

half of the Fredericton Seminary, and urges that institution that "should have at least a dozen young men in constant attendance in a course of training for the work of the ministry."

THE COMMON SCHOOL QUESTION.

At the great Educational Convention, held in Brooklyn, New York, a week or two since, with representatives from educational institutions in twenty States, and indeed all the leading educationists in the Baptist denomination, the following resolutions were introduced by President M. B. Anderson, and adopted by the Convention:

Resolved, That for the safety of the State the Common School is a necessity, and ought to be maintained, but that it is unconstitutional and morally wrong for the State to appropriate public money for any ecclesiastical purpose whatsoever.

Resolved, That all legislation tending on the one hand to deprive our children of the common school, and on the other to support institutions designed to propagate special forms of denominational belief, is subversive alike of the well-being of the State and of those rights of the individual conscience which arise out of our strictly personal relations to Almighty God.

Resolved, That in these resolutions we are simply re-affirming those fundamental principles of religious freedom which Baptist Churches have always sacredly cherished, and which they first among the religious organizations of Christendom, adopted as articles of faith.

The question is felt now to have become one of first importance in which all the people are concerned. A late number of Harper's Weekly, in a good article on the subject, puts it in a very clear and straightforward manner, which may be seen from the following extract:

To demand as the Roman priesthood does, that the school money be divided among the sects, is to demand that the American common school system be abandoned. Now the State supports schools as a part of its police, and for no other reason. It leaves religious instruction to the parent, to the Church, and to the Sunday-school. To allege that the public school is "irreligious" because it does not directly teach the religious tenets of some sect,—the Roman Catholic, for instance,—is as laughable as to say that a public gymnasium or a public bath is irreligious. The object of the gymnasium is muscular exercise, and that of the bath cleanliness, just as that of the public school is elementary secular instruction, and that of a Sunday-school religious instruction. To abandon our present school system in order to ally Church with State by a sectarian division of the public money, is to invite the fury of religious rancor and the contest of sectarian hate in a country which owes very much of its prosperity and intelligence to the rigorous separation of the two. Let each sect, with its own influence and its own money, do what it lawfully chooses; but let all sects sternly insist that the State shall be non-sectarian.

THE MARRIAGE CEREMONIAL.

On occasions of the celebration of marriage the question often arises. Whether the bride should sign the paper for registration by her maiden name, or by the name she acquires in marriage—that of the husband. Of course the clergyman directs her to use the name she has had previous to marriage—and that for the last time. This however, appears somewhat anomalous seeing that, ordinarily, the religious ceremonial is attended to first, and she is then entitled to her husband's name. If, however, the signing of papers, and all the legal formula were attended to previous to the commencement of the religious service, there would be such incongruity. This would be more in accordance with propriety, and the practice in other countries—we believe, both Roman Catholic and Protestant—the legal forms preceding the religious. The requirements of the law in respect to marriage in this country are so simple that there is no necessity for any other official personage to be present on such occasions, than the clergyman and witnesses, and he may use his own discretion in the order observed. This may be regarded as a matter of trivial importance, and yet we think that a principle is involved. It is this—the clergyman in his religious services is not an officer of the law, nor a servant of the State.

Whatever view therefore is taken of marriage, whether it be regarded merely as a legal contract, or as a religious obligation, or even as a sacrament, the law having been complied with,—the paper for

registration being signed—the parties are at liberty to hold whatever religious service in celebration thereof they may choose, either in public or in private.

THE BAPTIST YEAR BOOK FOR 1870

Supplies a vast amount of information respecting the denomination. The gathering together of Statistics is of late much more attended to than formerly; and has produced in this periodical a number of particulars, which show at a glance, the state and progress of the Baptist Churches in the United States, and indeed a pretty full summary of what has been done by our brethren throughout the world, some of the principal items are also supplied in relation to many of the other Christian bodies. Without wearying our readers by too many of the particulars here given we may copy some of the numbers which will show that the "sect everywhere spoken against" is advancing in its work of turning "the world upside down" or rather, as we would have it "right side up."

The numbers of Associations, Churches, Ordained ministers, Baptisms, and Members in each of the United States are given. We copy only the latter which are as follows:

Table with 4 columns: STATE, Members, STATE, Members. Lists members for various states including Alabama, Arkansas, California, etc., and a total for 1869.

The table of "Baptists in other Countries" shows the same particulars, we copy only one of the columns:

Table with 4 columns: CANADA, Members, AFRICA, Members, ASIA, Members, EUROPE, Members. Lists members for various regions including Nova Scotia, Liberia, Assam, etc.

