

ST. JOHN, N. B., FEBRUARY 26, 1863.

Reading Sermons.

Having been engaged for many years in the work of the Christian ministry, and being accustomed to contemplate it in all its phases, relations, and responsibilities, our readers will not be surprised that in the performance of editorial duties we should frequently invite attention to what we conceive to be the best modes of fulfilling the "weighty obligations of this sacred trust." The ministry of the gospel is a prodigious power, entrusted by its divine author to such men as he pleased to select for the performance of its duties. "We have," says the Apostle to the Gentiles, "this ministry in earthen vessels that the excellency of the power may be of God, and not of us." Let this thought be duly pondered. "The power is of God." The grand design of the ministry is to save souls; the power to save is of God. Whether we read or preach, we cannot be too deeply impressed with this truth. Far be it from us to dictate to any brother how he shall deliver the message that God has given him. Whether he shall read it from a manuscript or proclaim it orally is a question which he must decide for himself. To his own master he must give his account. There are those whose minds are so peculiarly sensitive in regard to composition and style, that they shudder at the thought of appearing before a congregation without the most studied preparation. They dare not trust to the inspiration of the moment for either thought or expression. Such must either free themselves by some bold effort of that morbid sensitiveness, and throw themselves more fully upon the sustaining grace of God, or they must submit to a slavish dependence upon memory or manuscript for life. By adopting the latter mode they may be very useful teachers, but it does appear to us that the former would secure a greater amount of success in winning souls to Christ. The Great Teacher is regarded as the model preacher by all his true servants. Did he read or preach? The Apostles are supposed to be examples worthy of imitation by all. Did they read or preach? Did they have access to the treasures of Divine influence? May not we draw supplies from the same fountain? We know very well that good preachers have read their sermons. Edwards and Chalmers may be quoted as brilliant examples in this connection. But then the question naturally suggests itself to the thinking mind, would not Edwards and Chalmers have been still greater and more powerful preachers if they had used their manuscript less, and have drawn more largely upon the inspiration of the Holy Spirit?

The London *Freeman*, of the 4th inst., in remarking on this subject says:—"We are not insensible to the worth and purity of the motive which leads many ministers to the use of the manuscript upon the desk; nor are we unmindful of the fact that many of the greatest preachers have habitually written and read their discourses; but none the less we hold that the reading of sermons is, as a rule, a great mistake. The end of all preaching surely is to reach the popular heart, and so to lift the popular life into a growing accord with the perfect law. But you cannot reach the heart of the people by running counter to their preferences. They take the very opening of the black-covered MS. as a discourtesy to them; and to begin with a discourtesy is hardly the way to conciliate affection."

Not one man in a hundred who read their sermons but feels his MS. a hard taskmaster—a burden which he can very hardly bear. Unless quite exceptionally gifted, his thoughts are mainly occupied with his sermon as a composition, and its effective delivery, not absorbed in the truth of which he speaks. To him, as he reads, the thoughts which were fresh, the phrases which accurately expressed his view, the appeals which were not penned without emotion, seem tame, flat, jejune, stilted, inaccurate, or ineffective. He tortures himself with a growing self-dissatisfaction, self-condemnation; and yet he must read, not daring to trust to weapons which he has not proved. It is impossible that his uneasiness, the discontent which often rises to disgust, should not tell on his delivery, should not render or less infect the minds of his hearers. Were he to speak simply and straightforwardly, out of the fulness of a previous study and a present experience of the power of truth, he might be not one whit more content with his discourse when he reviewed it; but during the delivery, there could not fail to be that evident conflict of heart and mind with truth, that earnest quickening endeavour to set forth all that he could see and grasp, which, more than any accuracy or other excellency of speech, would move and impress the hearts of an audience. He might lose something in exactness and in elegance of diction; but the loss would be compensated by a gain in power and a freedom from irritable and obstructive self-consciousness which would repay him a hundred-fold.

