

Help your Minister.

What to do? Two things. First—to fill the House of God with attentive hearers. Second—to lead those hearers to Jesus Christ for life eternal.

You ask how is this help to be extended? Not by indulging the impression that because you pay your minister a stated salary, that, therefore, he must do all the preaching, all the praying, all the visiting, and in a word all the work.

Help him therefore. First—fill the House of God. See that the house itself is attractive, not gorgeous but chaste, not flashy but comfortable, well ventilated, thoroughly clean, and sufficiently warm.

Not only treat persons courteously when they visit your sanctuary, but invite them to come. In your intercourse with them through the week, give them to understand that you will be glad to see them on the Sabbath in the house of prayer.

But it is not enough that the people be attached to the house of God, they must be brought to Jesus. Having assisted your minister in guiding souls to the house of prayer—second, you must aid him in conducting them to the foot of the cross.

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Christian Baptism.

By Rev. A. R. Arnold, Professor in Madison University, N. Y.

Irenaeus wrote at the close of the second century. A single passage in the second book of his work on the Heresies is claimed by some defenders of infant baptism as a testimony to the existence of that practice.

Tertullian, who wrote about the same time with Irenaeus, was for a long time regarded as the first Christian writer who makes explicit mention of the baptism of infant children.

Clement of Alexandria was contemporary with Tertullian. He speaks repeatedly, both in his "Pedagogue" and in his "Stromata," of the necessity and efficacy of baptism; but he has not a word to say of the baptism of infants.

Origen wrote most of his works during the second quarter of the third century. In them are three passages in his Commentaries (on Rom. xii. 1-3; 14th Homily on Luke, xi. 21-24; on Lev. v. 9), in which he speaks of infant baptism as a subject about which there was much inquiry among the brethren, as an apostolic tradition, and as necessary to remove the pollution of original sin.

translation. That neither Jerome nor Rufinus, his Latin translators, were scrupulously faithful, we know, from their avowed principles, from their mutual recriminations, from their express confessions, and from the comparison of their versions with the original where it is still extant.

The Debt Paid. We congratulate the Brussels street-Baptist church on their deliverance from a debt which has been resting upon their chapel ever since its erection.

It is only just, however, that we should state that the Messrs. Vaughan have come up nobly to his assistance, by contributing nearly one half of the whole amount due.

The money was paid over in full on Saturday last; so that the pastor, when offering his Sabbath morning prayer, was in a position to offer thanks to God that they were permitted to worship in a house free from debt.

We sincerely hope that the example of Brussels street, in this respect, will be followed by all her sister churches in the City that are oppressed with debt.

Baptist Seminary, Fredericton. From the biennial Catalogue of this Institution, received some time ago, we rejoice to learn that under the able superintendence of its worthy Principal, Professor Hopper, it is in a flourishing condition.

The Catalogue states that a course of instruction, extending over three years, has been established, and young Ladies and Gentlemen complying with it will be entitled to a certificate, signed by the President of the Education Society and Trustees of the Institution.

Cast Up! Cast Up the Highway! AMERICAN BIBLE UNION. No. 52 Great Jones Street, New York.

This cry, uttered by Israel's prophet, is repeated in our day. The providence of God is preparing the people for the truth. The liberality of the redeemed must prepare the truth for the people.

We therefore appeal to all who love the Lord Jesus Christ in sincerity, to aid in this vitally important work. Come to the help of the Lord! Aid in preparing the highway over which the nations of the redeemed shall pass, with singing and everlasting joy upon their heads.

TEMPERANCE HYMNS by the "National Temperance Society and Publication House," 173 William Street, New York. This is a very choice collection of songs and hymns adapted to familiar tunes, and especially suitable for temperance and prayer-meetings, and for the social circle. Compiled by J. N. Stearns. It makes a pleasant "pocket companion" for all occasions.

BANARD'S LITTLE PILGRIM SERIES FOR SABBATH SCHOOLS, by Henry A. Young & Co., 24 Cornhill, Boston, promises to be very useful. It is prepared for the youngest children, and its questions, therefore, are very simple and the answers short. It is especially adapted to young teachers.

