Continent, but is expected back at the October annual meeting of the Council of the Alliance. Mr. Gough arrived on Sunday last, and to-night I meet him in company with the Committee of the National Temperance Society. His first public appearance will be at a festival in Saybrook Park on the 10th inst. Were every temperance advocate a Gough, we should have work for each to do. In all countries what God so manifestly blesses, may the lovers of God and man earnestly and unflinchingly support. B.

For the Intelligencer.

Free-Will Baptist Seminary.

Brother McLeod;—It is some time since you had a line from me; nor would I take up a line of room in your valuable paper merely for the sake of writing. But you have seen by the *Star*, ere this, that our Maine State Seminary is to open its school on the 25th inst. We would like very much to have some young friends from your section to begin with the school in its commencement. We shall not have the boarding house ready for the fall term, but there is, I think, a tolerable supply of boarding places, and at (I should think) a reasonable rate, $2.25, including room rent and washing. I do not know how this will compare with expenses in your country, but it is quite reasonable for this section of country. We expect, of course, students from among you at some time; but suppose some few of them come at the beginning. We are expecting to have a good school, and when fully in operation, a large school; and we hope above all things else, a school where religion will be no secondary thing. A school owned and blest of God in the conversion of its students. God has favoured us in raising up friends for us so far. Our funds have come in better this season than our fears at its opening. Every thing looked so dull.

Bro. Cheney (our agent) says, that the two months preceding the first of July, he raised more than in any other two months of his agency, notwithstanding the hard times. I think we may now say with safety, that there are no fears but we shall succeed; not that we have ever doubted it; but there is always a crisis in every effort, and it seems to me that we may have passed it. Quite a portion of the state is not yet canvassed, and the friends in the state seem determined to make the thing go. It makes quite a struggle for us, our numbers being small, and but very few men that may be called wealthy.

It is going the rounds in the papers, that we claim to be the most numerous of any denomination in the State. This is a mistake. The Congregationalists, Baptists and Methodists, all outnumber us, but we claim that we are doing more in a moral point of view according to our ability, than any other denomination in the State, and I trust God will bless us accordingly.

As to what our school will be depends upon its teachers. If good buildings were to settle the question, we should be sure of it; as good of the kind as in New England. But all this may be and the school not prosper. But we trust by the blessing of God to have a good school, second to none of the kind in the country. We would like to say to some of your young men to come and join our school at its beginning.

Yours, &c., WM. H. LITTLEFIELD.

Fredericton Baptist Seminary.

FREDERICTON BAPTIST SEMINARY,
15th August, 1857.

Dear Brother McLeod:—In compliance with the urgent request of the N. B. Baptist Education Society I have taken the supervision of this Institution of Learning, as successor to the Rev. C. Spurden, A. M., who has recently removed to England.

Being personally acquainted with many of your readers and supposing that as yet no Seminary is in connexion with the Free Christian Baptists in this Province I have deemed it my duty to invite most cordially any of your young men to avail themselves of the advantages of this Institution. Mr. Day who has already gained much celebrity as a Grammar School Teacher is associated with me in the course of instruction, and by our united efforts we confidently hope to give satisfaction to all who may be placed under our care. We have at present classes in Algebra, Land Surveying, Navigation, Geometry and Latin, in addition to the Primary Branches; and classes in the French and Greek Languages are about to be organized.

The Boarding Establishment (formerly kept by Rev. Mr. Gunter) is now kept by Mrs. Babbit in a manner that gives much satisfaction to all concerned.

I am exceedingly anxious that a larger number of young men from the Country may be induced to take up their abode with us. To all who may conclude to enter this Seminary I insure a most welcome reception and excellent facilities for pursuing a thorough course of study.

We have been accustomed heretofore to charge our Candidates for the Ministry nothing for tuition. The same privilege will be granted to any of your brethren who may wish within these walls, to gain mental discipline in reference to the all-important work of preaching the Glorious Gospel. I remain dear brother,

Yours in christian love,
ISAIAH WALLACE.

Nova Scotia General Conference.

The yearly Meeting of the Free Christian Baptists of Nova Scotia will commence at Habitant, Cornwallis, on Saturday, September 5th, at 1 o'clock, A. M. Elders and Licentiates are particularly requested to be there the day before, (Friday), to meet at 1 o'clock to make arrangements for the Meeting and other business of importance.

