Sf. JOHN, N. B. MAY 20, 1869.

The Episcopal Bishop in St. John. Last week our city was visited by the venerable Bishop of Fredericton, whose errand was the triennial confirmation in Trinity Church. The number of candidates passed through that rite on the occasion in question was seventy-six, nineteen males and fifty-seven females, some of whom were of "tender years." The Bishop delivered an extemporaneous address to the confirmed, giving them some needed admonitions and wholesome advice, mingled with eccentric, if not extravagant, statements, so regarded at least by those barbarians standing outside of "the church," who have the hardihood to question the teachings of the Prayer Book, and are so unsophisticated as to thirk the Bible is the very best authority and standard in matters of religious faith and practice. We learn from the Colonial Presbyterian that the Bishop said, among other queer things, that they (the confirmed) had been made members of "the church" by baptism (?) through the faith and charity of others (!) A very compendious and convenient way that of getting into the church. We may be pardoned for doubting the doctrine of baptismal regeneration, as held by a large body of English and American churchmen, since it is denied and discarded by vast numbers of their own clergy and lasty. The Bible, which some of us poor simpletons think is very explicit, clear and decisive in its declarations on the matter and the method of salvation, demands personal repentance and faith as pre-requisites to the ordinance of baptism; and that those pre-requisites are possible only through a regeneration, supernaturally and instantaneously effected in the soul by the sovereign and gracious energy of the Holy Spirit. But, then, this is an age of free thought and speech. We must not restrict the liberty of any man to declare his religious opinions, least of all an aged and learned Bishoc.

Again, if we may rely on the report found in the columns of the Presbyterian, we learn that the confirmed were informed by the Bishop that by their (?) act of baptism "they declared to the world that they were consenting parties (!) to that profession, and meant to continue in the fellowship of the church." Now it is not an unpardonable offence to presume that these "consenting parties" received what, in the Episcopal nomenclature, is denominated baptism, when they were infants; and what they, at that early stage of their existence, consented to, and how much they "meant," or said they "meant," would puzzle the intellect of Gabriel to determine. It is not at all improbable that those who were informed by the Bishop that they were "consenting parties," and that, when they were sprinkled, they "meant" to remain in the fellowship of the church, did not even know their own mothers at the time intimated. But what precocious infants, to become "consenting parties!" If they were capable of such distinct and advanced mental exercises then, what prodigies of intellectual vigor must they be now.

But, seriously, it is one of the greatest marvels in the psychological history of our race, that men, educated, erudite, sensible, and, we charitably believe, sincerely pious, can give sober atterance to such rigmarole; and not less marvellous is it that thinking, reading, shrewd, intelligent people acquiesce. If it the extent of his influence, identify himself with a joled into the belief of such flummery the wonder would not be so great, though the mischief would be no less. But they who gulp down such teachings claim to be the elite of the community, and look down upon "the sects" with a most supercilious air.

While such teachings as those we have specified as coming from the lips of the Bishop of Fredericton are still being propagated, our decominational existence and protest, as Baptists, are yet required. The papal dogmas of infant sprinkling, and infant church membership, adopted and inculcated by a large and respectable portion of the so called Protestant body. are still doing their evil work in blinding and misleading immortal souls. But we rejoice to know that the number is not small nor feeble, both in England and in America, who with unswervering faith, enlightened minds and heroic zeal, stand by the altar of truth, from which altar neither sophistry, nor ridicule, nor contempt, nor anathemas can drive them, With awakened thought, a manly strength, a martyr's gripe, and a child's confidence they cling to the old Bible as the divine and only standard of religious faith and practice. Let us take courage as we see the systems of error tottering to their divinely predestined and predicted overthrow.

The Temperance Question in England.

Intemperance is the besetting sin of the Anglo Saxon race. Its power in England, in her Colonies, as well as in all the American States has gone into all the ramifications of society, and, notwithstanding all the efforts made to arrest its destructive progress, it still holds in its maddening grasp millions of precious souls hastening to the tribunal of the last great

The labors of earnest and self-sacrificing men for long years, in the temperance cause, have at length aroused the dignitaries of the Church of England to enquire into the sources and statistics of this national vice. The Houses of Convocation recently appointed a committee to consider and report on the prevalence of intemperance, the evils which result therefrom, and the remedies which may be applied. Deans Alford, Stanley, and Hook were on the committee, and six archdeacons, seven canons, and two prebendaries.

