

made, step by step, into the empire and usurping the ecclesiastical power of the land. Reference was then made to the work in the East. Here was a great field for missionary effort. The Bible had not yet found its way into all the corners of that land, but there was great hope of christianizing it with proper effort. In conclusion, a general appeal was made to help along the work by substantial sympathy. The lecture was an interesting one.

THE CHRISTIAN VISITOR.

ST. JOHN, N. B., NOVEMBER 29, 1864.

The Power of the Pulpit.

The proclamation of the Gospel by chosen witnesses, full of faith and of the Holy Ghost, is God's ordained instrumentality for working out successfully and triumphantly the great redemptive plan. The shrines of idolatry, the superstitions dogmas of ages, and the dearly cherished theories of a blasphemous scepticism, are all alike powerless in the presence of the preaching of Christ and Him crucified. "When the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe." Rev. C. H. Spurgeon recently addressed the students of "New College" (independently on this subject in a speech which occupied some two hours, the substance of which we extract from the Christian World, for the edification of our readers:—

"All the students, with scarcely an exception, were present, together with a considerable number of their brethren from Regent's Park College. After a hymn had been sung, Mr. Spurgeon offered prayer. Dr. Hallet then said a few words, heartily welcoming Mr. Spurgeon to New College.

Mr. Spurgeon said he was very glad to be present. The address which he had to give would be on "The Power of the Pulpit." By the pulpit, he did not, of course, mean the large wooden box in which many preachers were shut up, though in passing he might say a word or two about this as a hindrance to the efficiency of preaching. It had been said that pulpits were Scriptural, and that Ezra had a pulpit; but a reference to the passage showed that the pulpit held fourteen people. The Saviour did not preach from a pulpit. Raffaele, in his cartoon of "Paul at Athens," had not represented the apostle as addressing the people from a pulpit. It was one of the greatest proofs of the inspiration of the Bible that it had survived the introduction of pulpits. When a man was in earnest, his whole body spoke, and he ought not to be concealed from his congregation. Turning from this point, Mr. Spurgeon said that the main business of a minister was his pulpit. The visitation of the sick, private visitation among his people, organization of useful and benevolent institutions, platform speaking, occasional contributions to magazines and reviews—these were all good and important; but the work of the pulpit was more important than any of them. The pulpit was the Thermopylae of Christendom. It had not done everything—it was not intended to do everything; but it had done a great deal. Look at its history. It overrode philosophy, and bigotry, which was almost as strong as philosophy. Against these Paul had nothing but preaching as an instrument. It overthrew idolatry and the colossal system of the Church of Rome. Much was done for the Reformation by the writings of Erasmus, by caricatures, by translations; but the lever by which was lifted the monstrous stone covering the sepulchre of spiritual life, was the preaching of Luther. The pulpit did much to overthrow Stuart tyranny; Cromwell's Ironsides could not have done without a sermon. Great were the effects of the preaching of Whitfield and Wesley last century—and now, in our day, preachers were worth all that their congregations gave them, and worth a great deal more. If any young man present was conscious of having received more than he ought for his occasional ministrations, let him stand forward and say so. If there were such a one, he was a rara avis, or, rather, a goose. In all ages preaching had been the great instrument of conversion. Then, as to edifying; it was true that some men had the gift of dispersion largely developed, and their power of thinning a congregation was wonderful; but, after all, the pulpit was a great instructing power. Even with respect to secular education, much was done by preaching. Then consider its influence on beneficent action; consider the money that was gathered for good doing by pulpit collections. The social well-being of the whole country was affected by the ministry. Mr. Spurgeon went on to speak of that wherein consisted the power of the pulpit. The preacher must be a man. He must have force of character, and a personal life above suspicion. There was much also in his manner; how powerful were the tears which sometimes testified to the power of the subject over the preacher! and more powerful still were those dry tears which told of inward agony. But the main force of the pulpit was in the matter. A preacher must not talk book. Men first thought of communicating by talking to one another. Speaking came before writing. As to the choice of matter, he could speak from a point of experience. For twelve years, most of his sermons had been reported and printed, and yet, in his search for something new, he paced up and down his study, embarrassed with the abundance of topics, and not knowing which to choose. If John B. Gough were to take Exeter Hall and twice a week speak on tele-talism, or Mr. Bright do a similar thing with reference to politics, he would undertake to say that at the end of twelve months they would have lost it interest. It was not so with the preacher. He went back into the council-chambers of Jehovah, and far into eternity; up to the Throne God, and down to the degradation of the soul in sin. Then as to the doctrine; correctness was of more importance than most men thought. A man may go over a great many big stones, but one little one in his shoe will trouble him. So we may know a thousand heresies, but, if we get one into our creed, it will bother us. Doctrine is the food of thought and the mainstay of practice. The last element of pulpit power he would notice was, that we had the promised presence and direction of the Holy Spirit. Passing on, Mr. Spurgeon said he had been thinking of the ways in which, if it were desirable, we could overturn the pulpit. It might be done by introducing persons of an unworthy character. It might be done by putting empty-headed men in the pulpit—men who had nothing to say, and said it; or frothy, feathery men—men who would introduce a joke in the pulpit for joking's sake, and who, not being particularly conscious of any other mission in the world, made themselves generally agreeable, and thought that sufficient. Iron men, too, were dangerous in the pulpit—men who in preaching the wrath of God did it without a tear; men who would discuss and wrangle; clear-headed, but cold and hard, like a snowy night with the moon shining. Then there were idle men; idle students were had enough; but idle ministers—what should he say of them? There were also what he called men of putty—men who were influenced by everybody, and had no opinions except those of the last person who met them. There were starchy brethren—men wrapped in dignity, who came from the pulpit and walked down the aisle, their minds absorbed by heavenly contemplation. Finally, there were watercock brethren—men whose religious opinions varied with the prevailing doctrinal current in their neighborhood; men who, in their time, had heard the spiritual compass,

