

Baptist History.

We rejoice to see that the History of the Baptists by Dr. Cramp, has been re-published by the American Baptist Publication Society. It is a neat edition, issued on good paper, well bound, and contains nearly six hundred pages. We have not seen in any other history of our denomination, so much valuable instruction compressed into such small dimensions. The author begins with the apostolic church, and shows most convincingly that its whole structure was baptistical. He quotes the explicit testimony of several Pædo-Baptist authors in favor of this view. This apostolic chapter briefly reviews also the writings of the "Fathers," so called, during the 1st, 2nd, and 3rd centuries; and shows that their utterances with reference both to the subjects and mode of baptism, in the main, correspond with the teachings of Christ and his apostles.

He then gives us what he designates the TRANSITION PERIOD. This unfolds the gradual rise of Infant Baptism, in connection with the adoption of the unscriptural dogma of baptismal regeneration, as a fundamental error; but clearly proves by the testimony of Cyprian of Jerusalem, St. Ambrose, St. Augustine, Leo the Great, and Gregory the Great, as also by the size of the baptisteries erected at Rome, Florence, Pisa, Parma, and other places, that although infants were admitted to the sacred rite, immersion, was still retained as the mode.

Our historian next discusses what he terms the DARK PERIOD. This chapter exposes the errors of the middle or dark ages; and shows us the man of sin, as striving by persecutions of the vilest and bitterest type, to crush the true disciples of Jesus, and to obliterate for ever the doctrines and ordinances of the apostolic faith. But amid the terrible darkness of these centuries, the truth of God occasionally gleamed out as a "lamp that burneth."

Then comes the REVIVAL PERIOD. Here we have the Crusades—the Scholastic Divines—Universities—Paulicians in France and Italy—Reform movements—success of Reforming parties—conservation at Rome—Anathemas—sanguinary persecutions—Crusades against the Albigenses—the Inquisition movement in England—John de Wycliff—the Lollards—various opinions respecting baptism—Wycliff's sentiments on baptism—and baptism among the Waldenses, &c. All these points are stated briefly, but clearly and impressively.

Then follows the REFORMATION PERIOD. Rise of the Reformation—opinions held by Baptists—their wonderful increase and their sufferings—German Baptists—Baptists in Italy and in Switzerland—conversions made to them—the Inquisition with its horrid enactments of suffering and death employed, but in vain to destroy the Baptist faith—Biography of Meno Simon—Baptists in England—Royal Commissions and Elizabeth's Proclamation against Baptists, &c. This chapter furnishes testimony lucid and incontrovertible to the fidelity of our people amid the most fiery trials.

Next comes the TROUBLESOME PERIOD. Here all the sects are seen combining to destroy the Baptists. Several of their leaders suffer martyrdom in England. Interesting sketches of leading martyrs furnished; obstacles thrown in the way of the Baptists by the kings and government of England distinctly pointed out—their successful resistance of all the divers forms of persecutions arrayed against them in England, and their many defence of the principles of civil and religious liberty placed in the light of day. In this chapter, we have several interesting biographical sketches of prominent Baptists in England, and also a stirring account of the origin and progress of Baptist sentiments on this continent; this chapter is full of pictures all radiant with light and life.

Then we have the QUIET PERIOD. In this we see the denomination emerging from the darkness, tyranny, and persecutions of its past history, opening wide the doors of social, civil, and religious liberty to the people of both hemispheres, organizing thoroughly efficient Home action, leading the van in the noble work of Foreign Missions, and in the emphatic language of the song of Solomon, "Looking forth as the morning, fair as the sun, clear as the sun, and terrible as an army with banners."

We must here close somewhat abruptly, this very imperfect sketch of what we regard as a most interesting and useful book, by expressing our earnest wish, that it may be placed in the hands of every Baptist in the world; especially are we desirous that it may be extensively circulated in these Provinces.

Christian Baptism.

