

Ministers' Institute.

A pamphlet has been placed upon our table containing an interesting account of a Institute bearing the above name, established by the Baptist Ministry of Illinois, for the purpose of affording theological instruction and improvement to ministers who have already entered upon their work, and to those who have the ministry in prospect.

The origin of this Institute dates from the Session of the Illinois Baptist Pastoral Union in 1863. At that session the subject was introduced by the Rev. G. S. Bailey, D.D., and a committee consisting of Revs. G. S. Bailey, W. W. Everts, D. Read, W. Crowell, and A. J. Joslyn, were appointed to take the matter in charge. This committee, after due consideration, made the following report, which was heartily adopted:

"We regard such a movement with very great favor. Our country in this State now numbers about four hundred men—a devoted and efficient band of Gospel laborers. But our own sense of the need of constant improvement and increase of knowledge in our Master's work, and our observation of the wants of the ministry throughout the State, convince us that we ought to secure additional means of instruction, not merely for those preparing for the ministry, but for those who are the actual pastors and ministers of our State. We believe that this object can be most effectually and economically secured by a Ministers' Institute, to be held annually once or twice a week at one or two points in the State, where as many as possible of our ministers may assemble and place themselves under thorough and practical instruction by the best ministerial educators of our land. We do not at all contemplate an ordinary ministerial conference for mutual improvement, but a thorough yet brief course of instruction on the practical duties of the ministry, and the most important parts of theological study. We desire this movement in no wise to forestall or interfere with any other movement for theological instruction in our colleges, but to harmonize with and assist them.

"If we assemble for two weeks, and have two lectures per day, this will give us twenty-four lectures, besides much time for other useful exercises. These twenty-four lectures might embrace three or four different departments of theological study or practical duty—such as Ecclesiastical History, the Making and Delivery of Sermons, Pastoral Duties, Biblical Exposition, Pulpit Eloquence, and other topics. The exercises might be varied somewhat each year. One or two lectures annually, invited from abroad, and others, selected near home, would fill the Board of Instruction. We would recommend that such an institute be provided for at once, and that it hold two sessions this coming year, one or two weeks, at the Chicago University, commencing on the third Wednesday of August next."

The Institute held its first meeting at the University of Chicago, in July, 1864. Eighty brethren were in attendance, and lectures were delivered by Dr. Colver upon Doctrinal Theology; by Dr. Read upon the Evidences of Christianity; and by Dr. Everts upon Practical, Polemical and Pastoral Theology. Professor A. A. Griffith gave some valuable information in elocution.

The following rules were adopted for the guidance of pupils:

1. Every one attending the lectures accepts, for the time, the position of pupil, and the lecturer the position of teacher. Each lecturer will conduct his exercises in his own way during the time assigned him; and while the lectures may permit questions and remarks from his pupils, if he choose, yet all should guard against mere loose or idle discussion.
2. We desire, above all other things, to have these exercises full of the spirit of Christ; and that we may all seek to learn how most successfully to win souls to the Saviour, and build up saints in the faith of the Gospel.
3. In our intercourse with all we meet here, we desire to avoid levity and frivolity, and to seek to make this Institute the means of spiritual as well as mental culture.
4. We recommend that a prayer meeting be held every morning in the chapel from six to seven o'clock; that every lecture be preceded by prayer, and that a standing committee of three arrange for such exercises, each evening, as may be advisable.

Before the first session closed, a social reunion was held, at which the Baptists of Chicago met the brethren from abroad, and enjoyed a season of most agreeable intercourse, interspersed with addresses and devotional exercises. All felt that the experiment had succeeded, and that the Institute was really in practical operation. The brethren, before separating, in a series of resolutions recorded their profound gratitude to God for the rich spiritual and intellectual feast enjoyed.

The second session was held at Burlington College, commencing June the 9th, 1865, continuing for some weeks. About fifty members were in attendance.

The third session was held at the University of Chicago, June the 3d of the same year; but as the attendance was not large, it was deemed advisable in future to have but one session a year instead of two, as at first contemplated.

