ST. JOHN, N. B., APRIL 22, 1869.

System in supporting the Gospel

is much more important than persons generally imagine. The want of system in our churches is probably the principal cause of such delinquencies in this matter of ministerial support. The plan adopted by many churches is to pay the minister's salary annually-a most unsatisfactory mode. If payment be deferred by many of the subscribers until the close of the year, the minister is compelled to run in debt, and this to him is always more or less embarrassing: beside his living costs him 20 per cent, more than it would if he were able always to pay cash. Other churches promise to pay quarterly—this is better, but is open partially to the objections of the yearly plan. Our City churches pay their pastors monthly, and some of them, we believe, pay in advance. This is a great improvement upon the yearly or even quarterly system, in as much as the minister is generally in funds to meet his wants in good time. This plan expects the members of the church and congregation to give so much monthly for the support of the gospel. Every one, poor as well as rich, is asked to give as God has prospered him. These subscriptions can be handed at once to the treasurer of the church, or they can be enclosed in an envelope, with the name of the donor, and put into the plate on the Lord's Day. In every case, whether handed to the treasurer, or put into the plate, it should always be paid promptly, so that the subscription for one month should not be allowed to run into the succeeding

By this method churches, with comparatively little means, can raise a competency for their minister. Most persons subscribe more liberally than upon the quarterly or yearly plan, and then by calling upon every one to give something, the youthful portion of the community are trained to the performance of a sacred duty, and they soon come to feel it a privilege as well as a duty to support the gospel.

The weekly offering is better for many reasons than even the monthly system. It has the advantage of being more scriptural, and, thoroughly worked, will raise more money than any other plan: but the difficulty is to get our churches to take the necessary trouble, first, to put it in good working order, and then, secondly, to keep it in that state. No plan, however good, will work itself. Some persons, in every place, must be willing to take the responsibility of seeing that the system adopted, whatever it may be, is thoroughly worked out.

But if our churches cannot be induced to adopt the weekly offering method, we would respectfully but argently entreat them to adopt the monthly plan. Resolve unitedly that your minister shall be paid in full every month, and then let every one give cheerfully as the Lord has prospered him, and you will have no difficulty in meeting all reasonable engagements with your pastor.

Christian Baptism.

BY REV. A. N. ARNOLD, PROFESSOR IN MADISON UNIVERSITY, N. Y. No. 12.

As genuine Protestants, we hold that it is not necessary to go beyond the New Testament in this investigation. If infant baptism cannot be proved from scripture, it cannot be binding on the Christian con-If it can be proved to be contrary to scrip ture, it ought to be laid aside. No testimony of uninspired writers, no tradition or practice of the church, however early or however general, can have any authority. Nevertheless, we are perfectly willing, under this distinct protest, to hear the testimony of the Christian Fathers, and to examine the question in the light of church history. The more thoroughly the early Christian writings are studied the clearer will be the proof, we are persuaded, that the practice of baptizing infants grew up gradually, as a conse-

quence of the corruption of apostolic doctrine. The collection of writings attributed to the apostolical Fathers, contains without doubt, some of the earliest uninspired Christian literature. We have no need, in this connection, to raise any question as to their genuineness, or the precise date of their composition; for in none of them do we find any mention of the baptism of infant children, or any reference to such a practice. Some have, indeed, attempted to prove the existence of the practice from certain expressions of Clement of Rome and Hermas, showing that they regarded baptism as essential to salvation. They infer that, where that belief was held infants would of course be baptized. But with thoroughgoing Protestants such an inferential argument injures, rather than helps, the cause of infant baptism; for it admits, what, indeed, is susceptible of clear proof that the dogma of baptismal regeneration can bring plainer and earlier evidence of its existence than the practice of baptizing infants can. So this unlucky argument helps us to account for the subsequent introduction and growth of the practice. The argument is of no value to prove that the practice already existed; but the truth which it contains is of much value in explaining how the practice soon came into

Justin Martyr comes next in order of time. He wrote about the middle of the second century. When the extent of his works is considered, and especially the particularity with which he describes, in his two Apologies, the rites of baptism and the Lord's supper, the fact that he never makes any mention of the baptism of infants is very strong evidence against its existence in his day. But his testimony against it is not merely the negative testimony of silence. In the sixty-first chapter of his First Apology he characterizes baptism as the voluntary act of those who have been previously instructed, who have become persuaded, repentant, and converted. He does not leave us at liberty to suppose that he uses this language, applicable only to the baptism of believers, merely because he had no occasion to speak of the baptism of infants, though it was common in his time; for he professes to give an exact account, and to suppress nothing; he professes to describe Christian baptism, and not one class of baptisms merely, and that the least numerous class, as it must have been in his day if infant baptism had been practised from the time of the apostles; he makes a distinct allusion to infancy, and contrasts the ignorance and necessity which characterizes our natural generation with the knowledge and choice which accompany our spiritual regeneration -a contrast which he could hardly make without thinking of infant baptism, if it existed; and which, he could hardly venture to make, if he did think of it as existing; and, finally, he says expressly, that those regenerated in the manner above described, i.e. after instruction, repentance, faith, and expressed desire for baptism, are regenerated in the same manner as the rest of the Christian community, thus excluding the supposition that a large part, if not the largest part, of the Christians of his day had been baptized under circumstances entirely different, without instruction, repentance, faith, choice or knowledge. Christian baptism, according to Justin, is the dedication of ourselves to God, not the being dedicated by christ holds up his own beautiful life before you, our parents or sponsors. One single passage, in the fifteenth chapter of the First Apology, has been used by some as an argument in favor of the existence of infant baptism in his day: "There are," he says, "many men and women among us now sixty or seventy years of age who were discipled to Christ when they were children." But the expression "discipled to Christ," implies, by the intrinsic force of the word,