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

There are other passages of scripture which seem to us incompatible with the supposition that infant baptism was a feature of primitive Christianity. In 1 Cor. iii. 10-17, the Apostle Paul admonishes his fellow laborers in the ministry to beware with what materials they build up the churches of Christ. As a building in order to be fire-proof, must be constructed, not of such combustible materials as wood, hay, and stubble, but of metal or of stone, so the materials incorporated into the church must be of such as will abide the fire of God's judgment. This passage is often applied to the minister's doctrine, as if the wood, hay, and stubble referred to errors and heresies, and the gold, silver, and precious stones, to the cardinal truths of religion. But such an interpretation is opposed to the constant usage of scripture. The common expressions "building of God," "house of God," "habitation of God," "temple of God," are never used to represent an abstract system of doctrine, but always to represent persons, either the individual believer, or the church as the collection and community of believers. In vindication of this interpretation, in opposition to the more common one, we need only ask that scripture be compared with scripture, and allowed to explain itself. In this particular case, however, our interpretation is confirmed by the emphatic and reiterated testimony of the immediate context: "Ye are God's building; ye are the temple of God" (vs. 9, 16, 17). The plain inference is, that ministers ought to be careful not to baptize any but those who give evidence of being such as will abide the fiery ordeal of the last day. For it is by administering the rite of baptism that they do their part in incorporating materials into the building of God. The admonition is a solemn one; it will, ere long, be more generally understood and obeyed.

The affecting episode in our Lord's history, recorded in Matt. xxi. 12-13; Mark x. 13-16; Luke xviii. 15-17, contains, in our view, decisive proof that infant baptism was at that time not thought of. It is evident, from the mistake which the disciples made in rebuking those who brought the little children to Christ, that the case was a new one in their experience. Had it been common to bring little children to Christ, they certainly could not have thought that the act of these parents would be an annoyance to their Lord. The whole narrative can be reasonably explained only on the admission that such an incident had not occurred before. But this occurred just before the close of our Lord's ministry and life, when he was on his last journey to Jerusalem. Plainly, then, the apostles, who had been accustomed to administer baptism several years before this occurrence, knew nothing of administering it to

little children. They were familiar with a baptism which was confined to adults; and, of course, they would, when acting under the commission which they would receive soon after from their risen Lord, continue to administer the rite to adults only, unless they received specific instruction to the contrary. No trace of such instruction is anywhere found. Had our Lord wished to sanction the baptism of infant children, he could not have desired a more inviting occasion to do so than this incident afforded. But, instead of making any such use of the opportunity, he dismissed these children unbaptized, but not unblesed. As to the words which he uttered on this occasion, "of such is the kingdom of heaven," if these words contained no warrant for baptizing these children then, they certainly contained none for baptizing other children afterwards. The true meaning of them is explained by our Lord himself, in immediate connection with their utterance: "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein" (Mark x. 15; xviii. 17. Compare also Matt. xviii. 3). The kingdom of God belongs to those who have a childlike guilelessness, docility, and trustfulness.

The position in which the Apostle Paul places children in 1 Cor. viii. 14, is also incompatible with their admission to baptism. Speaking of families in which one of the parents is a Christian and the other is not, he distinctly classes the children with the unbelieving parent. The purport of this argument against the separation of husband and wife in such a case as this: "if the Christian cannot, as some of you argue, live with the unbelieving partner without contracting defilement from the association, then it would be necessary to separate from your own children." The same rule that declares the unbelieving parent unclean applies equally to the children. In opposition to this false sentiment, he teaches that the unbelieving husband, has been sanctified in the wife, and the unbelieving wife has been sanctified in the husband. If it were not so, the children would be unclean; but now they are holy. They are holy, because the unbelieving parent has been sanctified, or made holy. They belong to the same category with the unbelieving parent; they are holy in the same sense in which the unbelieving parent is made holy, and in no other. The argument is partly obscured in our version by the change of terms; but to be sanctified is to be made holy; and in the same limited and relative sense in which holiness is predicated of the unbelieving parent it is predicated of the children. If it were legitimate to argue from this passage, that the children of such parents ought to be baptized, it would be a necessary result of the same argument, that every man or woman who has a believing wife or husband ought also to be baptized.

The Religious Press—the Handmaid of the Pulpit.

