

For the Christian Messenger.

**Baptist Association at Fredericton, N. B.**

DEAR EDITOR,

The Western Association of N. B. met on Saturday, the 17th Sept., at the Baptist Church in Fredericton. We arrived at 6, and found that the meeting had commenced at 2 P. M. After spending an hour or two in religious conference, committees were appointed, and the business of the Association provided for. The Rev. A. D. Thomson preached Saturday evening from "Woe is me if I preach not the Gospel." After stating what was meant by the gospel, the speaker dwelt upon the woe that Paul felt resting upon him if he failed to preach it. Men might persecute, death might threaten, and the world might allure, yet those things were nought to him. He then alluded to ministers who turn aside from the gospel to enter business, or to become physicians. He said that merchandise and medicine are regular professions, and ministers were not called upon to engage in these pursuits for the public good. He wished to be faithful to his brethren and to himself. His illness, and the prospect of soap being called away, made this the more imperative. He then closed by urging that if it was the duty of ministers to preach the gospel, it was the duty of the people to hear and to obey it.

On Sunday there was preaching in the Free Will, and the Methodist, as well as the Baptist Churches. The Rev. Mr. Porter from Bangor, Maine, preached in the latter at 3 o'clock, P. M., from Matt. xiii. 43: "Then shall the righteous shine forth as the sun in the kingdom of their Father." The preacher contrasted the state of the righteous with that of the wicked, then the state of the righteous now with what it was before conversion, then the state of the righteous hereafter with what it is here, and concluded by exhorting Christians to keep their glorious future in view, and the sinner to remember that without religion they can never shine forth as the sun in the kingdom of God. The congregation shewed that the sermon produced some effect on the heart. It was well fitted  
"To point the road to heaven,  
And lead the way."

In conversation with Mr. Porter, he enquired after Brother Humphrey of Halifax, expressed deep regret that he had left the State of Maine, and wished to communicate his best wishes to Brother H., which perhaps can best be done in this communication.

On Monday morning the Association listened to the Introductory Sermon by the Rev. E. B. Demill, from the words, "There is but one lawyer who is able to save and to destroy." Who art thou that judgest another?—James iv. 12. The preacher shewed that neither our perverted reason and conscience, nor human authority could set aside the authority of Christ over us. This authority may be deduced not only from the statements of Scripture, but from His nature, His divine teachings, and His infinite love to man. The preacher then dwelt upon the results which will appear on earth when this principle of submission to Christ alone shall be fully and practically realized, and closed by comparing such a glorious state of things, with that state which now actually exists, in the world, and especially in the Baptist denominations of these provinces. The sermon was a noble one. It contained no bombastic declamations as to the glory of Baptist principles, &c. But it was a faithful application of the great principles of the text to ourselves, as it regards our present standard of piety and benevolence.

After the sermon, letters from the churches were read. Letters were read from thirty or forty churches, which gave gratifying intelligence as to their progress during last year. From twenty-one churches, however, no letter was received. In the afternoon various reports were attended to, among which was the report on Temperance, which elicited a warm discussion, all agreeing in the principle of Prohibition. In the evening a most interesting meeting was held in behalf of Home Missions, at which I understood about Forty Pounds were collected. This sum, however, may have been the entire amount raised during the Association for this object. A few years ago New Brunswick was far ahead of Nova Scotia in this enterprise. Now when we say that we are far ahead of them, it is not saying much, for they are doing almost nothing. An effort was made in this meeting to retrieve the past, by resolving to reorganize the Union Society principle, and by appointing Rev. Thos. Todd as the agent for carrying this into effect. From the well-known efficiency of the brother appointed, and from the promise of God, good results may be anticipated. But while our brethren in N. B.

bring up their end of the yoke, may we in N. S. never again permit our end to fall back.

On Tuesday morning the services were opened by a sermon from Elder William Harrison, on the ascension of Christ. The preacher has warm friends in Nova Scotia, and they will be glad to hear, that he still maintains his vigor, that he delivered a most interesting discourse on his glorious theme, all inflamed with Welsh fire, and evidently with heavenly fire as well.