and by New Testament usage (Matt. xiii. 52 : xxvii. 57; xxviii. 19; Acts xiv. 21) previous instruction; and the word translated children, is not commonly applied to infants. It is the word applied, in Matt. xxi. 15, to the children who greeted Christ in the temple with the shouts of Hosanna; in Luke ii. 43, to our Lord himself, when he was twelve years old; in Luke viii, 51-54, to the daughter of Jairus, who was just the same age; and, in Acts xx. 12, to Eutychus, the young man, who fell from the upper window while Paul was preaching at Troas. In only one instance in the New Testament is this word used of those who were strictly infints, namely in the account of the slaughter of the children at Bethlehem by Herod, (Matt. ii. 16); and in this case the reason for using it probably was, to show that the cruel decree included the male children only, which would not have been shown if the evangelist had used the neuter diminutive, which might, in other respects, have seemed the more proper word.

A Mother's Wants.

How often mothers, having the care of a numerous progeny, complain of the anxieties and responsibilities of their position, and long for the time to come when the loved ones will be able to throw off their dependence upon home, and to provide for themselves Such dissatisfied mothers may take a useful lesson from the experience of one of their sisters, as given

My guests say-"Ah! it is pleasant to be here." Everything has such an orderly, put-away-look—nothing about under foot—no dirt." But my eyes are aching for the sight of whittlings and cut paper on the floor; of tumbled-down card houses; of wooden sheep and cattle; of pop-guns, bows and arrows, whips, tops, go-carts, blocks and trumpery. I want to see boats a rigging and kites a-making. I want to see crumbles on the carpet, and paste spilt on the kitchen table. I want to see the tables and the hairs turned the wrong way about. I want to see eandy-making and corn-popping, and to find jackknives and fish hooks among my muslins. Yet these things used to fret me once. They say "llow quiet you are here! Ah! one may here settle his rains and be at peace." But my ears are aching for the pattering of little feet; for a hearty shout, a shrill whistle, a gay tra la la; for the crack of little whips; or the noise of drums, fifes, and tin trumpets. Yet

these things made me nervous one. They say-"Ah! you have leisure-nothing to listurb you. What heaps of sewing you have time But I want to be disturbed. I want to be asked for a bit of string or an old newspaper; for a cent to buy a slate-pencil or peanuts. I want to be coaxed for a piece of new cloth for jibs and mainsails, and then to hem the same. I want to make little flags and bags to hold marbles. I want to be follow ed by little feet all over the house; teased for a bit of ough for a little cake, or to bake a pie in a saucer. Yet these this gs used to fidget me once. They say 'Ab! you are not tied at home. How delightful to be always at liberty for concerts, lectures, and parties! No confinement for you." But I want coninement. I want to listen for the school bell mornngs, to give the last hasty wash and brush, and then to watch from the window nimble feet bounding away to school. I want frequent rents to mend, and to replace lost buttons. I want to obliterate mudstains, fruit-stains, molasses stains, and paints of all colors. I want to be sitting by a little crib of evenings, when weary little feet are at rest, and prattling voices are hushed, that mothers may sing their lullabys, and tell over the oft-repeated stories. They don't know their happiness then, those mothers; I didn't. All these things I called confinement once.

The Band of Faith.

Muller's plan of living by faith and prayer is meetinclined to follow his example. Among the number are the students of Shurtleff College-a Baptist instituion of Upper Alton, Ill. A correspondent of the St. Louis Republican thus speaks of this new organiza-