The last session was held at the University of Chicago, also July 10, 1866. About one hundred and eighty brethren were in attendance, representing nine or ten different States. This session was one of unusual interest, and the following themes were discussed by the lecturers, viz.:—Rev. R. E. Pattison, D.D., on Fruits of the Atonement; Rev. J. F. Conant, D.D., on God's Care of His Word; Rev. Pharesell Church, D.D., the Law of God; Rev. W. W. Everts, D.D., Rationalism; Rev. S. Baker, D.D., Baptismal Regeneration and Baptismal Justification; Rev. N. Colver, D.D., Prophecy of Daniel; Professor J. C. C. Clarke, Platonism and the Early Church; Rev. M. Gregory, L.L.D., Palpit Oratory; Rev. D. Read, L.L.D., Theology of the Lord's Supper, and the Evidences of Christianity. Meetings for devotional exercises were held at appropriate periods during the session.

The lectures are presented in a form to be mainly taken down by notes and copied out, and each subject is treated thoroughly, analytical and practical. Special attention is given to questions that necessarily arise in the course of a pastor's stated labors, and to matters of practical detail—such as the making and delivery of sermons, church discipline, &c. The expenses of attendance are reduced so as to extend the advantages to the greatest number possible.

The report says, "Among the benefits believed to be found in the Ministers' Institute, and which more and more appear the longer and more widely this instrumentality is used, are the following:

1. It furnishes to ministers a large amount of the most practical and useful instruction, in the shortest time and at the least cost.
2. It furnishes instruction which never would be obtained in any other way.
3. It is the most practical way of harmonizing our doctrinal views, and practices over large districts of country, and creating that denominational unity which is so important to success in our work.
4. It affords the most delightful opportunity for personal acquaintance of ministers with each other—better than any other of our public meetings.
5. It eminently promotes the spirituality of the ministry, and tends much toward a revival and missionary spirit among these precious men.
6. It gives opportunity for the free discussion of the most important and most practical questions which come before ministers.
7. The instructions imparted are much more likely to be appreciated and remembered by ministers fresh from their fields, and who return immediately to their labors, than if heard in the ordinary class-room years before entering upon the work.
8. It opens new fields of thought and investigation to many minds, which would be reached in no other way.
9. It gives our thoroughly educated ministers an opportunity of hearing the best thoughts of many of our best and strongest men, and whom they would never hear upon these topics, in any other way.
10. It affords those who have but limited advantages

ges, opportunities of improvement otherwise beyond their reach.

One instance in point may be mentioned under this head. At the recent session of the Institute in Chicago, brethren were present from fields on or near the frontier, who, of necessity, find access, in their work, to very few opportunities for personal culture or for gathering new ideas. One of these brethren, from Western Iowa, had come nearly five hundred miles, and slept on the open prairie two nights on the way, and expected to sleep on the prairie two nights in returning. He said it would cost him one of his cows to come to the Institute, but he was glad to let the old cow go for such a purpose.

11. The Ministers' Institute popularizes theological instruction, and at the same time induces many to undertake full courses in theological seminaries who otherwise would not do so. Several who attended the Institute in its first session, are now pursuing such courses, induced to do so by the influence of the Institute.

12. It enables the lecturers to reach thousands of minds, through these ministers, all over our country, and even in distant lands—minds which they would never reach in any other way."

If this Institute be so useful to the ministry of the Western States, a similar association in these Provinces would be useful to our ministry here. It really seems to us that in this matter we shall do well to follow the example of our American brethren. We furnish this information in the hope that our doctors of divinity and leading minds in the denomination will be prepared to take hold of it and give it such practical shape as will enable them to extend the intellectual advantages which they have enjoyed to their less favored brethren throughout the Provinces generally. Who will make the first move for a "Ministers' Institute" for the Lower Provinces?

We are pleased to see that the ministers in several States of the Union are following the example of the Illinois brethren. A Minister's Institute has been established in Maine, and we learn from *Zion's Advocate* that they have just closed an interesting session in Sacco of that State.

Our Contemplated Association

at Newcastle is a matter involving very grave responsibilities. It is the first meeting of the kind ever held in that Northern district of the Province. But few of the people of the North have ever attended such a meeting, and will, therefore, be very likely to judge of the sentiments and character of Baptist ministers and churches generally by what they see and hear at this convocation. Let every Baptist brother, as he passes on to Newcastle, keep this thought in mind, and conduct himself accordingly. It is not the place to indulge in discussions on words and things which gender strife. Let us see to it that sermons, exhortations, prayers, business proceedings, all be baptised in the spirit of brotherly love. We know that the brethren who have the good of the cause at heart are earnestly praying that the representatives may come up full of faith and of the Holy Ghost. They are expecting that great good will be accomplished in Newcastle, and in all that region of country, by the scriptures of the churches, who are set forth in the writings as "the glory of Christ." God grant that every sermon preached may be as a message from God to the people; that every prayer offered may be the prayer of faith which knows no denial; that every word spoken may be seasoned with the salt of grace, and that every associational act may be under the guidance of wisdom from above! If such be the character and spirit of the session many will bless God throughout eternal ages for directing the footsteps of his servants to that distant field.