and said that that every point was the North Pole. Of course he spoke of these as curiosities; probably no one present had ever met them. He then spoke of some of the qualifications for pulpit efficiency: firm and unflinching faithfulness to ourselves and to others, whether saints or sinners; an increasing spirituality, a pervading predominance of the spiritual element in our nature; intense labor, fervency in our work, and holy boldness; thorough sincerity; prayer and love for souls and for our work. This was the main thing, to preach more Christ and to preach less Christ, and, as he did, to put in plenty of metaphors, and to speak loudly and earnestly. Especially in the inner life must we be like Christ. Mr. Spurgeon concluded an effective address of two hours by saying that, above all, it was imperative to see to our weapons and their efficient handling. We had to fight against ritualism and against Rome. We must preach the truth of Christ. It was not to listen to moral essays and rules of ordinary conduct that in the old, persecuting days brave men and women assembled at dead of night under the walls of Antwerp. It was not to inculcate simply social and domestic duties that Cameron and Renwick preached on the hillsides of Scotland while the Claverhouses, with their dragons, were hunting them from place to place. Let us be worthy of our sires, and do better even than they did in the cause of truth and of God.

The Baptists of London

are combining their strength to an extent that is highly encouraging to the friends of denominational union. On the 5th of the present month, the Baptist Association held a devotional meeting full of interest. The London Freeman reports the proceedings thus:—

Last Monday was the day appointed for the union of the Baptist Churches in the metropolis, for special prayer and fasting. The meeting was held in the Rev. C. H. Spurgeon's Chapel, Commercial Street. At eleven o'clock, the time for commencing the services, the area of the chapel was well filled with ministers, deacons, and delegates, and it was obvious, at a glance, that all had come there in a chastened and devout spirit. The Rev. W. Brock, chairman of the Association, opened the proceedings of the day by reading an appropriate chapter, giving out a hymn, and praying that should be pursued throughout the devotional exercises. The first two hours were devoted to confession of sin. No part of the service was more impressive than this. One after another, honored ministerial brethren confessed their shortcomings in connection with their pastoral work. Deacons confessed the sins of their work, and all confessed the sins of the churches. It was impossible to resist the impression of the solemnity and true brokenness of spirit in which the prayers were offered. The deep feelings of several of the brethren checked their utterances, and these feelings were evidently shared by the whole assembly. After this, the whole strain was changed into one of thankfulness and joy, and many prayers were offered in acknowledgment of the Divine forbearance, and of the blessings vouchsafed to the churches. This again was succeeded by prayer for prosperity in the churches; for the development of the Christian life in the families of the godly; for the success of missions, Sunday-schools, and all other agencies at work for the spread of vital religion; for national blessings; for the Queen, and for all in suffering. The prayers concluded at about half-past four o'clock, and then the whole service was crowned by the observance of the Lord's Supper. Throughout, the spirit of prayer was most manifestly present, and we do not remember ever having been more deeply impressed with the spontaneity as well as with the fervency of the devotion. All the assembled brethren were of one heart and mind. Singing, the reading of short passages of Scripture, and prayers, succeeded each other in such quick succession, that throughout the day there was not the least indication of weakened interest, or even of hesitancy. The chairman had nothing else to do but to give himself up to the impulses of the meeting over which he presided. Of his part in the service we feel bound to say that it was admirably performed. Altogether, we feel we must thank God for the day. It was more than this, since the day was set apart for the same purposes in Birmingham, in the West Riding of Yorkshire, in Devonshire, in some part of Wales, and, no doubt, in many other places beside. May the God from whom all true inspiration is expected, keep His churches in an attitude of expectancy for the answers which are sure, and which, perhaps, will not be long delayed.