Churches are reminded of their duty to send Delegates, and the Clerks to provide them with letters stating the number of members, numbers added during the year, &c.

DAVID GRAN, Clerk.
YARMOUTH, August 11th, 1857.

APPOINTMENTS.

If the Lord will, I will preach at Middleland the last Sunday in this month, at 10 o'clock, A. M., and at Belisle Creek the same day at half-past 3, P. M.

JOSEPH NOBLE.

WESTMORLAND CHURCHES.

Elder B. Wayman purposes visiting the Free Baptist Churches in Westmorland immediately, and will preach on Sabbath, the 30th inst., at the Steeves' Mountain, Moncton, at 11 o'clock, A. M., and at Abel Steeves, in Coverdale, the same day at 4 o'clock, P. M.

August 20th, 1857.

The Intelligencer.

SAINT JOHN, N. B., AUG. 21, 1857.

The Commercial Value of the Gospel.

Few persons have any adequate idea of the value of the Gospel commercially, that is, in its influence upon the moral characters of men, improving the state of society, and giving safety to both property and life. An idea may be formed by contrasting communities and individuals who are under proper Gospel instruction, with others who are destitute of such advantages. Good laws and prosperous commerce will not render people secure nor happy, where the former is not respected, nor the latter safe. It is well known that both property and life are much more valuable in some places than in others—greater rates of insurance are required under some circumstances than others. That the influence of the Gospel on the face of society generally does improve the conduct of the masses, even where few are really "saved," requires, in our opinion, but little observation to discover. The difference between Great Britain and the continental nations may easily be traced to the difference in the religious instruction of the people. Scotland and Ireland presents an illustration of the fact we wish to convey. To the influence of the Bible, as taught from the pulpit, in common schools, and in families, the former owes the honor of her people being among the most moral and best educated in the world. To the exclusion of the word of God from the use and education of the people, and the substitution of Roman ethics, a large portion of the Irish nation owes its ignorance, its pauperism, and its crimes.

The morality of the Gospel is the only sound morality, it is based upon equity, and hence where men are taught this morality, and it enters into their habits and social intercourse, it will improve the state of society, increase the confidence of men in each other, render their business engagements more reliable, and property more secure and safe.

The blessings of the Gospel of Christ are not confined to those who embrace it "savingly;" that is to those who are true believers in the Lord Jesus Christ only. It has an influence upon society generally, an outside influence, which corrects the habits of the people, forms their morals, and makes them better citizens and better men. We need not travel far for confirmation of this view. There is not a community in which the Gospel is faithfully and regularly preached, with the use of such other means of grace, (such as Sabbath schools, &c.,) as the state of the people requires, but affords evidence of the fact stated. In such communities the people are more moral, more intelligent, more courteous than in others destitute of this training; they are altogether freer from commotions, lawsuits, and social bickerings, while property is safer, and outward prosperity is far more apparent on the face of society generally. Wherever a community or neighbourhood is found destitute of religious instruction, with no sanctuary, and no Sabbath services, no farther evidence is needed of their immorality, or lack of true prosperity and progress. If in one of this kind, these blessings have ever been enjoyed, and the neglect of the people has ejected them from among them, their downward tendency will be much more rapid than another which has not yet refused or contemned the word of life.

That is a wrong policy which would educate the people independent of enforcing sound religious morals. Men may be intellectual giants and moral fiends. The ethics of the Bible should be incorporated with every system of education, and to give it force and power, the Bible should be opened before the pupil, and the authority of its divine author insisted upon. This would be an education of some value, possessing moral worth, not only making men wiser, but better.

That is a false economy which sustains no preaching of the Gospel, and lets the sanctuary fall into decay, rather than contribute to their support. The wealth withholden from the necessary support of God's cause, and the promotion of moral and religious good, is the gain of unrighteousness, and cankers all that it comes in contact with. The best expenditure of a community is in the erection of a suitable place of worship, and the support of regular religious services in it on the Sabbath of such a character as will secure the attendance of all classes. Great care should always be taken that the Lord's house is not rendered contemptible, nor cause be given for his service to be made a jest of. Where the Sabbath is respected, the public sanctuary honoured, and the gospel faithfully preached, there will be few taverns, and seldom an act of violence. The people will grow up intelligent, useful, and happy, with God's blessing upon them here, (which is the best guarantee of prosperity) and a good prospect of eternal life hereafter.—"Godliness is profitable unto all things; having the promise of the life that now is, and of that which is to come."