Rev. W. S. McKenzie

of Providence, R. I., after due deliberation, has decided to spend a year in missionary work in the Northern Counties of New Brunswick. In so doing he hopes to regain his physical strength, which has become much weakened by incessant pastoral toil, and at the same time to be made instrumental in guiding wandering sinners into the path of life eternal. The H. M. Board contributes one hundred dollars towards his support, and the balance of his salary is made up by a few generous friends, who feel a special interest in securing his services in that section of the Province.

It was expected that he would be able to come on in time to attend the Association at Newcastle; but more recent communications from him say that this is doubtful. He hopes, however, to enter upon his new field of labor by the close of the present month, if not sooner. His letters indicate that his heart is thoroughly in this work, and we trust that he will come richly laden with the treasures of the Gospel of peace. The *Providence Journal* of the 4th inst. thus refers to

HIS RESIGNATION.

At a meeting of the Friendship street Baptist Church, held last Friday evening, the resignation of the pastor, Rev. W. S. McKenzie, was accepted, as his prostrated health obliges him to suspend his labors for one year at least. As an expression of the Church towards their retiring minister, the following resolutions were unanimously passed:

Resolved, That it is with sincere grief, with a deep sense of our bereavement and affliction, that we receive this communication.

Resolved, That while with saddened hearts we bow to this mysterious dispensation, and attempt to say "Thy will be done," it is with the firm conviction that our Pastor was never more dear to us than now; that our confidence in him, and desire for the continuance of his labors among us, were never more earnest and sincere.

Resolved, That while we received our now retiring Pastor, as from God, rejoicing to recognize His hand, in the coming of His servant to us, we now in looking back upon the period of his pastorate, have the added assurance, that not only did God send him, but also came with him, and has abided with him, during these years of pastoral service.

Resolved, That we do not with devout and humble gratitude render thanks to the Great Head of the Church for the experiences of the past six years as a church and as individuals; years of loving faithful, and successful labor by our pastor, and of harmonious and affectionate co-operation on the part of the church; years of spiritual and temporal growth, in which crushing pecuniary burdens have, through the self-sacrificing efforts of our pastor, been lifted from us; years in which souls have been redeemed, and Christians have grown in grace; years so full of sweet religious privileges, and so full of precious scriptural instruction, of judicious counsel, of sympathetic and tender ministrations, that they must ever constitute a marked era in our existence, and their memories will always continue to be an unfading source of pleasure.

THE SALVATION OF A DRUNKARD from his cups is an event worthy of being inscribed on tablets of gold. The appetite for the cup that maddens when once thoroughly formed becomes a disease of the most insidious character, incorporating itself with the very blood of its unhappy victim, and infusing its poison into all the moral and religious sensibilities of the soul. This is so universally true that the only perfect remedy for the drunkard is total abstinence from all intoxicating drinks. You may try, you may try, try the law and try the Gospel, try the claims of heaven and the scolding dross of hell—so long as the drunkard tampers with his cups, so long he will be a drunkard. Could you draw aside the awful veil which hides from our view the miseries of lost souls, thrown up to their vision the writhings of the millions of ruined drunkards who inhabit that dark prison house of woe, and let some angel trumpet proclaim in his ears—"This is the eternal doom of the drunkard," still, if he drink at all, he will drink to madness. He must, therefore, abstain entirely, or he is a ruined man.