Then came on the business of education. Reports were presented, and the duty of Baptists with reference to religious education was strenuously urged by several speakers. The Education Society of New Brunswick decided at once to remove their debt of £500 from the Fredericton Academy, and be prepared to aid Acadia College. This was an interesting meeting. The afternoon was occupied in the matter of organization for benevolent purposes, to which allusion has been made. A vote of thanks was heartily accorded to the friends in Fredericton for their truly christian hospitality, and the Association closed, to meet next year in Brussels Street, St. John. In the evening Elder Robinson preached to an overwhelming congregation, and was followed by Rev. I. E. Bill in a warm-hearted exhortation, and last not least, the glorious Coronation hymn of our Lord, "All hail the power of Jesus name," was sung to the tune Coronation, by the united voices of the excellent choir, and the whole assembly, mingling with the sublime strains of the organ, reminding one of the music of heaven. Doubtless some joined in this hymn on earth, who will never unite in it again till they strike their golden harps in the new song around the throne.

I hope to get through with the old College business in New Brunswick before the cold weather comes on: This will be preparatory to some new measure for the further Endowment, and more adequate support of our beloved institution. May the Lord give prosperity.

D. FREEMAN.

Fredericton, Sept. 20, 1859.

**Religious Intelligence.**

For the Christian Messenger.

**Mission to Canso Strait and Tracadie.**

MESSRS. EDITORS,—

Having an appointment assigned me to Canso Strait and Tracadie by the N. S. Home Missionary Board, and feeling disposed for the execution of the same, I commenced on the 11th of July, terminated the same on the 10th of Sept. This is an age of grace, an age of wonders. Through the blood of Atonement we see and hear the prison doors opening, yes opening wide and men's bands loosed. Grace indeed not to be thought on but with tides of joy, nor mentioned but with shouts of praise,—now the Church's prayer is

"Go on, sweet Prince, triumphantly,  
And make the world obey."

His answer is "I will." O! how safe it is to trust our Sovereign Lord Jesus! May the Church of God maintain increasing confidence in Jesus until his second advent.

My labours have been as follows:—Preached 40 sermons, attended 3 Conferences, baptized four times, and administered the Lord's Supper twice. It was a blessed season to myself and many. It was with reluctance I left Tracadie. God's work is progressing there. O! that it may also at the Strait of Canso.

Received in aid of the Mission,	
At Canso Strait, - - - -	£5 7 10 4
Tracadie, - - - - -	3 7 8
Mahou, Boulardrie, and Baddeck, - - - -	1 3 6

In all, £9 19 0 4

Expenses, £2 5 6

GEORGE RICHARDSON.

September 12, 1859.

P. S.—Friends at Port Hood and Mabou have covered £1 of the above expenses.

CHESTER.—Mr. Editor.—The press of other duties has hitherto prevented me from giving you any account of the progress of Religious matters in Chester and its vicinity, during the last few months. We have not witnessed such extraordinary outpourings of the Divine Spirit as have revived the hopes and cheered the hearts of brethren in some other localities; but we have had some seasons of encouraging prosperity, and have enjoyed, occasionally, refreshing manifestations of the grace and goodness of God. Several backsliders, of long standing have been reclaimed, and induced to resume their posts of active duty in the church. I have already baptized seventeen on a profession of their faith in Christ; others will doubtless soon follow. Several of these profess to have been converted during the past summer; others were

awakened years ago under the ministry of former pastors. Tancock has shared richly in the good work. Bro. Bell's Mission to that place a few months ago was greatly blessed. It is to be hoped that he will be able to visit them again during the winter vacation; his labors will be well received, and we hope may prove a blessing to the cause. I have baptized 28 believers in that place since, added to the above, make in all forty five during the past summer in Chester and vicinity.

Truly yours,

J. C. HURD

Chester, Sept. 21st., 1859.

GRAND LIGNE MISSION.—We have been blessed from on high, says the Rev. L. Roussy, of Grand Ligne, with a revival among the young people in our Institution. All have been seriously impressed, and we hope that ten of them have received true peace in believing in Jesus. Seventeen altogether have been baptized, and some others are also candidates for that ordinance.

