

IS SAUL ALSO AMONG THE PROPHETS?

That is the question we felt inclined to raise as we read, in the Globe, of last Saturday evening, its anxious utterances over the disturbance occasioned in a community by religious controversy. We regret, that in giving circulation to Rev. Mr. Dutcher's disgraceful effusion, published as a card in the Courier, the Globe should assert that Rev. Mr. Hopper was also to blame for such an outrage upon common courtesy. We happen to know who is, and who is not, the guilty party in opening this conflict, and we think a generous public will not find it difficult to decide which of the two disputants merits its displeasure. We can assure the Globe that the cause of Christian Charity, for which the Globe is most religiously concerned, is not suffering in the hands of Rev. Mr. Hopper, and it gives us no anxiety to see the enemies of truth in a state of violent agitation. Baptists believe there is something infinitely worse than religious controversy. The errors and evils that would usurp the place of truth and purity do not die by being left alone, nor do they yield the ground they occupy without a struggle. There are men, thank God, who are not to be restrained from condemning spurious dogmas in the domain of religion by a drivelling sentimentalism that would take to itself the worthy name of Christian Charity. The charity that silently tolerates error, and fraternizes with errorists, is not the virtue of which the inspired Paul writes, "That which he commends 'Rejoiceth not in iniquity, but rejoiceth in the truth.'" "Let us have peace," but not till we have purity. And purity usually comes when impurity is exposed and chastised. It was the "PRINCE OF PEACE" who said, "I came not to send peace, but a sword." But to quote scripture to the Globe may be the most successful method of replying to its indiscriminate editorial on the dispute between Rev. Mr. Hopper and Rev. Mr. Dutcher. It is to be hoped that our neighbor will try to be more discriminate, just and generous in his next attempt to administer rebuke to those whose utterances in religious controversy offend his delicate notions of Christian charity. We are aware that those found in bad company are likely to suffer with the bad, and this is Mr. Hopper's misfortune.

Since writing the above, our attention has been called to the suggestive fact, that two of our PEDOBAPTIST secular papers, viz., the Saint Croix Courier and the New Brunswick Reporter, have been editorially rushing to the rescue of their discredited controversialists. They disclose their sympathy with their demolished brethren by whispering, the one on the evils of "RELIGIOUS CONTROVERSIES," and the other on "WENTWORTH'S 'MINISTERIAL COURTESIES.'" We repeat and emphasize the interrogative in our caption—"Is Saul also among the prophets?" Cannot the Reporter induce Rev. Mr. Currie to enter upon a "cross-examination" of that PEDOBAPTIST TESTIMONY, and to publish the result of his examination in the columns of that sheet?

The Reporter is not more crabbid than it is ignorant of facts. It says—"For some time past a prolonged discussion on the subject of Baptism, between Rev. D. D. Currie in the Wesleyan, and an anonymous writer styling himself 'Wentworth' in the VISITOR, has occupied somewhat lengthily the columns of these respective newspapers. We have not read the discussion in question," &c. Of course not, for there has been no such discussion for you to read. You flatter Mr. Currie's vanity by saying that a writer in the VISITOR has been discussing the question of Baptism with that gentleman. The true state of the case is this, friend Reporter: A writer, whose non de plume is "Wentworth," supplied the VISITOR with a series of articles under the caption of PEDOBAPTIST TESTIMONY. During the progress of those articles, Rev. Mr. Currie began, in the Wesleyan, to make a series of rude assaults upon "Wentworth," the Baptist denomination, Baptist ministers, and Dr. Cramp in particular. As soon as "Wentworth" concluded his work, he proceeded, in two articles, to call Rev. Mr. Currie to account for his uncouth and disputable attacks, gave him such chastisement as even many of his own denominational confes said he richly deserved, and then dismissed him. Since which time Rev. Mr. Currie, week after week, has been bawling and blubbering like a whipped but un-subdued child, while we, editorially, have been simply, and we supposed innocently, laughing at the ridiculous spectacle. Do, Mr. Reporter, allow us to laugh. But we will restrain even our laughter, if you insist upon it. It may be well for us to pause and consider whether it is worth while for us to go on without your approval, and with such a tremendous power arrayed against us. The Reporter says "rudeness and harsh epithets generally indicate defeat." Precisely so! And have you noticed that your religious teacher, Rev. D. D. Currie, commenced and continues to indicate his defeat in just that way? We do not hesitate to believe that you are familiar with the articles—all of them—that have emanated from the pen of your Reverend friend, and we will do you the justice of believing, also, that you regard his utterances as perfectly consonant with the dictates of ministerial courtesy.