To us, moreover, reading seems to be *impersonal* the words of the preacher. "Whether because the eye beats on the MS. has no free scope or play, or because the whole attitude and bearing of the reader are necessarily restrained, a sermon read sounds like the address of a wandering and remote voice rather than the appeal of a living man. If the truth is to have its full effect, the preacher must give the emphasis of his whole being to his utterance of it: the eye, the cheek, the lip, the brow, the carriage of the head, the movements of hand and arm, the varying attitudes of the body—all must speak, and speak with all their power. They will speak naturally, and therefore most effectively, if, without any studied grace of manner, the speaker set his mind fully to the work of discerning and expressing the very truth contained in the Word. But if every thought has been discussed, shaped, adapted to its place; and if moreover the labour of expressing and illustrating the thought be also a thing past and gone—the mind, relieved of effort, grows critical, sits in judgment on sentences, detects the lurking fallacy of an argument or the incongruity of an illustration; and the other members of the body, reflecting the present passing moods of the mind, really express a wholly different state of thought and feeling to that uttered by the tongue."

If this be sound reasoning and who can gain say it? then we say if we have read sermons it should be the exception and not the rule. But let none suppose that because they can dispense with the manuscript that therefore they can dispense with laborious study, careful preparation, and commanding thought. Preachers who deal in mere harangues and in unmediated rhapsodies will soon learn that the material is too light to pass current long in any place. Solid, sensible, useful preaching, demands increasing study, constant thoughtfulness, and earnest prayer.

Charles these views, we are happy to know that the teachers of our young men, who are studying for the ministry at Acadia and Fredericton, are in favor of what is usually termed *extemporaneous* preaching, viz. dispensing with the manuscript in the pulpit. May God bless their counsels to our young men as our teaching power.

As will be seen by Brother Trites' letter, the work at Salisbury is full of interest. A most urgent request has come for us to be there on Sabbath next. If possible we shall rejoice to comply.

The *Messenger* informs that twenty persons were recently received into the North Church, Halifax, by the pastor, Rev. A. H. Munro, as the result of the revival influence at this church.

Rev. James Spencer, of Digby, reports the baptism of seven believers at 2nd Hillsboro—one section of his field of labor.

The *Messenger* says that R. R. Philp is enjoying a blessing upon his labors at Merger's Bay. A number have been baptized, and the good work is still progressing.

Thirty believers have been baptized recently at Tusket, Yarmouth, by Rev. A. Martell, pastor, as the results of special manifestations of the Spirit's power.

Rev. J. E. Balcom informs the *Messenger* that the revival is still in progress in his field of labor at Great Village, and Greenville. He has baptized 31 persons within the last two months.

The New York *Examiner* says:—

The North Baptist church of Newark, N. J., Rev. R. Armeson, pastor, is rejoicing in many gracious tokens of the work of the spirit. Rev. L. Morse writes from Newton, N. J.:—"The Lord has revived his work, and converted a number of souls, during a series of meetings I have been holding at Newton and Lafayette, and the good work is still progressing—now at a school-house bordering upon two churches. I have had the privilege of baptizing 12 joyful converts in our new baptistry at Newton—six into the fellowship of the Newton church, and six into the Lafayette church." An interesting revival is in progress at Keyport, N. J., in which all ages are sharing. Between twenty and thirty have been baptized, and many are inquiring the way of salvation. Rev. C. A. Skinner writes from Easton, Pa.:—"One hundred and thirteen have been received into our church since I commenced here in July, and the good work still continues, and prospects are better than ever. We have baptized nearly every Sabbath for the last three months, and eight days out of the last nine." Meetings have been held for a few weeks past with the Baptist church in Barryville. The church has been much revived, and many have solicited the prayers of God's people. Some have professed hope in Christ, and several have related their Christian experience.

Rev. J. S. Swan writes to the *Christian Secretary* under date of Jan. 27th, concerning the work in the South-Central Baptist Church, Ashford, "that fifty-two have been baptized and others have obtained hope, who will doubtless unite with the church. The work appears to be still spreading."

STATISTICS OF OREGON.—The Baptist statistics of Oregon are as follows:—Four associations, thirty-eight churches, twenty-one ordained ministers, one thousand members. In California, there are two associations and 1628 members.