A great deal has been said and written about the mighty power of the Press to guide public thought, and to push forward, under God, the triumphs of the cross of Christ; but the church will never know this side of eternity how much she owes to this marvellous agency. An exchange says:—"The Press properly conducted, is as it were, a deputy minister, paying a pastoral call every week, and reporting regularly the progress of the kingdom of Christ; retaining with the families all the time without taxing them for bed or board; ready to communicate to them whenever they choose; never offended for want of attention; but always ready to advise and instruct respecting the most important concerns, and always at hand, bringing good tidings of the best things. It can penetrate regions seldom visited by the living preacher. It can reach to those who are deprived of the privileges of the sanctuary, instructing, delighting, comforting them. The readers of the religious paper will be better hearers and doers of the word proclaimed from Sabbath to Sabbath, by the minister, and they will learn from its columns much that the ministry cannot impart. Is it not, then, to the interest, nay, is it not the duty of every pastor, and deacon and member of the church—nay, of every one who feels an interest in the prosperity of the cause of morality and religion, to lend a helping hand in increasing the circulation of good religious papers?"

Ministerial Education—Woodstock.

DEAR EDITOR—If it be a mistake to lower the amount and style of training in order to qualify men as ministers of the Gospel in special localities, instead of aiming to increase both learning and piety as the best qualifications—if this be an error—it must be admitted to be a very great one; for, it is evident that you may have less knowledge without more piety, nay even with less, for the tendency of knowledge may be towards piety, or ignorance against it; so that in some, it might be many, cases you may be found to have parted, to some, perhaps large, extent, both with piety and knowledge, under the idea of better qualification; when in truth, both the qualities parted with were essential to the object in view. How could one well make a grander—a more hurtful mistake? and the possibility of parting with an essential when we part with learning, stands prominently in view, if we consider such cases as some already quoted: Oberlin, Pestalozzi, Felix Neff, Franke, Wesley, Whitfield, for example, a list easily enlarged, as by the addition of such names as Elliott, Brainerd, Tennant, Richmond, and many others. These were men whose discourses found its way to the consciences and hearts of the young, and of the ignorant, with a power and fullness that plainly suffered no decrease from that knowledge which gave the teacher the fullest grasp of the nature of his subject and the character of his audience.

That I may not be misjudged, as disposed to overlook any possibility of misuse of learning, I will admit, that I can conceive of a course so absurdly exclusive as to become by no means a fit training for a man to labor in "the cure of souls;" but it would be such an extreme as I suppose will hardly be charged on any existing seminary designed to fit students for the ministry. An education principally confined to the law, to medicine, to archaeology, to chemistry, or physics generally, with the omission of those branches which belong or are related more especially to the message of peace, if proposed as the basis of theological training, would be an extravagance, that not only has no existence in pious communities, but is inconceivable as an actual proposition. Schools and seminaries are modified on far other principles, and are nowhere, in evangelical communities, so far as the writer is aware, justly chargeable with so monstrous a perversion.

It would be unnecessary, moreover, to presume that no improvements could, in any case, be suggested: all that is aimed at here, is to establish the proposition, that, in the main, the systems of education employed by those religious bodies who recognize the principles of a vital heart—affecting Christianity, are in their aim at a high standard of training well adapted for the preparation of men, possessed of the needful piety, for the work of the ministry, in all places and among all classes of the people.

I propose, now, to endeavor to show more particularly, what has been already briefly noticed in former letters, why it is important that those systems should aim at a high style of mental development; and that the curtailing, limiting, depressing method would result more or less in the defeat of the ultimate aim of all right-minded men.

First, a minister needs as much self-knowledge, and knowledge of men generally, as he can well obtain, in order to successful work.

But high intelligence is greatly conducive to such knowledge of one's self and others, and a well-balanced education, aiming at training of the mind, rather than the mere knowledge of things, is an admirable means toward knowledge of one's self and men. Who in this respect needs to be reminded of the familiar instance of the difference in this respect often remarked in our colleges, between a Freshman and a Senior?

An education adapted only to make a man a bookworm would indeed tend to defeat this end; and hence all the wisest educators of the present day, are, I believe, united in pressing the importance of education as a means of mental and moral training, and not merely a means of knowledge simply.

It is necessary, indeed, to mix with men, in order to know one's self and them, but a well-trained mind will derive much greater advantage from such intercourse, than one destitute of such training, or greatly limited in its amount.

Again, in order to continued and useful influence, the people among whom a minister labours must respect him, both on account of knowledge and character. But if his knowledge be greatly limited, either they must themselves be kept in ignorance, or they must soon discover their minister's deficiency. Besides, if they rise not to sufficient elevation to make this discovery themselves, others in the neighbourhood, possibly of rival religious bodies, will make the discovery, and the people will either learn it from them, or else maintain their belief of their minister's learning despite the facts—a reputation built on a hollow basis, which must necessarily produce on him and them a hurtful influence.