Here is a total abstinence fact, as given in a recent issue of the *Reveler*, which may induce some unfortunate man who has acquired a love for the intoxicating cup to swear eternal hatred to it, and to enter upon a new life. The writer says:

About four years since, through the influence of the Rev. Wm. Brock, I was sent down by Sir S. M. Peto, as a married missionary to Herne Bay, my mission being to point the ex-slaves making the Kent Coast Railway to the Lamb of God. My blessed Jesus, who had saved me (bless his name!) when a wanderer from God in the broad road of folly, led me one day to speak to a poor inebriate man about the sin of indulging his vitiated and abnormal appetite for alcoholic drinks. I urged him to come to Jesus, and he should have "a life for a look at the crucified One." He began to make excuses, and pleaded his insatiable thirst and liking for a drop of "Ireland" was "I tried to show him something of the nature and properties of ale, porter, spirits, etc., and their action upon the physical structure of man. I eventually elicited the fact that he had been brought up respectfully in Buckinghamshire, was a sawyer by occupation, but had been discharged from several jobs through "getting out on the fiddle." On various occasions, I read, iterated, and re-iterated the beautiful and cheering invitations of the greatest Saviour, telling him how beautiful it was that Christ Jesus was the sinners' Friend, and that He came to seek and to save poor lost souls. At last I gave a few chapters from my own experience, telling my poor erring brother that I had been induced to give up the drink in May, 1845, at the earnest wish of a London city missionary; and the first time for years I had knelt down, and joined my good friend in asking God to give me power over that besetment which had literally brought me into the unfortunate position of the prodigal recorded in Luke's Gospel. I found an impression was made, and at last he signed the pledge, and gave up the body-injuring and soul-destroying drink. In a short time his home became metamorphosed, and his wife, instead of attempting to commit self-destruction by cutting her throat, became a happy woman; the children instead of running about without shoes and with hungry stomachs, were now comfortably shod, clothed, and fed. In the course of a short time, this poor fellow man, about the age of forty, began to read the Bible, attend prayer-meetings, and religious services, and at last was led to venture on the all-toning blood, received pardon, and then began to sing most heartily—

"My God, I am thine. What comfort divine,
What a blessing to know that my Jesus is mine!
In the heavenly Lamb three happy I am,
And my heart is done dance at the sound of his name."

He at once established family prayer, and, amid obloquy and jeers, he was determined that, let others do as they would, as for him, he would serve the Lord. All glory to Jesus, whose blood cleansed this poor fellow man! About the year 1850, he joined many a time my soul has been blessed while on my knees listening to the petitions of those redeemed ones. He is still going on his way rejoicing in Christ Jesus, and having no confidence in the flesh. Now instead of singing "We won't go home till morning," etc., he sings—

"My God is reconciled, his pardoning voice I hear;
He owns me for his child, I can no longer fear.
With confidence I now dare sing,
And Father, Abba Father, cry."

From our Providence Correspondent.

PROVIDENCE, R. I., Sept. 6th, 1866.

DEAR VISITOR—This is commencement week with our ancient and honored University, and on our streets are seen an unusually large number of the learned and distinguished sons of Brown, representatives of all the professions, and leaders in every department of human action. The Triennial has just been issued, a large pamphlet of eighty-eight pages. From this we learn that the entire number of the alumni, including not only graduates, but those also who have been honoured with degrees, or received into the literary fellowship *ad eundem*, i. 2814, of whom 1833 are now living. These are scattered over all parts of the earth, bearing with them the pleasant memory and peculiar love of their *Alma Mater*. Of the whole number of graduates 588 have been ordained to the work of the sacred ministry, and 82 of these have been honored at different seats of learning with the degree of D. D., a degree which in former years had, it is thought, greater significance than at present. But it will be noticed that they who are disposed to depreciate the honor implied in the title have not yet been called upon to wear it. Perhaps some slight modification of their present estimate might be wrought, if the degree should happen to be associated with their humble names. We will see. Nearly one hundred of the graduates of Brown have been called to serve as teachers in Colleges and Theological Seminaries. A large number have distinguished themselves as Presidents in different seats of learning. Many have attained the highest eminence as diplomatists, orators, and statesmen. Brown, it will be remembered is much younger than Harvard and Yale, having last year reached the close of the first century of its existence; but no other College in this land has a brighter and purer history, or has done more in the great and noble work of diffusing the blessings of learning and religion in the earth. None are more proud of their *Alma Mater* than are the sons of Brown of theirs. They are waking up to her necessities, and are about to pour into her lap some of the wealth which she taught them how to accumulate, and how to use when accumulated. It is proposed to raise an endowment of \$300,000. Within a few months \$150,000 of the required sum has been pledged. At the Alumni dinner yesterday evening President Sears announced that five gentlemen in this city, who were not graduates, nor in any way connected with the administration of the University, had given recently \$20,000 each, making the magnificent sum of \$100,000. Dr. S. remarked in this connection that "if wisdom is better than rubies," I would say that the words which accompany these deeds are even more precious than the deeds themselves. I repeat their language: "You need our money to help you to carry out your great work of educating men for the good of Society. We on our part need your intelligence to guide our enterprises, and to show us what to do with our money." I accept," continued the President. "most heartily the former part of this statement. And it will be our highest ambition to merit the implied compliment of the latter part. Yes, pre-eminently in the age in which we now live, wisdom and wealth should be united together by indissoluble bonds, and thus joined should go forth to the great work of laying deep and strong the foundations of social and civil order." Permit me to give you one more passage from the speech of Dr. Sears at this dinner, at which were assembled a host of the honored Alumni, representing a great amount of wealth. The passage is deserving of a permanent record, and of a wide circulation. The sons of other Colleges, and of Academies also, may find in it a valuable hint, if not a needed one. The words of Dr. S. are as follows:

My friends, allow a personal remark. I wish to utter a sentiment which, I think, ought not to be entirely secret, and that is, that the Alumni of the College are the saviors of its strength. I repeat this as one of the profoundest sentiments in this respect of College prosperity which I entertain. The Alumni of a College are the saviors of its strength. Show us a College whose graduates are indifferent to its prosperity, and I will show you a College that is in declining, or will speedily decline. Show us a College that has the warmest sympathy of the whole body of its Alumni, and I will show you one that is either in a state of prosperity, or has a sure guarantee of it in the immediate future. I rejoice in an occasion which I have desired for years, of coming face to face with the Alumni of this College, and telling them how much every man connected with its working, like the absolute and indispensable necessity of the sympathy and co-operation of its graduates. We extend to you our hand, we invite your interest, your counsel, your effort, and, in a mistaken when I presume that you reciprocate these expressions and are ready in any way which Divine Providence may give you the power to co-operate with all friends in judicious measures for building up this College, which has won so precious a reputation through the faithful labors of those who have preceded us.

Other and stirring speeches were made sustaining the President's appeal. An extract from the eloquent remarks of Chief Justice Bradley ought to be given, as it also may stimulate the sympathy and generosity of the friends of our beloved College in the Lower Provinces. *Acadia* must and will rise to the worth and dignity which her eminent services for religious and mental culture have already earned for her. I am induced to linger on this topic of an endowment because many of your readers are deeply interested just at this time in the project of placing Acadia College and the Fredericton Seminary on a broader and better foundation. Mr. Bradley spoke as follows:—

Mr. President, the morning of this second century of the University began auspiciously indeed, since at its first commencement you can announce subscriptions to the amount of \$150,000. If we go on in this way, as I verily believe we shall, for a few Commencements more, it will not take us long to put this institution where she ought to be put. And what ought she to be? In the first place, I humbly suggest, that as Carlyle tells us, "a great library is a modern University." You have one nobly begun already. But you must have one which shall contain not only the books in which all that the human mind has done, in all the history of all times can be found, in which all learning that has been treasured up shall be accessible, but which shall gather also on its walls the works of this our art, which like most speak what words cannot utter. Then you must have Professors, living interpreters, who will take from that vast store-house and give it to the acting, living world of the present, just in such measure as they need it. There will gather around you, in the heart of the city, centers such as you find in Dresden, under the shadow of its University, societies which are the highest, flowering and perfection of modern civilization. Can we not have it? There are fortunes enough among us that could endow it this year and not feel the sacrifice; ay, feel the better for having made it. The very surplus of many a fortune, new and old, could do it. And that is one fact in which I rejoice to-day, that we find the new fortunes which are springing into being emulating the old, and that the great old fortunes are not so much as I have lived long enough to know the vast power of American society. We have also lived long enough to look upon its mere possession, perhaps the accident of fortune, perhaps the reward of merit, with little regard. We also feel that when spent in avarice indulgence or vain ostentation, procul! oh procul! But when given to endow great institutions, that mould and develop that intellect which God above could give, to that man who so gives we bow with sincere reverence in every corner of our heart, to that man whose Providence has given us the power to do these things and whose own mind will move him to do them, he is the American nobleman; and it is the only thing for which we envy him; that he has this power. And there are here men bearing honored names, who I doubt not will make them more honored in making our *Alma Mater* more worthy of her name. Sir, you wish to do something for fame, for glory, for usefulness. Is not this the truest means of attaining your desire? Will not Butler's name and fortune be forgotten in the mists of time, while he shall yet be remembered on the banks of the river? Will not his name, and those of the generous almoners of his estate who succeeded him, be remembered when every sapling in yonder grove shall become the gnarled oak of centuries. And will not the munificence be similarly remembered that is now in another direction erecting an institution that shall open its wide portals to give shelter to the sick and suffering, who would else have been left to languish and to die. And here we want a broader, nobler institution than we now have, where men shall come and say, here are the stories of our lives, here are our interpreters, here is a living institution to-day.