The committee corresponded extensively with the clergy of Great Britain, also with medical authorities. prison governors, heads of the constabulary, superintendents of lunatic asylums, and of workhouses, coroners, recorders, and judges, and the result is a mass of most important information, which is now given to the public, and which we hope will be extensively diffused. The committee assert, that while intemperance has greatly diminished in the upper and middle ranks, no proportionate improvement has taken place among the laboring classes. They add that the vice is spreading fearfully among women and the young. They say that the results of the evil, as portrayed by the evidence they have received, is of the most appalling nature. Sickness, pauperism, crime, insanity, death, danger to national reputation, and obstructions to the work of the church and the tri-

legislative and non-legislative. Among the latter are social gatherings for mutual instruction and amusement. The providing of good tea and coffee rooms, where refreshments and other comforts may be procured at a cheap rate, and above all, education in its widest sense and practical bearings, based on divine revelation. But the committee do not rely upon these remedies alone. Hence they avow their firm conviction in the absolute necessity of legislative ac-

A A great reduction in the number of them through-

Placing the whole licensing system under one ority, and administering it with a view to abate sting temptations to drunkenness.

tached to drunkards and the persons who allow 7. A law to forbid the holding of music, dancing, or billiard licenses with licenses for the sale of intox-

8. The prohibition of the use of public houses for election committee rocms, and the closing of such houses on borough nomination and polling days. 9. Special police inspection by distinct officers ap-

10. Repeal of all duties on tea, coffee, chocolate,

11. A legal power of restraining the issue or renewal of licenses to be placed in the hands of the people, who are entitled to protection from the injurious onsequences of the present system.

These prohibitory measures we doubt not, if tried, vill be found most salutary and effective. Wherever bey have been tested, great good has been the result. The report states that in upwards of a thousand parishes in the Province of Canterbury there is neither public house nor beer shop, and that where hese inducements to crime and pauperism are absent, the intelligence, morality, and comfort of the people are such as the friends of temperance would

The London Freeman, to which we are indebted for the information above, says the licensing system and the liquor traffic question is forcing its way to the front, and will have to be dealt with at no distant day. The Lord grant that it may be so. The covetous will shrick out fanaticism to the end of the chapter: but right is immortal and must trumph.

Mr. Carswell.

This popular temperance orator from Ontario, but strongly spiced with the racy style of speech peculiar to the United States, where he has recently spent some time in his vocation, and to great acceptance, commenced his labors in this Province with a lecture last Wednesday evening, in the Mechanics' Institute of this city. He was introduced to the audience by a brief and neat speech from the Chairman, O. D. Wet, more, Esq. The assembly was not large, a fact sadly indicative of decline and supineness in the temperance cause in this community. It is to be devoutly hoped that those who listened to the appeal of Mr. Carswell will have their zeal, if languishing, re-animated, and that they will be induced to enter upon renewed effort to suppress and eradicate the appalling evil of intemperance. Thousands of our fellow citizens are already under the direful tyranny of this monster and murderer, and other thousands are daily putting their necks under the horrible yoke. We shall hope to hear of many backsliders being reclaimed, and of apathetic citizens being aroused to see the present and pressing necessity of prompt and vigorous action in connection either with existing organizations, or with new ones, for arresting the execrable vice of inebriation. There has been for some time in this city a marked and melancholy declension in the temperance reformation. It is to be feared that the example and influence of men in high and holy positions have not been as favorable to the cause of temperance as Reason and Righteousness demand. Meanwhile the enemy has been rapidly gaining ground, multiplying and mangling its victims from all classes of society, until now nothing short of the heaviest blows need to be struck if its dangerous aggressions are to be checked, and its diabolical sway overthrown. Every citizen, under the impulse of patriotism, as well as of piety and philanthropy, should in some way, and to morality, this destroyer of the bodies and souls of men.

The temperance orator, now employed to lecture in all the principal communities of this Province, will we believe, do a good work in the way of rekindling a zeal in the cause to which he is devoted; and we shall expect to hear of reawakened energy and action among those who have become lukewarm in a work in which they were once enthusiastic and active. Mr. Carswell has a fine field and opportunity before him for doing a great work, and he is endowed with an ability commensurate with his missien. His personal appearance is unique and eccentric. His stature is short and slender; his hair, long and profuse, and in moments of violent oratorical effort it springs forward, covering his whole face. His gesticulation is incessant, extraordinary, frantic, frequently grotesque. He moves, or rather leaps, from side to side of the rostrum with the nimbleness of a squirrel. His transitions from point to point in his subject are marvellously rapid, and seldom logical. With a little more thought and argument as a thread on which to string his capital jokes and amusing anecdotes; with his life-like and dramatic personations of character given with a little less of manifest self-consciousness; with his apt illustrations more logically linked to the point in hand; and with more repose in the fervor of his oratorical flights, Mr. Carswell would be the equal of the celebrated John B. Gough. He reminds one of the world-renowned temperance orator, but falls considerably below him. Gough's rhetoric is more finished, his grammar, more faultless, his perorations are more safely conducted and better sustained to the conclusion, his pathos is more touching, and his indignant remonstrances against the brutal results of the traffic in intoxicating drinks are more terrible and overwhelming. But Mr. Carswell's oratorical power, and imitative proclivity, his keen wit, and cutting satire, his rich fund of illustrative anecdote, and his glowing earnestness, his rich, flexible voice, and his conciliating innuendoes when he is about to introduce an unwelcome statement, or to administer a sharp