" 'The Band of Faith' is composed of theological students whose pecuniary means and opportunities or remunerative employment are so exceedingly limited as frequently to reduce them to the sorest straits for the commonest necessaries of life. The ociety itself originated in the mind of one individual who, two years ago, found himself so impoverished that he was on the verge of abandoning his ministerial duties. He resolved to bring the subject directly efore the Almighty through the medium of prayer; r. in the words of Mr. Reed, he asked God to: a deinite sum of money for the term of the college sesion. Shortly after the first term commenced, his brother received an invitation to preach at a church ome distance away, and went. There he collected a ew dollars; and from the parents of a dissipated outh whom he reformed, he was also favored with enefactions. In short, the plan succeeded, and a desire to follow his example on a larger scale spread among the students. A number met together and ecided to form the society. A house and a matron were needed, and as one of them fortunately had both hese articles, he was asked to co operate. His reply was. 'I will talk to the Lord and my wife about The response being favorable, the work began nd has been continued up to the present time. The Band' consists of about twenty-five members, having a common table and a common purse. A box for contributions is placed in the dining room, which the reasurer opens overy day, and keeps a record of the eccipts and expenditures. The social creed of 'The Band of Faith' is embraced in three short sentences : To ask no one but God for their supplies. 2. Never to contract debts for their supplies. 3. To be ontented with what God gives them. Its memberhip comprises one half of the students of Shurtleff College, and the prospect is that before the termination of another year all will be gathered into the fold of a religious society which is certainly as remarkaole in its machinery and management as any thing of the kind that has ever come under our observation, in or out of books."

This new phase of the Christian life, as it appears to us, is fully sustained by the inspired word. The great teacher said to his disciples, "Whatsoever ve shall ask the Father in my name he will give it you." Again, "Ask, and ye shall receive that your joy may be full." "The effectual fervent prayer of a righteous man availeth much." But let it never be presumed that prayer of this sort is to supersede the use of all proper means on our part to obtain the needed

What will you do with Jesus?

This is a grave question for every one who has ver heard of the despised Nazarene to answer. All such must, in some way, dispose of Jesus. They must accept him and do his will, or they must reject him and trample upon his rightful authority. He freely offers himself in his gospel to every man, wonan and child to whom the word of his salvation is sent. He courts us by the excellencies of his nature, by the charms of his gospel, by the riches of his grace, and by the precious promises of his unchanging love. Can we in the impenitence of our hearts thrust him rom us as a worthless thing?

Henry Ward Beecher in an admirable discourse on this subject puts his appeal thus :-

"What will you do with this Jesus that stands efore you asking for your admiration? He that was liscrowned once, but is crowned now; he that was once a man of sorrows, and acquainted with grief, but is now a Prince and a Saviour; he that once walked the weary way of Jerusalem, and climbed the heights of Olivet, and the steeper heights of Calvary; but now walks the steets of the New Jerusalem with unclouded glory—he stands before you. What will you do with him? He is proffered to you; he is yours by good right; you were born for him, and are to be born again for him. What will you do with

Christ holds up his own beautiful life before you,

lle lays these claims before you. What will you do with this Jesus ?

What you will do with Christ, is being determined every single day you live. 'I will neglect him.' If that is your conduct, then that is your decision. 'I dists and Baptists, of Bridgetown, have been holding will dishonor him.' If that is your conduct, then that mettings with unusual frequency. Sabbath 11th, is your decision. 'I will cast him off, and tread him der foot,' If that is your conduct, then that is your decision; for it does not need that a man's tongue should interpret his life. A man's life interprets itself; and what one does, and continues to do, that what he decides to do.

Now what is your decision in respect to Christ, whom I bring to you? What are you now doing with him? Judging from the decisions of your actions and life, what have you done—what are you doing-and what will you do with him ?"

A Deputation

has been appointed by the Board having charge of the Baptist Irish Mission, to visit the American churches for the purpose of raising funds, in support of that interesting mission. The Deputation consists of Rev. Thomas Price, M. A. Ph. D., of Aberdeen, South Wales, and Rev. R. M. Henry, of Belfast, Ireland. It is understood that these esteemed brethren would leave England early in April. It is quite probable that they will visit the churches of the Dominion as well as of the United States. If so, we trust that they will meet with a cordial reception. The joyful to the church, was, that this was the first inresponsibilities of this Irish Mission are greatly increased by the recent action of Parliament regarding the Irish Church. It needs great enlargement, May the Lord open the hearts of his people to supply the

Midnight Meetings.

Burleigh, in one of his letters from London to the Boston Journal, gives the subjoined sketch of midnight meetings in that city, inaugurated specially for the purpose of rescuing the fallen and degraded.

