

Resignation of Rev. Dr. Spurden.

For the last twenty-five years this esteemed brother has labored indefatigably, through winter and summer, seed-time and harvest, and we may add, through evil and through good report, for the furtherance of secular and religious education in connection with the Baptist Seminary at Fredericton.

In the providence of God he has felt himself called upon to resign the post which he has so long held, and accordingly has handed in the following

LETTER OF RESIGNATION.

Fredericton, Sept. 10, 1867.

To the Board of the N. B. Baptist Education Society:—

Dear Brethren—As there is no longer any occasion for my services in the theological department of the Seminary, in consequence of there being no students for that branch of study, I beg respectfully to resign the office which I held last year. This will terminate my connection with the Institution; and in retiring from the service of the Society, I return my sincere thanks to those members of the Board from whom I have uniformly and for many years received aid and encouragement.

I remain, yours truly, C. SPURDEN.

REPLY OF THE BOARD.

At a meeting of the Board of Education, held on the 14th Oct., 1867, in the city of St. John, the following Resolution was passed:—

Resolved, That the Rev. Dr. Spurden, having, at the request of the Baptist Education Society, come to this country about twenty-five years ago for the purpose of taking charge of the Baptist Seminary at Fredericton, and having, during that long period, with but one brief interval, conducted its affairs; but now, from various circumstances, being induced to resign that charge, the Board cannot allow the present opportunity to pass without tendering to Dr. Spurden the expression of their high estimation of his qualities as a teacher, and of his upright, amiable, and excellent character during the whole of that time, while zealously and devotedly discharging the duties of Principal of the Seminary.

In this expression of their feelings the Committee have also the utmost satisfaction in believing each one of the sentiments entertained by themselves only, but also by the denomination of the two Provinces which have been so long connected in these educational interests, and by at least that part of the people of this Province among whom he has so long resided, and to whom the excellence of his character is well known and most highly appreciated.

Moved by the Rev. J. G. Harvey, and seconded by Rev. George Burns—That it will be for the glory of God and the good of His cause, that those fourteen Brethren and sisters whose letters of dismission are before us, be forthwith organized into a Baptist church.

The order of the service was as follows, viz., sermon preached by Rev. T. Todd, Articles and Covenant read by the Clerk, organization prayer by Rev. J. G. Harvey, hand of fellowship by Rev. G. Burns, charge to the church by Rev. W. Harris. The church having been regularly organized, according to Baptist usages, proceeded to make choice of Rev. J. O. Hurd for their pastor, Bro. A. D. Yerxa deacon, and Bro. J. C. Ingraham, Clerk.

By order of the Board.

JOHN H. CALHOUN, Secretary.

The American Board of Missions

is the oldest missionary organization in America. The Congregationalists and New School Presbyterians are represented in this Board, and its income for the last year amount to nearly half a million of dollars. A writer in the Morning Star describes the operations of the Board thus:—

"The work which this society has accomplished in fifty-seven years affords great encouragement to all who pray for the conversion of the world. Worldly men ridiculed the idea of converting the heathen, but the fruits demonstrate that the faith of the church has not been too strong. The actual membership of the mission churches under this Board numbers 25,503, with 18,824 pupils in the mission schools. And other societies have been equally blessed. Truly the gospel is the power of God.

The Board now has three hundred and thirty-six missionaries in the various fields, besides nine hundred and twenty-eight native assistants, twelve hundred and sixty-four in all. This is a noble army of the Lord. It is paid for almost entirely from home. It has averaged more than one convert to a laborer during the year, and may be expected to add at least 14,000 to the mission churches in ten years to come.

But the Board has resolved to increase its work. It has voted to send out 60 missionaries and their wives, 120 workers in all, this year. This spirit of enlargement will carry up their number in a few years to two or three thousand. And the native preachers will increase more rapidly than those sent from home. The most interesting feature of the work at the present time is the increase of native pastors, and the disposition of the mission churches to support them. This is done now to a great extent, and the tendency is to do this more and more; as well as to furnish preachers to carry the word of life to new fields.