rebuke, give him a complete command of his audience, We find in the Morning Journal of this city the following biographical notice of our temperance lec-

turer, showing him to be a sort of genius in his way: Mr. Carswell is an Englishman by birth, having been born at Ware, England, on the 19th February, 1832. His father, who was a jeweller, emigrated to what was then called Upper Canada when Edward was only four years of age. His versatile genius. enabling him to shine in society, led him into excesses which were dangerous and which soon might have proved fatal. From these he was rescued by the Sons of Temperance. He joined the Order at Oshawa in 1852, and has since been not a mere professor but most energetic and successful worker. He is by profession a scenic artist, and has produced some pooular paintings. He has also been very successful as a player both in Canada and the United States. His engagements were undertaken and carried out under an assumed name. Indeed he is a sort of universal genius. A gentleman who visited him once describes what he saw as follows: "In the morning I found nim icing and ornamenting a wedding cake; in the forenoon he took six pictures in a photograph gal-lery; at noon he sold a man's furniture by public auction; in the afternoon he engraved a coffin plate, wrote a humorous poetical sketch for the local paper umphs of the gospei are in a large proportion trace—and painted part of a scene of a panorama, and con-able to one fountain—drunkenness.

The remedial measures proposed are divided into—rance fecture in the evening." He is also the author

> The journeys and the work laid out for him to accomplish in this Province in less time than a month are enough to prostrate a stronger constitution than he seems to possess. We heartily wish him success in his needed and noble work.

Our Eastern Association will commence early in July at Jemseg. Is it not time the churches were preparing liberally to replenish the treasury of the 1. The total suppression of all beer houses.
2. The closing of all public houses on the Lord's Day, excepting for bona fide travellers.
3. The earlier closing of public houses on week considered at Jemseg. There is no time to waste. Union Society? New claims and additional wants

NOTICE.

The Westmorland County Quarterly Meeting will he held with the Church at Salisbury, commencing he second Friday in June, at 7 o'clock, P. M. W. W. Coner, Sec. pro tem.

The Capacity of Mr. Spurgeon's Tabernacle. by the fruits which it brings forth where it has long balanced by the piety and apostolic fervor of the men fort of their pastor, according to agreement made called one thousand, and one thousand, fifteen hundred. A recent visitor to Mr. Spurgeon's Tabernacle. bers of the church, that the place would hold 7,000. The gentleman, who is an experienced architect, was curious to verify the statement, and made a careful count for himself on one occasion, the result of which, gallery; and 900 for the second; making a total of 3,700. This, he says, is all that the seats will hold without packing; possibly, 4,000 may be packed into them. And then, from 300 to 500 may be accommo- made the two identical, it accepted the consequence dated with standing room in the aisles. "I doubt of its act. All the baptized were regarded as within 4,500 people present at one time in the house." The Birmingham, says it " has seats for 2,400; and the panied infant baptism, was advocated by the same janitor claims seats for 3,000; and a guide book Fathers on the same ground of necessity to salvation, names 4,000! The janitor also says, that on the occasion of an election, especially when it is for a mem- twelfth century, not condemned, but only declared ber of Parliament, with John Bright as one of the unnecessary, by the Council of Trent in the sixteenth, condidates, the seats being all removed, there are not and is still retained in the Eastern church. We hold less than 10,000 people inside the walls. Now a that there is no warrant in scripture, any more than careful computation gives 12.060 feet as the area of in Christian antiquity, for making any condition prethe standing room on floor and galleries: and if 14 requisite to communion which is not equally prerestanding room upon those floors at the same time," | time, encouraging the ungodly in the fatal belief that

leries extend around the four sides of the house, and the preacher reaches the pulpit by coming from a rear door down across the first gallery; and not down the stairs that descend from the second gallery into the pulpit." One word more as to the location of the pulpit. Though placed so that the preacher can be seen from the house generally, yet t is not a fact "that all the people on the platform can well see the preacher above them, while he is still sufficiently advanced into the body of the church to be plainly seen by every listener whether below or in any part of the galleries." The great majority of those on the platform and many at the sides of the platform, being beneath the pulpit and gallery, are not able to see the preacher. Yet while some are prevented from seeing him, all can readily hear him. His voice remarkably pleasant to the ear, is distinctly heard in every part of the house.'