The gatherings known as midnight meetings are among the peculiar institutions of this country. The number of girls on the streets of London is estimated at 80,000. The great drift of them are young. Hundreds of them come from homes in the country to get work in London and fail in the attempt. The umber increases with prosperous times when money s plenty, and diminishes when times are bard. To reach and rescue this class the midnight movement was started. It has been in operation several years, It is directed by an organization. The plan is a very simple one. A large restaurant is selected as central hall that is well known. On the evening of the meeting a gathering of ladies and gentlemen takes place at the society's rooms. A prayer meeting is held, after which there is a tea. At ten o'clock the party, of perhaps thirty in number, go out two by two into the thoroughfares where the class hrong whom they seek. Each carries a bundle of tickets handsomely printed, which are cards of invitation to tea at twelve o'clock that night. I was present at one of these gatherings held in the French estaurant, one of the most fashionable in London, gorgeously arrayed after the French style. At a quarter to twelve parties began to arrive. At a quarter after twelve the room was crowded. All lasses grades and styles were there. Old women naggard, shoeless and forlorn-women of middle age with babes in their arms-dashing young women in satins, velvets and jewelry. Young girls scarcely 12. They all seemed to know each other. And as parties came trooping in they were recognized, their tlash names shouted out and demonstrations of welcome given. They had their cliques and "sets" like fashionable people, and kept apart each at their own table. As is usual they arose to sing "Grace," They behaved very reverently during the prayer and all sounded the "Amen," as is the English custom at the close. They arose and sang "Thanks" at the conclusion. Hymns were sung after supper, the words being found on printed slips placed in the hands of each one present. The tunes were familiar to them all. So large a number of them were young the week of prayer, in the Congregational church at that the gathering, 200 in number, seemed really like a Sunday School. While the tea was going on persons have professed hope in Christ.—In Lowell, a number of ladies and gentlemen present visited each table and held a little talk with the parties. The addresses were short, practical and tender. During some of the addresses the girls cried and sobbed in a most heart-rending manner. One gentleman asked all present who had ever attended Sunday School to hold up their, hands, and over twothirds of the company did so. All who wished to change their course of life were invited to remain. and a large company staved behind. Temporary nomes are provided for all. The society have rescued several hundred the past year, and full 75 per cent, of them hold out satisfactorily and are placed n good positions. The meeting was one of great

A Brief Supplement to the Sketch given by the Baptist Church, Fredericton.

From the Head Quarters, August 8, 1843. The Rev. R. E. Burpee, of Acadia College, Nova Scotia, preached a sermon on behalf of Foreign Missions, in the Baptist Chapel, Fredericton, on Tuesday evening last; after which, a collection was taken, which including subscriptions, amounted to £27 8s. Bro. Burpee's destined field of labor, will be in British Burmah, among the Karens; and his departure from hese Provinces, is contemplated to take place in the ensuing Spring. Bro. R. E. Burpee was baptized by Eider Robert Davis, on the 22nd day of Nov. 1829, and with others was added to the church the same day, and continued a worthy member until Sept. 1857; at which time, by his request, his membership was removed to the 2nd St. Patrick Baptist Church, Charlotte County, New Brunswick. He was the first (Baptist) Foreign Missionary from these Pro-W. S. ESTEY.

Fredericton, April 16, 1869.

From our Providence Correspondent. REV. I. E. BILL -My Dear Bro. :- The weekly reception of the Christian Visitor we very much prize, and the more, as it continues to post up its riends with whatever of good may be visiting Zion. You keep your readers posted in the baptisms of this region, and that is very well, but baptisms of these days are a very unsafe criterion by which to judge of the work of God, the Holy Spirit operating on the hearts of the people. I would that the growth of experimental religion in these States even kept pace with the growth of other organizations, some of which have not even a low grade of morality to recommend them. This little State not only needs temperance reformation, but to be purged from dead works to serve the living and true God. The autumnal visit of Bro. Earle, in this city, produced quite a ripple on the stagnant waters, but for the want of faith on the part of many, who would have done well to have seconded his labors of love, but little was accomplished. No wonder, if through unbelief on the part of the people, Jesus could not do many mighty

I want to write to Provincialists on several subjects in which I have been misrepresented, and one is, that of communion, for notwithstanding I am generally regarded as an open communionist, I do not remember of ever inviting an unbaptized person to the Lord's Table, be it right or wrong to do so. I hope o get time, and to be blessed with ability, to write a useful article on that subject. I never have published a line on it. I am now more than occupied in the Temperance reform week days, and preaching Christ

The Executive Committee sent me to this city on the 7th inst., where I shall speak to-night, and shall give three or four lectures in the State House. Greatly desiring your continued health and pro perity in your onerous duties and labors, I re-E. N. HARRIS.

BAPTIST GROWTH IN PHILADELPHIA.—In 1850 there were in the city of Philadelphia twenty-nine Baptist churches, whose entire membership was seven thousand four hundred and forty-five. Now, there are forty churches, with an aggregate membership of fourteen thousand.

Providence, R. I., April 7th, 1869.

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Revival Intelligence.

A letter from Deacon William H. Chipman informs us that, since the 1st, of January, the Metho-Rev. George Armstrong baptized two, and Rev. N. Viditoe, of Wilmot, six candidates. There is a genral religious movement upon the minds of the people.

Rev. Alfred Chipman reports to the Messenger tokens of divine favor among his people at Stewiacke. He had baptized four of one family, and others are earnestly seeking the Saviour. Rev. W. H. Richan reports the baptism of 27 believers in his field of labor at Wood's Harbor, Shelburne County.

HALIFAX. - On Lord's Day last, says the Messenger. nineteen persons were baptized by the pastor of the North Church, Rev. J. E. Goucher. They were received into the church in the evening. In both Granville Street Church and the North Church there were services every evening last week, and are being held the same the present week.