Total in Europe 256,628 Total in other countries 342,282

[*This number is incorrect. It should be Nova Scotia 17,295, and Prince Edward Island 693.—Ed. C. M.]

This makes the grand total of Baptists throughout the world, so far as reported: Associations, 783; churches, 19,105; ordained ministers, 9,553; baptisms during the year preceding this report, 75,458; members, 1,503,631.

The income of the Baptist Societies during the past year was 1st, General organizations:

Table with 2 columns: Organization Name, Amount. Lists income for American Baptist Missionary Union, American Baptist Home Mission Society, etc.

And 2ndly of State Organizations a total of \$2,780,938.35.

We copy the Table of "Religious Denominations in the United States:"

Table with 4 columns: DENOMINATIONS, Churches, Ministers, Members. Lists statistics for various denominations including Baptists, Regular, Baptists, Freewill, etc.

*They have also 10,340 local preachers, who are not returned as ordained ministers. †This includes 1,114,712 in full connection, and 184,220 on probation.

Those figures indicate that the Baptists

are numerically the strongest religious denomination in the United States. This fact is gratifying, but it implies grave responsibilities. We confess to an anxiety that its piety intelligence, and liberality should be at least in the ratio of its numbers. The Year-Book contains 148 pages, closely printed in small type. Our readers will find it suggestive of many thoughts, and suggestive also of the need for earnest prayer and work.

ANOTHER NEW PROJECT.—Professor M. R. Fory of Chicago has projected a plan for a community of Baptists in Arkansas. The following is from the prospectus:

It is proposed to found a colony of three or four hundred families, upon principles of temperance, morality and religion, and establish in this colony two colleges, one for each sex, and also a third institution of high order for the colored race. The site contemplated is on the elevated, healthful, fertile, rolling and well timbered lands along the line of the Cairo and Fulton Railroad, which runs diagonally across the whole State of Arkansas.

The colleges are to be controlled by the denomination of regular Baptists, but will include in their Boards of Trustees and Faculty members of other evangelical churches.

It is intended, at the outset, to furnish them with competent instructors and the best educational apparatus of the age, and thus make at once a centre of attraction to those desirous of educating their families. Provision will also immediately be made for public worship and the Sabbath school.

To prevent the hardships usually experienced by settlers in a new country, and the sickness resulting, a large and commodious Colony House will be erected in advance, in which the colonists and their families will be accommodated RENT FREE until they can build their own residences. To enable them to do this at an early day, lots will be sold at a low rate in the town it is proposed to lay out, and thus church and school and pleasant society will all be accessible while farms are being improved and roads made. Mills for the manufacture of flour, lumber, and all kinds of building material will be established, a store opened on the co-operative or joint-stock plan, thus furnishing to the first colonists lumber, and food, and farming utensils, and all necessaries at bare cost.

The New York Examiner & Chronicle does not favor the project. The editor says:

We hope our Chicago brethren will not think us wanting in respect for their judgment in the matter of this rather magnificent movement. But the fact is, the community principle, in pretty much all its phases, has been a very flat failure. Nimrod tried it a good many thousand years ago, in the land of Shinar. But it didn't work well; and from that day to this, nearly every experiment has somewhat signally proved that the joint-stock rule is not the best rule to live by, or to be benevolent by. We advise families who read this journal, for all of whom we have a warm fellow-feeling, not to be in a hurry in "picking up their traps," and setting out for this new Arkansan Eden. Several trouble-making old adversaries will be sure to be in it.

Extract of letter received by last Mail from Rev. Dr. Stevens in Burmah:

RANGOON, March 8, 1870.

My dear Mr. Selden,—

"We are delighted with the news respecting Mr. George, and hope to greet him among us before many months, as a fellow-laborer in this portion of the world-field, which our Master intends to bring into His kingdom at last. We see progressive steps in the conquest, but presume not to guess even when the work will be done. "Work in my vineyard" is His command, and Paul and Apollos and Cephas may work together in it, but not one of them has power to produce increase from that which they sow. I hope our Nova Scotia Brethren will take hold of the Burman field in the spirit of determined conquest for Christ. Having put their hands to the plough, may they not look back until Burmah has become the Lord's.

I am very glad you had an opportunity of seeing Mr. and Mrs. Haswell on their way out. They have reached their station in health, and I suppose are at their work. Mr. Haswell has the spirit of work, notwithstanding his infirmity.