The editorial in the Courier, for June 1, would be formidable, if it were not a frothy composition. Our brother must have been completely exhausted when he laid down his pen. The next week he informs us that the "leader" of the previous issue had been "endorsed by the leading Christian men on the river." Encouraged by that endorsement our contemporary became turbulent and frantic in his utterances. "Clergymen," he cries out in a most sonorous manner, "clergymen, ever foremost in forming religious strife, may foam and fret and foam as much as they like; they may even hurl their puny anathemas against those who expose their bigotry," (whose bigotry?) "under the guise of preaching the gospel, and thus show the intolerance they would exercise if they had the power," &c., &c. Whew! What a bonfire! What a feverish state of mind our brother must be in! Cannot some of "the leading Christian men on the river" persuade him to step into well river and cool his blood!

Well, we have just read that last letter by Rev. Mr. Hopper, published in the same issue of the Courier, that contains the extraordinary leader, "endorsed by the leading Christian men on the river." Mr. Hopper has won such a complete triumph over his antagonist,—he has so utterly demolished the Rev. Mr. Dutcher,—that a dismal shriek was to be expected in the Pedo-baptist camp. Friend Hopper, you can well afford to retire from the field and claim your laurels. The dying groan of your antagonist in the "card" published (and paid for) in the Courier excites a shout of laughter. "The leading Christian men on the river" will not fall to perceive, though they may not acknowledge, who has won in the unpleasant conflict into which you have been forced.

Ah, we can easily understand why all this bluster is made in the editorial columns of certain papers on the subjects of "Christian Charity," "Religious Controversies," and "Ministerial Courtesy." We say to you and all of those secular sheets, coming

to the rescue of the defeated champions of Pedobaptism, that there are hundreds whose eyes are not to be filled with the dust raised by your petty-fogging editorials and sophomoric declamation in defence of Christian charity. The facts daily coming to light account for the sudden and pious uneasiness of even the secular press. Gentlemen, editors of the secular sheets, don't get beyond your depth in discussing questions in the sphere of sacred learning. Magna est veritas, et praevalabit. Then restrain your unwholesome ardor, and "move on" in your humbler task of providing local items for your columns.

MISSIONARY LETTERS FROM MISS NORRIS AND MR. INGALLS.

The first below, from Miss Norris, is a private communication to the former Secretary of the CENTRAL BOARD, but we venture to make it public, as it contains sentiments and suggestions that will prove interesting to the Women's M. A. Societies.

HENTHADA, March 22, 1871. MY DEAR MRS. HUMPHREY,—I enclose you a few words to the W. A. Society, those dear sisters in many of whom I feel a strong personal interest, and would fain address on by one of those to whom I would permit. Every moment seems sacred to the work in hand, and I dare not turn aside from it long. How nobly your Societies are doing; and with this knowledge I have also the assurance that they who "water shall be watered also themselves." "With what measure we mete it shall be measured to us again." There is one thing in connection with the Societies in both Provinces which, if it meets your minds, would be a gratification to me personally, and I think to many others. I dislike communicating with the Society so publicly. Is there not sufficient literary talent among you, with the aid of what Missionary intelligence we can send from this country, to start a small Magazine (monthly) of our own? I want you to think of it, please, and do what you think best. I think I can promise something from your present Mission field every month; and a very small affair, something like a circular letter, might be circulated at small expense. I only make the suggestion and leave it with you. Remember me with love to those to whom I sustain these Mission efforts in St. John. I do not, and can not feel that there is great distance between us; it is surely only seemingly so to those who live near to the Saviour and draw constantly their supplies of grace from the same fountain head. Soon we shall see as we are seen and known as we are known, and the former things shall be done away. I have not been able to write you much of the place and with earnest hope, to do that at another time. Yours in Christ, H. M. NORRIS.

TO THE WOMEN'S M. A. SOCIETIES IN NEW BRUNSWICK.

HENTHADA, March 23, 1871. DEAR SISTERS,—My heart has been made glad this evening by the perusal of an account of the Annual Meeting of the W. A. Societies, held in St. John in January last. I cannot but feel a deep interest in those who, when the request was made, so promptly organized themselves into Societies, and are now engaged in the sincerity of their interest in Missions by their persevering efforts. Time will show the extent of our love in this work. I trust we all will find special grace for the trials that will certainly meet us, and that we shall certainly overcome if we "Watch and Pray."