The Right Kind of School for Girls.

Read the article on our first page, entitled "Mount Holyoke and its Female Seminary," and we presume you will not find fault with us for saying that that is the kind of Seminary required for the daughters of New Brunswick. Many thanks to the young lady who kindly extracted that interesting article for the Visitor. For years we have watched the progress of this most useful Institution with intense interest, and most heartily should we rejoice to see established in Fredericton, in connection with our present Seminary there, a school of kindred mould. The education of our daughters should certainly keep pace with the education of our sons; but the cost of sending girls from home to be educated, as schools are now established, is too great to be paid by any except the wealthy. The result is that few comparatively have any educational advantages, except those obtained in the parish school. But let an Institution be founded upon a self-sustaining basis in part, and you place it within the reach of hundreds of families of moderate means. We hope the brethren in Fredericton will take up the matter earnestly, and place a well digested plan before the denomination, for consideration, discussion and energetic action. In case of founding such an institution, it may be necessary to send a delegate to Mount Holyoke, for the purpose of gaining explicit information for future guidance. Again we say, read the article on this subject which appears on our first page.

A Pastor Wanted.

Mr. Edmon—You will please give this a place in your paper, and much oblige the subscriber, besides subserving the cause of Christ. We have been long wanting a faithful pastor in this place. The community is not a wealthy one; the majority of us, indeed, find it hard enough to scrape together the necessaries of life. This accounts, in part at least, for our having been so long without a minister. Though I do not live in the immediate vicinity, and am as little able as the most of my brethren, yet I am willing to put my hand deeply in my own pocket, that a faithful minister may be supported in this place.

My reason, Mr. Editor, for troubling you with this note, is to solicit, through the columns of the Visitor, the services of an earnest, faithful laborer in God's cause—one who will devote his whole energies and time to the cause of his Master, and endeavor to know nothing among the people save Jesus and Him crucified; who will most especially make it a matter of conscience to converse personally with every individual under his charge, about their souls' best interests. I wish the individual who offers to remember that we regard this as one of the most important qualifications of the faithful minister of Christ, and that if he perform this duty conscientiously, we will risk all the rest. Of course we do not expect him to spend all his time thus, but to spend as much as he conscientiously can in visiting from house to house—every house. I hope some one will take this as a call from the Lord, and I promise that he shall be supported, and

that he shall have my prayers and sympathy. He may not immediately find out who has thus pledged himself, but all in good time. A. B. Germanstown, Harvey, A. C.

For the Christian Visitor.

From our Fredericton Correspondent.

Mr. Edmon—Although my name does not appear in the published list of "Correspondents" for the season, you will not, perhaps, object to an occasional sketch from my pen for the columns of the Visitor. It might be supposed that the "celestial city" is usually a very quiet place, and its inhabitants remarkably circumspect; that within its precincts life and property are perfectly safe, and the depredations of rowdiness and violence entirely unknown. Alas! that it is not always so, but often extensively the reverse, leading one to imagine that the special appellation it has so long enjoyed is little more than a special misnomer. The recent audacious outrage upon the Collegiate School may be taken as a case in point. In the stillness of night—when honest men repose, and rogues go forth to ravage, spoil and plunder—the building was entered by violent hands, and registers, maps, books, and other property, to a considerable amount, damaged or destroyed. Not content with general outrages, the vile creatures applied themselves to particular cases. Even the beautiful little form of prayer, which for twenty years, they say, has been read daily at the opening of the School, was torn by sacrilegious hands from its accustomed niche, and carried off or destroyed; so that on the following morning, to the utter confusion and discomfiture of the official on whom the exercise devolved, and astonishment of the group of wondering hopefuls attendant, prayers were omitted for the day! Such are the facts, as I heard them.

The infamous perpetrators of these "deeds of darkness" are still at large—nothing having transpired, up to the present time, to fasten conviction on the guilty parties. The officers of justice, however, are on their track, and should they, as it is hoped they will, be yet overtaken, they will doubtless be dealt with to the utmost rigor of the law, and probably treated to a free passage "over the marsh," and safe, if not sumptuous, accommodation for the winter.