Thoughts on Heaven.

As I lay this morning upon a pile of fragrant hay, overcome by the oppressive heat, I inwardly exclaimed, "O that this bed might be an Isle of Patmos to my soul! O that like Paul, and Bunyan, I might see Heaven in a vision, or a glorious dream! How thankful should I be if, like Coleridge or Rousseau, I might be enriched in sleep with some brilliant poem, or charmed by the voice of melody!" My mind seemed too enervated to obtain wisdom by thought, and longed for a glance into the spiritual world. And as instead of exploring new paths in the onward journey, my thoughts followed memory along the beaten track which leads to the happy past. It is a pleasant pathway, and at every step familiar scenes and faces appear, and old emotions, that long since passed away, spring up within me, so that I am transformed, as it were, into my former self. But when I take a retrospect of these bright hours, and then think that they are irrevocably past, that one friend is dead, another sickly, some far away in distance, and others still more distant by reason of coldness, my thoughts are wont to fly to the land of unchanging joys.

What are all the real pleasures of this life, its hopes, its loves, its glimpses of light and glory, but foretastes of the eternal happiness of the redeemed? How glorious is Heaven! Everything that makes earth beautiful and pure shall there flourish in luxuriance. No sin, no temptation, no sorrow, no tears are there. We sometimes see bright fancies flit before us here, that are too ethereal for us and cannot be retained, but there it shall be true that "A thing of beauty is a joy forever."

How lovely must be that place; for there is no night there, no exception to the universal rule of harmony, no diminution of joy.

"No midnight shade, no clouded sun,
But sacred, high, eternal noon."

And these glories are unending. Onward and onward they move, forever increasing. Our "house not made with hands," is "eternal in the heavens." If we had this truth clearly before our minds what a fly-wheel it would be to regulate our emotions. We should not neglect the duties of this life, yet we should not be continually absorbed in earthly things. We should not feel excessive joy or sorrow throughout all the varying scenes of this life.

It is an ennobling thought that each redeemed soul, no matter what its capacity or condition here, shall yet comprehend and enjoy more of truth and wisdom than all the world does now, or could in a thousand years. The mighty and ungodly ones may boast of their higher attainments and loftier joys, but the weakest christian has the promise of more than these. How vast is eternity!

But though the garden is so expensive and lovely, the entrance is rugged. There is but one gate and that is narrow. The proud and self-righteous cannot enter it, but the meek and humble shall joyfully tread the way. Their leader encourages them and points the way. They follow Him and are blessed. How important it is to look beyond the confusion of earth, and view the New Jerusalem, whose splendor is so glowingly described by the Revelator. It enables us to repel temptation, to repress inordinate grief, to bear prosperity without pride, and to maintain throughout all the experiences of life, a cheerful and tranquil frame. Many there are who lay up treasures upon earth. Their heart also is here, and they look not beyond the present. Let us strive to live as in the sight of God, remembering that there is also an eternity of woe. Let us improve well the time of our probation, for upon it hang the destinies of an endless future. Let us all meditate upon these noble lines by Wilcox:

"What matter whether pain or pleasures fill
The swelling heart one little moment here?
From both alike how vain is every thrill,
While an untried eternity is near!
Think not of rest, fond man, in life's career;
The joys and grief that meet thee, dash aside
Like bubbles, and thy bark right onward steer
Through calm and tempest, till it cross the tide,
Shoot into port in triumph, or serenely glide."

H.

The Theatre.