The Boston Era says, a correspondent in Rockport writes: "Six young men were baptized on the first Sabbath in this month by the paster, Rev. L. Holmes, as the first fruits of the recent revival in this place. Others will soon follow. The ordinance was witnessed by more than a thousand spectators; and what made the service additionally interesting and stance of bautism for nearly seven years. Truly, the Lord has visited his people.

In Westfield there is reported a religious revival of very great power. It is said that prayer meetings are held in bar rooms by invitations of the proprie tors who have abandoned their calling.

New Hampshike.—We are glad to learn that a re-

rival interest exists in Portsmouth. It is said that the Baptist cause has not looked so prosperous there n many years as it does now .- At Great Falls, also there is a cheering work of grace.

New York .- About sixty have recently been bapized into the 83d street Baptist Church, New York, Rev. C. C. Norton, pastor .- Seventy four were welcomed to the Baptist Church in Binghamton, on a recent Sabbeth. Forty were publicly welcomed on the same day, at the Calvary Baptist Church, Albany. At Ballston, Spa, Camillus, Waverly, Elba, Madison Lowe's Corners, and various other places in the State, revivals and numerous accessions have blessed the churches. Bro. Robins of the First Baptist Church, Rochester, has baptized a number recently, and the interest still continues.

New Jersey .- On Sunday, March 28th, Bro. Toand, of Mallica Hill, baptized six persons in Mantua Creek. They are added to the little interest. The Baptist cause is having a gradual but vigorous growth in South Jersey. Baptists were among the early settlers of this section, and a Baptist Church was organized as early as 1690. Eight churches were duly onsecrated prior to the commencement of the Revolutionary war. Though these churches have all continued to the present day, and have ever held a respeciable position in the community, yet they have not always maintained the vantage ground which their early formation gave them. There are now in the eight counties of South Jersey, fifty two Baptist churches, having a membership of about 7,500. Many of these churches have recently experienced gracious revival seasons.

ILLINOIS. - In Tonica, on a recent Sabbath, the hand of fellowship was given to sixty eight candidates. It was a precious season. In Steuben conversions are reported; also in Hopewell.

A work of unusual power has been in progress in the Baptist Church in Mount Pleasant, for a number of weeks past. The pastor, Rev. Elihu Gunn, says in a letter to the Standard: " For more than five weeks I have preached every night. It has been a great meeting. We have received now sixty-seven, nearly fifty of them by baptism, and others are coming almost every day."-Forty have recently been added to the church in Mapleton, Manona Co., Rev.

James Patrick, pastor; thirty-six by baptism. The Watchman and Reflector says :- There has been an interesting work of grace Vt., in Rev. A. A. Smith's church, nearly twenty have indulged hope in Christ; others are coming and the interest is increasing. - In Littleton, N. H., Rev. E. C. Millikin's church, it is believed there are fifty or more who have entered upon the new life in Christ and the courch is strengthened. These churches have been aided in their efforts by Rev. J. W. Tarleton, evangelist from Boston. "The harvest truly is plenteous but the laborers are few."-Rev. J. Parsons-recently instrumental in a great work of reviving the churches at Taunton-has been laboring with Rev. Mr. Atwood, in the South Church, with very hopeful indications. The church is earnestly co-operating with him. A goodly number are i quiring, and some beginning to trust in the Saviour. This dear brother has for many years labored among the churches in Maine and Massachusetts with great

The National Baptist Anniversaries of America, are to be held this year in Boston. The following card appears in the last Watchman and

The undersigned are the Committee of Arangement for the National Baptist Anniversaries to be held in this city on the 18th, 19th, and 20th days of May next. The Societies will hold their meetings in Tremont Temple as follows: Missionary Union on Tuesday, May 18th; Home Mission Society on Wednesday, May 19th; Publication Society on Thursday, May 20th. On Wednesday evening, a re-union and social gathering will take place. Attention is called to the following vote of the meeting of delegates, inviting the Societies to hold their annual meetings in this city:

Resolved. That in behalf af the Baptist churches in Boston and vicinity, we proffer a cordial hospitality to all Life Members, Directors, or Managers of the Societies attending the Anniversaries; to all acredited delegates from the churches to one or more of these Societies, and to all pastors of Baptist churches.

S. R. MASON. J. D. FULTON, W. V. GARNER, S. W. FOLJAMBE, G. W. GARDNER, Committee. W. A. BOWDLEAR, J. G. PARKER, A. F. GRAVES, E. SHUTE,

Rev. G. W. Gardner, D. D., of Unarlestown, is Chairman of the Committee on the Entertainment of Delegates, to whom letters relating thereto can be ad-

Death of Rev. T. H. Porter.