But let it be supposed that the limited nature of the minister's training remains out of the view of the majority of his hearers, the probability still is, that there will always be some men of a higher tone of knowledge, either of their number; or desirable to win; or openly opposed; and therefore more dangerous: now it surely needs no lengthened remarks to show how harmful must be any measure of deficiency which may limit respect, impede influence, or afford opportunities of hostile attack. Besides, if the minister be a modest man, and not a blind egotist, he will have a consciousness of deficiency, perhaps an undue measure of sensibility on this point, which, under the circumstances supposed, must hang as a dead weight about him to entangle his feet, and hinder his progress in usefulness. My exhausted paper bids me cease, while I remain, yours truly,

For the Christian Visitor.

Baptist Church, Fredericton.

Received the following interesting visitor from baptized ministers of Jesus Christ: October 1839, Rev. F. W. Miles, on a short visit, preached and baptized three believers in the Lord Jesus, who were added to the church. Nov. 1839, Rev. Robert Davis, Welsh Baptist, visited Fredericton, which resulted in his accepting a call to the pastorate, which continued until January 1841. During his stay 29 were added to the church by baptism. In July 1832 the association was held with the church, and it was truly a refreshing season from the presence of the Lord. One cheerful sister was baptized on Sunday, by the Rev. Joseph Crandal, and added to the church. In May 1838, Rev. Mr. McLean, from N. S., paid a short visit of 14 days. The Lord blessed his labors in reviving his work: eight willing converts were baptized by him and added to the church: Bro. Sanford Bies was one of the number who entered the ministry, and bid fair to be eminently useful, but was cut off in early life, and taken to his reward. In June 1833, the revival continuing, Rev. Joseph Crandal visited, and preached, and baptized five converts, who were added to the church. It is not soul comforting work to look back upon the history of these eminent servants of the living God, who went from place to place, preaching the word with power, and men and women becoming obedient to the faith by being baptized, and added to the church as in the apostolic days? I think so. In May 1844, Rev. F. W. Miles was installed into the pastoral office by the unanimous vote of the church. A sermon was preached on the occasion by the Rev. T. S. Harding, from N. S., a solemn and delightful time. During his pastorate he was called to part with his excellent wife, who died December, 1837. Afterwards, while on an agency in England for the Education Society, he married again, and returned with his wife, Oct. 1839. There were eighteen added by baptism while he was pastor. Our brother was highly esteemed by the members of the church. On the occasion of his death a sermon was preached by the Rev. I. E. Bill, on the 16th February, 1842, then pastor of the church, and published by request of the church. An extract from the sermon will be read with pleasure: "In all the intercourse of his domestic relations, the amiable qualities of his nature shone with uncommon brilliancy and lustre, and rendered him the object of the greatest esteem and affection to all, who were connected with him in those relations. Never perhaps was there a greater concentration of all those social virtues which qualify men to impart unmingled pleasure in the family circle, than were to be found in his heart; he seemed exactly fitted for the enjoyment of happiness himself, and for imparting it to others. In all the religious institutions of the day he took a warm and lively interest, Bible, Tract, Sabbath school, and missionary societies, shared largely in the strongest affections of his benevolent soul. At our Associations and missionary meetings we have heard him plead for those humane objects with a burning eloquence that touched and moved every mind."