Under the name of the *Dramatic Lyceum* great efforts are now being made to bolster up the new THEATRE on Kings Square, as a respectable place of amusement. Some of the *secular Press* seem exceedingly anxious that this new facility for the demoralizing of our city youth should be extra-ively patronized, and hence the editorial paragraphs *puffing* the actors and their performances, which grace the columns of some of our city exchanges. But whatever change of name may be given to the theatre, its character remains the same. Whatever may be said by interested parties in favour of theatres, all good men who have written on them agree that they are one of the broadest avenues to destruction; fascinating no doubt, but on that account the more delusive and the more dangerous. In the purlieus of the theatre, lurk all the evils that can waste property, corrupt morals, blast reputation, impair health, embitter life, and destroy the soul. Myriads of both sexes have cursed the hour in which they first exposed themselves to the contamination of the play house. Stage players generally, are by almost universal sentiment, consigned to infamy; while the company attracted to the theatre embraces the most polluting and polluted characters of the town. The Rev. J. A. James, whose person is in all lands says,—"To send young people to the play-house to form their manners, is to expect they will learn truth from liars, virtue from profligates, and modesty from harlots." We believe this to be true testimony, and we urge upon all persons,—AVOID THE THEATRE.

We subjoin the following from a letter by a gentleman to the *N. Y. Observer* which presents some of the true features of the "outside of the theatre;" and if such is its exterior, what must be the corruption of its centre, from whence this contamination flows?—

"In the year 1815, I located in the city of Albany, and took board in a private family, where I soon found that my two room-mates were in the constant habit of going to the theatre, and I was importuned to go with them. Those solicitations were followed up for several weeks, and were only discontinued when they found that I met them with uniform kindness and firmness. Here I had a fair chance for four months to study the character of the "Play-house," (as they called it,) by its effects on these men. The course of both was decidedly downward! Hence I obtained a new boarding-place, and better associates. Some three years afterwards, one of these old fellow-boarders asked my assistance to enable him to go to Boston, (from whence he originally came,) and I gave him the required sum, hoping that he would be made more comfortable by those who had known him in better days. But the poor, broken-down body did not last the journey out. He died on arriving about midway between Albany and Boston!

About the year 1824, a new theatre was built in Albany, and its friends claimed that it had a "select and chaste dramatic corps," and I was strongly urged to share in its "intellectual feast." I at length brought the matter to the following issue, viz.: Said my friend, "The character of these performers is above reproach; and no Christian can be injured by witnessing their artistic representations, &c., &c." I said, "You have vouched for the character of these actors and actresses; now, just endorse your affirmation. Choose any one of them, and walk arm in-arm with him or her, on State street, from Pearl to Market street, (now Broadway, comprising a distance of about twenty-five rods,) do this to-morrow, between the hours of 11 A. M. and 3 P. M., and I will walk arm in arm with you to the theatre to-morrow night!" He objected, that the test was unfair, "because prejudice existed against the profession." I replied, "No man or woman shall make sport for me at night, with whom I am ashamed to walk at noon-day, in the most public place."

In the year 1833, I removed to the city of New York, and my outside observations in regard to the influences of the stage were of the same painful character as those to which I have referred.

The following case was related to me, in the latter city, by a person of high moral standing, having a personal acquaintance with the parties alluded to: A clergyman, residing several miles from the city, had an interesting family of children, whom he labored to fortify against the corruptions of fashionable amusements generally, and the theatre particularly. On a certain occasion, he was led to the city on business, and took with him a bright son, of some fifteen years of age. He said to his son, "Now I have a good chance to demonstrate to you the true character of the theatre; I will go with you, and let you hear and see, and judge for yourself." The son said: "Father, I have never doubted for a moment that your statements are true—literally true; and I have no wish to go, unless it is your positive desire to do so, and that I shall accompany you." The father said: "It is my wish to go, but only for your sake." Together they went. The play commenced. The innocent youth became bewildered. He lost self-control; and from that fatal night, he was no more himself! Parental authority had lost its power over him. A few months of wild excitement and dissipation wore out the crazy body, and his poor, shattered remains were committed,—"Earth to earth, ashes to ashes, dust to dust!"

"Z." in the "Presbyterian."

The writer of the strictures in the "Colonial Presbyterian," of the 6th inst., on Mr. Bailey's sermon and our approval of it, and to which we replied last week, has again favoured us with a notice over the signature of "Z." It contains nothing, however, that we think necessary to reply to; the pith of the whole being that because we do not believe in the "actual choice of some unto eternal life prior to any actions of theirs, or their very existence," that therefore we do not believe in "man's complete and entire dependence for salvation on the grace of God." We still confess that we do believe in the latter, while we reject the former, and can see nothing, either "deceitful nor dangerous" therein. As it regards the views held by us as a denomination, we do not fear for them the most fiery ordeal into which they can be thrown. We, however, remark again, as we did last week, that we have neither time nor wish for controversy.

