

has given in the Watchman & Reflector a very readable sketch of what was done in Granville Street Church on the occasion. We copy his remarks on

FOREIGN MISSIONS.

"This is the second object named in the Constitution which is to be considered and legislated upon in these annual meetings. The venerable Rev. Charles Tupper, D. D., is, and has long been, the devoted and indefatigable secretary of the Board of Foreign Missions, and dates his warm interest in the work of preaching the Gospel among the heathen to the earlier years of Dr. Judson's labors in Burmah.

While the Provinces have this home organization, they have no distinct and separate mission in the foreign field, but work harmoniously in connection with the Missionary Union. The Board rem't funds to our treasury—or in some cases directly to the missionaries—for the support of Miss DeWolf, and during the last year to sustain twenty-seven native teachers. The receipts into the home treasury were \$2,796.49, and expenditures, \$2,509.50. Their funds have been expended, and their native preachers superintended in past years by Rev. A. R. R. Crowley, but since his return to this country this service has been acceptably performed by Rev. Dr. Stevens, Rev. J. L. Douglass and Rev. D. A. W. Smith. The Board reported, for the sanction of the Convention, the appointment of Rev. Mr. George and wife as missionaries to labor in Burmah; and this action was approved. They also reported in favor of separating from their connection with the Missionary Union, and establishing an independent mission, believing that such a course, if adopted and carried forward with fraternal kindness, would develop far greater interest in the foreign mission work in the Provinces, and largely increase the resources for carrying it forward. The Board were very decided in their views on this point, saying, "We earnestly desire to proceed in perfect harmony with them (the Missionary Union) but it must be distinctly understood that ours is an independent mission." This proposition was discussed with much earnestness, but in a kindly spirit, during Tuesday afternoon—resumed again in the evening, and continued until after ten o'clock. On the vote being taken, after this unusually long and free discussion, a very large majority was found to be—for the present certainly—against an independent mission, and in favor of closer and better relations with the Missionary Union.

All present seemed to sympathize with the venerable Secretary, Dr. Tupper, in his great disappointment in failing to secure what had evidently been the cherished hope of his heart for many years, and for which he had labored and prayed with a devotion as sincere and unselfish as it was earnest and persistent. It appeared to us that he regarded the establishment of a successful independent foreign mission station under his secretaryship as the crowning act of his long and useful life, and that now was the "set time," if ever, to inaugurate this long-desired project,—hence his sorrow in view of the adverse decision of the Convention."

Whilst it has been decided for the present to combine our Foreign Missionary work with the American Baptist Missionary Union, it must not be supposed that there is any less demand for strenuous effort on the part of the churches to sustain the several departments of the work. It would be most unfortunate if the Board should find it necessary to diminish the appropriations to Native Preachers in consequence of having to sustain Miss DeWolfe and Brother George in the field. We now have a participation of interest in each of the modes of procedure—one of our own Ministers, a devoted Sister, and the Native Preachers. We have been remarkably directed in the ordering of Divine Providence respecting these several agencies employed, and we must regard them all as our own the same as if we had them at separate and independent stations.

There is, in our present circumstances, an abundance to stimulate us to prayer and effort; and we believe that, in a full realization of our privileges in those respects, we shall find that God grants his blessing on the work and on efforts to extend it at home and abroad.

We have just had a call from a christian brother who, without solicitation, left with us Sixteen Dollars to be forwarded to our Treasurer of Foreign Missions. God may be operating in a similar manner on other hearts to give of their substance to this good work.

THE COMMUNION QUESTION.

Last year some discussion of the question of close and restricted communion arose at the Warren Association, Rhode Island, and it was taken up by the Baptist press of the United States. A resolution offered by Dr. H. Lincoln, was referred to a committee of five, to be reported on at the present year's session. The said Committee of five brought in, as their report, the following resolution, which was adopted by the Association with great heartiness:

Resolved, That the Warren Association, while recognizing the entire independence of the churches and claiming the right to legislate for them, does not sympathize with the practice of open communion in Baptist churches.