When I wrote last I was undecided as to where it was best for me to remain. In accordance with the advice of the Missionaries, both at Rangoon and Henthada, I have concluded to remain at the latter place, and believe that in this, as in that which preceded, the Lord directed my way. I have found a very happy home here and many facilities for learning the language, and trust the Lord will make me a blessing to those who have already been made a blessing to me.

I have made one trip to the jungles, with profit, I think, but not much satisfaction, as I cannot do much more than listen, and then not understand much that is said. Little by little I hope to climb the wall of separation, and sometimes the way looks long. Worshipers mingle their songs of praise in the quiet Sabbath air, and trust hearts with different utterances look up to the God who understands them all; yet there is one English worshipper who sometimes thinks it would be pleasant to hear once more sounds of praise and prayer, which meant something to her ear. Pray for all such.

A few days since a heathen, Kari, in the jungle, was listening to the words able to make him wise to salvation, but who cared for none of those things, when urged to act upon the knowledge given, made answer that he had heard the gospel many times, that his ears heard it all; but, laughing as he said it, "it was not in his heart." I have thought so many times since how many at home are in the same place. The love of God does not touch their hearts. Dear sisters, if it has touched us, let us love not "in word and in tongue" only but "in deed and in truth." Let it not be that those to whom we bring the gospel shall outstrip us in their love and zeal. All the heathen are not in heathen lands, nor all the Christians where the name of Christ is most loudly proclaimed. "Not every one that saith unto me Lord! Lord!" but "he that doeth the will of my Father" shall find an abundant entrance into the kingdom and glory beyond. "They which run a race run all, but one receiveth the prize. So run that ye may obtain."

Yours in Jesus, H. M. NORRIS.

EXTRACTS FROM A LETTER WRITTEN BY MRS. INGALLS TO THE FORMER SECRETARY OF THE CENTRAL BOARD.

THONZAI, Jan. 22, 1871.

DEAR FRIEND,—I bless God for the mercies bestowed on you since we separated. I am glad to be assured, too, that you still feel for those who sit in darkness. Many are apt to forget the far off, though they may work for those about them. The women in your part of the land seem to have taken an active part in working for the heathen. They are doing a great work, and it will not be in vain. The result will appear up yonder, in that land of the glorified, and I think I can see many heathen come out on the Lord's side since your return. Some new churches have been formed, schools have been established, native preachers and Colporteurs have been raised up to carry on the work. But this is no easy work, for the people have been so long sunk in the filth of heathenism, that nothing but the power of the Gospel can reach them, and the change must be a slow one. I will give you an instance: Last year a man, from a high family, was converted, and he would be a great blessing to the land. He was a heathen, and was a great sinner. At the end of six months we met him, and were delighted when he told us that he had kept all of the Sabbath days, but when we questioned him as to how he had kept them, we did not find much cause for joy, for though he had not worked on those days he had never once offered a prayer to the living God. He had merely sat down and thought, and from what we gathered, his thoughts were of the nature of self-satisfaction in view of the fact that he was a child of God. (We have in this land some such heathen Christians, or Christian heathens.—Editor.) He attended our Sabbath services and saw his mistake. Afterwards he told the Christians that he had deep confessions to make to God for his former Sabbaths. Another case is before me. A young woman had been taught to wash and sew. I went to her house not long since and found her child, a boy of three years, without any clothes. She was a very neat and bold, like a heathen woman, but ran in for the child's dress. I expressed my sorrow, and last week called again, and this time found the child clad. We see changes, but they are not the work of a year. And in all this we see, more than you do at home, our own weakness, and perhaps we also see more frequently than you do the power of God made manifest. I wish I had time to tell you much about our work. But I have no companion to help me, and every moment is filled up in laboring for the heathen. I brought out a young lady who had returned, but she has gone to open a school in another place, Henthada, and so I am alone again. Another young lady talks of joining me from home, and if she is half as good as Miss Adams, I shall have reason to be very thankful. Let me hear from you again, and pray for your friend.

M. B. INGALLS.

OUR PRINTER MAKES US SAY ON OUR FIRST PAGE THIS WEEK THE BAPTISTS OF CALIFORNIA HAVE OPENED A LODGE. IT SHOULD READ COLLEGE INSTEAD OF LODGE.

Our printer makes us say on our first page this week the Baptists of California have opened a lodge. It should read College instead of lodge.