Care of the Churches.

We informed our readers immediately after our G. Conference that Elder S. Hartt was again engaged as a general Missionary to our Churches. In addition to the duties devolving upon him by this appointment, the Conference also appointed him to spend some portion of his time in endeavouring to raise the THOUSAND POUNDS FUND. It may be readily conceived that the labour devolving on Brother Hartt from these two appointments can be by no means small. We trust our churches will duly appreciate his case, and also the wish of the Conference to supply their wants as far as possible. We are glad to state that Elder J. Noble has made arrangements to labour during the present year with the church at Middleland, lower end of Studholm, and Upper Sussex, to include several other districts in both Sussex and Studholm. The field of Brother Noble's labour is large and promising; we trust he will be aided by the prayers and sympathies of the people of his charge, and also receive a liberal support for himself and family. It was expected that Elder G. A. Hartly would return to the Churches in Westmorland; circumstances however will prevent his doing so at present; and the destitution of those churches is well known to the Missionary Board, and also the necessity of supplying them as far as possible; they have therefore been anxious to make arrangements to that effect. We have pleasure in now stating that Elder E. Wayman will leave home next week, (his appointments for the following Sabbath may be seen in another place,) to labour a few months with them. It is probable that the Eastern Circuit will be supplied nearly or quite all the time by some one. Other arrangements will be made for the care of other churches as soon as possible. In the mean time let every church make what provision they can for themselves. The necessity of contributing to our MISSIONARY FUND should not be lost sight of by our people. The BOARD will supply destitute places with labour to the extent of the means furnished them.

NEW BOOKS.

LIFE PICTURES: From a Pastor's Note-Book. By Robert Turnbull. Sheldon, Blakeman & Co. New York.

The receipt of this, with other works from the same publishers, we acknowledged last week, intending to call attention to them again as we had opportunity. The "Life Pictures" is a deeply interesting and instructive work. "Its object," in the author's own words, "is to bring out, in concrete form, the true idea of the inner or divine life;" and is "designed especially for inquiring minds, haunted, perhaps, by the prevalent skepticism, or by other forms of doubt." The following truthful passage from the preface, in addition to the foregoing we subjoin, which may aid in estimating the character of the book. "The author believes that it is our privilege and duty, as Christians, to rise into a higher place of life, than is generally hoped for in the present day. He is persuaded also that the true idea of Christianity, is a vital power, is the best antidote to infidelity. To aid in the attainment of that "perfect love" which "casteth out" both doubt and fear, is one aim of this work." We cordially commend the "Life Pictures" and hope it may have a wide circulation.

We understand that Messrs. Sheldon, Blakeman & Co. will publish—

August 26th—"The Saint and his Saviour," a new work by the Rev. C. H. Spurgeon. This is the first extended book by this distinguished preacher, and one which, in its fervid devotional spirit, the richness of its sentiments and the beauty of its imagery, will fully sustain his high reputation.

Olsthausen's Commentary on the New Testament, Vol. IV., thoroughly revised by A. C. Kendrick, D. D., of Rochester University.

September 1st.—Spurgeon's Sermons, Vol. III. with a preface by the author. Selected by the author himself from nearly one hundred unpublished discourses.

A new and revised edition of Professor Keetel's "Collegiate Course in the French Language."

September 15th—"Charity and the Gospels," a series of sermons by the Rev. Dr. William R. Williams. This work, previously announced, has been delayed until the present, at the request of the author, that he might enrich it with additional matter.

They also have in press:

"Sermons to the Churches," by Rev. Francis Wayland, D. D., late President of Brown University.

Winer's Grammar of the New Testament, translated from the sixth greatly enlarged and improved German edition.

Tholuck's Commentary on the Gospel of John, translated from the latest improved German edition.

Contributions to Ecclesiastical History, by Sir James Stephen, Professor of History in the University of Oxford, being the first complete collection of his valuable Essays on this subject, published in the Edinburgh Review.

Memoir of Rev. Robert F. Ellis, of Alton, Ill., with an Introduction by Rev. J. G. Warren, of Boston.