In April and May, 1840, visit from Rev. W. H. Beckwith. The Lord appeared to bless, and twenty-one hopeful converts were baptized and added to the church. In the autumn of 1840, our new house for the worship of God, which had been erected at a cost of nearly \$8,000 was completed, and Rev. I. E. Bill, pastor of the Baptist church, Nictaux, N. S., was invited to preach the dedication sermon. He accepted the invitation, and preached in the morning from Hagai ii. 9: "The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts; and in the evening from heaven's joy over repeating sinners." The late Rev. Samuel Robinson, then pastor of German Street, St. John, and other ministering brethren were present, and took part in the services of the day. The spacious house was filled with attentive listeners to the word preached, and God was present to bless. Such was the impression made upon the public mind by these opening services, that the church came together and unanimously resolved to call Rev. I. E. Bill to the pastorate, at a salary of \$1,800 per annum, and to pay the expense of removing his family. He finally accepted the invitation, went back to Nova Scotia, and returned with his family late in December. Immediately on his assuming the pastorate the Lord granted the seal of his approval. The Spirit descended in mighty power—old and young were converted. The people flocked to hear the word preached, and the house, which would seat some 600 people, was frequently crowded to overflowing. The church was thoroughly aroused to action, and sinners with deep anxiety of soul sought the Saviour. The work went on with deepening power all through the winter, and our pastor was frequently called to administer the sacred rite of baptism to new born souls. The meetings were all full of religious fervor and power; but on one occasion there was such a manifestation of the Spirit as have seldom witnessed. About 30 of the newly baptized were to receive the right hand of fellowship. Half of them were females; these were all robust in vitality. Among the candidates

was the pastor's first-born son and his only daughter, both now in the better land. The house densely crowded, the preacher in one of his happiest moods, and all as solemn as eternity because God was there. Strong men wept like children, Christians gave glory to God, and sinners trembled under a sense of impending ruin. At the close of the reception the new saints Miles, who had witnessed the scene with deepest emotion rose, and with a countenance radiant with love and joy, gave out that beautiful hymn—
"Come let us join our cheerful songs
With angels round the throne."

At the close of the singing he addressed the assembled multitude as one standing upon the verge of heaven. The effect was overpowering. It was his last public address, and a glorious completion of the work which his Father had given him to do.

During the short pastorate of Elder Bill, not more than a year and eight months, sixty-six persons were added to the church by baptism, and several by letter. O for a return of such blessed days in Fredericton.

In all the institutions of the day in which the denominations were engaged, the church cheerfully co-operated. In September 1834, a domestic missionary society was formed, and continued its operation until the Union Society took the place of it, in which Society the church engaged. A Sabbath school was organized in 1823, which is still in operation. July 1842, the Association was held in Fredericton, at which time a wonderful missionary zeal was manifested. The money received during the session was \$21 10-100. The Treasurer's account of Fredericton Board (Z. G. Gabel) reported £121 10s. 3d. w. s. a. Fredericton, March 27th, 1869.

(To be continued.)

Obituary Notice of the late Mrs. Israel Fellows.

Mrs. Fellows was the daughter of the late Mr. Jas. Hall, of Lower Granville. She was born Feb. 3rd, 1791. She was religiously trained by christian parents, and early brought under the influence of the regenerating grace of the gospel. At the age of fifteen she, with her twin sister, afterwards Mrs. Morehouse, was baptized by the late Rev. James Manning, of precious memory, and became a consistent and useful member of the church of Lower Granville; and then under Mr. Manning's fostering care. Jan. 10th, 1811, she was united in marriage to Mr. Israel Fellows, of Granville. By him she became the mother of four daughters and one son, all of whom survive her except one daughter. She was one of a deeply interesting family of thirteen in number. Her father was for many years a prominent member of the First Granville church. He was an aged man when we first formed his acquaintance, in the early years of our ministry; but we remember that he then conducted the singing in his church, with all the earnestness and vigor that we took you expect from a much younger man. He took a deep and lively interest in all that appertains to Zion's welfare.

In 1820, we first became acquainted with Mrs. Fellows. It was a season of religious revival, extending through a large portion of the beautiful valley of the Annapolis, and spreading its regenerating influences over the mountains on either side. The christian heart of our departed sister was powerfully touched with the revival scenes of that memorable period, and was re-consecrated to the service of her God.

For purposes of shipbuilding her husband disposed of his beautiful place in Granville, and took up his residence at Port George, Wilnot. There was no house of worship in the neighborhood at the time; but the house of Mrs. Fellows was generously opened to supply the deficiency. Many delightful seasons were enjoyed in preaching to the workmen of Mr. Fellows' and others the unsearchable riches of Christ. To this day the old spot seems to us as hallowed ground.

On their removal to St. John, Mrs. Fellows removed her membership to the German Street Baptist Church, and when the Brussels Street Church was formed, under the late Rev. S. Robinson, she transferred her membership to that interest. Wherever she went she was the same earnest, devoted Christian, and ready to every good word and work. A striking illustration of her devotion to the cause of truth occurred during her residence in Charlottetown, P. E. I. The Baptist cause was then in its infancy in that place. The Baptists had no suitable house for the worship of God in Charlottetown, but Mrs. Fellows, with her characteristic zeal, stimulated them to build, and for the purpose of assisting in the work cultivated flowers in sufficient quantity to realize \$20 or more; all of which she cheerfully contributed to the building fund of the new house.