It is impossible to so photograph a meeting of twelve or fifteen hundred earnest Christian men and women, that readers can get a correct idea of its salient points. They must see and hear and feel to understand and appreciate. As one good lady said to a new comer: "You would know how matters go if you had been here three or four days, and cried yourself to death, as I have." It does one's soul good to see these unimpressionable Presbyterians and Congregationalists blind with tears. And there has been a good deal of that experience in this meeting. They had quite a cry over three or four appeals, and they were worth crying over) the gift of a poor German woman, who had received them as her forefathers from her ancestry, and now, from pure love to Jesus and to lost souls, gave them to the mission cause.

Then there were the appeals from the missionaries for more help, just such appeals as come from Otaia. More men! more men! to preach salvation to the perishing! That great congregation became a charge of emotion, when those appeals were read. If the young men of the churches could have been here, they would have been ashamed of their worldly, selfish purposes, and hundreds of them would have cried out, "Send me!" Why should men live a selfishly when men and money are so much needed, and are so useful in saving souls!

All the reports of committees on the mission work were interesting, but that of China was thrilling. An empire of 400,000,000, all accessible now, waiting for the gospel, stood plainly before us. They are once far away, now they are at our doors, and we can reach them by four weeks of travel. They are the chief people of Asia; as the United States stands to America, China stands to Asia. We have only 25,000,000; China holds 400,000,000 souls.

We do not Christianize them, we shall suffer infinite harm from our close contact with them in commerce, at their value, the worth of their souls, their great ignorance, their preparedness for the gospel through tolerable civilization,—all move the Christian to undertake the evangelization of China.

So the Board resolved to make China a special field. It was a sublime spectacle to see a hundred men resolve to convert 400,000,000 souls by the solemnity of the resolve. The place was awful when the discussion closed and the vote taken. God speed the work!

The speaking during the meeting was good, sensible, radical, but very little of it eloquent or remarkably impressive. Yet the tone of the sessions was high, we feeling deep, and continually increasing to the last. Dr. J. P. Thompson's introductory sermon, so very plain and eloquent, but too metaphysical for many of our hearers. Rev. Newman Hall, of London, in his presentation of the Chinese Scriptures, read the following beautiful passage from Isaiah: "I have heard the voice of the Lord, saying, 'I will send my messengers before me, and they shall prepare the way. Every valley shall be exalted, and every mountain and hill shall be made low, and the rugged places shall be smoothed out, and the crooked places shall be straightened, and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken this word.'"

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Monday evening, and addressed the Board on Wednesday evening. Every one was delighted with his sermons and speeches. He is direct, sharp and sweet in his style, and grand in his thoughts and illustrations. There is nothing English in his looks, manners or speech. He would stand as a good type of a first-class, off-hand, live, western Yankee radical, not determined to make all others as radical as himself.

We learn from the American Baptist that Rev. Dr. J. A. Hackett, of Newton, has accepted an appointment of the American Bible Union, which will secure his constant services in their work of Bible revision. A man who knows Dr. Hackett (says the Baptist), can for a moment doubt the wisdom of this appointment. In the department of biblical exegesis, he certainly has no superior on this side of the Atlantic, if indeed on the other. He has been a most laborious worker in this department of learning, from the time he assumed the duties of his chair at Newton in 1839, and no man can estimate the influence he has exerted in stimulating young men to exegesimal studies. As a teacher of languages we have never met his equal, and do not expect ever to see his superior. We presume he will continue to perform his duties as Professor at Newton through the present seminary year, and we hope that the Board will be able to fill his chair that the institution will suffer as little loss as possible.

Rev. Albert Barnes, says the Baptist, yielding to the urgent representations of his physician, presented his resignation, as pastor of the First Presbyterian Church of this city, on Sunday morning, Sept. 20th.

We understand that our excellent Brother, Rev. Henry Angell, who, for so many years, was the esteemed and successful pastor of the 1st Baptist church of Yarmouth, N. S., has accepted the pastorate of the Sixth street Baptist church, New York, and has entered upon his onerous duties. May success in the future, as in the past, attend his labors.