The fine weather, which for several weeks afforded the people such ample opportunity to "lay in their supplies," has passed, and winter is upon us in good earnest. Old Sol has hidden his face from view, and refused to greet us with his radiant smile. Dark clouds have gathered thick in the heavens, casting their gloomy shadow upon the earth, or burying it beneath its fleecy torrent. The pleasing novelty of sleigh-riding is in full blast amongst those who can afford it; and the jingling of bells, the sound of merry voices, the tramp, tramp, tramp of weary pedestrians, with the tumultuous uproar of juvenile combatants, arrayed in the battle of snow-balls, give quite an enlivening effect to the appearance of the town, which contrasts strikingly with the dullness which preceded it.

Nothing further, of special interest, has transpired. Matters and things in general preserve the even tenor of their way. Each week has developments peculiar to itself, and events "new and strange" are ever coming to the light. We will watch for them, and note them as they occur.

Very truly yours, J. C. Huxo.

Fredericton, Nov. 24, 1864.

Missionary Record.

SOUTH SEAS. Not a year passes without some manifest proof of the extension of Christianity in the South Seas. A state of peculiar preparedness is still found to exist in many of the islands on their first visitation; and as native Christians carry their religion into new lands, the work of the Lord is in connection with the Samoan mission, now reports that of the Lagoon Islands, two more—Viatuus and Nui—have been supplied with teachers. Five of these islands are now therefore under Christian culture, and it is hoped shortly to occupy the remaining three. A captain who had lately visited one of these as yet unoccupied islands, states that the people, following the example of the other islands, have burnt their heathen temple, and their objects of idolatrous worship, and are waiting for some one to teach them the knowledge of the true God. From Viatuus the native teacher writes on his arrival to us: "We were joyfully received by the whole land. You know the whole land had abandoned heathenism, and were desiring Christianity. We found only one thing that they were practising when we arrived—a great many, both old and young, had two wives. When we arrived, they asked whether it was true (as they had been told by a foreigner) that it was bad in the sight of God to have two wives. I told them it was. Then they consulted together, and concluded that it would be well to have only one wife each, and so it is now."

They are exceedingly kind to him and his family, and that they have built a chapel sixty feet in length by thirty-nine. He says the chapel was only three weeks in building. The rulers of the little community are careful to manage their political matters in accordance with the Word of God. Great respect is paid to the Sabbath, and the conduct of the people in the house of God is rather like that of an enlightened Christian community than of a heathen one. From the darkness of heathenism, from Nukufu, the captain previously occupied, the teacher reports that "the people are all professedly Christians; the principal chiefs and the rulers are very attentive to religious services. I am occupied continually in teaching. Some are able to read, and some are striving to learn." Polygamy and other heathen practices have been abandoned. Nevertheless the heathen element still sometimes breaks out, as we saw on the occasion of the annual missionary meetings in Samoa. Large numbers assembled at such times, and they are regarded as seasons of special interest, but not unfrequently attempts have been made—sometimes instigated by papist opponents—to create disturbance and make mischief.

MADAGASCAR.

From Madagascar we continue to receive tidings of good. The work steadily expands, and is bearing abundant fruit. From carefully prepared statistics, it appears that the Christian population of the island number altogether 4,374 persons; and that these represent a total Christian population, old and young, of more than 18,000, showing how great the increase since the day of freedom dawned upon the island. The village congregations have been much unsettled of late by the circulation of reports that the Queen intended to stop the praying. "These reports," says Mr. Cousin, "seem to have originated in the recent labors of the Queen, sending away all pigs to long distances from the capital, and in the summer of last year the former movement certainly savours of heathenism and retrogression; the latter is evidently a sign of progress, for although laws have been written since the time of the first Radama, they have never, I believe, been publicly read before the people till yesterday."

The Indian Famine.

Accounts the most heart-rending have come to us, through divers channels, within the last few months, respecting the terrific famine which is desolating large and populous districts in far distant India. Thousands upon thousands have perished under circumstances the most appalling. The poor missionaries in several places have been sorely pressed by the cries and shrieks of these starving millions of Orissa. The Christian World, of the 9th inst., says:—