Rev. C. H. Malcom, was one of the committee, but did not sympathize with the resolution. He offered a minority report, he being that minority, which took him three-quarters of an hour to read; which however was not adopted by the Association.

A METHODIST OPINION OF RESTRICTED COMMUNION AT THE LORD'S TABLE.—Rev. F. G. Hibberd of the Genessee Conference, published a book some time since on Baptism, which is regarded by many Methodists as their great standard work on that subject. In the chapter on "the relative order of Baptism," he says:

"It is but just to remark that in one principle, the Baptist and Pedobaptist churches agree. They both agree in rejecting from Communion at the table of the Lord, and in denying the right of church fellowship to all who have not been baptized. Valid baptism they consider as essential to constitute visible church membership. This also, we hold. The only question, then, that here divides us, is, "What is essential to valid baptism?" * * * According to their views of baptism, they certainly are consistent in restricting * * * their communion * * * They act upon the same principles, as the other churches, i. e., they admit only those whom they deem baptized persons to the Communion table. * * * The charge of close Communion is no more applicable to the Baptists than to us, inasmuch as the question of church fellowship with them is determined by as liberal principles, as it is with any other Protestant church."

WHICH COSTS MOST!

This is a very practical age and all matters of social and political life are brought to the test of their money value. Even the gospel is sometimes tried by this test, and it is asked whether it is cheaper to sustain the ministry of the gospel, or to do without it. Men of narrow minds and small hearts fancy that what they give in this way is so much in real benevolence, and that they do not receive anything in return as an equivalent; some even regard it merely as stock taken in the bank of heaven; but the man with enlarged sympathies would not, if he could, withhold from God a reasonable and fair proportion of what he receives as the return of his labor. He knows it is the best expenditure he can make for himself as well as for God and men. Some calculations given in a communication to one of our Canadian exchanges puts this matter in a very clear light; and shows that Christians by scattering, effectually secure an increase in moneys worth, at the same time that they bring to their fellowmen the greater good of spiritual blessings. Proving again that "Godliness is profitable unto all things; having the promise of the life that now is and of that which is to come."

In the city of Louisville, Ky., a Christian gentleman returning from his place of business, saw a poor merritate in the ditch. He approached him and spoke to him, but found the poor man had no hope; he had tried again and again to reform, but had always fallen. Finally, he was induced to make another effort; he was aided to clothing, taken into employment, and remained faithful; his family attended church, was converted and rose to wealth and distinction both in the church and civil society, and died possessed of \$50,000. This preached gospel brought him this \$50,000, besides saving his soul.

We preached the gospel to a tribe of Indians of 500 souls. Before their conversion they had no agricultural products, so that all that was done afterwards was the creation of this preached gospel. At the end of 30 years a census was taken, and it was found they raised about \$6000 worth of farm produce of various kinds, per annum, and 200 more of them were alive than would have been without the gospel.

It will perhaps not be far astray to say that the 75,000,000 speaking the English language, give about \$1 a head or a little more, in support of the gospel in its various interests. It will not be far from the truth to say that about 400,000 are converted annually, and added to the sacramental host of God's elect, to be trained for heaven. It is thus seen that the conversion and training of a soul will cost about \$200 in churches, Sabbath schools, ministerial support, &c., On some of our Indian missions the cost was not over \$100 per head.

I took the statistics of the Black Hawk war, and the Florida Indian war, and found it cost about \$25,000 per head to dispose of an Indian by war, and a white man's scalp into the bargain. Knowing the amount of the annuities the tribes received, and the number each year destroyed by drink, I found it took \$2,000 to kill an Indian by whiskey, but only about \$100 to save him by the gospel. * * *

The gospel receives only about one per cent. of the wealth it creates to still further carry on the great work of human redemption and earth's regeneration. But according to the liquor statistics of England and the United States the devil lays a tax of 15 per cent. on the material products of the gospel, or \$1,200,000,000 in all to destroy the bodies and souls of men.