Ministerial Education—Woodstock.

DEAR EDITOR—My health and occupation have again made a hiatus in my course of remarks on the above subject which I did not intend and is undesirable.

On one point I think W. has slightly mistaken my meaning. I had no design in the reference made to Horton Academy, to have it understood that it resembled Woodstock in the style and character of instruction, but only in the single point which will be found on reference to the article in which the remark occurs specifically stated, namely, in the point of being adapted to the existing wants of the community for which the seminary was designed, and thence rising to higher degrees of eminence as necessity might dictate.

But to resume the subject of the necessity of aiming at a high range of education in our seminaries, I would further notice, that the present condition of the world demands in the ministerial body an ability to understand the nature of the attacks of infidelity, and to cope with the arguments it urges against revelation.

It is I apprehend conceded by all persons acquainted with this subject, that it is not for any mere tyro to enter the lists in the controversies that are now waging or shortly to be waged in the defence of Christianity on certain vital points that press for consideration and faithful enquiry.

It is also conceded that shallow knowledge tending, as it too often does to the construction of arguments that cannot stand examination is calculated to inflict the severest wounds on the cause of truth, and that while men of the highest intellects and the most extended learning are often found in the number of those opposed to Christ, it behooves his friends to be fortified to the utmost extent with all the lights of knowledge and the most correct principles of science secular and sacred, in order hopefully to combat such foes.

There was probably never a period in the world's history in which the battle of truth required, as now it is needed, to be waged in the high places of intellect and science. The Captain of Salvation, in his unerring providence, his wise direction of the warfare, has carried a main struggle of combat over to those elevated regions—surely the church should be prepared to follow with the weapons appropriate to the nature of the contest.

But beyond this specific necessity for the panoply of sound knowledge, is its generous influence on the mind in giving variety and fulness to all pulpit ministrations. Some of the most successful ministers of the olden time, such as Howe, Owen, Baxter, were men who in their public exercises were able, at all times, to pour forth an exhaustless treasure of thought and knowledge derived from the rich fountains of information, and the perfect latent training, that stood in their case as constant hand-maids to the Divine love with which they were no less enriched; and if those aids be lacking, it will too often happen, that the minister himself, and still more his people, will ere long be sensible of the depressing effect of that jejune and barren style of pulpit ministrations that proclaims continually the need of fuller and more liberal training.

The frequent changes of ministers from pulpit to pulpit, may be owing to a habit growing with the indulgence of a spirit of restlessness in both ministers and people, but it is not also in considerable measure to be ascribed to the want of that generous supply of thought that a perfect education is calculated to give.

There is also to be considered the race that is run between the different denominations of the Christian community. Emulation is indeed not the most desirable motive for a servant of Christ, while he has another so much purer and nobler, and which ought to be so much stronger—the honor and glory of his Divine Master—but so long as denominations continue to divide the church into castes or classes, emulation becomes in some sort a necessity.

A religious community believing itself to possess in important points "the mind that was in Christ Jesus," and regarding itself as charged with the duty of spreading the knowledge with which it has been entrusted, must or ought to be sensible, how much success is dependant on seizing the vantage ground of intellectual and literary superiority.

DEAR SIR—As the columns of your valuable paper is always open for communications or religious intelligence, permit me to state that the Lord is pouring out his Spirit upon the church at the First Range, Grand Lake. Ten have been baptized, and others are received for baptism, under the labors of our esteemed pastor, the Rev. H. A. Charlton.

Our exchanges from the States, continue to report extensive revival influences in many places. The additions to the Baptist denomination this year, promises to be much larger than any former year of its history on this continent. May these seasons of refreshing be repeated until every where the barren wastes of earth shall be converted into fields fruitful in the graces of enlightened piety.

We learn from the Christian Messenger of last week, that Rev. James Parker, of Lakeside, Cornwallis, has baptized eleven persons, and others are expected to follow Jesus in this ordinance. At West Chester, revival influences are experienced; and at Sawlacks, Rev. Alfred Chipman, Pastor, fourteen have been added to the church by baptism.