It is represented by a writer in the Spectator, who lived long in Calcutta, that "two millions and a half of people are dead of hunger." "Five hundred thousand heads of houses, five hundred thousand mothers, fifteen hundred thousand children"—that is to say, "twice the population of Denmark, or of Greece, eight Suffolk, six Hampshire, six-sixths of Scotland." "Well may the Spectator remark—"So terrible a failure has hardly been recorded in the annals of British India, and if the telegram of Monday is true, or half true, or a twentieth true, the British Parliament will yet ask of Sir John Lawrence, as the Duke of Arundel asked of Napoleon—What have you done with the people of Orissa?" The Economist, too, draws an appalling picture of the scenes which have taken place in the villages of Orissa, especially in the hilly and jungle-covered interior. In one case, peasant assistants found the dead all along the roads, with the dogs feeding on the bodies. Imagine the entire crop to have failed twice in Ireland, and the sea closed against imports, and we may gain some idea—an imperfect one—of the misery spread over Orissa, where, except the crop, the people have absolutely nothing, their old salt manufacture having been suppressed. It is quite possible, it is exceedingly probable, that a scene has been witnessed there this year such as has not been seen in the Christian period, except during the siege of Jerusalem. The Rev. J. Buckley, of the General Baptist Missionary Society, residing in Cuttack, Orissa, in a letter to Dr. Davis, of the Religious Tract Society, makes a similar remark, and says:—"Day by day we have pursued our work amid the piteous cries and entreaties of poor starving creatures, that we could do little to relieve, and who, in very many cases, have been gone for a hope of their redemption to be entertained. Mothers have been brought dying to our door, and many that we have received have been too deeply famine-stricken for nursing and medicine to restore. After a few short days death has closed the scene. Tender and delicate women lying in our verandah have implored rice, or money to purchase it, with cries that have pierced our hearts. Two cases of eating human flesh have been reported. In one case a child was found eating the dead father's flesh, which had been roasted, and a few days after the child died. Mothers have hit their children on the dunghill to die, or have sold them for a few pice. In one case an only son was sold for a pint of milk; the mother eagerly drank it, gave up her child, walked a few steps, and then dropped down dead. The dying and the dead have been seen lying in our streets. At Pooree it has been common for the police to find, morning after morning, in the streets and lanes, sixty, seventy, eighty, and more dead corpses. In the Cuttack district 3,000 deaths from famine and pestilence were reported in one week, and it is generally believed that at Balasore and Pooree the distress has been severer than here. Whole families have been swept away, not one remaining. The mortality has been on a scale of frightful magnitude. In the absence of trustworthy statistics I am afraid to mention numbers, but should certainly estimate the deaths from famine and pestilence at hundreds of thousands. Our statistics on account of the native Christians and orphans in our schools have been very great; but since the Government sent rice into the province our difficulties have been much diminished, though the expense of carrying on our operations has been very heavy. Our anxieties are by no means at an end. Three trying months are before us."

of British India, and if the telegram of Monday is true, or half true, or a twentieth true, the British Parliament will yet ask of Sir John Lawrence, as the Duke of Arundel asked of Napoleon—What have you done with the people of Orissa?" The Economist, too, draws an appalling picture of the scenes which have taken place in the villages of Orissa, especially in the hilly and jungle-covered interior. In one case, peasant assistants found the dead all along the roads, with the dogs feeding on the bodies. Imagine the entire crop to have failed twice in Ireland, and the sea closed against imports, and we may gain some idea—an imperfect one—of the misery spread over Orissa, where, except the crop, the people have absolutely nothing, their old salt manufacture having been suppressed. It is quite possible, it is exceedingly probable, that a scene has been witnessed there this year such as has not been seen in the Christian period, except during the siege of Jerusalem. The Rev. J. Buckley, of the General Baptist Missionary Society, residing in Cuttack, Orissa, in a letter to Dr. Davis, of the Religious Tract Society, makes a similar remark, and says:—"Day by day we have pursued our work amid the piteous cries and entreaties of poor starving creatures, that we could do little to relieve, and who, in very many cases, have been gone for a hope of their redemption to be entertained. Mothers have been brought dying to our door, and many that we have received have been too deeply famine-stricken for nursing and medicine to restore. After a few short days death has closed the scene. Tender and delicate women lying in our verandah have implored rice, or money to purchase it, with cries that have pierced our hearts. Two cases of eating human flesh have been reported. In one case a child was found eating the dead father's flesh, which had been roasted, and a few days after the child died. Mothers have hit their children on the dunghill to die, or have sold them for a few pice. In one case an only son was sold for a pint of milk; the mother eagerly drank it, gave up her child, walked a few steps, and then dropped down dead. The dying and the dead have been seen lying in our streets. At Pooree it has been common for the police to find, morning after morning, in the streets and lanes, sixty, seventy, eighty, and more dead corpses. In the Cuttack district 3,000 deaths from famine and pestilence were reported in one week, and it is generally believed that at Balasore and Pooree the distress has been severer than here. Whole families have been swept away, not one remaining. The mortality has been on a scale of frightful magnitude. In the absence of trustworthy statistics I am afraid to mention numbers, but should certainly estimate the deaths from famine and pestilence at hundreds of thousands. Our statistics on account of the native Christians and orphans in our schools have been very great; but since the Government sent rice into the province our difficulties have been much diminished, though the expense of carrying on our operations has been very heavy. Our anxieties are by no means at an end. Three trying months are before us."