BAPTIST CHURCHES IN PHILADELPHIA.—A correspondent of the Boston *Watchman* gives the following items about the Baptist churches in Philadelphia:—

1. First of all, the four Baptist churches bereft of their pastors more than a year ago by the secession stampede, have all been supplied save one. And it is worthy of note that all these three pastors hail, either directly or originally, from New England. Rev. Messrs. Cooper, Eddy, and Simmons have succeeded respectively Messrs. Spaulding, Bradley, and Winston. Thus loyalty succeeds treason; patriotism displaces pro-slavery partyism. New-England ideas are travelling southward. Philadelphia will soon be like Boston has been. The sons of New England are all abroad; and as they are accustomed to make room for themselves wherever they go, and to gain a hearing whether men are willing or not, it would not be strange if Richmond, Charleston, and New Orleans should soon sit attentive to the pulpit utterances of preachers from New England. Such are our ideas of New England being "left out in the cold!"

2. A series of missionary mass-meetings in behalf of *Freedom*, have been inaugurated. They are held on Sabbath evenings, in one after another of the Baptist churches. The first one was large and most attentive. The speakers were Rev. J. B. Simmons, Rev. Howard Malcom, D. D., and Rev. J. Jeffrey, D. D. The most positive and radical utterances of these three gentlemen were not only listened to with satisfaction, but responded to with a good collection. The results of the second meeting are not before me.

Donation Visits.

The following donation visits are reported in the *Messenger* of the 18th inst. Rev. Stephen March, of Bridgewater, N. S., received a visit from the members of his church and congregation recently, who kindly presented him with about \$30.

Rev. Isaiah Wallace has been favored with two visits of this sort, in the two sections of his church at Lower Granville, N. S. The donation in the two places amounted to upwards of \$180.

Rev. D. M. Welton, of Windsor, was enriched by a donation party recently to the amount of \$150. At these several meetings they had sumptuous feasting, eloquent speeches, and delightful music. If any are sceptical about donation visits, let them attend one of these happy gatherings in Nova Scotia, and their skepticism would vanish like a shadow in a moment.

We are glad to see that our New Brunswick churches are waking up to a sense of their duty to their pastors, and are giving them an encouraging treat now and then. "We hope the old idea, 'The Lord keep you humble and we will keep you poor,' is giving place to a spirit more in keeping with religious obligation."

The fifth annual report of the Institution for the deaf and dumb at Halifax, N. S., is upon our table. From this document we learn that there are in Nova Scotia 295 deaf mutes; in New Brunswick 175; in P. E. Island 70, and in Newfoundland 115. Total in these Lower Provinces 655. Out of these 62 only are under instruction in the Institution in Halifax. The balance, 616, are left without education. The report is replete with important statistical information respecting the school, its necessities, advantages, and means of progress, &c. Mr. Hutton, the worthy Principal and his associates, are performing a most important work for those whose peculiar defects render them objects of Christian sympathy and religious generosity. With all our heart we commend the Institution to the confidence and support of the benevolent of every name and class.

THE CANADIAN BAPTIST REGISTER, for 1863, has been kindly sent to us by a friend. It was prepared with great care by Rev. Thos. L. Davidson, M. A., and abounds with Baptist statistical information regarding Ministers, Churches, Associations, Conventions, and Missionary and Educational exertions, &c. &c. As a book of reference the *Register* is invaluable. We shall make such extracts from it as future time as cannot fail to instruct and interest our readers.

The Constitution and Bye-Laws of the Associated Alumni of Acadia College has come to hand. This pamphlet contains also a list of members and contributors.

A letter addressed to the Members of our Provincial Legislature is before us. It was written by Mr. D. P. Myers, neatly printed by Barnes & Co., and comprises some thirty-two pages. Mr. Myers was one of the Railway contractors, and if we are to believe his statements, has not been well treated. How far these statements are correct we have no means of knowing; but it does appear to us that the great charges of Mr. Myers should be thoroughly investigated by the proper authorities, the facts of the case distinctly brought out, and strict justice done to him and to all concerned. It is not for us of course to decide as to the right or wrong of Mr. Myers' case.

Several Intelligences.

At a meeting of the friends of the cause of the colored people, held at the residence of Mr. W. H. Brown, on the 21st inst., the following resolutions were adopted:—

Resolved, That the friends of the cause of the colored people, who are studying for the ministry at Acadia and Fredericton, are in favor of what is usually termed *extemporaneous* preaching, viz. dispensing with the manuscript in the pulpit. May God bless their counsels to our young men as our teaching power.

portant subjects." Had we space we should like to copy entire the article on British America. It can be obtained at J. & A. McMillan's Book Store, Prince Wm. Street.