Massachusetts Correspondence.

Mr. Editor—"Out of sight, out of mind," is an old adage; and as applied in some cases, has quite as much truth as poetry. It does not, however, explain the reason of my long silence in the columns of the Visitor. Pastoral duties in this country are no child's play, and the man who undertakes to meet all the demands made upon his time and brain, will be doomed to failure, hopeless and absolute, or to plod from "morn to dewy eve," and while he may "eat no idle bread," he may frequently enjoy the luxury of "consuming an endless apology, or take refuge from the charge of remissness behind the convenient hedge of personal care and responsibilities. Enough, therefore, on that point.

With regard to our own situation, we have much to be thankful for, and all things considered, more than we reasonably could have expected. In the good providence of God, our lot has been cast amongst a people whose kindness and liberality are beyond all praise. On the first of the present month, we took possession of a neat little cottage, in a most pleasant part of the town, and with the assistance of kind friends, were enabled, during the day, to complete necessary preliminaries to house-keeping, the furniture being supplied almost free of expense to us.

In the evening, we sat down in our comfortable home, to rest ourselves after the fatigue of a busy day, and thankful to God, and to the kind friends, for the many favors so generously bestowed. But scarcely had we given ourselves to these quiet musings, when the door opened, and a crowd rushed in, filling our little domicile in every part. We were taken completely by surprise. The truth is, we were confused; we hardly knew what it all meant. We were not aware that anybody except a few in our immediate neighborhood, knew that we had moved. And if they had, it was very soon to receive calls; and even had it been customary to do so at an early period, that so many should have taken it into their heads, to call at that particular hour, was, to say the least of it, a very remarkable coincidence.

We were in blissful ignorance of any previous arrangement having been made. We had received no intimation that a conspiracy was being formed. Several ladies were in the house during the day, but no word was dropped that could have given us the most distant suspicion that all was not perfectly quiet outside, or that anything out of the ordinary course was likely to occur. A circumstance, by the way, sufficient to convince the most incredulous, that woman can keep a secret, however strongly churls and old bachelors may have accused them to the contrary.

In this state of utter unconsciousness, we were quite open and exposed to any manner of assault. We had taken no precaution, and had put ourselves in no condition of defence; and before a vastly inferior force, we would have surrendered at discretion, or fled without an attempt at resistance. We might have been alarmed, had not the cheerful countenances and cordial greetings of the visitors assured us that no hostile measures had been contemplated.

The absence of anything approaching to formality in the affair, was to us a little embarrassing. We expected that some one, in behalf of the company, would have announced the object of the visit and its results, but not a word was said in our hearing; the hours passed pleasantly away, and the dispersion was as unceremonious as the gathering. When all was quiet, we began to explore the field; and our surprise was greatly increased, when the discovery of valuable articles, too numerous to mention, explained the mystery, and revealed the extent of our obligation. We had seen surprise parties before, but none so free from everything like ostentation or parade; and we did not know whether most to admire, the tangible expression of kindness itself, or the quiet, unpretending manner in which it was bestowed. If, in all cases, "it is more blessed to give than to receive," I am quite sure they will not fail of their reward.

Revels, of greater or less power, are being experienced in many of our churches in Boston and vicinity. Large numbers of baptisms have been regularly reported at the Monthly Ministerial Conference, at Tremont Temple; and the interest seems to be increasing in various directions. I administered the ordinance of baptism, on the second Sabbath of this month, for the first time, since I settled here in November last. The congregation has considerably increased, the interest in the church has been growing, and the prospect of a harvest is brightening. May the Lord hasten it in his time.

As no doubt, you are already aware, the "National Baptist Anniversaries," are to be held in the city of Boston, on the 18th, 19th, and 20th days of May next. At a meeting of delegates from the churches of Boston and vicinity, recently held in the Society Hall of Tremont Temple, the following resolution was passed:

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

Rev. S. W. Gardner, of Charlestown is Chairman of the Committee on the entertainment of Delegates, to whom letters relating thereto, can be addressed. The Musical portion of your readers has no doubt, heard of the Mammoth Peace Jubilee, to be held in Boston in June next; and which, from the preparations now being pushed forward with great spirit, promises to be a success. The following description of what may be expected, perhaps will interest them:—"LET US HAVE PEACE."