SABBATH SCHOOLS IN THE BRITISH PROVINCES.

We find the following, from the pen of our esteemed friend, N. P. Kemp, Esq., in The Sunday School Times, June 8, published in Philadelphia. It will be specially interesting to our readers, both in this Province and in Nova Scotia. The notice is, we fear, more generous and flattering than we deserve. There is need of more general and vigorous effort in this broad field of Christian action and usefulness. But we proceed to Mr. Kemp's communication, which is as follows:—

We have had representatives from Canada at our Sabbath School Conventions, and there has frequently been published in our Sunday School periodicals the proceedings of Conventions and Institutes held in that part of the "Dominion" which we always designate simply as Canada.

It has been our privilege for a few days—and sometimes weeks—of late—for a number of years past, to enjoy the kind hospitality of Christian friends in these Provinces, and among them we have found some of the most earnest, intelligent, faithful and praying Sunday School laborers with whom we have ever had the pleasure of forming an acquaintance. In the cities and large towns where we have visited, there are to be found Sunday-schools that equal in all respects any to be seen in this country, and that is sufficient to say of such schools as are to be seen in Christian lands.

The Baptist, Presbyterians, Methodists, and Episcopalians, have large, well-arranged and well-conducted Sabbath-schools, that are worthy of being visited and commended as "first-class" in all respects. While we may mention some, it must not be inferred that there are not others equally as good, perhaps better, only we have not visited them, and therefore cannot speak from personal knowledge.

While in Nova Scotia, especially, they have many local and some general (denominational) conventions, we are not aware that in either Province they have ever held a Union Convention or Institute.

HALIFAX. In Halifax, the St. Matthews (Scotch Presbyterian) Sunday-school is a large and most successful one. They have one of the largest and best arranged libraries we have ever seen. It is classified, for Infant, Junior and Senior Departments, and for Teachers. That noble-hearted Christian gentleman, Rev. M. G. Grant, is pastor, and our friend, M. M. Lewis, Esq., is superintendent. There are, under the charge of an accomplished teacher, the Granville Street Baptist Sabbath-school is under the superintendency of our esteemed brother, R. N. Beckwith, Esq., and is a first-rate school. We never looked upon a brighter and more intelligent body of scholars, in all our Sabbath-school experience, than we saw in Brother Beckwith's Sunday-school army. If they had better accommodations, their school would undoubtedly be enlarged, and pressed itself to the visitor in a much more favorable light.

Where our genial friend, John S. McLean, Esq., President of the International Convention of Young Men's Christian Associations, is superintendent or teacher, we are ashamed to say, that we do not know, but whichever it is we take it for granted that there is a good school. In Wolfville, the Seat of Acadia College, in Cornwallis, Windsor, Yarmouth, Truro, and other towns, there are large and excellent schools, of the several denominations.

NEW BRUNSWICK. In New Brunswick, the City of St. John is emphatically a Sunday-school city. Here they have a Sunday-school Union, (and it may be so in Halifax, for we remember addressing the kind of "united teachers' meeting" there some years since, of which A. W. Masters, Esq., Superintendent of the Leinster Street Baptist School, is President. This Union meets frequently, when reports from the several schools are presented, and addresses from competent instructors delivered. They have a little depository of choice Sabbath-school books, published both in England and this country (among which we trust the publications of your house are at a very high price.)

The Brunswick Street Baptist church has a large and most excellent Sabbath-school, and the same is true of the German Street church. The Leinster Street school is not so large as some others, but is admirably arranged and conducted. The Presbyterians, Methodists and Episcopalians have large and flourishing schools, both in St. John, Portland and Carleton; the two latter places being suburbs, but practically a part of St. John.

At Fredericton, the capital of the Province, the most noticeable Sabbath-school is that of the Methodists, superintended by Lieut. Gov. Wilcox; who gives to it that same energy, and exercises that same general influence, which have made him so popular—a first as Judge, and then as the incumbent of the highest political position in the Province. We regret not having full statistics of the Provincial Sabbath-schools at hand. The Baptist Association of Western New Brunswick reported in September last 39 schools, 331 teachers, 2,876 scholars, and 8,797 volumes in libraries. If our friends in the Provinces have statistics, and will send them to us, we will endeavor to make them of use in this grand Christian enterprise of winning souls to Christ.

AN INUNDATION.