Believe me Yours truly, E. A. STEVENS."

It is sometimes wickedly said of the Bible Union Version of the New Testament, and other books of the Sacred Scriptures, that it is a "Baptist Bible." The Secretary was asked the question

not long since, What religious bodies were represented by their scholars in the work of the New Testament translation?

In reply, he gave the following as the denominations:

Church of England, Baptists, Old School Presbyterians, Disciples, American Presbyterians, Methodists, Seventh-day Baptists, Associate Presbyterians, and German Reformed.

Nine denominations instead of one. The Christian Advocate and Journal—the most widely disseminated periodical of the Methodist connection in the United States declared of the revised Testament:—"The translation is a good one, much better, we think, than the commonly received one. We would advise Bible students to possess and use it."

The Minutes of the second Session of the P. E. I. Baptist Association held at Cavendish, July, 17th—20th 1869, have just come to hand. They are well got up; a note is appended stating that the delay in their publication has been "from causes partly unavoidable" &c.

The Circular Letter is an excellent appeal on behalf of the Missionary spirit. The Reports of the Committees and the extracts from the Letters indicate vitality and vigor amongst our Island brethren. The Association is to meet this year at East Point on Saturday, July 16th. We hope to have the pleasure of being there.

99 GRANVILLE STREET. 9

Wholesale and Retail. SPRING STOCK.

We have per Royal Mail Steamships and Ships "Rosenath" and "Forest King," nearly completed our Spring Stock, which has been purchased with a view to the wants of both Wholesale and Retail Buyers.

WHOLESALE BUYERS.

Will find many Cheap lots well worth their attention.

Retail Buyers.

Will find as usual a thoroughly assorted Stock embracing all the newest styles of the Season.

HORROCKSES SHIRTINGS.

Price List Reduced.

SMITH BROS.

April 27.

BAZAR AT PORT HAWKSBURY, C. B.

THE Ladies of the Baptist Church and Congregation at Port Hawksbury, Strait of Canso, propose holding a Bazaar about the middle of July next, to aid in the building of a parsonage. Contributions of money or of useful articles left with Mrs. H. N. Paint, Halifax, or forwarded to either of the following Committee, will be thank fully received and acknowledged.

Miss S. Wilson, President, Mrs. A. Thompson, Vice-resident, Mrs. P. Paint Secretary, Mrs. John Reeves, Miss M. Cunningham, Miss Julia Paint.

April 27.

ANILINE DYES IN PACKETS.

THESE dyes were introduced into New Brunswick, a few months ago by J. Chaloner, St. John N. B., and being found to work well have been favorably received by the public. They are as follows: Magenta or Roseine, Magdala Pink, Crimson, Scarlet, Purple, Blue, Violet, light and deep Yellow, Green, Brown, and Ponceau Scarlet. Green requires pure wool in order to succeed, part cotton flannel wont take it. Most of them dissolve freely in hot water, others have to be first dissolved in a little spirits, and then added to the boiling water. Directions go with each packet. They are very easily used, all required is to dissolve the dye in boiling water, and put in the goods. Iron vessels should not be used, a milk dish well heated previous to the operation is the best. Some of these dyes make good Inks via: Purple, Violet, Blue; Ponceau makes fine Jelly or Syrup coloring, or Red Ink.

J. CHALONER, Druggist, Inventor of this style of "Aniline" Dyes, Corner of King & German Streets, St. John, N. B.

March 30. 3m.

Co-Partnership Notice.

THE subscribers have this day formed a Co-Partnership for the transaction of a General Importing and Commission Business,

under the Name and Firm of VAUX, WEST & CO.

Will open early in May next, at Granite Warehouse, (known as "Acadia Corner,") opposite H. M. Ordinance

G. C. VAUX, W. E. WEST. Halifax, April 20, 1870.

A! B!! C!!!

Asthma, Bronchitis, Consumption, Coughs, Colds, Scrofula, &c. &c.

REV EDWARD A. WILSON'S remedy or the permanent cure of the above complaints, may be had GENUINE from H. A. TAYLOR, The Barrington Street Druggist, Halifax, who is sole Agent for Nova Scotia.

The Pamphlet containing the Receipt, with certificates, &c., will be mailed to any part of the Dominion on receipt of a three cent stamp. The Medicine—sufficient for three or four weeks—price Three Dollars per packet, or forwarded Free to any address for \$1.25 by Parcel Post. Address HENRY A. TAYLOR, No. 63 Barrington Street, Halifax. Feb. 23