The office of the *Despatch* has issued a review of Bishop Colenso's book on the Pentateuch, in the form of a reprint from the *London Guardian*. It is, as might be expected, a very able production, and will amply repay a careful perusal.

The Seventh Annual Report of the Post Office Department is on our table, from which it appears that the net revenue from postal receipts for the year is \$46,582.38. The total expenditures \$69,854.31. \$800 have been saved on the St. John, Windsor, and Digby routes by steamboat, without loss to the public service.

The Postmaster General recommends that all Newspapers posted in the Province, except by Publishers, shall be taxed one cent, to be prepaid by stamp.

In future two cents must be paid upon all letters placed in the office designed for persons in the town or village where the office is located.

The Third Annual Report on Agriculture is before us. It furnishes important information on a great variety of subjects regarding the agricultural necessities of New Brunswick, and the progress being made in this department of business.

We have strong faith in New Brunswick as a country admirably adapted to the pursuits of those who cultivate the soil, and our Government seldom expends money more wisely than when devoted to the encouragement of the farmer. The wise cultivation of the soil constitutes the basis of all real progress. The capabilities of New Brunswick as a farming district are immense. There is no absolute necessity for importing a barrel of flour, a bushel of potatoes, a pound of meat, or a yard of cloth, in this country. Let its millions of acres of lands now unoccupied be thoroughly cultivated, and they will produce in sufficient amplitude to meet the physical necessities of all. We do hope, therefore, that the Legislature will hold out all possible encouragement to those sturdy men who, by a life of unremitting industry, convert the wilderness into a fruitful field.

Rev. W. A. Coleman writes that he is encouraged in his field of labor. Several have recently professed religion, and others are enquiring the way to Zion.

We rejoice that our esteemed brother Rowe is encouraged in his ministerial work at St. Martins. A deep earnest religious feeling is apparent, and two have been added by Baptism. May great grace rest upon pastor and people.

NOTICE.—The next Quarterly Meeting of York, Carleton and Victoria Counties will be held with the Baptist church at Nackawick, to commence on Friday, 6th of March, at 6 o'clock, P. M.

J. G. HARVEY, Secretary.

A PROTRACTED MEETING COMMENCES (D. V.) at St. Martins, on the 7th of March. Ministering brethren and friends are respectfully invited to attend.

JOHN ROWE, Pastor.

The Bazaar of the Leinster Street Baptist Church, which opened yesterday under favorable auspices in Smith's Building, will be continued this day. There is an excellent variety of articles, and good bargains may be expected. A refreshment table will be provided.

A vacancy in the representation of the County of St. John is occasioned by the unexpected demise of Mr. Jordan, at Fredericton, on Tuesday morning last.

TO CORRESPONDENTS.—The relations and obligations of the Christian Pastor, and the Temperance article on Legislative enactment, were not in time for our first page. We are compelled, therefore, to keep them back until next week.

We find on examination that the papers for Point Migic are addressed precisely as directed in Bro. Coleman's letter. If the delay in delivery continue, we must apply to the Postmaster General. Are not the papers detained by some mistake in the Sackville Office? Please enquire and let us know.

The papers for Nashuak, Upham, are mailed regularly according to directions. We cannot account for delay in delivery, except upon the ground of carelessness with some of the Post-offices.

For the Christian Visitor.

TO THE REV. I. E. BILL: *Dear Sir and Brother*—Knowing that you always take a deep interest in all matters connected with the denomination, I take the liberty of writing to give you some idea of the events which are daily transpiring among us, touching the temporal and spiritual welfare of our pastor, our church and congregation.

Donation visits seem to be largely on the increase in our Province, and I verily believe they have a lasting and abiding effect, both upon pastor and people, binding them together more closely, and helping to perfect that union that should ever exist between the church and congregation, and their pastor. It had been previously arranged, that on Tuesday evening last, such a visit should be made our pastor, the Rev. George Seely; and at the appointed hour we met, to the number of about one hundred, and took peaceable possession of his dwelling, each one bringing with him, out of the abundance with which God had blessed him, what he deemed would be most acceptable, and thus help to swell the amount to be presented.