Similar facts to the above might be gathered by every observing christian. They should lead believers to deep humility and a more entire consecration. Whilst we remember that it is not by might, nor by power,

but by the Spirit of the Lord, that labor on behalf of others is made effectual, yet God has appointed his people to be the agency by which he saves men; and he honors them by permitting them to serve him in this way. In answer to their prayers he sends blessings down on others.

Sow in the morn thy seed; At eve hold not thy hand; To doubt and fear give thou no heed; Broadcast it o'er the land;— And duly shall appear, In verdure, beauty, strength, The tender blade, the stalk, the ear, And the full corn at length.

It has been often found since the days of Apostle Paul that acts of hostility to Christ and Christians have been precursors to awakenings which have resulted in genuine conversion. The following is one instance out of many in which the act of hostility was hidden for a good while; but truth is mighty and must prevail:—

"One Sabbath morning, during the ministry of the Rev. Thomas Baldwin, D.D., in Boston, two men came from South Reading, a few miles out from the city, to be baptized by him in the mill-pond, which was then in the rear of the meeting-house. But in the meantime, the owner of the mill, being a special enemy to the Baptists, secretly let off the water on Saturday night, and of course the baptism had to be postponed.

The candidates returned home as they came; but invited Dr. Baldwin to visit their town, which he did some time after, when he baptized them in the beautiful Reading pond. The celebration of the ordinance and preaching were blessed to the awakening of some individuals, resulting in the formation of a Baptist church.

A few years after the miller moved to South Reading, still as hostile as ever to the Baptists. But one Sunday, being somewhat belated, he concluded, instead of going to his own church (of the "standing order,") to stop at the Baptist meeting, which was nearer. There his conscience was awakened, and his heart touched, and his enmity subdued. He became a real Christian, was baptized in a pond, and became a member of the Baptist church. His wife, who had shared his spirit of bitterness, was also converted, and followed his good example.

After his conversion, he revealed the secret of the dry mill-pond."

THE TEMPERANCE QUESTION.

The following twelve lines contain a summary of the whole Temperance question including Prohibition, and what should be done at the polls. We commend them to old and young:

"Oh! we love to think that we do not drink One drop from the poison bowl, For the serpent of sin lies coiled within, To fasten its fangs on the soul.

"Oh! we love to be from the wine-cup free, And free from the drunkard's doom, For the world of rest, in the land of the blessed, Can not be the drunkard's home.

"It is not enough that we hate the stuff, And never be bribed by gold; So 'just make a note,' that we shall vote, The poison shall not be sold."

"GO THOU AND DO LIKEWISE!"—It affords us much pleasure to find in the Provincial Wesleyan, the following from (R. T.) a Guysboro correspondent:

A magnificent gift has lately been bestowed on two of the Wesleyan Methodist Schools on this Circuit.

Reubin J. Hart, Esq., of Halifax, wholly unsolicited as far is known, has placed two properties in the possession of three persons in Guysboro': the annual rent, or the interests of the proceeds of the sale of such properties, is to be used for the benefit of the Wesleyan Methodist Sabbath schools in Guysboro' and at the Cove.

The property for the Guysboro' school is a fishing station in Chebucto Bay, formerly very valuable, and now under an annual rent of \$140; and the Cove school property is a farm which is one of the best in the district.

Mr. Hart by this generous act has well merited the sincere thanks of the Wesleyan portion of the community, for the benefit that will result therefrom cannot be estimated.

We are pleased to find that the Council of Public Instruction have reconsidered their decision respecting School Books, at reduced rates, and have resumed that economical arrangement as formerly. The following is an extract from the Minutes of the Council, dated Oct. 15, 1869:

In consequence of the increased drafts required for Teachers of Common Schools, the Council finds the funds at its disposal inadequate to meet all the expenditures contemplated by the school law. At the same time the Council is desirous of resuming the supply of Books and Apparatus to the schools at reduced rates for another year. It is therefore ordered, with the concurrence of the Superintendent of Education, that no further sums be paid to competitors for the grant to Superior Schools, and that the sum allowed by law for that purpose be applied towards furnishing the schools with Books and Apparatus at the rates fixed by the Order of October, 1868. [This Order is not to affect the unpaid grant of the past Term].