Ye are Christ's.

cheerfully respond-

"All that I have and all I am, Shall be forever thine; What'er my duty bids me give,

The pledge thus made in the ardour of our first born love, was accepted, and the covenant was ratified on earth by the sealing of the eternal Spirit in our hearts, and by the recording angel in the records of eternity. If this be true, his claim is three-fold, and must be as binding as the sanctions of heaven can make them. The gift of the Father was an act of matchless love, the purchase by the Son was a deed of infinite grace, and the voluntary surrender on our part, was the product of the irresistable influence of the Holy Spirit. "Born not of the will of man, nor of the will of the flesh, nor of blood, but of

Do I thus belong to Jesus? then I am altogether his. My heart, my brain, my tongue, my hands, my feet, my time, my influence, my property, all, all are his. His for time, his for eternity.

n spirit, in word and in deed. "If any man have not the Spirit of Christ, he is none of his."

earth, and all the treasures of his glory in heaven, belong to me by covenant compact. Then with rap- to God, in faith, and prayer, and spiritual labor, as turous joy we will sing-

"But drops of grief can ne'er repay, The debt of love I owe; liere Lord I give myself away, 'Tis all that I can do."

Christian Baptism. BY REV. A. N. ARNOLD, PROFESSOR IN MADISON UNIVERSITY, N. Y.

We should not fully justify the earnestness of our protest against infant baptism if we did not subject it to one more test. We have judged it by scripture and church history; we judge it, once more, by its fruits. And it seems to us to bring forth evil fruit, n the corruption of the church and the ruin of souls. We must not let our Predobaptist brethren misune derstand us on this point, If we judged the practice only by what we see of it in certain evangelical sects in Protestant countries, especially if we judged it only y what we see of it in the denomination most intimately related to this theological journal, we might well hesitate to hold it responsible for the corruptionof the church and the perdition of souls. . Here we see it practised by a body of Christians who are strict n requiring evidence of regeneration as a condition of full church membership, who maintain a scriptural discipline in their churches, and who have not been ancient or modern times, in pure morality, intelligent piety, home religion, evangelical faith, Christian activity, and missionary zeal. It is not among such people that we expect to find the legitimate fruits of infant baptism. It exists still among them; but it exists under peculiar, exceptional, and counteracting conditions and influences. It exists in connection with an evangelical theology not congenial with it. but antagonistic. Had the Christians of the first five centuries steadfastly held the scriptural doctrines which these our brethren hold, infant baptism could never have grown up among them: Whether it can naintain a permanent existence in connection with his evangelical theology may well admit of doubt. We see, in fact, that while it is losing ground every year among evangelical Protestants, this change is going on most rapidly among those sects that are ost thoroughly Protestant and evangelical. We see, also, that attempts to revive and re-invigorate the declining custom are commonly connected with a mani- as the condition of the church and of the world in the fest tendency to adopt less evangelical views, -to magnify the efficacy of rites, and depreciate the importance of spiritual regeneration, to exalt ecclesiasticism at the expense of individualism, tradition at the expense of scripture, and to pronounce more positively in favor of the church membership of baptized

We look away from such exceptional, abnorm manifestations of infant baptism, and judge it, rather,

It is common and easy to overestimate the seating existed without counteraction or modification. We capacity of meeting houses and other public buildings, judge it by its effects upon Christendom for centuries, Generally, the number of people in an audience room, and by its effects still a here it stands upon its origiespecially if the room is nearly filled, is exaggerated nal foundation, and exists in connection with its origiby one-third more than are really present, and not nal concomitants. That foundation is, the necessity but there is a demand for a cultivated ministry which unfrequently by one-half more. Six hundred will be of baptism to salvation, and its efficacy as an opus operatum; those concomitants are, the church membership of all the baptized, and their amenableness. was told by the sexton and also by one of the mem. to church discipline, resulting in the invasion of the rights of conscience, and the enforcement of uniformity by persecution, the alliance of the church with the state, the transformation of the church into a worldly organization, composed of worldly elements, vitalized was 1,700 for the principal floor; 1,100 for the first by a worldly spirit, and used for worldly ends. There never was any question in ancient times in regard to the status of baptized children. When infant baptism introduced the world into the courch, and so not," he concludes, "if ever there were more than the pale of the church, subject on the one hand, to its discipline, entitled, on the other, to its privileges. same writer, in his description of the Town Hall of Infant communion, as is well known, always accomwas retained in the Western church until about the feet be taken as the average standing space required quisite to baptism, excepting baptism itself. And for each person, then the greater number which can hence we charge infant baptism with corrupting the probable that more than 6,000 people never found the church identical with the world, and at the same Returning to his account of the celebrated Taber- their baptism has done something to make their standing with God more hopeful; that the church, There are only two galleries. And then the des. which has undertaken to be responsible for them, will ription of the pulpit is not quite correct. The gal- not suffer them to be finally lost. It is no extravagant fancy, but a sober and melancholy certainty, that myriads of the impenitent and ungodly are today cherishing just this false and fatal hope.