Correspondence from Wilmot some weeks ago inormed us of the extreme illness of this valued brother, so that we were quite prepared to receive tidings of his death. This painful event took place at his residence, Pine Grove, Wilmot, on Monday the 12th inst. For nearly forty years he stood as a watchman upon Zion's walls, and his ministry in several places was attended with a rich blessing. Jehovah greatly blessed him in his own family. Among those of his own household, who survived him, are three sons who have consecrated their lives to the work of the sacred ministry. We tender to his sorrowing widow and bereaved sons and daughters our heart-felt Chris-

THE BAPTIST QUARTERLY, for April, presents the ollowing table of contents :- 1. Dale's Classic Baptism, by Professor A. C. Kendrick, D. D.; 2. The Causal Judgment, by Professor Geo. J. Chase, L. L. D.; 3. Infint Baptism, an invention of men, by Professor Alvah Hovey, D. D.; 4. The Great Pyramid of Gizeh, by Geo W. Anderson, D. Ph.; 5. The Tubingen School, by Professor C. H. Toy; 6. Exceptical Studies; 7. Notices of Books. These several subjects are discussed with scholarly

bility, and with great fullness.

We are informed by Rev. F. W. Saunders, into the barn of Captain W. C. Joslins, of Prince William, made love to one of his sheep and carried in off. A party of men armed themselves and pursued im. They found the robber completely at rest in nis den, and made him feel the full force of their ingnation. Like other poor singers Mr. Bruin fell a ctim to his own folly. He weighed when dressed early 800 lbs.

An interesting obituary notice of the late Mr. and Mrs. John Banks of Stewiack, appears in the Christian Messenger of last week, from the pen of the esteemed pastor of the church of that place, Rev. A. Chipman. The deceased were among our fast friends from the early days of our ministry until their departure to the "better land." Bro. Chipman very naturally supposes Mrs. Banks was bapt zed by Rev. I. E. Bill; but she was baptized when very young, and before we entered the ministry-if menory serves us-by the late Rev. T. H. Chipman. n girlhood, in married life, and down to advanced years, she was the same earnest, devoted christian. Her loved husband was later in the public profession of his faith, but probably not so in the reception of the grace which saves the soul. Not long before we were informed, by letters received, of their illness and death, we were contemplating a visit to Stewiacke o see them; but they are gone, and we shall not neet them again on these lower grounds; but thank God for the hope of a blessed re-union beyond the dood. May the lovely family, in whose present and ternal welfare, we have always cherished a lively nterest, experience in this season of sorrow, more fully than ever, the preciousness of the promise, All things work together for good to them that

The Annual Report of the New Brunswick Auxil ary Bible Society is now printed.

It would be very expensive to forward these Reports as formerly, to Branch Societies by mail, as in the Lower House; but the grant was carried by there is now a heavy postage to pay. Packages ad- the following votes:dressed to the differerent Branches, will lie for some weeks with Mr. Day, Printer, No. 4 Market Street, Saint John, so that any office-bearers calling or sending for their Reports, can obtain them.

Those not called for by the middle of May, will be orwarded by mail or Express.

Complimentary cakes of maple sugar were unjustly kept out of it; but if any man doubted his kindly sent to our sanctum the other day by Mr. W. word he might vote against it, and he thanked no . Colpitt, of Elgin. On trial they were found to be of a very excellent quality, and deserving the highest numendation. The donor will please accept our

We are glad to hear that the last few weeks have een highly favorable for sugar making, and that large quantities have been produced at Elgin and other seceleven to twelve cents per lb.

"New AMERICAN CHURCH."-A new sect has sprung up, which the New York Tribune says alsprung up, which the New York Tribune says al-ready numbers three hundred followers. The Deity provides that nothing in the Bill shall be construed addressed as the Divine Family-Lord the Mother. God the Father, Christ the Son, and Soul the Daughter. The Rev. Mrs. Buffum, of Chicago, announces perself as president of this " New American Church."

POOR RATE IN ENGLAND. - The sum levied for the apport of the poor in England amounts to between £10,000,000, and £11,000,000.

MISSIONARY ZEAL -The Waldenses have more missionaries than pastors. They have only 26 conregations, with 3,000 communicants; but they have l men employed in missionary work in Italy, of whom 31 are ordained ministers or evangelists, and

METHODIST MINISTERS "GIVING OUT." .- The daily papers report that sixty-six new converts, members of a Methodist society in Quincy, Illinois, were bap-tized in the river, Sunday before last, and forty Public Library; bill to compel subscribers to stock more intended to be, but the ministers gave out from in E. & N. A. Railway to pay up; bill to incorporate exhaustion! What better proof could we have that the Apostles were not Methodists. They bartized Council, and Keans' Bastardy Bill-three thousand in one day, and not a word is said of Atty, Gen. introduced a bill to incorporate St. their "giving out from exhaustion."- Examiner.

AN OUTSPOKEN ROMISH PRIEST,-The spirit which kindled the auto de fes still lingers in Spain. A correspondent of the New York Observer, writing from Seville, says: "In Cordova, last week, when we were there, a priest declared in open assembly that he would gladly see not only every Protestant book in Spain destroyed, but every Protestant man, woman and child burned alive; and if he could have his way, e would kindle the fires."