MISLAID.—Owing to the press of duties which devolved upon us during the time of our General Conference and after, several articles which were handed to us at that time for insertion were mislaid, and have not since been discovered.—The poetry handed us by a sister, and which we intended to have published immediately, was among the mislaid article. We hope they will turn up soon, when they shall all appear in due course.

The Revival in Woodstock.

WOODSTOCK, Aug. 17th, 1857.

DEAR BROTHER,—In the concluding sentence of my letter of last Monday I expressed a desire to be able soon again to forward you encouraging intelligence of the advance of the good work of reformation in this town and vicinity, and notwithstanding we have not realized all that I at that time anticipated, yet we have had a week of encouragement and Christian enjoyment. Our meetings have been very largely attended, and many of them were seasons of rejoicing with Christians, and of deep solemnity with the unconverted. The evening and Sabbath meetings are attended with very many young men and women, who have not professed religion, which to me is a matter of great satisfaction. I like to see such attending the means of grace, and putting themselves in the way. These to me are very important occasions, when persons who perhaps for months have not attended any place of worship, are brought within the reach and under the influence of the Gospel. Would that I could be the means in the hands of God of more effectually convincing them of the exceeding sinfulness of sin, the necessity of being born again, and the beauty and reality of the religion of Jesus Christ. Although many of them may not now embrace religion, I do trust and believe that good and lasting impressions will be made upon the minds of many. Some of those who, a week ago, were in deep distress, have since obtained mercy from the hand of God, and can now say,—The things they once loved, they now hate; and that whereas they were "once blind, they now see." Others have set their faces Zionward, and like some to whom Peter anciently preached are enquiring—"Men and brethren, what shall we do?" We hope to see many of these and others believing in the Lord Jesus Christ to the saving of their souls. Yesterday we were again afforded the privilege of repairing to the baptismal waters, when in the presence of a large concourse of witnesses four more young converts followed the example of our Saviour in the ordinance of Christian baptism, and in the after part of the day were received in full fellowship with the church. This will be a day long to be held in remembrance by those when in the presence of many Christians and others, they made a public profession of their faith and become members of the visible church of Christ. And whilst they are now recognized as such by all by whom they are surrounded, I trust through grace they will be enabled to continue steadfast," "grow in grace," and live useful and exemplary lives in the world. We are encouraged to believe that we shall yet see much more good done in this place in the building up of the people of God, the reclaiming of backsliders, and the conversion of sinners. May God grant it is the prayer of your brother in the Gospel,

GEO. A. HARTLEY.

(*From our New York Correspondent.*)

Sheldon, Blakeman & Company.

NEW YORK, Aug. 11, 1857.

MR. EDITOR:—I have from time to time written you concerning various publishing houses in this city, and have promised to notice one or two more.

Sheldon, Blakeman & Co. is a house of some twenty years standing; it is one of the leading houses of our city, and is considered the Baptist house of the city, though it is by no means confined to Baptist works. It publishes a large series of school books, which form one principal branch of its successful trade; it has also a good list of miscellaneous works. Though this house is of twenty years standing its present name and location are quite recent, neither of these being of more than three or four years, though the firm retains the experience and enterprize of older firms. The location is in the natural house for publishing houses and book stores in New York. Who, that has ever heard of New York, has not heard of Nassau street. Who has not heard of its connection with the book trade! Only a few years ago almost the entire trade was to be found in this short street, which, next to a parallel with Broadway, leads from the Custom House, in Wall street, where are Mammon's chief seats, to the Park where are the City Hall, Hall of Records, and various other public buildings. On this short street are to be found the Custom House, where more than fifty millions of the government revenue are annually received; the Post Office which requires full two hundred men to carry on its different departments; the leading daily and weekly journals of the nation, such as the Herald, Times, and Tribune, the last having a weekly whose circulation is now close upon 200,000; the Tract Society's large buildings from which so many millions of pages are issued; last and most commanding in external appearance of all (save the Custom House), the Marble buildings of the American and Foreign Bible Society. In these buildings is the large and well appointed store of Sheldon, Blakeman & Co. Thus, in location and outward convenience, as well as in capital, reputation and enterprise, this house has already attained an enviable position.