CHRISTIAN UNION.—The pastors of Philadelphia have addressed a circular "to Christians of all denominations," urging that the first Monday in October be set apart as a day of special prayer for increased unity of spirit among the followers of Christ. Of the Baptist pastors, the circular is signed by W. T. Brantley, Jas. H. Cuthbert, Jos. H. Kennard, and J. W. Smith.

CHRISTIAN BENEVOLENCE.—A benevolent Scotchman has given one thousand dollars to pay the expenses of ministers who may wish to visit Ireland for the purpose of witnessing and participating in the revival. Jonathan Edwards said in his day, revivals were greatly promoted by news of what was doing.

PROTESTANTISM IN ITALY.—The Paris *Univers*, Catholic organ, is in great tribulation because the annexation of Lombardy to Sardinia opens it to Protestant propagandism.

Prof Finney, says the *British Standard*, contemplates a course of regular service in Edinburgh.

The Dean and Chapter of St. Paul's Cathedral London, have just made a special appeal to the public for contributions for the enlargement of the organ, so as to render it permanently adapted for special or occasional services under the dome, the expense of fitting up the cathedral for special services from Advent to Easter having been defrayed.

The Bishop of Graham's Town addressed a meeting at Norwich a few days ago, in reference to the wants of his diocese. The Kaffirs had, he said, come over last year in masses to the church of Christ. They had gained nothing, in a worldly point of view, by becoming Christians; on the contrary, they had to sacrifice a good deal, for they were obliged to give up all their heathen customs before they could join the church. No polygamists were allowed to be baptized. Government aid for carrying on the work was now very precarious, although Sir George Grey, the Governor of the Cape Colony, has made a noble contribution of 6,000l from his own private means. The bishop is now appealing for 400l a year for five years, a lump sum of 1,500l, and presents of cast-off clothes for the little destitute Kafir children.

ROME.—In a letter from Rome in *The Tablet*, the state of the city and the territories of the head of the church is thus described:—"The Government has reinforced the garrison with 100 gendarmes recruited in the suburbs. This precaution was adopted in consequence of a rumour that a demonstration would be made and reforms demanded. There appears to be no chance of reforms in the Papal States until the return of the Duke de Gramont from Paris. As yet, all is obscure; we only know that reforms will be carried out, but of what nature it is impossible to say. I can announce to you positively that His Holiness declared to a commissioner to whom he granted a private audience, that he is always ready to make concessions as far as the accomplishment of useful and reasonable reforms, and that he will not fail to introduce them on a suitable occasion. His Holiness added that he could make no concession incompatible with the supreme authority of the Pontiff of the Church—that he could never concede the liberty of the press, because in the hands of parties animated by uncontrolled passions, it would be merely an instrument to publicly attack the principles of morality and religion, as it has been done in Piedmont for the last ten years.

FRANCE.—The tone of feeling in relation to Popery in France is rapidly changing. Late events have mightily aided it. The press speaks freely, and discusses its outrageous pretensions. We give an example which has excited the indignation of the English organ of the Hierarchy:—"However ignorant a man may be, he can instruct himself when he knows how to read. If he can read the gospel, he can know as much about religion as Mgr. Antonelli or the Pope himself. If he knows how to read, the meanest among us, in the presence of history, equal to the most learned. History has no secrets for any one, it reveals them to whoever demands them. We place ourselves in its presence, and we say, 'History! it is true that the temporal power of the Papacy is of divine essence, and that religion would be compromised if the Papacy lost that power?' And history answers, 'No! the Papacy was never so great or so venerated as when it had no temporal power whatever. That power is even incompatible with the priesthood.'