But to quit the question of endowment, another attractive item in the Commencement exercises of this year was the commemorative discourse on the character and services of the late ex-President Wayland, a name that everywhere inspires instant and profound respect. This was delivered by Professor Geo. J. Chase, one of Wayland's pupils, and for many years associated with him on the Staff of Professors. In manner, in style, in thorough treatment, in keen analysis and accurate discrimination, as well as in comprehensive grasp and beautiful delineation, it was all that could be desired, or better, just what the subject of the occasion demanded. It was feared by many that the work had fallen into the wrong hands, but the fears of all have been most agreeably disappointed. The profound reverence of the pupil was balanced with the familiarity of a colleague. It was evident to all that the sympathies of the eulogist were deeply enlisted for the subject of his oration, but not so to a degree as to blind the critical judgment. The titanic figure was carved with an artistic hand and in just proportions. They were familiar with the wonderful original could easily detect and recognize the lineaments as they came forth to view under the masterly chiselling of Professor Chase. He had the advantage of a great subject, but great subjects are not always worthily handled. Dr. Wayland had his faults, as do all great men. They were not concealed, but they were measured by none of the mean standards that are too often applied. Where eulogy and criticism are required to such an extent as in this instance, it is difficult to hold the scales with an even hand, to avoid, on the one side indiscriminate and fulsome praises, and on the other, capricious censures and wholesale condemnations. Dr. Wayland's Pupil and Colleague was found equal to the task.

Among the honorary degrees conferred this year at the University was that of Master of Arts, on the Hon. Samuel Currie, of this City, a native of New Brunswick, and now one of the ablest and most distinguished lawyers in the State of Rhode Island. He is besides an earnest and large-hearted Christian man, a member of the first Baptist Church of Providence. His frequent and generous donations, made without any ostentation, and always accompanied with words of kindest sympathy and of wise counsel, have created for him a deep and wide respect in the hearts of the Baptist denomination. He was very intimate with the late Dr. Wayland, and cherished for him the love of a son for a father, while the Doctor felt for his friend a very tender regard. The degree of D. D. was bestowed more liberally this year than on any former occasion. The recipients were Rev. Kendall Brooks, Editor of *The National Baptist*; Professor Geo. P. Fisher, of Yale College; Rev. A. Burgess, rector of St. Luke's, in Portland, and Rev. Geo. Dana Boardman, pastor of the first Baptist Church, in Philadelphia. The latter was graduated in the class of 1832, and wins his laurels at an early age. I doubt not his worthiness, if any of Christ's ambassadors should be thus titled. We will not argue a question on which the very best of men hold opposite views. But I must bring to a close this letter, though many items of interest remain and press forward for notice. The pastors are returning from their summer vacations, refreshed in body and mind, to resume their labor. May the blessing of God rest upon them and their flocks.

Yours truly, W. S. MCKE.

A wealthy gentleman who established an Asylum for the insane.

A hospital within the city limits, costing nearly half a million of dollars, the gift of a few rich men.

The following letter I received a few days ago, with the five dollars spoken of. I now send it to the *Visitor* for publication.

SARASOTA, August 25, 1866.

DEAR BROTHER, I have heard so much of the Lord's doings in Hentchada, Barinas, so many souls converted by the blessing of Almighty God, and the instrumentality of our Foreign Missions, I desire to praise His holy name, and wish to assist in the work by besting in my mite. Enclosed is five dollars for the foreign mission, which I hope you will receive.

Truly yours,

A MEMBER OF THE 2ND SARASOTA CHURCH.