The ladies, on the occasion, soon spread a sumptuous repast, and we all sat down, and did ample justice to the good things provided; after which, deacon Harris was called to the chair, and presented an address, setting forth some of the blessings that had resulted to the church during the four years that brother Seely has ministered to us, and asking our Heavenly Father that success may still attend his labours, and a blessing rest upon himself and family; and then presented him with a purse containing sixty dollars; and about sixty dollars more in produce and other necessities were given him on this occasion. The mechanics of Salisbury Village, to their honour be it spoken, presented him with a sleigh, valued at thirty-six dollars—this making the sum total one hundred and fifty-six dollars.

Brother Seely replied in a short, but very feeling speech. He said he felt overwhelmed, and had not language to express his feelings on this occasion. It was one of the most pleasing events of his life; it was an oasis in the desert, blooming amid the stern realities and conflicts of life, and by him would never be forgotten. Not so much the amount presented—but that was most pleasing and most timely—but the feelings, the sympathies, the love and attachment manifested by the liberal donation this evening, was of him more value than silver and gold, cheering his heart in such a manner as could not be described. A number of addresses, with music, followed; and then we separated, each to his own home, feeling that one of the greatest pleasures in his life, had been made more happy, more especially our minister.

And now, dear brother, I will give you a short sketch of the progress of the good work in our midst. About six weeks ago, meetings were held on the Store Street, a batch of our young men, who were also were added by baptism in this locality. The

work extended to Salisbury Village—the centre of the old Baptist Church, where our sainted Father Crandall, who is now in heaven, so long proclaimed salvation through a once crucified, but now risen Saviour—four were baptized Sabbath before last; and last Sabbath six more were added to Christ by baptism—making thirty-nine in all up to last evening. The meetings yesterday and last evening, were unusually solemn, and many, we have reason to believe, are earnestly inquiring the way to Zion, with their faces thitherward. As the pastor was inducting the candidates into the visible Church, by giving them the right hand of fellowship, his touching appeals seemed to reach every heart, and many eyes were filled with tears, who before were never seen to weep, giving unmistakable evidence that God's Spirit was operating upon their hearts. Our prayers, that the good work may continue, and that many, very many, may be brought to rejoice in a sin-pardoning God.

Salisbury, February 23, 1863.

SACKVILLE, Feb. 20, 1863.

Dear Visitor—I left the City on Wednesday, the 11th inst., and arrived at Hampton in time for dinner. Brother McDonald was from home. I was refreshed at his table, and after an hour's rest for my beast, I started for the Valley, and after scouring over roads partially sprinkled by snow, I accomplished a journey of fifty-five miles for the day, arriving at Squire Steeves' just at tea time.

My horse being somewhat exhausted from the labour of the previous day, and it snowing some, I was induced, from the hope of having better sleighing, to tarry for a day, and preached to the people in the evening. I left next day in the storm, and got to Moncton. The next day, being Saturday, I arrived at Sackville, as brother Todd and his people were assembled in Conference. It is a time of favour with the people. I have attended most of the meetings while here, and they are very encouraging. The reformation is extending, and just now it is breaking forth at Wood Point.

I drove to Amherst yesterday; but seeing we were on the eve of a thaw, I concluded I was far enough from home with a sleigh, and the poor prospect of sledding, I returned again to this place, and shall drive to Dorchester this afternoon. I wish it was in my power to report more favourably of the liberality of this people toward our seat of learning than I am enabled to do.

If the travelling will justify, or it appears feasible, I may visit some of the up-river churches, and pass home by the way of Fredericton.

Yours, A. D. THOMSON.

Woodstock, Feb. 19, 1863.

DEAR EDITOR—I am happy to learn, through the medium of the *Visitor*, that the Lord is reviving his work in various sections of our Province. A protracted meeting was commenced with the Baptist church in Middle Simonds, on the 30th of January. Ministering brethren present—Rev. J. Williams, J. Currie, P. McLeod, brother Elijah Corey, and the writer. We have had from one to three meetings each day for three weeks. The Gospel was faithfully proclaimed. Many joyfully received the word, and I have enjoyed the privilege of baptizing twenty-one willing converts. Since the meetings commenced others are anxiously seeking an interest in Jesus. Pray for us.

J. G. HARVEY, Pastor, Middle Simonds Church.

MISSIONARY RECORD.