Such are the views which we hold in regard to the act and the subjects of Christian baptism. These views separate us from many with whom we happily agree in other respects. We are heartily sorry for this result. But with the light which we have, the argument seems so plain, and these differences so important, that we are constrained to abide by all the unpleasant consequences of our position, and to be

Ministerial Education.-Lay Labours.

DEAR EDITOR-In this article I propose to arrest the course of thought assumed in former letters, in order to express some views which bear on the sub-So says the inspired Paul to all true christians of ject collaterally if not directly, and which it seems every age and name. What is the nature of his best perhaps not further to delay presenting. An claims upon us? The highest in the universe. The article in the Watchman and Reflector, in the numgreat Father in his eternal purpose gave us to his ber of 25th of April, I think, headed. "More Minis-Son Jesus. "Thine they were, and thou gavest them ters," suggests the idea of partially educating laymen willing to preach, in order to meet the pressing Then the blood that flowed from his heart on Cal- need of an increase in ministers and missionaries; very has redeemed us. "Redeemed not with cor- and your correspondent W., to whose letter I have ruptible things as silver and gold; but with the pre- already referred, reminds your readers that not only a cious blood of Christ, as of a lamb without blemish," few ministers, here and there, have expressed the ne-We are his also by covenant obligation. He said cessity of a different mode of education from that to us, "Son, daughter, give me thine heart;" and commonly practised, but that the subject has enunder the influence of his constraining grace, we gaged the attention of the Congregationalists in Eng-

> I had proposed to call attention to the duties of lay brethren, in relation to Gospel work, before I closed these letters, but these remarks have hastened the performance of my purpose.

One of the first thoughts that occurred to me in relation to the want alleged to exist in our usual modes of ministerial education, was this, that the work proposed to be done by imperfectly educated ministers, or ministers educated in a manner which, udged of by the old mode, would be considered as imperfectly educated, was, in truth, in many cases at east, work that ought to be performed by the unordained brethren and sisters in the churches; and hat, if christians in the present day, felt themselves, is I conceive the Saviour designed they should feel. is "the salt of the earth,"-" the light of the world," -there would be far less of the deficiency complained of, if it were not altogether removed.

But the Gospel idea, "ye are priests and kings uno God," is I fear sadly lost sight of in these times. Am I Christ's? Then must I cheerfully bear his It appears to be forgotten that there is now no temcross, walk in his footsteps, conform to his example ple, no priesthood, no ritual service, because all this is designed to be superseded by Christ, in Himself and in His people. He is the sacrifice once offered : Am I Christ's? Then He is mine, "What can He, the High Priest, perpetually presenting before want beside?" All the fullness of his grace on His Father that sacrifice; while His people on earth animated with His life, become in themselves priests they are also the temple in which the fire of divine love and zeal burns everniore. If all realized this divine purpose in the Gospel and the church, there would be no laymen in the modern notion of the word. The educated ministry would still be needful in their place, but a large, if not the largest part of the active, laborious work, would be done by the unordained church members.

Occasionally a man arises like Robert Raikes, or Harlem Page, or the benevolent cobbler, to whom is ascribed the origin of "the ragged school," or like some of those fervent brethren, of whose labors in Ontario we have recently been told, who seem to realize the wide extent of the capabilities and duties of so called lay brethren. Let this idea and this spirit become general in the churches, and should we then hear of the difficulty of fitting our systems of education to, our necessities? Would not the church of every name teem with brethren fitted for the work which now lags behind, or remains unwrought?

It might, indeed, be desirable, possibly, to institute ome system of instruction for some of these, but then my objection against lowering injuriously the education of the ministry could no longer apply. These systems of instruction for the mass of workers in the churches would no longer, or ought not in my judgment, take the form of education for the minissurpassed, probably, by any body of Christians in try. They would only be a partial preparation of a portion of the churches for christian labor.