Five dollars in gold were received from a poor woman in St. John, by the hands of Rev. J. E. Hopper, half for Home Missions and half for Foreign Missions. All of the above I have paid to C. D. Everett, Treasurer.

Report of the Council

called by the Pitt street Baptist Church, St. John, N. B., which convened July 4th, 1866, to investigate certain charges preferred against Mr. Thomas Powers, their late pastor.

The Council was composed of the following brethren:—Revs. S. Robinson, pastor of Brussels street Church; I. E. Bill, Editor of *CHRISTIAN VISITOR*; G. M. W. Carey, pastor of Germain street Church; W. V. Garner, pastor of Leinster street Church; E. C. Cady, pastor of Portland Church; James Spencer, pastor of Seaman's Bethel; and brethren Wm. H. Hall, Valentine Graves, Charles Estabrooks, Deacon Gerow, A. W. Masters, John R. Calhoun, James S. May, and J. M. Eatoh.

REPORT.

We, the ministers and laymen composing the Council, having examined and weighed the proofs upon which the charges preferred against Mr. Powers were founded, came unanimously to the following conclusion:

First.—That Mr. Powers' dishonesty has been established, in the estimation of the Council, beyond a doubt.

Second.—The charge of drinking intoxicating liquors as a beverage is clearly proved; but we have no evidence of his having been at any time intoxicated.

Third.—The charge of habitual lying and deceit has been fully established.

In view of the foregoing facts we recommend the Church, at its earliest convenience, to withdraw fellowship from Mr. Powers.

This report was adopted by the Council without dissent, by each member present attaching his own signature thereto.

On motion this report was ordered to be printed in the *CHRISTIAN VISITOR*.

On motion the Clerk was instructed to withhold it from publication for a short time, to give the Pitt-st. Church time to act upon the report of the Council. The Clerk has since received word that the Pitt-st. Church, in regular meeting convened, received and adopted the report of the Council, and gave their full concurrence to the publication of the same.

Signed in behalf of the Council.

VALENTINE GRAVES, Moderator.
E. C. CADY, Clerk.

It is proper here to add that since the meetings of the Council, the fact has come to light that at a small meeting of the Church, at the close of the public services on the last Sunday evening which Mr. Powers spent in St. John, from which some of the principal members were absent, Mr. Powers requested a letter of dismission. On motion it was voted to give him such a letter, on the express condition that he should fulfill strictly all his engagements. But as a letter was never made out and given to Mr. Powers by the acting Clerk of the Church, and as Mr. Powers left the city secretly on the following morning, the Church do not consider him as dismissed from them. Accordingly, they have regarded him as subject to the discipline of the Church, and have fully concurred in the advice given by the Council; and have withdrawn from Mr. Powers the hand of Christian fellowship.

W. HARRISON, Acting Clerk,
Pitt street Baptist Church.

THE N. B. Baptist Home Missionary Board met at Leinster Street Committee room on the 3rd inst., Bro. J. M. Hart in the chair. There were present, Revs. Messrs. Bill, D. Crandall, Hopper, and Bro. Everett, Hart, Titus, Clarke, May, Burnham and Masters.

Read a letter from Bro. Manzer. Reported ten weeks labor at Shadie. On motion received, and the amount due paid as soon as received from Hon. W. H. Steeves. Read a letter from Bro. Washburn. On motion, report was received, and amount due ordered to be paid. Read a letter from Bro. Ratray, asking aid for Rev. Wm. Puffer. Voted to give him \$10 from I. M. Fund.

Corresponding Secretary applied for aid for widow Lawrence. Voted to give her \$20 from I. M. Fund.

Read a letter from J. Q. Bleakney. Voted to pay him one quarter, \$15. Also asked aid for Sunday school at Simonds. Voted to give them \$8 from S. Fund.

Cor. Soc. presented account for postage and stationery expenses for the past year, \$5.67. Voted to be paid from U. Funds.

Bro. D. Crandall reported having visited the localities to which he was appointed, and finds it impracticable to occupy all the points; it was therefore resolved that he confine his labors to Loch Leonard and the Parish of Lancaster.

Treasurer acknowledged receipt of \$20 from Bro. Fosbury, for money loaned him from I. M. Fund.

On motion adjourned to meet at Brussels Street on the first Monday in October. J. E. MASTERS, R. S.