Great National Peace Jubilee and Musical Festival, to be held in the City of Boston, on Tuesday, Wednesday, and Thursday, June 15th, 16th, and 17th, 1869, in Honor of the Restoration of Peace and Union throughout the Land.

This most important event in American History, to be celebrated by the grandest outpouring of National, Sublime, and Patriotic Music, ever heard on the American Continent.

The President of the United States, Members of Congress, and heads of Departments, and the Governors of all the States to be invited. An immense Coliseum, capable of accommodating Fifty Thousand persons, to be erected especially for the occasion, to be magnificently decorated, historically emblematic of Peace and National Progress since the formation of the Union.

FIRST DAY—TUESDAY, JUNE 15th, 1869. The Festival to be inaugurated at Noon, on the First Day, by Prayers and an Address, to be followed by a grand Chorus of Addresses, and visitors to Boston and to Massachusetts. Also a congratulatory national address, on the restoration of peace and union throughout the land. To be followed by a Grand National Concert, the principal feature of which will be a grand chorus of twenty thousand voices, selected from the Schools of Boston and its vicinity, who will sing National Aids and Hymns of Peace, accompanied by a grand Orchestra of One Thousand Musicians, including all the leading bands and best performers in the United States, with the additional accompanying effects of Artillery and Infantry firing, Chiming of Bells, &c.

The Programme will open with the National Anthem—HAIL, COLUMBIA, which will be rendered in the following manner:—Hail Columbia, once through by the Full Band of One Thousand Performers. 1st Verse—Full Band of One Thousand, and Grand Chorus of Twenty Thousand. 2nd Verse—Full Band, Grand Chorus, and Chiming of all the Bells in the City. 3rd and Last Verse—Full Band of One Thousand, Grand Chorus of Twenty Thousand, Bells Chiming, Drums rolling, Infantry firing, and Cannon playing, in the distance, in exact time with the music.

NOTE.—(The Bells will be rung and the Cannon fired by electricity from the Music Stand.) Several pieces upon the Programme to be performed with similar Grand Effects.

SECOND DAY—WEDNESDAY, JUNE 16th, 1869. Grand Colonial Programme. Symphony and Overture. The Programme will open with Wagner's Overture to Tannhauser—arranged for full band of one thousand performers. The entire chorus will join and sing the prayer in the finale of the Overture. All the Musical Societies in New England and elsewhere, available to be united, forming the greatest Oratorio Chorus ever assembled, either in Europe or America. The following majestic selections from the great Oratorios, will be produced by the entire Chorus, with accompaniments by the Grand Orchestra of One Thousand Performers:—The Heavens are telling the glory of God, from Haydn's Creation; See the Conquering Hero come, from Handel's Judas Macabaeus; The Hallelujah Chorus, from Handel's Messiah; Thanks be to God, from Mendelssohn's Elijah; Beethoven's Greatest Work, the Ninth Symphony, will be produced in its grandest form. This, the greatest Vocal and Instrumental Concert ever given in any part of the world, will conclude with Rossini's Overture to William Tell, performed by the Full Orchestra of one Thousand Instrumentalists.

THIRD DAY—THURSDAY, JUNE 17th, 1869. Anniversary of the Battle of Bunker Hill. Patriotic and Military Programme. Grand Concert for the multitude. The musical exercises to be preceded by an Appropriate Historical Address, in honor of the day, to be followed by a Choice Programme of popular and familiar music. The selections will include Auber's Overture to Fra Diavolo, arranged for Grand Orchestra of One Thousand Performers. Fifty Trumpeters performing the Solo part usually played by one Trumpet. The favorite Scene from Il Trovatore, introducing Terzi's Anvil Chorus, will be brought out with Grand Chorus, Full Band of One Thousand, One Hundred Anvils, Several Drum Corps, Artillery, Bells, &c. The Anvil Part will be performed by One Hundred Members of the Fire Department, who will be made thoroughly acquainted with their part of the performance. The programme will also include a Grand March of Peace, composed expressly for this occasion, and dedicated to the People of America by an eminent European author.