The publications are known throughout the States and Territories, Canada, and in your Province, and Nova Scotia. Their list of publications of all kinds reaches now, I believe, well nigh one hundred. The circulation of books in these times is truly amazing. This house, for instance, only a little time ago, brought out Spurgeon's Sermons, of which it has already sold sixty thousand volumes.

Since I have mentioned Spurgeon, I will add this house has recently published a volume entitled his "Life and Ministry." Of this I will speak at large hereafter, as also of another work bearing the same preacher's name, "The Saint and His Saviour." This alone is from Spurgeon's own pen; he has been engaged upon it two or three years, and its style is said to be as charming as its contents are rich. A third series of Spurgeon's Sermons are soon to follow.

They have also sold in a few weeks some 8000 copies of Grace Trueman. This is a religious novel, for which I have very little taste. It is designed for a more southern latitude where "happy niggers" and outward ceremonies are the great staple of religion. Still, as it was written to support close-communion, and has not one particle of argument against any kind of communion, only close-communion, as sustained unwittingly by some Pedo-baptists, and as the narrow system stands out in this volume in its own hatefulness, it will make the less bigoted and pious of the close-communionists themselves heartily ashamed of their position wherever it circulates. Two or three more such books would, in every enlightened community, ruin the cause which it attempts to sustain. In all seriousness there is no free communionist, who shall read it, but that will be strengthened in his love of the Bible doctrine of communion of Saints, as opposed to a mere sectarian communion.

This house will soon publish "Wayland's sermons for the Churches." These sermons are by the distinguished author of a work on moral science—a valuable book which, together with the science which it treats we fear, is now almost excluded from some southern colleges as an incendiary publication I hope the southern churches will read these sermons before throwing them out, "Strike but hear." The same house publishes "The principles of the Baptists" by the same author—a work that I most devoutly wish every Baptist could read. Its spirit is truly apostolic.

My sheet is almost full, but one word for the edition of Olshausen's commentary, published by this house. This is the work I have so often commended to our brethren—the best edition, the best commentary on the New Testament, and the cheapest.

So many of your readers obtain books from your depository with the impress of this house, I trust this hasty sketch will not be without interest. Your readers shall hear in detail of the various publications as they appear.

Yours, G.

Letter from California.

The following letter from a young brother in California describes some of the wonders of that far-off country. *Trees 35 feet in diameter* and a water fall of 2,300 feet perpendicular, are certainly curiosities of no common character. We can assure our readers that the statements made in this letter are perfectly reliable. The writer has seen what he describes, and his testimony should not be doubted.

MARIPOSA COUNTY, CALIFORNIA,
Mariposa, July 13th, 1857.

DEAR SIR,—It has been through neglect that we have not written to you for some time. We hope you will pardon us; for the future we will endeavour to fulfill our promises more readily. We are very glad to receive the *Intelligencer* regularly. We received the first number in October last, and it has come without fail every mail since. We wish it by all means continued to us.

The crops in California as a general thing are very good this season, excepting the potato which have not yielded as well as in former years. Provisions are very reasonable this summer. Flour from $8 to $9 per cwt.; Potatoes 7c. per lb.; Beans 12½c.; Pork 37½c.; Butter 62½c. per lb., and other provisions in like proportion.

The mining operations are very dull at present on account of the scarcity of water. Wages are very good, $3 to $4 per day, and $56 to $75 per month and board. You can judge from this that California has not gone down much during the last two or three years.

I have been for the last eight days about forty miles south-east of Mariposa to view the new discovered Mammoth grove, and well it may be called such, for there are about one hundred and fifty trees in number, and the smallest measures twenty feet in diameter, and the largest thirty five feet. So you can judge what small saplins they are for Cedar, and they are from three to four hundred feet in length; and some of them have fallen to the ground, and the fire has burned the inside (that is the heart) out so as to leave nothing but a mere shell of from inches thick. There being three in company we could all ride on horse-back from the root of one hundred feet up into the shell, and then our heads would not touch the top by about seven or eight feet. And from thence we proceeded to what is called the wonder of the world, or in other words the Yoehemity Valley. This valley is located about fifty miles west of the Sierra Nevadas Mountains, and on the head waters of the Meerseed River. It should be called the wonder of the world, for never was so great a curiosity discovered before. There is only two places of descent into the Valley. It is surrounded with an immense mass of granite to the height of three to four thousand feet, excepting the