Organization of a New Church.

A council having been convened at Fredericton on the 23d ult., for the purpose of considering the propriety of organizing a Baptist church in that city, the following brethren were present, viz. Rev. W. Harris, from Nashua; Rev. Geo. Burns, from Margerville; Rev. J. G. Harvey, and brethren Toper and Hughes, from Keswick; brethren Joel Everett and Thomas Dunphy, from Kingsclere. At 4 o'clock, p. m., the Council was duly organized by the appointment of Rev. W. Harris, Chairman. Rev. T. Todd, of Sackville, was requested to take a seat in the Council, and participate in its deliberations. Bro. Todd was requested to act as Secretary and also to offer prayer.

A letter from the Baptist church in Fredericton was read before the Council, and its contents noted. Also fourteen letters of dismission from brethren and sisters resident in the city, who were not members of the Baptist church in that place, were read. Brethren were appointed to give the Council information relative to the propriety of organizing a new church in the city, and having heard their reasons, the Council after careful deliberation passed unanimously the following resolution:

Moved by the Rev. J. G. Harvey, and seconded by Rev. George Burns—

That it is the mind of this Council that it will be for the glory of God and the good of His cause, that those fourteen Brethren and sisters whose letters of dismission are before us, be forthwith organized into a Baptist church.

The order of the service was as follows, viz., sermon preached by Rev. T. Todd, Articles and Covenant read by the Clerk, organization prayer by Rev. J. G. Harvey, hand of fellowship by Rev. G. Burns, charge to the church by Rev. W. Harris. The church having been regularly organized, according to Baptist usages, proceeded to make choice of Rev. J. O. Hurd for their pastor, Bro. A. D. Yerxa deacon, and Bro. J. C. Ingraham, Clerk.

The Western Association having passed a resolution at its recent meeting, requesting the ordination of Bro. J. E. Hopper at an early period, this new church, in compliance therewith, unanimously requested his ordination. The above Council, with the addition of Dr. Hurd, having been invited to deliberate on the matter, and having listened with great pleasure to the Christian experience, call to the ministry, and theological views of our brother, proceeded at once to his ordination. Ordaining prayer by Rev. W. Harris, hand of fellowship by Rev. T. Todd, charge to the candidate by Rev. J. O. Hurd. The service was exceedingly solemn, and witnessed with marked attention by a large audience. Closing prayer by Rev. W. Downey (Free-Baptist), and benediction by the Pastor.

T. Todd, Secretary.

The Apostle John.

No. 3.

The labors of this Apostle, performed in obedience to the Saviour's final commission, are very sparingly alluded to in the New Testament records following the four gospels. After the ascension of Jesus, John resided in Jerusalem. We read in Acts (chap. i.) that he accompanied Peter to the Temple; that with him he healed a lame man, who was daily laid at the gate of the Temple; that for this act they were summoned to trial before the Jewish authorities, and commanded to desist from preaching the gospel.

The Apostle Paul, on his third journey to Jerusalem, about A. D. 53, meets John there (Gal. ii. 9), but on his first visit to the Jewish capital (Gal. i. 19), Paul does not mention him. At what time John left the city of Jerusalem, to labor elsewhere, and whether he directed his steps, cannot be accurately ascertained. Tradition has drawn the inference from rather insufficient data, that he did not leave Jerusalem before the death of Mary, the mother of Jesus, which event, according to Eusebius, transpired in the year A. D. 48, or about fifteen years after the crucifixion. We have the means of determining with considerable certainty, that he did not, upon leaving Jerusalem, make Ephesus—which was the scene of his late labors—the place of his permanent residence. It is said by Theodoret that the first occasion for John's leaving Jerusalem was probably furnished by the death of Paul, at Asia Minor, where especially the Christian churches were very numerous, but where also doctrinal errors of the most dangerous character germinated, and near the close of his life, which would bring the date of his composition pretty well settled.

It is unanimously asserted by the early historians of the church, that John wrote his gospel in Ephesus, and near the close of his life, which would bring the date of its composition pretty well settled. It is a statement which internal evidence of various kinds conspire to sustain. It is believed that the three Epistles which are ascribed to John, were also written from Ephesus.