This Peace Jubilee will close on the evening of the 17th of June, by a Grand Festival Entertainment, with Full Band. (The particulars of which will be announced hereafter.) For this occasion the seats will be removed from the great Parquette or the Coliseum, thereby giving an opportunity for an interchange of congratulations and friendly greetings, and of bringing to a happy close the most imposing musical ceremonies and one of the Grandest National Gatherings that has ever adorned the pages of History.

Other matters of interest must be reserved for a future time. Very truly yours, J. C. HUBBARD, Medford, Mass., April 20, 1869.

For the Christian Visitor. DEAR EDITOR.—The annual appeal for aid, in behalf of Acadia College, has just been forwarded to all the churches in Nova Scotia and Prince Edward Island, and a number of churches in New Brunswick.

It was suggested, at the last meeting of the Board of Governors, that, in case any should still fail to become acquainted with our needs, it would do well to publish the appeal in the denominational papers. I enclose it herewith.

It will be seen by this, that it will require the vigorous cooperation of the churches, in order that we may be enabled to discharge our just and honest debts, to the Professors, at the end of the College year. These brethren are giving their whole strength and abilities to the interests of our Institution. They are receiving in return, salaries that we ought to feel ashamed to offer them, and it will certainly be a reproach, not easily shaken off, if they are compelled to wait for months after these salaries become due, before they can be paid.

Not only so. The failure on the part of our churches, to respond to last year's appeal, compelled us to use funds pressingly needed for repairs; these had to be postponed, and the resulting injury to College property ought not to be overlooked. But this source of income is not now available, for the simple reason that it is exhausted.

Is it right? Is it honest, brethren, to place the Treasurer in such straits as these? The College belongs to the churches, and on the churches the Board must depend. Will you, as last year, make this dependence a vain help?

The amount apportioned to each church is so small, that a very little effort would suffice. Will you make it? Is it too much to ask that you will raise, and send this money in the manner specified? WOLFRITE, April 16th, 1869.

SECRETARY. The First Donation Visit in Nova Scotia. DEACON W. H. CHIPMAN, in a communication to us of the 16th inst., claims that Donation Visits in Nova Scotia originated at Bridgetown. He says that he proposed to some of the church members to make a donation visit to the late Rev. Jarvis Ring, when he was pastor of the Bridgetown Baptist church. They cheerfully acted upon the suggestion. That, Bro. Chipman says, was the first visit of the sort made in these Provinces. He then notes some of the blessed results of these social gatherings. He says a few years ago, Rev. W. H. Porter, of Pine Grove, was honored with a visit of this kind. One of his congregations, not a professor of religion, was called upon to present the pure, and the performance of this duty awakened religious reflections, which led him to unite with the church.

A similar occurrence took place at Bridgetown this winter. The people gave their pastor, Rev. George Armstrong, a donation visit. Two members of the congregation (brothers) were called upon to take a prominent part—one to act as Chairman, and the other to present the purse. They hesitated, but finally consented to act. This excited in their minds serious enquiries, and ultimately led to their obedience to the laws of Christ. Both of them are now members.

If such be the reflex benefits of donation visits to Christian pastors, the more we have of them the better for the people as well as for the ministers.