> The writer in the Watchman and Reflector, to whom I have referred, goes, indeed, further. He seems to propose in this way to supply the churches with pastors. He would transform at once a large portion of lay brethren into ministers by a little superficial education.

To this view I can by no means subscribe. It may be that the pressing necessities of the case, ari sing from the past deadness of the church in regard of gospel labor by its members, may tolerate for a while such a scheme. If so, it ought, I think, to be regarded merely as an unwelcome necessity, to cease as soon as the exigency that gave it birth has ceased. Otherwise, to fill the church largely with men very mperfectly educated, who nevertheless shall be ounted as of the ministry, and enter on their fields of labor with the reputation of educated men, must necessarily have a harmful effect, and all the more

resent age, call so lougly for educated men as leaders. In the early ages, as we may see from the often noted sneer of Celsus, many of the churches were Council: sopplied with pastors or preachers of this sort; necessity at that time compelled it; the humble position of the church in its relation to science and stan, made the results of such a practice in those ages of less consequence; whatever inconvenience occurred we may suppose to have been abundantly counter-

who thus entered the gospel ministry; but the present age is altogether different in its complexion; active workers among church members may do much -beyond all calculation more than we see doneno superficial learning will supply.

To me it seems apparent, that to fill the church with misinformed, or very partially instructed men with the reputation of belonging to the educated men of the several religious denominations-and it would be impossible publicly to draw any line of distinction. were to carry back the world and the church a century or more in the scale of progress.

Gather your lay brethren and sisters too, for there smuch that they might very appropriately do;give them, if found necessary, what measure of instruction you judge needful in the case, and let them pour forth over the world to possess it for Christ; but strain every nerve the meanwhile, to give to every spiritual leader of a church and congregationto every minister of God's word-the station and ability of a man of letters, of science, and sound know-

We have, indeed, some admirable men in the pasnever trained for the work by ordinary human instrumen of so much original force, and such exhaustless determination to train themselves, that eventually they seem to stand on equal range with any of "the princes of the people" with regard to ability and culture. There are cases too-striking exceptions to be packed into the building is but 7,236; while it is church and deluding souls to their ruin, by making the general aspect of an uneducated ministry - where, though the mind of the individual may not have taken the turn above alluded to, of self-training in literature, a certain natural force and shrewdness, joined with great fervour of pious feeling, and an excellent natural judgment, have given the possessor of these characteristics an eminence among ministers, despite manifold literary deficiencies, which may be sought said, these are exceptions, they have no weight against the general principle, that the ministry definger of Providence points us to it as the right path to tread. Learning must bow her proud head at the feet of Christ; the kings and queens of literature must become nursing fathers and mothers to the church. For, turning from the exceptional cases I have admitted, if it were not too invidious a task, it surely were not impossible or difficult to show in how many other cases the church and the ministering brethren themselves, have suffered from want of a liberal system of early training. Yours as ever.

Ministers Institutes.

These institutions are of modern date. The first of which I have any knowledge, was held at Chicago, five or six years ago, by the Baptists. Their design is the improvement of the ministry, and through them the churches. All the ministers in a given district. as far as possible, and as many from beyond as choose, assemble to hear Lectures on the various subjects which directly interest them in their work as preachers and pastors. Usually an hour is given for the delivery of the Lecture, and another hour for questioning the Lecturer, and a free expression of opinions on the part of all who wish to dissent from the views given, or who wish to throw additional light upon some point, touched upon by the Lecturer. In this manner a lively interest in the subject is awakened, the attention of all is secured, the mind is led to inquiry, to additional research and fresh investigation.

Usually three Lectures only are given in a day. eaving some time for devotional exercises, and free religious conference upon the state of religion in the Churches, in the ministers own hearts, and upon the best methods of producing the growth of piety and securing the conversion of souls.

These Institutes originally were held for two weeks. and in the State of Illinois, twice a year : once at Chicago, and once at Alton, the seats of the two Baptist Colleges. Ministers, in this way, were generally kept from their Churches but one Sabbath. It never was contemplated that the whole range of interesting subjects should be gone over in one gathering of the Institute, but different themes would be lectured upon at different meetings.

The Lecturers have been selected from the Professors in Theological Schools, and from the best and most successful Pastors. Usually men from abroad have been invited. In this manner the ministers in one State have been privileged to listen to, and become acquainted with the best men from other States. Men from Mass, N. Y., and Penn., have lectured before the Institutes in Chicago. Most of the States lotte Co. now have their Ministers Institutes. Illinois took the lead. Maine has had hers for three years, and last winter the Baptist ministers of Mass. held the first session of theirs in the city of Worcester.