It is believed that the three Epistles which are ascribed to John, were also written from Ephesus. The amount of State aid to each common school ranges from £120 to £170 per annum, or in the proportion of one pound for every three provided by the district.

These few statistics are satisfactory, as going to show that the state of public instruction in Victoria will bear favorable comparison with that of other countries much older, and when it is considered that the formation of the different departments of government, and of education in particular, has been the work of less than a score of years, it will be seen that the public spirit has little to be ashamed of in this respect, and that the enterprise, the energy, the liberality, which are shown in the erection of churches and chapels of every creed, from the imposing structure of the Cathedral to the tiny and poorly endowed Chinese Joss House; the rapidly increasing number of schools and colleges; the National Dalrymple, of Melbourne, not to mention Mechanics' Institutes, Reformatories, Industrial Schools, Benevolent Asylums, Lunatic Asylums, Deaf and Dumb Institutions, speak well for the moral and religious principles of those who are engaged in laying the foundations of an empire which, at no distant date, promises to claim the title of the metropolis of the Southern hemisphere.

With regard to this I am sorry to say there is not the same amount of attention given to it, which the importance of so noble an institution demands. In fact I may say we are unfortunately far behind the people of America in this respect.

The efforts of legislation heretofore seem to have been directed, not so much towards the suppression of intemperance, but rather to render the facilities in the traffic more easy—nay, respectable; and as a natural consequence the thousand and one evils arising from such a misguided policy are to be seen through the length and breadth of the land. But there are appearances that the tide is already beginning to ebb—the lowering clouds seem to be rising—a happier day seems dawning upon our future prospects.

Public spirit is awakening to the disastrous consequences which its own misguided policy has brought about; and men in high places are casting about for a remedy. Happily that antidote may be found in the adoption of a very simple motto, composed of three very short sentences of two short words each. I see that you are making great strides in this respect, namely the partial adoption of the Maine Liquor Law in some districts. I am afraid it will be a long time before these principles come to be recognized here. At present a disciple to this doctrine would be termed a mad man, or something equally extravagant, but reformation, if slowly, is surely coming.

There is a great lack of public temperance men among us. There can be no exaggeration in saying that there is a field here wide enough for the brilliant talents of a score of such apostles as J. B. Gough, and I have no doubt their labors would be amply rewarded.

The list of houses licensed to sell spirituous liquors—awfully fiery too some of them—in the town of Ballarat alone gives the moderate number of four hundred, or about one to every twenty-five of the inhabitants. Melbourne and all other large towns in the same proportion. But I am happy to inform you that a great work is just now going on in Ballarat through the indefatigable exertions of a gentleman by the name of Matthew Barrett. His speeches are not of the type of first class; but they seem impelled by the force of truth and earnestness, and as the result more than a thousand have come forward and enrolled themselves under the banner of temperance. Ministers of religion, those whom we somehow or other naturally look upon as the champions of reforms, as the advance guard of the army, appear to be lamentably deficient in zeal and ardor in this noble cause. True, there are some honorable exceptions, but the majority of their lessons are confined to the pulpits—alas! in too many instances, "dull, stale, and unprofitable."

But great things are expected of the new bill lately introduced to Parliament, the consideration of which, in deference to your patience, I must for the present postpone, promising, if the spirit move, to bother you with a few more jottings in due course.

Yours truly, M. M. DILL.

From our Australian Correspondent.

BALLARAT, July 14th, 1867.

EDUCATION AND TEMPERANCE.

DEAR EDITOR—As the friends of education and temperance in the Provinces may be glad to learn what progress the people of this country are making in these two admirable interests, I avail myself of the kindness of your valuable columns in offering a few remarks; and as I am aware that readers in general, and editors in particular, are usually not particular, I find of long-winded epistles, what I have to offer on these two great subjects of the day must necessarily be brief and condensed.