For the Christian Visitor. Temple. It is self-evident that the true principles of British Templars are not carried out in accordance with their professions and Constitution, in many sections of our Province. As one of their cardinal virtues is Charity, they seem to go around this, as there is labour attached to it, which calls for sacrifice; and as I fully rely upon the principles of their Constitution, meeting out equal rights and privileges to each member, they should learn to bear with a Brother's faults, and through the medium of love, restore such an one, so as to fill the whole law of God—"Love thy neighbor as thyself." Templars, in its social capacity, is adapted to give new charms in its social and moral principles; what it tends to elevate and raise the position of that individual whose name has become obscured through the vice of intemperance, and unknown to the circle of social society. And here I might say, our social being is necessary to our individual happiness and advancement; they are welded together, and no circumstance can separate them; and the individual who can act without reference to the happiness of those around him, is not only unhappy, but an ignorant man to the true purpose of his own existence. If we are more successful than others in our business, to aid the unfortunate and administer such consolation to those whom the rough surges of the world have crushed to the earth, that will tend to raise the drooping spirits, and give a fresh impetus to the dormant faculties of soul and body. I drop a tear of pity over the many who are guided, and still the great debt that the country had in placing us here upon its feet; and our rewards will be rich in the calm delights of a satisfied conscience, realizing that our life has not been an idle dream, in the pleasures excited by the tokens of gratitude from the hearts of those you have saved!

Then, as Brothers, let each know his duty to perform in remembering our education as social beings; and let our sympathies, as one great family, blend and unite with each other; and when these feelings are

rightly cherished, they will inspire us with an affection to all around us, and will increase in their glowing conceptions until they embrace the whole human family. Then—

Be kind to all, and thus fulfill The first great duty here below; Let words of love our hearts distill, To mitigate thy Brother's woe. Be kind to all, and thus fulfill The first great duty here below; Let words of love our hearts distill, To mitigate thy Brother's woe. Be kind to all, and thus fulfill The first great duty here below; Let words of love our hearts distill, To mitigate thy Brother's woe.

Then, Brethren, remember the three great cardinal virtues of your institution—placed as they are, first, on the pages of inspiration, and secondly, on the charter of your Lodge—which can never be gainsayed nor obliterated by immorality; but in the end will shine brighter and brighter, pointing you onward and upward, until you see rising far above the prejudices of evil-doers, in golden letters, Faith, Hope and Charity, the fixed principles in each true Templar's bosom. SUSEX, N. C., April 26, 1869. E. W. V.

To Sunday School Workers. Do you want any papers for your Sunday Schools? If so, you can scarcely do better than to take the "Young Reeper," published by the Baptist Publication Society.

It will cost you, if you take 10 copies or more, at the rate of 12 cents a copy if sent monthly, or 24 cents if semi-monthly. The provincial postage can be paid in advance, in St. John, at the rate of 1 cent for every four ounces, which is about 1 cent for every 8 papers, or 3 cents on a package of 24 papers.

If you want 49 copies for your Sunday School for one year they will cost you, if sent monthly, about \$4.50, N. B. currency, and 72 cents postage, or \$5.22 in all, or half this sum if taken for only six months. Subscriptions must begin with Jan., May, or July. The papers are sent from Philadelphia to St. John without any charge. You can send your orders to A. F. Graves, 20 Cornhill, Boston, with the pay for the paper. The postage money can be left with J. F. Masters in St. John, who will mail the papers on their arrival. Or you can, if you prefer it, send to me, always remembering the postage. The "Young Reeper" is one of the very best Sunday School papers. E. C. CADY.

NOIR SCENES OF THE BIBLE.—The Bible is the one grand book for all time and for all generations. It is the history of the Eternal. It is always old and always new. It covers the whole field of human thought, and penetrates the depths of the eternal ages. All the scenes of this Bible of God are full of interest, the night scenes especially so. These are unfolded by Rev. Dr. March in a splendid volume, placed upon our table, of more than 500 pages. The work is truthful in statement, pure in diction, evangelical in sentiment, instructive in thought, and full ofunction. We feel much pleasure in commending this precious book to our readers. See particulars of the work in our advertising columns.

Secular Department.

A Brief Review of the News of the Week. NEW BRUNSWICK. We are glad to see the Express at her post again. All possible speed was made by her enterprising owners, after her disaster, in refitting her for her work; and progress was so rapid, that she was able to leave for Windsor, on Tuesday evening. She is advertised to leave again for Annapolis, on Thursday morning. May her future be bright and prosperous!

The southern gale of Wednesday last week, was very severe on some of the fishing vessels of the Harbour. Several days were consumed in repairing the damage. In the midst of the storm, the schooner Ada, from Digby, was driven ashore at Cape Misepack. She had thirteen passengers besides her crew and some cattle on board; but providentially all got safely to land.