Our city is to be inundated this summer with Conferences, Synods, Conventions and Associations, beginning the last of June and extending into September. But that of the contemplated Bonanza is the only one to be deprecated. It is to be hoped that the religious will limit somewhat the evil results of the irreligious. Let every disciple of Christ be on his guard, and not lend his sanction, in any way, to the pernicious carnival of the occasion. That will be a good time for Christian men to illustrate and impress the fact that they are not of the world.

REV. WILLIAM V. GARNER.

We learn from a private source that Bro. Garner, with his wife, started last week on their European tour. We wish them a prosperous and pleasant journey. We clip the following notice of our brother from a recent issue of the Watchman and Reflector:—

As this estimable brother—the beloved pastor of the Charles Street Baptist Church—is to sail from Boston on the 8d of June in the steamer Tarifa, for a visit to his native land, it seems a fitting occasion to note some points in his life which may not be generally known, even to some of his most intimate friends.

Bro. Garner's native place is Llandudno, Wales, and there he was born, on the 11th of April, 1818. He then attended the Christian ministry, and was subsequently ordained and came to this country. His father was an Englishman, who, though he lived forty years in Wales, could never speak the Welsh language. His mother being a Welsh lady, Bro. Garner had the advantage of both a father and a "mother tongue," and could speak in either equally well. Having landed in New York, he remained there three years, preaching alternately to Welsh and other churches, but without being settled as a pastor. He then came to this country, and was settled in the Hudson River, then at Binghamton, N. Y.; then at St. John, N. B. In this last place it is within our personal knowledge that he was most happily settled under a united and prosperous church, but our Charles Street friends, having the whole United States to select from, were not content, but coveted and obtained—it may be said without any disparagement to others—the leading Baptist minister in the Provinces.

Bro. Garner commenced his labor in Charles Street, December, 1858. Since the death of Dr. Sharp good and strong men had been settled there, but hardly met with the hoped-for success. Outsiders generally supposed that this church must remove to some other locality, unite with some other church, or die. Not so thought some of the brethren there. They said Charles Street was to live and prosper, not only without "extraneous alliances," but right on the same old place where it was born in 1807. They felt that, being settled there, they must stay in that place, and that they had faith in God, then they had faith in Bro. Garner, and he had faith in them; and, of course, under these conditions success was certain.

Since December, 1860, there have been admitted to this church by baptism 715, by letter 44; total, 759. This we believe to be a larger number than had been admitted to it for the previous twenty years. While, undoubtedly, our Charles Street friends might select a more favorable location, and we hope they will at no distant day, yet they are now one of our strongest churches. With a fine property, without debt, united in their pastor, and with free seats, it seems to us that they have a bright future open before them. In behalf of a large circle of well-wishers, friends whom Bro. Garner has secured for himself since he came to Boston, we extend to him the parting hand of fraternal affection. That he may have a prosperous voyage, that he may meet his aged mother from whom he has been so many years separated with her "eye not dim" nor her "natural force abated," that after a pleasant visit he may safely return recruited in health, to spend many years here in the Master's service, is, we are sure, the united wish and prayer of his people and friends, not only in Boston, but of all who have enjoyed the favor of his personal acquaintance.

TWELVE ARGUMENTS IN FAVOR OF THE EVERLASTING PUNISHMENT OF THE WICKED.

By Rev. J. R. Graves, LL.D. Furnished for the Christian Visitor by J. C. B.

Argument Eleventh.—The words and phrases which are applied to the punishment of the wicked denote an unlimited period of time or existence—an absolute eternity. Aionios is applied five times to punishment. That this word (translated forever) does imply an eternal state of existence, we prove from the fact that sixteen times it is applied to Christ, five times to God and Christ, who is said to live forever. The word aionios (translated everlasting) is applied seven times in the New Testament to future punishment of the wicked. That this word conveys the idea of an unlimited period of existence, we would prove by the fact that fifty-one times it is applied to the happiness of the righteous; twice in relation to God and his glory. All grant that these are eternal, without end. Hence the punishment of the wicked will never cease, which would be the case if they were annihilated.

Argument Twelfth.—The Scriptures positively declare that the wicked shall have an eternal conscious state of existence and not be annihilated, as plainly as language can express it and not use the words themselves. Isaiah 66: 24. "The men that have transgressed against me (saith God) shall not die, neither shall their fire be quenched." Mark 9: 46. "It is better for thee to enter into the kingdom of God with one eye than having two eyes to be cast into hellfire, where their worm dieth not and their fire is not quenched." Rev. 14: 11. "The smoke of their torment ascendeth up forever and ever; and they have no rest day nor night who worship the beast and his image." Rev. 20: 10. "And shall be tormented day and night forever and ever," speaking of the Devil and Beast and false prophets. The phrase forever and ever, used in the last passage, is used eighteen times in the New Testament—fifteen times it is applied to God and Christ, denoting an absolute eternity; one to the reign of the righteous, and twice to the wicked, as I have read. Ergo, the wicked will have an eternal state of being.