By the older ministers and members of the City churches, by whom she was much better known than by the young, she was most highly esteemed in love for her works' sake. Suffering humanity, in all its forms, was sure to find in Mrs. Fellows a sympathetic friend—the poor were never sent away empty or hungry from her door when she had the means of imparting to supply their necessities. Charity sat as a queen upon the altar of her generous heart and luxuriated in distributing blessings upon all the sons and daughters of want.

This beneficent nature of hers made her a charming daughter, a most amiable and devoted wife, an indulgent and loving mother, and a whole-hearted friend. For the temporal and eternal well-being of those committed to her care she labored with all the intensity of a life and death struggle. She was emphatically a praying mother. But strong as was her affection for her loved ones, it was controlled by the higher elements of the christian life. When death came into her dwelling, and blighted her earthly hopes, she bowed in submission to the supreme decree and said, "Father, not my will, but thine be done."

The infirmities of age beclouded somewhat the experience of her later years; but she was kindly and carefully cared for in her second childhood by her only son, Mr. James Fellows, and his excellent wife, who did not fall, by all the unremitting attentions which filial love suggests, to smooth her pathway down the rugged steep of age, and across the dark valley, to the spirit land. Her own loved daughters and sons-in-law were also all delighted to give expression in all proper ways to their deep affection for her last illness of short duration, and, with comparatively little suffering, she passed the flood to take her place with the church triumphant in the heavens.

Her funeral took place from her son's residence, and appropriate funeral services were held in the Brussels Street Baptist Church, in which Rev. Messrs. Harley, Bill, Spencer, McKenzie, and Carey took part. The attendance was highly respectable, and among the members were many of the friends of her earlier life. "Precious in the sight of the Lord is the death of his saints."

Rev. Mr. McKenzie, of Leinster Street, baptized two candidates last Sabbath. In the evening he extended the hand of fellowship to eleven, who had been received by letter and by baptism during the last month.

Rev. Mr. Carey baptized one last Sabbath. He gave the hand of fellowship to four persons in the evening. They had been baptized by him during the month. Our Yarmouth correspondent informs us that the special services in the 1st. Baptist Church, of that place, are still in progress, and much good is being done. Dr. Day, the pastor, baptized two candidates last Sabbath evening. He is still assisted by Rev. I. Wallace. May the good work speed far and wide.

Correspondence from New York.

109 Avenue C, March 30, 1869.
DEAR BRO. BILL—I have often thought of writing to you, but my time has been so occupied that I have not been able to do so. I perceive, you have been pretty well posted in matters ecclesiastical in these parts, by your various correspondents, so that my scribbling would be superfluous.

It seems to be a special time of revival in different parts of the Union, although the movement has not been so general in this city. Our Methodist brethren, however, have had recently large additions in many of their city churches. They have an institution among them, called "the journeying band," nicknamed "the flying artillery." It consists of a number of leading exhorters belonging to different churches of that denomination, who go round from church to church getting up revivals. They draw great crowds, and the noise and excitement they produce, is indescribable. There is much in their movements that is in my opinion, very objectionable, yet, no doubt, good is done, and many souls are saved. Many of our Baptist churches in the city have monthly additions by baptism. Over 800 baptisms were reported for this city and vicinity, at the last monthly conference of the pastors. There have been revivals to the Central church, Rev. W. P. Yeaman, Pastor; also a very extensive movement in the 83rd Street Church, Rev. C. C. Norton, Pastor. Some 70 have been recently baptized. In my own church, a good work has been progressing since the year commenced, and there is, as yet, no sign of abatement. About 40 have been baptized, besides several added by experience, who had previously been baptized. Last Sabbath evening, I baptized 12 in the presence of a dense throng of people who packed the church; and who maintained a solemn stillness during the preaching of the word, and the administration of the beautiful and significant rite. Several of the candidates were young persons from the Sabbath School. I therefore preached on early piety, from 2 Chron. xxxiv. 3, "While he was yet young, he began to seek after God." I expect to baptize several others soon. The excitement concerning "The Water Street Mission," has subsided, but the good work goes on with encouraging success. A number of unfortunates have been rescued from the infamous dance houses; and at times, the applicants for shelter have been greater than there was room to receive them. Interesting cases of conversion occur every week. There is just now a quiet work of grace among the Jews. Several have been converted; among them a Jewish Rabbi, recently from Germany. He preached last Sunday in the Columbia Street Mission. It being Easter Sunday, his subject was "The resurrection of Jesus, a proof of his Messiahship." I am informed that it was a very clear and forcible discourse. It is probable that he will shortly be baptized.