THE LOCAL LEGISLATURE closed up its session on Wednesday last, in a merry mood. The Bills passed during the Session, as given in the Gazette, numbered ninety-one; only three of which are reserved for the approval or rejection of his Excellency, the Governor General of the Dominion.

One of these, we perceive, has reference to Marriage Licenses. We saw in one of the reports of the proceedings at Fredericton, that Ministers would be expected to collect a tax of 50 cents from those married by them, to pay for registration. Is this law reserved for the consideration of his Excellency? If so, common sense as well as common justice, we trust, will induce him to reject a law which every minister in the Province regards as an insult to his person. Why should ministers of religion be turned aside from their legitimate duties, and compelled to collect Government taxes? What this country wants, is Registration Law, embracing births and deaths, as well as marriages. Such a law should be enacted by the Dominion Government, for the benefit of all the Confederate Provinces; and we hope it will be done with the least possible delay.

The following telegram, we presume, was intended for last week's issue, but was not received in time:— Fredericton, April 21. Government Railway Bill to deprive Albert of Subsidy, rejected by Legislature Council. Young took strong ground, alleging it was gross repudiation and subversion to Dominion Government, to pass the Bill. Lewis said it was just injustice. Peck in Assembly showed the great injustice of attempting to violate rights of Albert, as pledged by existing Legislation, that provision for this subsidy was implanted in the act of Union, and that liability should remain undisturbed. His speech was very eloquent and effective.

As the Spring opens, the St. John Harbour presents a very lively appearance. We have steamers of divers descriptions, from the little scow guiding tug, to the majestic boats that plough the Atlantic. Sailing vessels from the little craft of a dozen tons, to the mighty merchantman that measure fifteen or two thousand tons. Large rafts of logs from up River, for the mills, are coming down one after the other in quick succession. Snow loads of deals of monstrous proportions, to supply the numerous large ships loading for England; and at slack tide, the sailing boats turn out in large numbers, to gather in the treasures of the deep. Altogether, the harbor indications are highly encouraging.

MAPLE SUGAR is coming from the country in large quantities to the city. The Journal says, Mr. R. E. Poddington, the other day, purchased one lot of nine hundred pounds from a vendor from Albert County. It sells in the Country Market for eleven and twelve cents per lb.

LAWSON.—Yesterday morning, a fire ship of 1850 tons, named the Sarah J. Ellis, was launched from the ship-yard of Stephen J. King, Courtney Bay, where she was built under the superintendence of Mr. John Fredericton. Her dimensions are: Length of keel, 182 feet; breadth of beam, 39 feet; depth of hold, 24 feet. She is thoroughly built of hickmatac and pitch pine, and classes a seven years' ship at English Lloyd's.—News.

SERIES OF TEMPERANCE LECTURES.—The Special Lecture Committee of the British Templars and Sons of Temperance of this Province has decided on the following ROUTE FOR MR. CARSWELL—VIZ: City of St. John, Wednesday evening, May 13, '69. St. Andrews, Thursday " " 13, " St. George, Friday " " 14, " St. Stephen, Saturday " " 15, " Woodstock, Monday " " 17, " Fredericton, Tuesday " " 18, " Portland, (St. John) Wednesday " " 19, " Carleton " " 21, " Sussex, Saturday " " 22, " Salisbury, Monday " " 24, " Moncton, Tuesday " " 25, " Richibucto, Thursday " " 27, " Newcastle, Friday " " 28, " Dalhousie, Saturday " " 29, " Dorchester, Friday " " June 1, " Sackville, Saturday " " 2, " Hillsborough, Monday " " 4, " St. John, Tuesday " " 5, "

Applications for a visit from Mr. Carswell have been forwarded from Victoria County and from Shediac. These, we are informed, will, if possible, be favorably responded to, though no guarantee can be given, prior to the arrival of Mr. Carswell, that his time will admit of more than the twenty lectures enumerated above.—Telegraph.