but guarded to the full-

not only be respected by law, but guarded to the fullest extent.

Having long cherished these opinions, we are pleased to see that Mr. Needham has introduced the subject to the consideration of the Legislature. His bill, it is said, gives to married women, living apart from their husbands, though not abandoned or divorced, the power to hold property the same as their husbands; also, the right to hold property gained by their own industry and talents; also, the right to dispose of the same, without the consent or signatures of their husbands.

Mr. Needham, in moving the bill said it was a support of the same, without the consent or signatures of their husbands.

Mr. Needham, in moving the bill, said it was a very Mr. Needham, in moving the one, said it was a very material alteration of the existing law, and could be justified only by necessity. Under the old law—the law of the black letter—the rights of the wife were swallowed up in the husband. Since then, people swallowed up in the husband. Since then, people had gone to the other extreme, and "women's rights" had become the order of the day. He didn't believe in this; it was all nonsense. But there was need of such a bill as this one on account of the circumstances of the case. There were many women throughout the case. There were many women throughout the country who were supporting, not only themselves and their children, but their lazy drones of husbands as well. In such cases as these, and in cases of separatior, the wife should be "not only the gray mare but the better horse;" she should, in a word, be just as a feme sole.

should, in a word, be just as a feme sole.

We sincerely hope that friend Needham will press his bill through to a successful issue. The law, as it now stands, is a positive disgrace to the intelligence and christianity of the nineteenth century.

Messrs. Scammell Bros., Agents for the Anchor Line, have received advice by Cable that the Dorion, a new and magnificent steamer, of 1000 tons burden, will take the place of the Arcadia. The sailings will take the place of the Arcadia.

will take the place of the Arcadia. The sailings will take place every six weeks during the season.

Mr. Thomas G. Barnes, of Ossekeag, sends us a description of a remarkable affair which occurred in that neighborhood on Tuesday of the present week:

—Yesterday, (Tuesday), a Bald Eagle made a descent on a little boy, about five years of age, son of Mr. R. S. Demill, residing about a mile from Ossekeag, and attempted to carry him off. He succeeded in fastening his talons in the child's clothing, and seizing the little fellow by the neck with his beak, attempted to rise with him and thy off, and no death. what she saw. A Sunday in the city. Cousin Fred, and a happy Christmas.

Redesdale, by Miss Lee, describes: 1. A mourning family. 2. After the funeral. 3. Amy's house.

4. Christmas visitors. 5. Summer holidays. 6. The twenty-first birth day. 7. Where is Amy. 8. A new state of life. 9. Clarence. 10. Together again.

11. The fruit of pride. 12. Amy's return.

little fellow by the neck with his beak, attempted to rise with him and fly off; and no doubt would have made off with him had the lad been smaller and lighter. The cries of the boy brought to the rescue a little dog, whose barking and assaults frightened off the worse for the adventure. But for the timely arrival of the brave little dog, it is believed the eagle, failing to carry of the child, would probably have killed him by picking out his eyes or driving his beak through his skull.—Tel.

the opposition by a decided majority. The vote on Mr. Hibbard's amendment thus:—

Yeas.—White, Dow, Babbitt, Hibbard, Stevenson.

Yeas.—White, Dow, Babbitt, Hibbard, Stevenson, Coram, Cudlip, Quinton, Peck, Bliss, Moore, Landry, McQueen, Sutton, Montgomery, Gough.—16.

Nays.—Theriault, Hammond, Lindsay, Beckwith, Thompson, Needham, Perley, Covert, Butler, W. P. Flewelling, J. Flewelling, McLeod, Keans, Wetmore, King, McAdam, Frye, Caie, Johnson, Kerr, Kelly, Taylor, Meehan, Desbrisay.—24.

Frye moved that the Address be presented to His Excellency by the whole House, passed.

The opposition was no child's play. Its leaders understood their ground well, and made the best of their case; but the majority seemed disposed to give the present Administration an opportunity to correct past errors, and to do better in future. Now that they have a fair field before them, we trust they will

they have a fair field before them, we trust they will goard well the purse-strings, and legislate, not so much for personal emolument, as for the good of our