Yours, fraternally,
HENRY AXGELL.

Sunday School Books.

These are exceedingly numerous. The publishing houses of both Hemispheres vie with each other in supplying Sabbath School literature; hence the immense number of volumes issued in the course of a single year. These are destined to exert a mighty influence in moulding the youthful taste. In many communities, aside from the Bible and the Hymn Book, they are the principal books read. How important, therefore, that they should be of a healthful cast; but we regret to say, that too many of them are light and trashy. So far as sentiment, style or aim is concerned, they are sadly defective. They have fiction for their base, and shallow nonsense for their web and woof. The intellectual and religious progress of the young, demand something more solid and instructive.

The *Spare Hour*, in treating of this subject, very wisely says:—
"We know of nothing in the Sunday school machinery of the land that more urgently calls for improvement than the libraries. They are becoming filled with fiction; fiction, indeed, that illustrates some virtue or defect of society, some grace or duty of religion—but yet fiction. We are not opposed to a moderate number of religious novels, little or big in the Sunday school library; what we object to is the excess of them that so generally prevails. The great majority of books issued now-a-days by the leading houses and societies for Sunday school use, are, in truth, pious fictions. Does one wish to replenish the school library; if he visits a store or agent for the purpose, almost all of the books handed down to him are stories. Even in case of the American Baptist Publication Society, nearly every fresh issue for Sunday school use is a religious story.

The influence of so much light literature upon the rising generation can be easily conjectured, and should be deprecated by every sensible parent and teacher. It must tend to pervert the taste of the young, induce a certain volatile mental condition, and absorb the mind in unreal lines and spheres. It tends to create a non-relish of sober thought, of literal Bible reading, and of books of pure instruction generally. Our children grow up in the misfortune of a mental dissipation, and miss also that moral energy which is the basis of a useful character. Every one who considers the best interests of society, and the future good of the country, must look with serious apprehension upon the probable educational effects of the current Sunday school literature.

Wherefore, we would submit the point to our publishing houses and book societies, whether they can not provide us with less religious fiction, and furnish a larger class of popular books whose object shall be instruction and information. We would suggest the propriety of their giving us, for example, a new lively series of Bible histories and biographies, adapted to the times, and embodying the results of modern investigation. There is greatly needed also a series of histories covering the most interesting periods of the church. We should have a large number of biographies of the leading Christian characters of later or ancient times, fitted to young minds—lives of such men as Augustus, Melancthon, Luther, Wicliff, Bunyan, Hooker, Cromwell, Edwards, etc. How sadly lacking the most of our libraries are in the department of Christian biography, principally, perhaps for the simple reason that a good collection adapted to children is not to be had. We think the Baptist Publication Society, whose publications we most generally prefer, ought at once to set about providing a new set of religious biographies for children; and the society need not stop until it has published fifty or a hundred such volumes. Writers who shall successfully devote themselves to this line of authorship will confer an invaluable benefit upon the rising generation.

NEW BOOKS.
HARPER'S MAGAZINE, for April, is unusually interesting. It can be obtained at any of the Bookstores in the city.

HARPER'S BAZAR supplies weekly reading for the ladies of an instructive and fascinating character. Its illustrations keep them posted in regard to fashions.

THE NEW DOMINION MONTHLY, for April, is before us. The table of contents is interesting, and ought to induce a ready sale.

A CATALOGUE of the officers and students of the Cornell University Ithaca, New York, is upon our table. This Institution is upon a mammoth scale. Provision is made for nearly thirty Professors and teachers in the several classes. Among the Professors, we are glad to recognize our young friend, Chas. Frederick, son of J. W. Hart, Esq., of this city. The GALAXY, for March, ought to have been noticed by us before; but by some means it got mislaid. This serial is issued by Sheldon & Co., 498 Broadway, New York, and supplies high toned and instructive articles, well adapted to interest the general reader, without offending his moral or religious taste.