The rapid progress of civilization amongst the Karens, through the teachings of the Gospel of Christ, is one of the most impressive facts in the history of modern missions. One of the speakers at the first annual meeting of the Burnah Bible and Tract Society, made the following encouraging remarks on this subject:—

It is impossible, said he, without deep emotion, to speak of the great and blessed effects which the gospel has had on the inhabitants of this country, chiefly upon the Karens. The Karens are found in all parts of British Burmah, but more particularly on the hills. There is a large tract of mountainous country east of Toungoo, between the Sitang and the Salween rivers, rising in many parts as high as six and seven thousand feet, with a population of this tribe amounting to 62,000 souls. Until 1854 these mountaineers lived in perpetual blood feud with each other. There were no roads or pathways over the hills. To go from village to village, it was necessary to creep on all fours through the jungle. Drunkenness was the rule in daily life, and kidnapping children and women from neighboring villages, for the purpose of selling them as slaves to the Karens or Siamese on the east, was a thing of frequent occurrence.

Nearly the whole of these mountaineers have now been brought under the influence of the gospel, and a radical change is apparent in their habits, in the appearance of their villages, indeed, in the whole aspect of the country.

In 1859 I had occasion, in one of my tours, to spend some time on these hills. Excellent mountain paths, cleared of jungle to a width of ten feet, with steps cut in steep places, indicated the commencement of the Christian population. There is a network of such paths over the whole country, kept with great care, as the people say, to enable their teachers to go with ease from village to village. Formerly the habitations were concealed as much as possible in the depths of jungle, now there are numerous large villages built on prominent situations, visible at a great distance. Looking around me from an elevated point, I was often reminded of home, so numerous are the villages, mostly situated on fine open ridges, with extensive clearings around them. The prominent object in each village is a spacious building, which serves as a chapel and school-room, and a smaller one for the pastor. A compound is usually kept in around these buildings, and the grounds are kept scrupulously clean. For those who have experienced the indescribable filthiness of Karen villages generally, this is an exceedingly pleasing sight.

Young and old are busily engaged in learning to read and write. Strict quietness on the Sabbath, and less idleness during the week days, with the entire absence of drunkenness, are other signs of the change which has been wrought among these tribes.

ITALY.

THE PROPAGANDA AT ROME.—A letter dated Rome, Jan. 15th, says: "Last Sunday, and yesterday, the church of the Propaganda, a splendid building, was fitted up for the Roman ritual of the May-meetings in Exater Hall. The space before the altar was occupied by some eighty or one hundred students, in their long black robes and student's caps; some mere boys, others apparently of the age of twenty or two and twenty. They sat facing the audience, which was composed mostly of their fellow students, but with a large admixture of laymen, many of whom were English. The performance, with music, and a principal student having spoken a Latin address, each student in turn uttered a short poetical recitation, apparently composed by himself, in Hebrew, Chaldean, Syriac, Armenian, Arabic, Persian, Hindustani, Turkish, Chinese, Coptic, and other Asiatic and African languages. Then came a little more music and more recitations. Next followed Greek, Latin, Italian, and French. The Propaganda being distinguished as European, the following is a really creditable piece of concerted music, composed by the Professor of Music in the Urban College, and sung by the students. There were some remarkable fine bass voices; the troubles were harsh. The libretto consisted of an address to the Pope, consolatory and complimentary. These were more recitations; Celtic, whatever that was, recited in a fine brogue by a gentleman from Cork; Scotch, which was not Gaelic, but Lowland Scotch, recited in the drawing method of a very Scot who had migrated to Prince Edward's Island; Dutch, German, Swedish, Danish, English of the finest African order, Illyrian, Bulgarian, Albanian, Rhaetian, (whatever that is), and the language of the Zongolians. Next followed a dramatic recitation, in which the first speaker related the destruction of Rome, recited in an eye-witness, in English, Italian, and the Italian. The speaker then went on to speak all kinds of other languages, much to

their own surprise and the amusement of the audience; and the performance was concluded by a valedictory and congratulatory address from three students, one of them a black, who appeared as the representative of the three kings, in whose honor the whole affair was held. It was, on the whole, a very interesting performance."

From the London *Freeman*.

THE CONTINENT OF EUROPE.