Both these questions, education and reformation of the liquor laws, are just now forming subjects of warm discussion through the medium of the press, and bills relating thereto have been brought under consideration. While it is generally admitted that reformation upon the existing laws is urgently needed, and that both bills appear to be just what is required, yet it is to be feared that through party political prejudices (for party feeling here is at fever heat) as opposed to sound argument in their favor, both may run the chance of being shelved for the present, if not thrown out altogether.

I may say first, with regard to the subject of education there appears to be one fundamental principle upon which nearly all our public men, both speakers and writers, are agreed, and that is this, that the foundation of good government as well as the happiness of a people rests in a large measure upon the education of the masses. The subject in dispute is, how is this to be accomplished?

In recognition of this principle no means are left untried, no expense spared by the present government in order to give to Victoria a system of education equal in efficiency to any state in the world. A royal commission has been appointed, which has taken evidence upon the workings of the different systems at present in vogue in England, France, the European States and America. The result of their deliberations has formed the foundation of the bill that has been introduced to the country under the paternal care of the Hon. Attorney General, Geo. Higinbotham.

This bill comprises many aweseping alterations upon the educational system now in force. Secular education is to be made, to a certain extent, compulsory, and municipal rates are to be levied to supplement the amounts derived from the public coffers. Sectarian teaching is proscribed, but teachers may, at the discretion of local committees, teach the dogma of the majority of the parents. Local committees, composed of the members of borough and shire councils, together with ordained clergymen of the various denominations, are to have the management of schools of these respective districts. Inspectors, consisting of gentlemen holding a diploma from Universities, are to be appointed to visit, examine and report. While the whole system is to be placed under the control and supervision of a responsible minister of the crown, to be called the Minister of Education.

Meetings have been held in various parts of the country, some for, and some against, the bill in its present form; and many petitions have been presented to Parliament against it. Among the religious denominations in favor of the bill, and who have impressed the Government upon the subject, are to be found the Baptist, the Methodist, the Presbyterian and Congregationalists, while those opposing it are the Church of England and the Roman Catholics, the latter most strenuously. "We must never permit this to become law," says Mr. Duffy, the learned mouthpiece of the deputation from the Catholic body, "with us dogma and religion are inseparable." The groundwork of the appended danger lies in the supposition, that in all local committees there may be found a majority of Protestants, and thus it might happen that the children of Roman Catholics might be brought under the enlightening influence of Protestantism. But as a radical reformation upon the existing law is considered imperative by all classes, both within and without the walls of Parliament, no doubt these differences may be reconciled and the present bill probably pass into law.

You may form some idea of what the people here are doing in the way of instruction from the fact that according to the last census returns, two out of three of the entire children of the colony between the ages of three and sixteen, or one in five of the entire population are undergoing mental training at least some portion of the year.

The amount of State aid to each common school ranges from £120 to £170 per annum, or in the proportion of one pound for every three provided by the district. These few statistics are satisfactory, as going to show that the state of public instruction in Victoria will bear favorable comparison with that of other countries much older, and when it is considered that the formation of the different departments of government, and of education in particular, has been the work of less than a score of years, it will be seen that the public spirit has little to be ashamed of in this respect, and that the enterprise, the energy, the liberality, which are shown in the erection of churches and chapels of every creed, from the imposing structure of the Cathedral to the tiny and poorly endowed Chinese Joss House; the rapidly increasing number of schools and colleges; the National Dalrymple, of Melbourne, not to mention Mechanics' Institutes, Reformatories, Industrial Schools, Benevolent Asylums, Lunatic Asylums, Deaf and Dumb Institutions, speak well for the moral and religious principles of those who are engaged in laying the foundations of an empire which, at no distant date, promises to claim the title of the metropolis of the Southern hemisphere.

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Yours truly, M. M. DILL.

Tithing the Mint.

Plenty of people in this day are open to the charge preferred by the great Teacher, against the Jews in His day: "We, unto you Scribes and Pharisees, hypocrites; for ye pay tithes of mint, and anise, and cummin, and have omitted the weightier matters of the Law, judgment, mercy and faith." Henry Ward Beecher, in a recent sermon to his people, said—

"Some men will not shave on Sunday, and yet they spend all the week shaving their fellow men; and many folks think it very wicked to black their boots on Sunday morning, yet they do not hesitate to black their neighbors' reputation on such days." Just such men are to be found far east of Plymouth Church.