CIRCULAR AND CATALOGUE of the Mount Allison Institution, has been received, from which we learn that the total number of students in the Male Branch is 93; Female, 87. Total, 180.

The school is well supplied with teachers, and is doubtless doing an excellent work.

N. B. Baptist Home Mission Board met in Leinster Street—Committee Room, on the 5th Inst. Present, Rev. E. C. Oddy, and Brethren Smith, Bell, Gerson, Calhoun, and J. E. Masters. J. Smith, Esq., in the Chair.

Read letter from B. F. Rattray. Report of three months' labor at St. Andrews. On motion it was received, and amount due voted to be paid.

Rev. E. Hickson's report of three months' labor was read, and amount due voted to be paid.

Read a letter from Rev. J. Irvine, reporting mission labour performed, as requested by the Board. On motion report was received, and amount due voted to be paid. And further—

Resolved, That Rev. J. Irvine be requested to continue his visits every two months until the meeting of the Eastern Association.

Read a letter from Bro. Jones, asking the balance of appropriation. Voted to remit the amount as soon as it can be obtained.

On motion, adjourned to meet in Brussels Street Vestry on the first Monday in May, at 8 o'clock, P. M. J. E. Masters, Sec. Sec.

Editorials and correspondence, intended for our present issue, crowded out for want of space.

The Sunday School Union Concert on Tuesday evening, was a great success.

Secular Department.

A Brief Review of the News of the Week.

NEW BRUNSWICK.
The recent action of the Common Council in regard to the future management of the Ferry connecting the two sides of the City, looks like progress in the right direction. This Ferry—just as much as the thoroughfares of the City—must be such as to afford therefore be placed on such a basis as to secure speed and comfort to passengers. For a business man, and to wait on either side for fifteen or twenty minutes, and sometimes longer, as is the case, for a passage across, is all but unendurable. No blame to the present incumbents. They accommodate as far as they can, but two boats well kept and well equipped in all respects, are absolutely required. There should be run early and late, and at a very much reduced fare. We observe some of the papers makes distinctions between the East and West side of the harbor, as if their interests clashed. This is an entire mistake. Their interests are one and the same. What benefits the one section, necessarily proves advantageous to the other. Raise the price of rents and real estate in Carleton, and you will see a rise at once all over St. John. And then, Carleton offers one of the very finest outlets to the City. Here is plenty of room for manufactories and private residences of all sorts, and with proper arrangements, Carleton would soon become to St. John what Brooklyn Heights are to New York. We trust, therefore, the Legislature will afford every encouragement to the Ferry Bill placed before them by the Government of the City.

THE INDUSTRIAL SCHOOL.—We are requested to state that the annual meeting of the St. John Industrial School, will be held on Thursday evening next, at 8 o'clock, at the Rooms of the Young Men's Christian Association, Horton Building, corner of Union and Charlotte streets, when a report of last year's proceedings will be read, and addresses of all sorts, on the objects and benefits of the Institution delivered by several well known public speakers. Members, and all ladies and gentlemen friendly to the undertaking, are warmly requested to attend.

Indication of an early spring are brightening. The St. John River is open some 12 or 15 miles above Indiantown.

The Civic Election yesterday passed off with the following results:—

KING'S WARD.		COUNCILOR.	
Alderman, John Yeats, (no opp)		Chris. Murray, 160	
		Michael Finn, 185	
QUEEN'S WARD.			
S. J. Golding, 106	J. W. Roop, (no opp)		
J. P. Taylor, 106			
R. W. Thorne, 35			
DUKE'S WARD.			
F. Gallagher, 149	J. McNichol, Jr., 158		
C. E. Raymond, 64	S. K. Brundage, 95		
J. G. Forbes, 45			
J. Richey, 10			
SIDNEY WARD.			
H. Duffell, (no opp)	B. Coxeter, (no opp)		
WELLINGTON WARD.			
M. W. Maher, (no opp)	E. S. Flaglor, (no opp)		
FINCH WARD.			
R. D. McArthur, (no opp)	J. J. Lawlor, (no opp)		