For the Christian Visitor.

MR. EDITOR.—On the 30th of May a Council met, by request, at Upper Newcastle, to consider the propriety of organizing a Church in this place, when the following statements were made before the Council:

The brethren wishing to be organized had prayerfully considered the whole matter for some time past, and believed that it would make for their comfort and the advancement of Baptist interests, and so for the glory of God to have a Church organized here. The members live chiefly in Sanbury County, and from four to nine miles from Newcastle Meeting-house, and can seldom attend on Communion seasons there, so the brethren presented by delegates a petition to the Newcastle Church for their dismission, and at a public business meeting of the Church, held on the 9th inst., were granted a dismission for 48 members living at Upper Newcastle and Northfield. They then wrote to five sister Churches for a Council, and those that came unanimously recommended the Ministers to organize the Church, and Rev. Hezekiah Harris and Rev. James Trimble organized after the usual manner. The brethren then chose Bro. Henry Rees deacon, and Bro. Isaac Nightingale, clerk. The name of the new Church is Upper Newcastle and Northfield. May the Lord enable us all to be faithful to our solemn vows. HENRY REES, Northfield, Sunbury, May 31, 1871.

KNOWLEDGE OF LIFE.

Some parents have the idea that they must let their sons and daughters be made familiar with life in all its phases. But how are they to give them this knowledge without exposing the young to moral contamination of the most deadly kind? Henry Ward Beecher furnishes some valuable hints on this subject.

He says, "I do not believe in bringing up the young to know life, as it is said. I should just as soon think of bringing up a child by cutting some of the cords of his body, and lacerating his nerves, and scarring and tattooing him, and making an Indian of him outright, as an element of beauty, as I should think of developing his manhood by bringing him up to see life—to see its abominable lusts; to see its hideous incarnations of wit; to see its infernal wickedness; to see its extravagant and degrading scenes; to see its miserable carnalities; to see its imaginations set on fire of hell; to see all those temptations and delusions which lead to perdition. Nobody gets over the sight of these things. They who see them always carry scars. They are burned. And though they live, they live as men that have been burned. The scar remains. And to let the young go out where the glowing courtesan appears; to let them go where the lustful frequenter of dens of iniquity can come within their reach; to let them go where the young gather together to cheer with bad wit; to let them go where they will be exposed to such temptations—why, a parent is insane who will do it. To say, 'a child must be hardened; he has got to get tough somehow, and you may as well put him in the vat and let him tan'—is that family education? Is that Christian nurture? Is that bringing a child up in the nurture and admonition of the Lord?"

A TROPHY OF GRACE.

The Fulton Street prayer-meeting which has been held daily in New York for many years, affords many striking illustrations of God's sovereign and marvellous grace. The following is one: The leader of the meeting to-day was, three or four years ago, an inveterate gambler. He was overtaken by that mysterious and amazing power which changes and renews the heart of the vilest sinner and brings him to become a kindred to the angels as it is (Isaiah 61: 1). From the purities and slinks of iniquity in the lower wards of the city, he was matched as a brand from the burning, and made the subject of renewing grace. In his case, grace triumphed over the powers of darkness. It has given him a good position in the church and in society, and has placed him in the field of usefulness where he may witness a good confession of his faith in Christ. He was converted in connection with the services of the Fulton street prayer-meeting. We had the pleasure to-day with great acceptance. We have heard him tell his experience more than once. He often attends and speaks or prays in these meetings. No one can be what he once was, and what he now is, without the experience of the great change which our Saviour taught as the prime necessity of our being—"Ye must be born again."

BAPTIST MISSIONARY FOR MANITOBA.

A Bro. Copp, of Ontario, suggests in the Canadian Baptist, that seventy-five or a hundred persons shall give \$10 each for the term of three years to support a Baptist missionary in Manitoba. Good suggestion. The Baptist says, "the tide of emigration is rapidly pouring into this new Province, and now is the time to act."