The week of prayer appointed for the commencement of the year was observed in Paris, and other continental towns, with unanimity and fervour. "There has certainly never been seen in Florence," says a letter, "so much Christian love and friendship as at these meetings"; and correspondent feelings have found expression elsewhere. It is interesting to note that in Paris the Ultramontanists appear to have adopted the practice, and to have opened the year with similar meetings for prayer. Their objects are not the same, and their prayers are not always offered in the One Name "given among men"; but the fact shows how widely this new institution of Christendom is extending its influence. There are other indications of progress. The doors of the Protestant church of Neuillat, which for seven years had been closed, were last month opened to a crowd of eager and grateful worshippers; though as yet permission has been granted them to assemble only once a month. At Nancourt, in the Haute Maine, a number of the inhabitants, wearied out by the conduct of their priest, have made an effort to shake off his yoke, and obtain the assistance of a Protestant pastor. They found a minister ready to aid them by occasional visitation; but complaints being lodged against him, he was obliged to leave. For the present a stop has been put to all public and private teaching. In Geneva the work of evangelisation is still quietly carried on, sometimes assuming new forms. The churches have been refreshed by the manifestation of the Divine presence with them in their work. In Italy, during the past year, the co-workers of the Scottish Bible Society have sold as many as 5,000 Bibles and Testaments, and not fewer than 50,000 of the new Evangelical books. They have sometimes seen their books burned, or torn before their eyes; but generally they have been bought to be eagerly read. Simple toleration is gradually merging into practical liberty. Not only, for instance, are cases of persecution in the hospital and churchyard become rarer, but the authorities are everywhere according separate rooms in the one, and large portions of ground in the other, for the use of dissenters from the still national Roman Catholic Church. At the various centres of Protestant activity, the work prospers, and the hearts of those who labour are encouraged to hope for larger success. In the island of Elba prejudices are disappearing, and the loving spirit of the little Protestant community is commending the Gospel to the people.

TURKEY.

Some commotion has been excited in Constantinople by the publication of a work of Dr. Pfander, entitled, "The Defence of Christianity against Mahomedanism." The Minister for Foreign Affairs, in a note to the representatives of the United States and Great Britain at the Sublime Porte, accuses the missionaries of publishing calumnious works against the Mahomedan religion, and declares such conduct quite unbecoming in those who have the protection of the Sultan. He has intimated also that such publications will be interdicted. The few, however, that have come into circulation are in great demand; and already a learned Mahomedan has entered the lists under the sanction of the Government.

Rev. C. Spurgeon's College.

In addition to the preaching and pastoral labors of this London preacher, it appears he is largely engaged in training young men for the ministry. Notwithstanding he never enjoyed the advantages of Collegiate training himself, he is anxious to impart them to others. So it is generally with those men who, by active industry and persevering effort have raised themselves by God's blessing to eminence in his church, they are the first to encourage the improvement of their brethren.

We are indebted to the London *Freeman* for the following interesting notice of Mr. Spurgeon's College:—

On Friday night a meeting of the students and friends of the College for the Training of Baptist Ministers, in connection with Mr. Spurgeon's church, was held in the Metropolitan Tabernacle. There were present, in addition to about fifty of the students, the numerous professors, lecturers, and teachers of various kinds, connected with the college and the evening classes; also several of the elders and deacons of the churches of the neighborhood, and a number of the students of the college. It appears that the weekly offerings of Mr. Spurgeon's congregation, in aid of this institution, amounted on the Sunday previous to the meeting to £20 10s. 1d., and this sum, large as it may appear, is even under the average weekly contribution of the congregation for the same object. The present number of students in the college is 51; students in the evening classes, 150. Besides supplying vacant pulpits, the students of this college occupy preaching stations in London and the suburbs. There are 25 Baptist churches whose pastors have been trained in this college. Its expenses last year were £2,000. Of that amount, nearly one half was raised by the before named weekly offerings of the church, about £250 by donations made by friends at the Tabernacle, £200 by Mr. Spurgeon and friends who contribute through him. The Baptist Fund contributed £200. Mr. Spurgeon attends himself at the College every Monday and Friday to ascertain the progress of the students, and to communicate to them theological instruction. After tea, of which about 150 students and friends partook, Mr. Spurgeon adverted with much satisfaction to the pleasure these social gatherings afforded him, and to the good results which were likely to flow from them.