Day of Thanksgiving and Prayer. We beg to remind pastors and people that the Baptist Convention of these Provinces recommend that the first Thursday in December be observed as a day of thanksgiving and prayer. We trust that it will be generally observed by our churches in both city and country. A review of the manifold blessings of the past year should inspire us with devout gratitude, and the necessities of Zion should call forth our most fervent prayers.

The death-drapery of a recent issue of the Provincial Wesleyan, and the touching obituary notice in its columns, of Mrs. McMurry, late beloved wife of its esteemed Editor, Rev. Mr. McMurry, has excited in our hearts feelings of deepest sympathy for our brother thus bereaved. May the Holy One of Israel be his support!

Rev. Isaiah Wallace, of Granville, N. S., who is at present in the city, informs us that he is encouraged in his work in his field of labor. He baptized, a few days ago, a convert who had reached her eighty-third year. The scene was deeply impressive. This aged sister was very happy in yielding obedience to her Saviour's command. He expects to baptize others soon.

We have much pleasure in adding the following names to the list of our contributors to the columns of the Visitor for the ensuing year, viz:—Rev. Dr. Crawley, of Acadia College; Rev. J. C. Hurd, M. D., Pastor of the Baptist Church, Fredericton; and Rev. S. F. Smith, of New York.

The Club proposals of the Visitor have only been adopted in two districts, and in one of these especially has worked so unsatisfactorily, that we are compelled in justice to ourselves and to all concerned, to abandon the club arrangement entirely. We shall regret exceedingly if any of our subscribers should decline taking the Visitor on this account; but if they do we cannot help it. The plain truth is, we are quite willing to bear our full share, and ten times more than our share, of issuing our denominational paper; but there are limits over which we cannot pass without endangering the very existence of the object we are anxious to sustain. The freedom of the paper from financial embarrassment requires that two dollars shall be paid promptly by every subscriber, and knowing this to be so, we shall only subject ourselves to serious blame in the issue if we do not require this from each and from all. Our subscribers, therefore, will please understand that the Visitor's club system is abandoned as unsatisfactory, and that for 1867 the charge for the paper in every case will be two dollars in advance.

Secular and Religious Miscellany. The death of Sydney Smith's favorite daughter, Sabs—Lady Holland—the author of her father's biography, is announced.

Notes and Queries states that the most astonishing sentence in the English language, at least for its great length, is the seventh section of the Foreign Enlistment Act, which is composed of a single sentence, containing very nearly 600 words!

The National Gallery has been re-opened. It contains five new pictures, the most important being Rembrandt's "Christ Blessing Little Children," which came from Vienna, and cost £7,000.

Our Methodist brethren in the United States are making rapid progress in their special collections for their centenary funds. According to recent Methodist exchanges, more than \$3,000,000 have already been secured. Of this sum, Daniel Drew, Esq., of New York, gives \$500,000, and a church in Boston and another in Ohio give \$70,000 each. Other individuals and churches contribute liberally. The Christian Advocate, in estimating the probable result of the centenary, says the contributions will evidently, in the aggregate, reach the largest sum at any time anticipated as probable—\$5,000,000—and that had every Methodist done his duty, the sum might have been doubled.

The United States possess the largest coal-fields in the world, covering 196,000 square miles, or forty times more than those of England. Belgium and France have 19,000 square miles; Rhenish Prussia 9,000; Westphalia 8,000; Russia 11,000, in the valleys of the Donetz and Don; besides recent discoveries in the Caucasus; Australia and Borneo are rich in coal; China has one of the largest coal-fields in the world, and the Pacific Islands have much in reserve.

President Finney, of Oberlin, Ohio, has so far recovered his strength as to preach twice on the Sabbath. Though not now acting as President, he still fills the chair of Pastoral Theology and Polemics.

In France there are 78,534 priests and 108,119 minor ecclesiastics, 85 archbishops, 3517 curates, 199 vicars-general, belonging to the Roman Catholic Church. Of this clerical army, only 35,000 are paid by government, the remainder being supported by the church.