A TROUBLESOME QUESTION. - The Standard, of Chiago, gives the following as the result of the discusion of the subject of infant baptism in a Congregaional church: "In the Bible class of the Congre ational church at Normal, taught by R. Edwards L. D., President of the University, the question of niant baptism has been under consideration for several Sabbaths. This discussion was carried on entirely by Pedobaptists, and was very thorough. Dr. Edwards, in conclusion, summed up the argument and presented his views. As a consequence of the discussion, one of the best members of the Congregaional church applied to the Baptist church for mempership, and was baptized by Bro. Swift, the pastor. The Congregational church subsequently, we learn, revised its articles of faith and expunged therefrom all that relates to infant baptism. The creed is now as silent on the subject of infant baptism as is the Bible itself."

Secular Department.

A Brief Review of the News of the Week.

The owners of the Empress hope to have her ready for active service by Tuesday, the 27th inst. It is said the whole expense of putting her in as good condition as she was before the disaster will be at least it is estimated at \$68,000. The school districts must \$20,000. This does not include her loss of time. If \$20,000. This does not include her loss of time. If \$500 copies of the law ordered to be printed. The owners of the Empress hope to have her ready

SPRING is opening rapidly. On Monday rain descended in torrents; all indications of frost in the ground are disappearing, and the grass is starting up resh and green. The icy barricades of the St. John have been broken up, and given place to steam and wood-boats and timber-rafts, &c. The winter has been long, but unusually pleasant, and well suited to lumbering business. There is now every prospect of an abundant supply of water in all the streams and rivers, and of an early spring for the far-

WEDNESDAY, 11 A. M .- Rain pouring downfreshet rising rapidly-river open-David Weston left this morning for Fredericton-Rothesay leaves to-morrow morning.

THE REFORMATORY QUESTION, as brought up in the House of Assembly, has excited much disci the press as well as in the Legislature. All are agreed as to the importance of such an institution; but the discussion has reference to the modus ope rundi. Shall we have denominational reformatories or shall we have one general reformatory represent-ing all the denominations? This is the real question at issue. The *Freeman*, representing the Roman Catholic view, ably pleads for the sectional plan. The Protestant papers are a unit for the non-sectarian plan. It was thought at one time that the Freeman's avorite bill would pass, and that we should have a reformatory school after his model; but it was thrown out. He is disappointed, becomes angry, and in a fit of passion says very hard and very toolish

So long as this monstrous idea of church infallibility is cherished, unity, for the general good, seems an utter impossibility. It stands as a mountainous obstacle to progress in every direction. How much better it would be for all concerned if all parties would unite upon one common platform for the general good. In a reformatory school it cannot be na. cessary to teach the peculiar dogmas of any sect.
The general principles of morality and religions of course should be taught. This can be done without any interference with popery or protestantism as a

It seems to us as plain as the light of day that we should have in this country a reformatory school es-tablished upon the broad basis of christian charity, and so conducted as to be made largely self-sustaining. Who will furnish the plan?

FORGED BANK NOTES .- It is said that altered \$5 and \$10 notes are in circulation here. It becomes our people to be very careful in looking at the money hey receive, so that these impositions may be detected at once, and the issuers or circulators of bad

money may be brought to justice. - News. BRUTAL ASSAULT.-A girl named Janet Mitchell was assaulted and knocked down, near the bridge, St. Stephen, by Dennis Pursel, of Milltown, on Saturday night last at about 9 o'clock. From the evidence, taken in the case before Justice Rose, it appears that Pursel and another man was passing up the street, and the girl with her sister were ahead them upon the sidewalk. The other man passed by, but Pursel struck the girl with an edging, because, as he says, she would not give him the side walk when he ordered her to do so. The blow was given upon the right temple, and was so severe as to rende her insensible the whole night. Her father took her home on Sunday to the Old Ridge, and though recovered sufficiently to converse, her memory seems to be very materially impaired. Pursel has been comwitted in the sum of \$400 to stand trial at the County Court .- St. Croix Courier.

On the 16th inst., the Legislative Council agreed to the following Bills:—A Bill relating to Marriage Fees; a Bill relating to the Property of Married Women; a Bill to incorporate the Moneton Tobacco Manufacturing Company, as amended by the Committee on Corporations; a Bill to incorporate the Musquash River Log Driving Company (this Bill was strongly opposed by Mr. Young); a Bill relating to Jurors; a Bill relating to Bribery and Corruption at Elections (Mr. Jones wants his name recorded against this Bill). The Indiantown Ferry Bill passed. On Mr. Frye's claim there was a sharp discussion

Yeas-Wetmore, King, Flewelling, McAdam, Lindsay, Kelly, Taylor, Bec. with, Meahan, Thompson, Covert, Hammond, Theriault, McLeod, Perley, J. Flewelling, Needham, Peck, Keans, Landry, Steven-

son-21. Nays-White, Babbit, Dow, Montgomeay, Gough, Moore, Johnson, Sutton, Coram, McQueen-10.