Of late the length of time for holding these Institutes has been shortened, so the pastors, or most of them, can now leave their homes on Monday morning, attend the Institute, and be with their Churches on the following Sabbath.

The beneficial results of these gatherings have been marked, especially in Ill. The Baptist ministers in that state are a most energetic, self-sacrificing, earnest and successful body of men. Although Illinois has been filling up rapidly by emigration from other states and the old world, a large proportion of which is Catholic, nevertheless, the ratio of increase in the Baptist Churches has, for a few years past, been twice as large as the ratio of the increase in the population of the State. They have been organizing new churches, and building new houses of worship, at pile rested (though the men did not seem to be aware the rate of one for each week in the year. But the practical question is, how is the expense

to be borne? This is not usually large. The Church where it is held entertains the minister. They consider this a privilege. The Lecturers usually charge nothing but their travelling expenses. It is usual however, to give them more than this. The churches are asked to let their Pastors go, furnish them means to pay their travelling expenses, and their proportion of the necessary expense of procuring Lectures. Can we have a Ministers Institute for these Provvinces this year? The practical questions are-where could we have it? and where could it be held? Will the ministers and churches speak out upon the subject. Send in your opinions and suggestions to

Ordination of the Rev. Calvin Goodspeed, B. A

E. C. CADY.

the Visitor and the Messenger.

Over the Missionary churches at Andover and Grand Fulls, on 9th May, 1869.

The council, which had been summoned by the Andover church, met on Saturday evening, May 8th, at the Meeting house in Andover.

There were present from Fredericton, Rev. C. Spurden, D. D.; from Kingsclear, Rev. G. Rigby; from Grand Falls, Brethren Charles A., Hammond and mond and James C. Watson.

The following is an extract from the Minutes of the

A statement was made of the action taken by the church in calling Bro. Calvin Goodspeed to ordina

In answer to inquiries put by the Chairman, it was stated by Bro. A. C. Hammond, on behalf of the Andover church, that they were prepared to discharge their duty in ministering to the temporal com-

when he first came to preach to the A similar statement was made by Bro. Charles In answer to questions put to the candidate re-

specting his call to the ministry and views of divine truth, the replies were highly astisfactory.

It was therefore resolved unanimously, to proceed to ordination.

C. Spunden, Chairman.

C. A. HANMOND, Sec'y: The service was held on Lord's Day morning, said was highly interesting and impressive.

A funeral sermon was preached in the afternoon by the pastor. The deceased was a young man, and had belonged to one of the Temperance organization. whose members walked in procession at the funeral In the evening there was preaching by the writer. A few friends united in leading the singing to the praise of the Most High at all the services, which added to the interest of the occasion.

Fredericton, May 11, 1869. C. SPURDEN.

SAD OCCURRENCE. - Last Subbath afternoon, two young girls were drowned in the Sackville River. Some boys were giving them a ride on the iron railledge, whom the world, and the men of letters, must road bridge in a trolley. The trolley getting under rapid headway, they were precipitated over the end of the unfinished bridge into the fearful depth betorate of our churches, in various places, who were neath. Vigorous search was instantly made, but only one of the bodies is yet found. One sad feature mentalities. Here and there we see, in this class, in the above case is that it occurred on the Sabbath.

> Rev. W. W. Corey wishes his letters and papers to be directed to Boundary Creek, Moncton, W.O.

PETERS' MUSICAL MONTHLY for May is to hand, and well sustains the proud title it bears-"The Prince of Musical Monthlies," for if there is any one periodical adapted to suit the wants of all lovers of Music. professional or amateur, it is certainly this Magazine. The May number comes to us overflowing with Choice New Music. There are four New Songs, by Hays, Thomas, Danks, and Eaton; three Piano Pieces; and we notice a new feature in the shape of six pages of Quartet Music, which will prove a valuin vain by many well-trained men. But, as already able addition; also, a dozen or more pages of Biographical Sketches and Reviews of New Music, that will be of interest to all Musicians. Being largely engaged in the publication of Sheet Music, Mr. Peters bas mands the highest available education. The spirit always a fresh stock from which to make his selecof the age demands it. That is, in other words, the tions, and seems nothing loth to draw from his resources to any required extent to make the Monthly what it should be. Besides the Musical Sketches and Reviews of New Music, each number contains no less than thirty full-sized pages of New Music by

the best writers in the country.
When Music is furnished so cheap, what Musician can afford to be without such a publication? \$4 worth of good Music cannot be picked up every day or 30 cents, and we feel justified in saying that af subscription at \$3 will give as much Music (and good Music, too,) as you can buy for \$50.