We acknowledged the receipt of a copy of the Calendar of KING'S COLLEGE for the current year, three of four weeks since. On a reperusal of the pamphlet, we may further remark that the Faculty, when full, numbers five members. A liberal course of study in the Ancient and Modern Languages, Mathematics, and Sciences is exhibited. If the young men thoroughly go over the work proposed, the three years of the under-graduate course must be well occupied. The Governors have already issued certificates of eighty scholarships. At this rate the College will soon become free for all time. This policy is questionable; for it would seem probable that the next generation will be as able to pay for the education of their children as this generation is to pay for them. The Divinity course is full and well arranged. Students who take it are required to remain in the University one year after they graduate. Two have graduated from the College this year, and five have been matriculated.

The Governors acknowledge the fact that there is "vigorous competition" in the field, but this, we trust, is always generous competition; and we wish them success in making their College what "these stirring times" demand. In the report of the Alumni Association, occurs a tender allusion to the death of Charles Twining, Esq., who graduated in 1820.

Our Baptist brethren in New Brunswick are making an earnest effort to remove the debt so long standing on the Fredericton Seminary. We are glad to see that the collectors are meeting with an encouraging amount of success.

Notices, &c.

Acadia Athenaeum.

Professor R. V. Jones, M. A., will deliver a Lecture before the Acadia Athenaeum, in the vestry of the Baptist Church, Wolfville, on Friday, Oct. 22nd, at 7 o'clock, P. M. Subject:—"Was Heid, yet saw." By order, WM. T. PIPES, Cor. Sec'y.

Received from a member of Mabou, Church for Foreign Missions..... \$4.00 Home Missions..... 4.00 French Missions..... 2.00 * Will Bro. W. Churchill debit this sum to account. Also from "a friend" for Foreign Missions \$10.00. † Forwarded to Treasurer.

Western Board of Infant Ministers' Fund.

The members of the Board of the Infant Ministers' Fund of the N. S. Western Baptist Association will meet (D. V.) at the house of Rev. L. B. Gates, on Tuesday, the 26th inst., at 2 o'clock, P. M., for the transaction of important business. CHAS. RANDALL, Treasurer.

Tea Meeting.

The friends of the French Mission purpose holding a Tea Meeting in the new Meeting house, in the Wagner Settlement, on Wednesday, Oct. 20th. The proceeds to be appropriated to the finishing of said house. Doors opened at 1 o'clock, P. M. Admission 25 cents. Tea 37 1/2 cents. Oct. 4th, 1869.

Western Home Missionary Board.

A meeting of the Domestic Missionary Board will be held (D. V.) at Deacon Wm. Chipman's, Bridgeown, on Tuesday, the 26th of November, at 2 o'clock, P. M. All applications for Missions, and all monies collected for this object should be sent in by that time. A full attendance of the Board is earnestly solicited. W. H. PORTER, Secretary.

The first Edition of "SCRIPTURE CATECHISM" is exhausted. We are getting out a 2nd Edition. The orders sent will be filled as soon as it is ready, and in the order in which they are received.

Letters Received.

W. North, Esq., \$4. G. W. Hardy, \$4. 1 sub. Dr. Sawyer, Rev. H. Eagles, \$14. S. Delap. J. L. Tremain, Esq.—rem. J. Thomas Rev. L. B. Gates. M. Archibald. Dr. H. H. Reid. S. Holmes. Rev. D. Freeman. S. Hall, Esq. S. J. Mason. M. Kinsman. Rev. Chas. Randall, 2 sub. Jas. Desbrisay, Esq., \$4.—will write.

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