Needham spoke in reference to the amount for himself. He said he earned the money, and had been

man for his vote. This amount, and the amount for St. Joseph College, were agreed to without further The Government Bill relating to Bribery and Corruption at elections has become law. Some important amendments were adopted at the suggestion of

Mr. Needham Bill to amend Act to extend jurisdiction of St. plementary supply: - "For Henry Frye's claims \$2,000; for W. H. Needham's claims - \$1,200; and

tor St. Joseph College-\$400."

Mr. Peck's Albert Railway Bill passed with an adas binding the Province to get a subsidy.

The following Bills agreed to:—Bill relating to

divorce and matrimonial causes; Bill relating to prosecution of criminal cases in County Courts; Bill to erect part of the Parish of Douglas, York, into a new Parish; the purification Bill; Bill relating to the Great Marsh in Hopewell, Albert Co.; Bill relating to corporations; Bill to amend act incorporating Fredericton Hotel Co.; Bill to protect butter and cheese manufacturers; Bill relating to regulations among land proprietors. Moore's Woodstock Railway resolutions were

dopted unanimously. Gough's Bay Verte Canal resolutions adopted. FREDERICTON, April 19 .- The following bills were agreed to:-Bill to authorize St. Martin's Church.

John Boot and Shoe Manufacturers Co. Butler's Bill, relating to Mines and Minerals, and Gough's Bill, to abolish the Provincial Board of

Agriculture, were lost. Moore had the Purification Bill recommitted at its third reading, and moved that its provisions should extend to members of Executive. King argued that it extends to them in their capacity as members o the House. Amendment lost-Moore, Babbitt, Dow,

White and Stevenson voting for it. The following Bills were agreed to :- Bill relating to Point Marsh District in Albert County; Bill relating to General Sessions of Carleton County; Bill relating to Expense of Summoning Juries; and a Bill to amend the law relating to Insolvent and Con

fined Debtors. On motion of Perley a committee was empowered o accept tenders for the publishing of Debates next McLeod, Johnson, Keans, Stevenson, McQueen, Babbitt, Moore, Dow, Peck, Butler, White, Prley, Quinton, and Theriault—16. Nays—Wetmore, King, Keily, Taylor, Lindsay, Gough, Sutton, Meahan, Montgomery, Frye, Needham, Thompson and Hammond—13.

FREDERICTON, April 20.-King explained his School Bill in a lengthy speech. Provides for Education Board with a Chief Superintendent, five District In-spectors, County Inspectors or Visitors, and District Trustees are to have the power of appointing and paying the Teachers.

The Provincial grant is to be the same as now 25 per cent. of the remainder is to be raised by a poli tax on every individual who pays County rates, and seventy-five per cent, on property ir the same proportion as ordinary County taxes. The sum to be raised is to be one dollar for every child between the ages of six and sixteen, based upon the Census of eighteen hundred and sixty-one. The money is to be under the coutrol of the Chief Superintendent, and

Prorogation to-day (Wednesday), at 3 P. M.

Howe Triumphant!

The wires last evening brought cheering intelligence from Windsor, to all confederate hearts. Knowing the deadly opposition with which the veteran warrior had to contend, a good deal of anxiety was felt in relation to the issues All that anti-confederates could do in Nova Scotia, in the Government of the Province, and in Washington, has been done to defeat Howe, and, therefore, his triumph is all the more signal. Here are the results, as given by telegram to the morning papers :

HALIFAX, April 20. - Howe triumphantly elected. Excitement intense here. Antis are scarce on the Howe leads Scotch Village, 72; Brooklyn, 7; Shubenacadie, 38; Maitland, 55; Windsor, St. Croix, and Falmouth, 50. This makes Mr. Howe's majori-

ty, so far as heard from, 215. Returns from Hants not all in, but it is the the majority will be near three hundred. Unionists plumped handsomely for Hove. Mr. Howe has done better than was anticipated in the districts

heard from. The following is reported to have come from Mr. Howe: —" League, Leaguers and Local Government licked to sticks."

From Yarmouth no information, owing to the lines

ARICHAT, April 20, P. M.—Levisconte's probable majority on the Isle Madame 175. Mainland not heard from. Isle Madame, L'Ardoise, St. Peters and River Bougeoise give 100 against Henry. Nothing from other Districts. This leaves Districts not heard from all on the Mainland.

HALIBUT have been of late caught in great quantities and brought into the Halifax market. One da last week, a man from Herring Cove, brought in 85 large ones, supposed to weigh about 4,000 fb. They were caught about 70 miles off.—Messenger.

MURDEROUS AFFAIR,—We regret to learn that Captain Joseph Dolly, of Lower Granville, was atabbed at St. Thomas on the 28th ult., and soon after died. He was Master of the Schooner Loquille.—

Free Press.

Station buildings, private dwellings, and stores are going up at Fairville. The village presents quite a thriving appearance—one of the pleasing results of Western Extension. We hope those in charge will hasten extension on to Carleton as soon as possible. When this is done, Carleton will smile just as graciously as her youthful sister, Fairville.

Yesterday morning, an old man named John Lowther, teamster, was found dead in his bed at his residence City Road. He retired in his usual good bealth. Supposed cause apoplezy.—Name.