This valuable Magazine is published by J. L. Peters, 198 Broadway, New-York, (P. O. Box 5429.)

Secular Department.

A Brief Review of the News of the Week.

NEW BRUNSWICK. Fredericton is displaying unusual life and energy just at present. Numerous handsome structures have recently been erected in that city and many others are contemplated and in course of construction

Among the new buildings are to be found a City Hall, of brick, 115x50 feet and three stories high; the Queen Hotel, of brick and four stories high; a Grammar School House for York County ; Railway Buildings; Mr. Fenerty's villa, and numerous other pri-The number of sugar box shooks exported from this Province between 1st Sept. 1868 and 15th May

1869, was 925,230, against 790,960 in the same time 1867-68, and 737,924 in same period 1866-37.

About four o'clock on Monday morning a vivid flash of lightning followed by a tremendous clap of thunder aroused most persons in this city from their sleep. It is said that an unfinished cottage at Crouchville was struck and seriously damaged; and a man engaged on board of a tug boat was struck blind and uncon-

scious, not recovering for a long time.

The York Co. Grand Jury refused to find a true bill against the girl Driscoll charged with perjury.
Capt. Nash, R. N., Directory of the Observatory at Quebec, is expected here this week or next to arrange

for the erection of a Government Observatory at Fort It is said that Governor Wilmot will be present at Among the vessels now in port is the ship James W. Foster, whose captain and crew, on a former voy-

age, made themselves notorious by cruel treatment of emigrants. The Reporter says that a Temperance Society or-ganized by Rev. Mr. McDevitt in Fredericton num-

Mr. G. E. Everitt has shipped for Yarmouth, per Linda, an Ayrshire bull and calf, bred in this Pro-

Mr. Fisher's new ship, the Eastern Light, was launched on Saturday. She is 1250 tons and will class seven years in French Lloyds. The St. Andrews Standard says that valuable lodes of copper have been discovered on an island in Char-

A company in St. Andrews have purchased a screw propeller which they intend putting on the route between St. Stephen, St. Andrew and St. John. She is intended principally as a freight boat. There is at present a large amount of shipping in

The erection of the Wiggins Male Orphan Asylum is going on rapidly. Over thirty men are now at

work on the walls. Numerous new buildings are in course of erection in this city. Notwithstanding the "hard times" our mechanics seem to have as much as they can attend

The railway works at Fairville are being rapidly pushed forward. The cutting will be finished in about a month, and the track is partly laid already. Orders have been issued to stop cutting the branch

FATAL ACCIDENT IN CARLETON .- On Tuesday afternoon a labourer named McNamee who was engaged at the Mills of Messrs. Clark & Sons, Carelton, lost his life in the following manner: He and some others were taken deals from a pile on which another of that fact) when the latter fell, owing to the other being almost removed, burying McNamee in the ruin and injuring several other men considerably. McNamee's head was fatally injured, and it was ascertained that he must have been killed instantly.—Journal. Dr. Dow's Sturgeon Oil Liniment is used in all of the Livery Stables throughout the Dominion where-ever introduced, for wind-galls, chapped heels,

sprains, poll-evil, and lameness generally. Dr. Wilson's Cramp and Pain Reliever is known to be a splendid remedy for all pain that can be reached by an external application, and is very valuable for colds, and especially for sore throat and dysentery in all its worst forms.

The human family is so numerous that birth and a death occur every moment. Every second a child is born; every second some one dies The prevalence of sickness in the world may be realized in Dr. J. C. Ayer's Laboratory, where medicines are made for all mankind. It would scarce seem that there are throats enough to swallow the do ses be issues daily—Ayer's Sarsaparilla, Ague Cure, and Cherry Pectoral by the thousand gallons, and Ayer's Pills literally by the ton. But they must all be wanted, or he could not make such quantities for so many years.—[Northfield Telegraph.

Horace Walpole tells us of a sceptical bon vivant,

Horace Walpole tells us of a sceptical bon vivant who being urged to turn Roman Catholic, objecte that it was a religion enjoining so many fasts, an requiring such implicit faith. "You give us," sai e, "too little to eat and too much to swallow."

NOVA SCOTIAL The Attorney General of Nova Scotia, on Wednesday, introduced a number of resolutions, which amount, in fact, to an acceptance of the terms agreed upon by Messrs. Howe and McLellan. The resolutions ask additional representatives for New Brunswick and Nova Scotia, and that Senators be appointed by the Local instead of the General Government. New Brunswick will have nothing to do with the Attorney General's resolutions, however, and they