Chicago exported less than 100 bushels of grain in 1858; her exports now exceed fifty-one millions annually. During the year ending Sept. 1st, forty millions of bushels of grain were received in New York city, of which sixteen millions were exported to England and the Continent.

Rev. Newman Hall's Surrey Chapel Sunday school, London, is the oldest in the metropolis, having been established in 1785. There are thirteen associate schools, with over 5000 children and 400 teachers. More than 200,000 children have been in the schools since their formation.

A German author states that the number of useful plants has arisen to about 12,000, but that others will no doubt be discovered, as the researches yet made have been completed only in portions of the earth. Of these plants, there are 1,300 varieties of edible fruits, berries and seeds, 108 cereals, 37 onions, 450 vegetables and salads, 40 species of palms, 32 varieties of arrow root, and 31 different kinds of sugar. Vinous drinks are obtained from 200 plants, and aromatic plants from 266. There are 50 substitutes for coffee, and 129 for tea. Tannin is present in 140 plants, caoutchouc in 96, gutta serena in 7, resin and balsamic oils in 330, 88 wax in 10, and grease and essential oils in 330. 88 plants contain potash, soda and iodine, 630 contain dyes, 47 soap, 250 weaving fibres; 44 fibres used in paper making; 48 give roofing materials, and 100 are employed for burdles and copes. In building, 740 plants are used, and there are 615 known poisonous plants. One of the most wonderful developments is that of 278 known natural families of plants, there are but 18 species for which a use has yet been discovered.

We learn from the Evangelist that revival meetings of great power are being held by Rev. A. B. Earle in San Francisco. From two to three thousand people attend his preaching, and there is a prospect of much good being done.

Mr. Potts' lecture at the Institute on "Change and Progress," is spoken of by the press in very favorable terms.

Rev. Dr. Spurgeon's continuation of sermon too late for our first page this week; will appear in our next issue.

Secular Department.

COLONIAL.

THE THREE NEW SETTLEMENTS in Carleton County, viz, Glassville, Johnville and Knowlville are progressing in a style that is highly encouraging to all persons who are thinking of making a home for themselves in the wilderness sections of New Brunswick. We learn from the Freeman of Tuesday, that Bishop Sweeny has caused returns to be made by the settlers at Johnville, which he read to his people on Sunday last, for the purpose of inducing others to follow their example. These returns show that the settlement was commenced in 1861, when 15 persons went into what was then an unbroken wilderness. In 1862-63 considerable additions were made to the original number. These people were entirely dependent, under Providence, upon their own industry, and now, within the short space of five years from the feeble commencement, they report 1406 acres of cleared land, worth \$16,872, and by adding to this the value of their houses, barns, stock, produce, &c., they consider themselves worth to-day \$46,000.

In this calculation (says the Freeman) the very lowest price is put down for each article. Oats are estimated worth only 35 cts. per bushel; Potatoes 80 cents; Hay \$8 a ton, and so of all the other produce. The price for cattle is even lower still, and for cleared land the only amount allowed is the ordinary cost of clearing, viz: \$12 an acre. The exact cost of the Houses and Barns—less the value of the settler's own labor, is also given. The Bishop's object was not to exaggerate, but to keep far within the truth, so as to leave no room whatever for doubt, and yet as results must surprise every one. In one year this young settlement has raised crops to the value at least of \$17,200, and this is but a part of the produce of the people, much of which, of course, was expended in the work of chopping, burning, fencing, building, &c. Yet this \$17,200 alone is probably twice as much as this same number of people could earn in town.

An thus is certainly a very strong inducement to those, who are struggling in our City for a bare subsistence from day to day, to go and do likewise.

SUDEN DEATH.—Mr. A. Howard, a gentleman from Montreal, died in the Waverley House on Monday morning. He arrived on Saturday from Windsor, and was preparing to leave by the steamer for Portland, and his luggage was actually gone when he complained of feeling unwell, and sat down upon the parlor sofa. A few minutes after he was found lying on the hearth rug. Dr. Burman was at once called in, but medical aid was useless, and he died about noon, of what is said to have been a combined attack of epilepsy and apoplexy. He leaves a wife and five children. We believe he had some connections in this city.—Freeman.

ENGLISH AND FOREIGN.

MR. BRIGT IN DUBLIN.

Another shout of exception, another denunciation of the man who sets class against class, another solemn exhortation of wisdom from the oracle, another didactic essay from "thoughtful liberalism," follow as a matter of course another speech of Mr. Bright, and especially a speech in Ireland on Ireland. As usual, Mr. Bright puts his case with provoking simplicity; after enumerating the facts respecting Ireland in regard to which there is no dispute, he asks—If all this be literally true, what conclusion are we to come to? Is it that the law is bad and the people good or that the law is good and the people bad? There, my Lord Derby, choose either horn of the dilemma; say the people are bad and you fear the Irish members, none of whom dare vote for you; say the law is bad—then why not alter them?