The Committee appointed at our last Convention to report at the next Convention, to be held in Yarmouth, on the question of Foreign Missions, will, as we learn, put their report into print, to be circulated in the Convention when it meets, so that all may have the opportunity of reading, as well as hearing, that document, and so be the better prepared to consider its contents. This is a matter fraught with most important interests, and should be contemplated with a sober and prayerful mind.

THE ANNIVERSARY OF ACADIA COLLEGE.—We are obliged to hold over to our next issue a full and interesting report of our College Anniversaries from the pen of WENTWORTH.

The announcement, in a Fredericton paper, and copied into several of our dailies, that T. H. Rand, Esq., of Halifax, N. S., has been invited to take charge of the Seminary at Fredericton, is premature. Mr. Rand will be surprised to see that statement in circulation. What may be done to secure his services cannot be predicted.

See notice of the Tea Meeting at Long Reach, Kingston, on the 20th inst., to help the friends of the new church. The steamboat takes passengers for half fare. It is a fine opportunity for a trip to the country for a few hours at a very cheap rate. A rush is expected.

It is expected that Rev. I. E. Bill will preach in the new Baptist-Chapel, Sussex, next Sabbath morning and evening.

The Missionary letters in another column claim special attention.

BOOK NOTICES.

MANUAL OF THEOLOGY.—This is a capital treatise on Christian Doctrine, by J. L. Dagg, D. D., and published by the Baptist Publication Society. Every biblical student should read this book. It is not elaborate or exhaustive, but it is lucid, comprehensive and forcible. Best of all, it has as a basis for all its teachings a "Thus saith the Lord." It is a most excellent work to put into the hands of young ministers. Some rich brother could do a better thing with his money than to put a copy of this choice book into the hand of every ministerial student and of every Baptist minister of these Provinces? Who will do it?

ELIAS BATTLES, by Mrs. F. R. Fudge, is a gem of book for Sabbath-school and domestic libraries. It is issued from the press of the "Baptist Publication Society."

The American Tract Society, Boston, which recently transferred the manufacture and sale of its publications to the Riverside Press, and Hurd and Houghton, has recommended its issue of good books, and sends out, through its publishers, two books.—I. SIX BOYS: A Mother's Story, as told in Extracts from her Journal. With Illustrations. 12mo, cloth, \$1.25. This is a story of the scene of which is laid in New York and neighborhood, just after the close of the Revolutionary war. A widowed mother is left with six boys on her hands, and her journal gives the growth and change in the lads. Their characters are diverse, and they by no means all shoot up together like so many mullein stalks, but there are some crooked sticks among them. A good deal of pains has been taken to give the coloring of the time in manners and customs.

II. BIBLE SKETCHES, Third Series, illustrating the Life of Christ on Earth. Illustrated. 16mo., cloth, \$1.00. The two previous volumes were on the Old Testament. This is independent of them, and gives, in a familiar style for young people, the leading incidents in Christ's life, illustrating them from Eastern customs, and talking about them in the conversational way of one sitting down with a class of youngsters. Both of these books bear the marks of the careful handling of the Riverside Press, which regards every book worth doing at all as worth doing well. It has given its style to these simple books, and probably will do so even more hereafter, educating the eye as well as the heart of children. The June number of "The Child at Home," from the same source, is a unique specimen of color printing. It is the only paper thus printed in this country, and its bright hues and graceful design of birds and flowers will make children stretch out their hands for it.

AMERICAN SUNDAY SCHOOL WORKER.—The June number of this Magazine, published by J. W. McIntyre, St. Louis, Mo., contains its usual variety and value. It is designed to be adapted to all sections and all evangelical denominations, and consequently is constantly gaining friends and subscribers. The Lesson Papers published for the scholars, will very greatly add to the interest and profit of any school that introduces them. Specimens on application to the publisher.

N. B. Baptist Home Missionary Board met in German Street Baptist Church Vestry on Monday, 5th inst. Present—Rev. Messrs. Bill, Carey, Harley, Cady, Corey, and brethren Everitt, Hartt, Smith, Titus, Bell, Gerow, Chaloner, Lewis and Masters. Read letter from J. J. Evans, enclosing \$7, and asking the Board to grant an additional amount to purchase books for Sabbath School at Shediac. On motion, voted \$7 for the Sabbath School fund. Read report of three months labour at Shediac, by Rev. F. Beaty. On motion report was read and amount due voted to be paid. Read report of three months labour by Rev. W. M. Edwards. On motion his report was read, and the amount due voted to be paid. He also asks aid for Sabbath School at Blissfield, and Blackville. On motion, voted \$5 each from Sabbath School fund. Read letter from Mr. Chas. C. Wallace, asking aid for Sabbath School at Greenwick. Voted \$5 from Sabbath School fund. Read letter from Mr. Jas. Lounsbury. He forwards \$5, and asks the Board to grant a similar amount to aid the Sabbath School at North River. Voted to grant \$5 from Sabbath School fund. Read communication from Bros. Hitchings and Rigby, of Bay Side, and Bros. Bally and Bradford, of St. Andrews, asking a grant from the Board to assist them in supporting Rev. G. Seely. On motion, voted to appropriate \$100 for one year from 1st inst.