We learn from the Christian Messenger that an interesting Missionary meeting was held in Granville street church for the purpose of giving public expression to the interest felt in the departure of Miss Minnie DeWille to a foreign field. Rev. Dr. Tupper, D. W. C. Dimock, James E. Baloon, E. O. Reed, D. A. Steele, and E. M. Saunders, were present and took part in the exercises. Prayers were offered, the praises of God sung, and appropriate addresses delivered by the assembled ministers. The Messenger says:—

"The right hand of fellowship was then given to Miss DeWille, by the chairman, Rev. Dr. Tupper. The remarks by our aged brother were expressive of the most tender sympathy and warmest interest in the evangelization of the benighted heathen. The scene was one not to be erased from the memory of any who were privileged to be present.

It was very touching to see the disciple of seventy-four years, who, while full of labors, was looking for the summons to "depart and be with Christ, which is far better," extending a welcome to one—and she a young woman—just about to enter a field of labor for Christ, on behalf of her own sex, in a foreign land.

Our religious contemporaries of Halifax furnish extended reports of the "Young Men's Christian Association Convention," held in that city, recently. The Messenger gives a list of the delegates present, showing a full representation of young men from various sections of the Province. The ministry of the Episcopalians, Methodists, Baptist and Presbyterian churches was well represented; and the prayers offered and addresses delivered on the occasion were full of stirring interest. The Messenger in concluding his report says:—

"Never has there been such a gathering of Christian men in Halifax. Entire harmony prevailed at all the sessions. Ministers and laymen all sought to contribute to the general good. It would be very difficult for a stranger to distinguish them or between the different denominations to which they severally belonged, all were so thoroughly imbued with Christian feeling. No reserve was felt in discussing either the externals and circumstances of religion, or the necessity for vital union with Christ as a prerequisite for any proper Christian work. We cannot but regard this Convention as an augury of good for our city. The work of the devil has been going on long enough, it is time that some more positive aggression should be made which shall rescue young men from the sway of evil and bring them into Christ's church."

Why not have a similar Convention in St. John?—E. C. VIG.

New Books.

THE HARD MASTER, is a charming Temperance story, well told.

ECO BANK, is a touching tale of the serious consequences resulting from an occasional glass. Both these books are published by the "National Temperance Society" of New York, and supply attractive and useful reading for the young.

McMILLAN'S MAP OF NEW BRUNSWICK comprises much valuable information, and is adapted for general use, especially in public offices, schools and private families.

Price—Mounted on rollers, \$3.00; in book form, \$2.25; do. plain, \$1.25. Liberal discount to wholesale purchasers. For sale at McMILLAN'S bookstore, 70 Prince William street.

Services will be held every Sabbath (until further notice) in the Pitt Street Baptist Church at 9 o'clock, p. m. Sermons from the Bible.

Religious and Secular Miscellany.

Rev. Newman Hall, of Surrey Chapel, London, is impressing the American mind deeply, by his stirring addresses on the great political and religious questions of the age. He sympathized strongly with the Republican party during the late war. This fact clears the track for him in the Northern States.

The Temperance Convention of the State of New York, at a recent meeting, recommended the Constitutional Convention to provide the means whereby by the people may decide whether a law shall or shall not be enacted prohibiting forever the sale of intoxicating liquors as a beverage.

In a notice of the demand for Baptist labors in Norway, mention is made of a brother residing on an island three degrees north of the Arctic Circle, who after waiting in vain two years to hear from the Baptists farther South—his letters not reaching them—undertook a journey of 1,800 English miles, in order to receive the ordinance of baptism. It is a very "cold country" in the region of the Arctic circle; nevertheless, warm hearts will make willing feet in the way of obedience.