The college had risen from a single student to fifty, and the evening classes were attended by about 200. These classes afford a gratuitous education to the young men engaged in the city during the day, and most of whom were occasionally employed in preaching. Their labours had been abundantly blessed; they felt that they were engaged in God's work, and they had no fear but that they should be well supported in the future as they had been in the past. The weekly offering of the congregation had reached £40, and averaged £25. In addition to supplying pastors for the churches of his country, one student had been sent to Newfoundland, where he had been very successful; and others would be sent to foreign lands as opportunity might offer. They were not such very "raw hands" after all. Many of them had raised churches where none had existed; and in Glasgow two of them had been wonderfully blessed. Mr. Spurgeon said that, in his opinion, the age of societies was at an end, and the cost of mission-houses and secretarial salaries by the mode of proceeding was saved, and this enabled them to increase the number of students, so that now they had the largest college in the Baptist body. The success of their students had been most abundant, one of the earliest having baptized 500 persons. They had received two Primitive Methodists in the college, but had only one now, as one had been baptized, but they were none the less Arminian in their doctrine on that account. Mr. Spurgeon remarked that they gave the students abundant opportunity for learning, and speaking their mother tongue, Saxon, freely and accurately. After some further details, Professor Rogers explained the nature and character of the instruction imparted in the college; Mr. Collins, a student, described the theological course; other students and professors referred to the different branches of instruction imparted. Mr. Spurgeon afterwards read a list of the twenty-nine ministers, now settled in various parts of the country, who had been sent out from the college. He also stated that the students did not live in common, which tended, he thought, to levity. They lived singly, or two together, with different friends, in families of the class amongst which they would probably have to mingle. As they only allowed them 15s. a week, they were in no danger of being lifted above their station; and, being all members of the church, they became familiar with pastoral duties, and had experience in the way, so that they spent in the largest church in the world, which eminently fitted them for the pastoral office.

THE NORTH WINDING AND THE HINON TABLE.—"A Royal Warwickshire Incomitant" writes to the papers:—"Would you use your powerful influence to induce every person to wear a rosette of white ribbon on the Prince's wedding-day? If such were made a general rule through the country, every ribbon loom in Warwickshire would be as at work in a week from this time."

Mr. Grove, the young medical student who so capriciously assailed the Royal Highness the Prince of Wales, when he was thrown from his carriage in the life of Wight a few weeks since, has been prosecuted for libel, and is now in the hands of the law. It is said that he is now in the hands of the law, and is now in the hands of the law.

Rev. J. C. Hard, M. D., at the Institute.

On Monday evening last a large and appreciative audience listened with rapt attention to Dr. Hard's very able lecture at the Mechanics' Institute, of this city, on "Mistakes."

After a lucid introduction, the Doctor proceeded to point out Mistake, 1st.—Public opinion, the standard of right. Mistake, 2d.—Youth not the time for bold and manly effort. Mistake, 3d.—High station the measure of true dignity. Mistake, 4th.—Wealth the standard of real merit. Mistake, 5th.—Patronage the highway to success. Mistake, 6th.—Making the pursuit of wealth the grand aim of life. The several mistakes so fatal in their results to individual happiness and social progress were taken up separately, and their evil tendencies explained in a style masterly and effective. There was perfect freedom from all that clap-trap and nonsense so frequently thrown off by popular lecturers merely for the purpose of exciting the risible faculties, and gaining the applause of the ignorant. Popularity gained by such trickery is generally very short-lived, and reflects but little credit upon the speaker or his admirers. Dr. Hard dealt in substantial common sense—a commodity which most of his hearers knew very well how to appreciate, and on this account especially his lecture was a valuable production. It is a "mistake" to suppose that such a lecture can fail to do good.

COLONIAL.

The new Steam Fire Engine, which arrived by the ship, "Ocean Wave," Capt. Flewelling, master, has proved, so far as tried, a perfect success.

We regret to learn that John Simpson, Esquire, Queen's Printer for many years, died in Fredericton on Saturday evening last. Mr. Simpson was a very valuable member of society, and his death will be deeply regretted not only by his own family, but by a large circle of friends.

A barn owned by Mr. W. Donaldson, of St. George, was recently destroyed by fire, together with 2 horses, 4 cows, 10 sheep, and a large quantity of grain, hay, and farming utensils.

A correspondent of the last week's *Intelligencer* says—that he recently visited an old acquaintance in Westmorland (a Frenchman), named Peter Gotro, who was born in 1758, and is consequently 104 years of age. His wife is 99