The numerous friends of Rev. S. Robinson in these Provinces, will be exceedingly pained to learn that his health continues in a most enfeebled and precarious state. His medical advisers have frequent consultations, and are unwearied in their efforts to restore him; but his extreme prostration cannot but excite alarming apprehensions. The deepest solicitude is felt by ministers and people, and earnest prayer is offered in his behalf. May God, for Christ's sake, hear and answer!

Persons going to the Association by railway from St. John, will be expected to leave by the express train at 5½ on Tuesday morning next, so as to be in time for the steamer direct to Newcastle the same day. Remember, you go and return both by cars and boat for a single fare.

We had anticipated very great pleasure in meeting our brethren at Newcastle, but if Rev. Mr. Robinson continues in his present state, we shall not be able to leave him; but our feeble prayers shall ascend that God's richest blessings may be with his assembled servants.

If we are not present at the Association, Rev. E. C. Cady will take charge of any money that may be paid in for the *Visitor*. This will be a favorable opportunity for meeting dues and increasing the list of subscribers. Brethren will please remember that the weekly expenses of the *Visitor* are heavy, and can only be met by prompt payments on the part of subscribers. A cordial response to just demands will relieve from all embarrassment, and keep the finances of the *Visitor* in a perfectly healthy state.

Secular Department.

COLONIAL.

The threatened invasion of Canada by the Fenians is the reason assigned by the Canadian press for the delay in sending to England the Confederate delegation.

The frequent heavy rains are operating disastrously upon the hay harvest in the meadow districts.

The supply of berries of all sorts in the St. John Market this season has been much greater than usual. Excellent in quality and reasonable in price. Superior cranberries and blueberries are now in the market for five cents per quart.

The down train from Shediac, when about 2½ miles from St. John, at a place called Blomidon, was detained for two hours on account of some of the machinery connected with the boiler of the engine having broken, thereby preventing the steam from acting. Another engine was sent up to bring the train down last evening.—*Journal*.

The *Protestant Witness* learns that the school attendance in Nova Scotia is much greater than ever before. During the summer months it amounted to 50,000.

HEAR'S CONTEXT, Sept. 8.—Since Sunday morning's uninterrupted success has followed the Great Eastern and she laid the shore end of the Cable of 1865 on Saturday evening at 4 o'clock under a salute

from the ships of war in the harbor and tremendous cheers from a large crowd of enthusiastic spectators who had assembled from all parts to witness this second triumph of ocean telegraphy, even greater than that of July 27.

The electrical condition of this cable is most perfect, and messages are now being sent and received over it.

ENGLISH AND FOREIGN.

THE Bank of England has reduced its rate of interest to five per cent.

BERLIN, Sept. 6.—It is said that the King of Saxony will be deposed in case he refuses to accept Count Bismarck's terms, and be succeeded on the throne by a member of the Coburg branch of his family. Since the expiration of the armistice between Prussia and Saxony, the plenipotentiaries of the two Governments have met and peace negotiations have been formally opened by the representatives of Saxony. Reports have been current that orders were issued a few days since to the Military commanders to prepare for a material reduction of their effective force; and it is now stated in official circles that the reduction of the Prussian army commenced to-day. In addition to three millions of thalers paid by Hesse Darmstadt in compliance with the demand of Prussia that Duchy was ceded to the latter 20 square miles of her territory as indemnity for war expenses.

LONDON, Friday, Sept. 7.—The *Times* to-day editorially denies the report that had obtained some currency of a projected matrimonial alliance between the King of Italy and the Princess Louise of England.

PARIS, Sept. 7.—Napoleon's health is not good, and it is doubtful if he will go to Biarritz. The Queen of Spain has paid a visit to the Empress Eugenie at Biarritz.

OSLO, Sept. 8.—Lord North Broke, formerly Sir John Baring died to-day. The Right Hon. W. E. Gladstone, in a speech delivered at Salisbury, last evening, enforced upon the Liberals to support any good Reform Bill which should be brought forward in connection with the Derby administration.

LIVERPOOL, Sept. 8.—A quantity of Fenian munitions of war has been seized at Liverpool.

VIENNA, Sept. 8.—The Saxon Royal family held a council on the intention of the King to abdicate. The result is not stated.

PARIS, Sept. 8.—Earl Cowley has resigned