The police of Manchester are very active in arresting persons believed to have been implicated in the recent Fenian riot. 3,000 have been apprehended since the last report. The prisoners are all discharged, however, as fast as examined by the court, nothing being proved to warrant their detention; nor has anything as to the plans of the Fenian organization been elicited. The rumors are, nevertheless, still current, and it was announced Saturday morning that another Fenian cruiser has recently been seen hovering about the Irish coast. The Government is taking every possible precaution to prevent any outbreak.

COAL KNIGHT FOR THE PRESENT.—The English government, since the announcement of the gradual failure of their supply of coal, have instituted inquiries as to the supply of other countries. No coal is exported from Russia or Spain. Prussia is rich in mineral fuel. France produced 11,297,000 tons in 1865, and imported nearly two-thirds as much. Austria, Bavaria, Belgium, and other European countries have well stocked coal cellars. Coal abounds in South America, New South Wales, and in Natal, South Africa. The year ending June 30, 1866, the produce of the United States was 20,558,550 tons. The capacity of the Pennsylvania mines alone is 20,000,000 tons a year. In forty counties in Missouri there is said to be sufficient coal to last 3,000 years of 800 working days each, if an average of 100,000 tons were mined every day. It is estimated that the Illinois coal fields are six times as extensive as those of Great Britain, and that it would take 100,000 years to exhaust them.

"I am a firm believer," says Dr. Cuyler, "in the moral and spiritual influence of an open fire. To make home attractive, there must be somewhere in the house a common fire radiating warmth and cheer to present a more radiant attraction than a black hole in the floor, through which hot air pours forth from a subterranean furnace. Men will fight for their altars and their firesides; but what orator ever evoked a burst of patriotism in behalf of stampees and registers? I never cease to be thankful that I was brought up beside the hickory fire of a rural farmhouse."

The friends of President Anderson of Rochester have subscribed \$30,000 to procure for him a house and library.

England has paid out already more than two millions dollars on the iron clad Northumberland.

The wheat trade of Milwaukee this season is enormous. The receipts of wheat in that city the past week amounted to 896,448 bushels against 576,640 bushels for the previous week, and 574,670 bushels for the corresponding week of last year, and 458,000 for the corresponding week of 1865.

The finest lot of furs ever exported from St. Paul, Minnesota, were lately sent East. There were three hundred and eighty-seven bales of fine and valuable furs weighing forty-seven thousand four hundred and sixteen pounds, besides five thousand dollars worth of other fine furs and thirty-one thousand muskrat skins.

A Savannah paper states that a ship of over a thousand tons came into port discharged a full million-cotton cargo, took on board 538 bales of cotton, and sailed for New York in twenty-five hours.

Late advices from New Orleans both by mail and telegraph give no encouragement that the yellow fever has reached its height. A high rate of deaths since August 12th, shows a steady increase from two or three a day up to over sixty a day.

SECURITY.—While it costs \$35,000,000 annually to pay the salaries of American lawyers, \$1,000,000 to keep our criminals, and \$10,000,000 to support the dogs in the country, only \$6,000,000 are expended in the salaries of 6,000 preachers.

Rev. Dr. Stowe, of Boston, has just been unanimously elected, by the Board of Trustees, Professor of Pastoral Theology in the Theological Department of Shurtleiff College.

The President has ordered the pardons of Alexander A. Stephens and R. M. T. Hunter, who are the ex-vice President and Secretary of State, to be made out.

The Maine Farmer says that cider will keep sweet if one pound of mustard seed, two pounds of raisins and a quarter of a pound of cinnamon bark are put into each barrel.

N. B. Baptist Home Missionary Board met in German Street Vestry on the 9th inst. Present:—Rev. Messrs. Bill, Coleman, Carey, Gady, and McKenzie, and Brethren Harding, Barteaux, McMan, May, Gerow, and Masters, also several visiting brethren.

Report from Rev. W. A. J. Bleakney. He informs the Board that he has closed his labors in Victoria County. On motion, his report was received, and the amount due voted to be paid.

Rev. D. Meacham submitted report of labour performed at Cranial settlement. On motion, it was received, and amount due voted to be paid