MEXICO.—The Valley of Mexico is the stronghold of the church party. It is there that nearly all the property of the church from

which its immense revenues are derived is concentrated. In the city alone it owns five thousand houses, and in the adjoining districts a vast number of the finest estates. In town and country combined, the real estate of the church has been estimated at eighteen millions of dollars. Its ecclesiastical property, such as churches, dwellings occupied by priests and curates, furniture, jewels, precious vessels, &c., is estimated to be worth fifty-two millions of dollars; whilst its floating capital and funds received from various sources are computed at twenty millions of dollars. The aggregate value of the property owned by the Mexican church is, therefore, ninety millions of dollars. But the schedule we have quoted, if judged by the annual revenue accruing to the church—which at a low estimate may be set down at twenty-five millions of dollars—must give an estimate which is far below the actual value of the property which it describes. The decree recently issued by Juarez orders the confiscation of the whole. Even the conventual establishments, of which the church possesses one hundred and fifty, are to be sold to the highest bidder, and all the monks and secular clergy, who now inhabit them, are to be turned adrift. The nuns alone are to be respected, and they are to have full power over their respective endowments, and may devise them by will as they please. No novices are in future to be permitted to take the veil, and a final and peremptory separation of church and state is to take place from the date of the decree.—*American paper*.

THE GOVERNMENT OF INDIA STILL ANTI-CHRISTIAN.—A "neutrality" despatch has been published in the papers this week. The Governor-General, Lord Canning, thinks that it is essential to neutrality to prohibit the preaching of missionaries in jails! They may visit them, as all other respectable persons are permitted to do, it being thought that the eye of the European public is one security for good management; but they may not, any more than other Europeans, enter the jail to carry on their special calling. Some controversy among the Government officials had arisen in consequence of an application from the American missionaries to preach in the jail at Lahore; but "the Governor-General in Council cannot concur in the view taken of this question by Sir John Lawrence, and by the Judicial and Financial Commissioners of the Punjab." We know nothing, while we write, of the merits of the question, except as we take them from the despatch of Lord Canning, and from the superior capacity, and acquaintance with India, as well as the religious character, of the men from whom he differs. We only know that the man whom no one would have sent to India, had he not been a poor lord, differs in opinion from the man whom all England proclaims as the proper man for the office of Governor-General. Lord Canning sticks by the timid old policy which created one mutiny, and may soon create another, and will not allow a missionary to speak in a Hindu jail, unless sent for. Sir John Lawrence, who scouted the timid neutrality, and saved the empire for a Canning to rule it, at the cost of 25,000l per annum, would give missionaries free access to the publicans and sinners of Indian heathenism. This timid lord has even called military officers to account for attending the baptisms of Sikh soldiers belonging to their regiments. We feel but little doubt, that if the tender care for idolatry and the hostility to Christianity of the old Company continue, as it seems likely to do, Hindoos will again believe we fear them, again suspect us of underhand policy; and that another mutiny will overwhelm us with Indian debt, and baptize our empire there a second time in blood.—*Freeman*.

**Colonial & Foreign News.**

Canada.

Severe frost were felt in many parts of Canada on the 15th inst. The *Kingston Whig* says: "The ice was an inch thick in standing water, and the consequence was that all the melons, all the tomatoes, and all like productions were utterly destroyed. Such a complete devastation was never before experienced in Canada."

FOOL-HARDINESS.—Shields, who was advertised to jump off the bank at Niagara Falls, was drowned on Tuesday 22nd. He went down to the water to try it by swimming at the place he proposed to jump, and was drawn under water by the whirlpool.

The "Caroline" has just sailed for the Labrador Coast, with a frame building and materials for Mission Premises to be erected there, comprising Lecture Room, School Room, Library and Dwelling for the missionary. So far as we know this is the first mission house sent out from Canada, and is the effort of our Canada Foreign Missionary Society. We trust it will, by God's blessing, be of great benefit to the people of that destitute coast.—*Montreal Bible Reporter*.

Thursday the 8th of November is appointed as the Day of Thanksgiving, for the abundant harvest in Canada.

The prices in Toronto, as quoted 15th inst., were:—Wheat from 5s. 6d., to 4s. 10d. per bushel. Flour according to quality from \$4 25 to \$5 per barrel. Oats from 1s. 3d. to 1s. 6d. per bushel; potatoes the same rate. Hay is dear; the ton of 2000 lbs bringing as high as from \$18 to \$23.

We are pained to hear that the meeting-house of the First Baptist Church, Syracuse, was destroyed by fire on Tuesday morning of last week. The house was valued at from \$15,000 to \$20,000, and it is said that it was insured for no more than \$3,000.