Read letter from Rev. T. M. Munro, asking aid from the H. M. fund. Voted \$30 for one year from 1st May last, one half to be remitted now, and balance 1st November. Rev. I. E. Bill asked aid for Mrs. McInnis. On motion, voted \$8 from Infant Minister's Fund. On motion, adjourned to meet in Leinster Street Baptist Church Committee Room on Monday, 3rd July, at 8 P. M.

J. E. MASTERS, Sec. Sec.

LEARN FROM THE LOWEST.—A story is told of a drowsy D. D. who preaches in the Church, and has a dog who always accompanies him to church. The other Sunday, in the middle of the sermon, the dog got up and yawned in sympathy with the congregation, and straightway took his master's hat to him in the pulpit. The Doctor continued his sermon, and the impatient dog produced the old man's cane and placed it beside the hat, with an appealing wag of the tail. The Doctor took the hint, and dismissing the congregation, probably right, dismissed the dog.

THE ANAPOLIS FESTIVAL.

It will be seen by a notice in our present issue that a Festival is to be held in Annapolis, N. S., on the 1st of July, to aid the Building Fund of the contemplated Baptist Church in that place. It will be just the season of the year for our citizens to exchange, for a short time, the fogs of St. John for the pure sunshine of Nova Scotia. No doubt many will improve this favorable opportunity to do so, and at the same time help forward a most worthy object.

SAD MARINE DISASTER.

The Yarmouth Herald of last week says:—The schr. Columbia, of and for this port, sailed from St. John, N. B., on Friday evening, May 26th, and nothing has since been heard of her. A violent gale of wind suddenly sprang up during the same night, and a large iron tank and a quantity of shingles similar to the portion of the cargo which she carried on deck, have been blown in with drift in the Bay 15 or 10 miles from the entrance of Digby Gub. There can scarcely be a doubt that the Columbia was lost in the gale referred to, and that all the persons on board perished. The principal part of the cargo belonged to N. Churchill, Esq., Tusket, and consisted of iron knees, the tank above mentioned, and other materials for a new ship, the value being about \$3,000. Thos. B. Crosby, Esq., of the same place, had about \$400 worth on board. The balance of the cargo consisted of shingles, lumber and other building materials, probably worth about \$400, belonging to Mr. Purney, of Shelburne, and which was intended to be shipped at this port per steamer M. A. Starr. There was no insurance on the cargo. The vessel was insured in the Acadia office for \$800. The crew consisted of the following persons:—William Andrews, master, of Little River; Pearl Andrews, (son of Mr. Alex. Andrews Jr.) of the same place; Thomas W. Hatfield, of Acadia; Samuel Dunham and William Dunham (both sons of Mr. Samuel Dunham, Esq., was drowned) of the same place; several passengers on board, but of this we have no positive information. Capt. Andrews had an almost miraculous escape from drowning about four years ago.

MELANCHOLY ACCIDENT.—On Tuesday afternoon, a little boy, about six years of age, youngest child of John Young, Esq., was drowned by slipping from the mark on a pier into a creek connected with the harbor, near his father's residence, at Milton.—Ib.

OPERATIONS ARE PROCEEDING SUCCESSFULLY AT THE YARMOUTH GOLD MINE.

An ingot weighing a little over 64 ounces and valued at about \$1300, obtained from this mine, was shown us by the President of the Gold Mining Company a few days ago.—Ib.

Secular Department.

A Brief Review of the News of the Week.

The rain clouds poured forth their rich treasures copiously on Sunday and Monday to water the earth. The indications are that the rain has been general. Its value to the country is immense, and calls for the exercise of gratitude in all hearts. Vegetation under its influence is coming forward at a most rapid rate. Farmers are expecting a rich harvest. God grant that their expectations may be fully realized.