I go in for the people and against the law, says Mr. Bright, I believe in no radical defect of race; I believe whatever is complained of results from the history of the Irish people and the conditions to which they have been subjected; I find in Dublin and in the country a remarkable absence of crime; I find the Irish race in the United States sending home in sixteen years not less than £12,000,000 to their friends and relatives here; and I say of such a people that the fact of their being more likely to be in the laws than in the people themselves. What is their crime? Their conquest was completed only two hundred years ago; a foreign proprietary were then made masters of the soil, penal laws against the natives, untried in atrocity, were enacted and upheld till recently, a foreign church was imposed on them to be in every parish a badge of subjection, a receiver of tribute, and a wound to their deepest feelings; since then, Ireland has been a land of religious factions, of secret societies, of evictions, and of tribes collected by the imperial troops; a land of unparalleled emigration, a land pervaded by a general sense of wrong, and a land in which a famine could destroy thousands ere relief could come. It is a land in which Tory principles have had rampant play with the result of creating us an enemy involving us in trouble and expense in Canada, and an unmanageable grievance at home.

FRANCE. The French Emperor has made his appearance at a review of troops at the Bois de Boulogne. He looked pale and thin, but of course, could not be very ill. He has just given England a hint as to what a bona fide Upper House, one competent to review the proceedings of the Lower House, should consist of. There was no representation of physicians in the Senate; he has therefore nominated his own medical man a Senator. How would a House of Lords be regarded if composed thus of the most eminent men in every department? Its decisions would then deserve respect.

ROME AND ITALY. The Pope has distributed to the Cardinals two allocutions delivered by his Holiness in the Consistory held yesterday. In the first, the Pope deprecates the persecutions of the Church by the Italian Government, the suppression of the religious orders, the secularization of the ecclesiastical property, and the law of civil marriage. All these acts he condemns, and declares to be null and void, and repeats the censures of the Church against the authors. Nevertheless, his Holiness declines to withdraw his benediction to Italy. The Pope further deprecates against the invasion and usurpation of the Pontifical provinces, and against the revolutionary project of making Rome the capital of the new kingdom. He states that the temporal power is indispensable to the

independence of the spiritual power, and declares that he is ready even to suffer death for the maintenance of the sacred rights of the Holy See, and, if necessary, to seek in another country the requisite security for the better exercise of his apostolic ministry. Finally, his Holiness prays that Italy may repent of the evils which she has brought upon the Church. In the second allocution his Holiness states that the Russian Government has violated the Concord of 1848, and recalls the persecutions exercised against the Archbishop of Warsaw, the suppression in the diocese of bishops of their legitimate jurisdiction, the abolition of religious orders in Poland, the confiscation of ecclesiastical property—all attending to the destruction of Catholicism in Russia. His Holiness concludes by offering up a prayer that the Czar may put an end to the persecutions of Catholics within the Russian dominions.

LONDON, Nov. 21.—Lord Stanley, in reply to the letter in regard to the ships seized by the U. S. Government, points out that no arrangement can be made to consider the claims. A grand Reform banquet took place at Manchester last night. Mr. Bright made a powerful speech.

Advices from Crete state that the Cretan Assembly deny the report that they have submitted to the Turks.

It is said that the French Government has received news that the rule of Maximilian is virtually at an end, and it is further reported that the Government has ordered the shipment of stores to Mexico to be stopped.

LONDON, Nov. 22.—It is reported that the Great Eastern will begin to make regular trips between New York and Great Britain in March. A large quantity of arms, assigned for the use of the Fenians, has been seized on board Liverpool steamer at Cork.

MADRID, Nov. 21.—The Zeitung today says that the King of Prussia has written to the Pope, offering protection to Rome.

J. H. Surratt, the alleged accomplice in the murder of President Lincoln, was discovered serving in the Pappal service, under the name of John Watson. He was arrested upon a demand of Gen. Kirg, but afterwards ran the guard, leaped over a precipice, and escaped into Italian territory. The Italian authorities are on the alert, and are endeavoring to capture him.

VIENNA, Nov. 22.—Admiral Tegethoff, of the Austrian navy, left Vienna yesterday for the United States. He will go direct to New York.

LONDON, Nov. 23.—A schooner was seized to-day by the Government authorities at Cork,