CANADA.

La Grande Ligne Mission-Origin-Madame Feller-Operations-Abduction-Rev. N. Cyr, &c. &c.

Canada West, August 5, 1862. The Report of the Evangelical Society of La Grande Ligne (Baptist), issued by order of the Committee in April, is before me, and may furnish your readers with desirable information concerning one of the societies for the evangelization of the French Canadian Roman Catholics. The soul of this society, its leading spirit, is Madame Feller, a native of Switzerland, I believe, whose conversion to God was brought about instrumentally by the death of her only child. A gentleman, whose name escapes me, with his wife, came to Montreal about 27 years ago from Switzerland, intending to labour among the Indians. While waiting for some opening among the Aborigines, he was struck with the idolatry of the city, and finding a people speaking his own language he was impelled to attempt their spiritual benefit, and became impressed with the conviction that God had called him to labour among them rather than among the Indians. Madame Feller, whose husband was dead, was led to join them in their work in Lower Canada, and when the health of the first missionaries gave way, and they were compelled to return to their native land, she remained behind, although urgently requested to accompany them. Other labourers were raised upsome from the Papal Church itself-and the Society whose report is before us, is the outgrowth of the movement noticed above. Persecutions for Christ's sake has been endured. During the Rebellion they suffered much, but they continue unto this day experiencing tokens of the divine approval in the con-

version of souls, and hopefully pursuing their work.

Much of the support of their mission has been derived from the United States in years gone by, but the grievous war which has been raging for more than a year past, has diminished their income from this source, although the committee speak with gratitude of the self-denial of many on their behalf, and report the receipt of more than \$3450 for 1861 from the United States. More than \$4500 were contributed in Canada, being an increase of \$1400 on the receipts of the former year. Great Britain contributed nearly \$3250, so that with contributions from other sources sity of retrenchment it was thought best to make it bear in the first instance upon their Educational establishments, two in number, which they therefore charges, and gave up a class of advanced young men, who would have required the care of an extra teacher. These Institutes are situated at Grande Ligne and Longueuil, opposite Montreal. Other curtailments being needful, the missionaries voted a reduction of their own salaries, from \$20 to \$40 and more.

They report 22 missionaries, male and female. Six are ministers, three evangelists, and two colporteurs. From 80 to 85 pupils, besides some day scholars, attended the Institutions of Grande Ligne and Longueuil. Twenty of these have been hopefully converted. The desire to raise the standard of education at the chief Institution is expressed, but the limited resources of the society have hitherto prevented any movement of this kind. Every year respectable young Canadians of independent mind, but small means, are met, who would be glad to attend this school, if they could obtain the general knowledge which they are anxious to acquire. The smaller Institution at Longueuil is surrounded by difficulties, which tax the patience and try the faith of the Missionaries and teachers. The Report says:

"Time after time when a report of the year has to be given from this place it has been a trying season to us. It is natural for our Christian friends to exversions, even were it but one. It seems almost incredible that missionaries can have worked five or six years in a place without seeing some fruit of their

An interesting yet painful narrative is given of a young woman whose desires to receive education at Heaven to the official messenger of the Heavenly this place, were frustrated by cruel deception. She had entered upon her school duties with eagerness; when an aunt came early one morning and begged that the girl might be permitted to go to Montreal and see her grandmother. Two hours after her departure a bailiff appeared and demanded all her clothing and effects, and the young woman was sent to a

convent about fifty miles away. Montreal, at the time when the report was written, had a missionary of the society, the Rev. N. Cyr, also proprietor of the Semeur Canadian, who has recently resigned his connexion with the society, for the following reasons, given in his own words :- "1st. Because the majority of the missionaries have violated the pledge they gave to the American Baptist Home could to establish regular Baptist Churches .-2d. Because the Committee elected in February composed mostly of Open Communion Baptist and Plymouth Brethren, 3d. Because at this electionwhich was a kind of coup d'e'tat-the majority of the votes, apart from the Missionaries, did not belong to the body which for the last twelve years has sustained the G. L. Mission; and were attending the Annual Meeting for the first time." From inquiries made. I learn that immersion on profession of faith is required of all who become members, but is not demanded of those who seek to commune with the brethren. Such is the practice of the churches; but each church decides for itself what course to adopt. The congregation in Quebec numbers from 30 to 60,

all French Canadians; the membership 21. Several additions were made during the year. One or two cases of great interest are reported.

From 30 to 70 persons attend public worship at St. Mary. The missionary writes: "Our church is doing well. * * We have to thank God for the conversions which took place during the year; several persons are now candidates for baptism. Some heads of families have embraced Protestantism, and have had to endure much opposition and even persecution on account of their withdrawal from their former church. I know several heads of families who would become regular attendants on public worship but for the wickedness of their wives, who can become furious, and seize a stick or a poker to strike those who

would think! St. Pie, Roxton, and Granby are embraced in one field under the care of Rev. James N. Williams, formerly pastor of the Baptist Church in Montreal. It is not easy to condense the interesting statements which are made by this missionary concerning his work. The writer feels the greater interest in Mr. W., as he has the pleasure of personal acquaintance. Opposition is to be expected, but it is hard to endure. At Roxton a new chapel has been built. The dedication services brought together a very large number of French Canadians, and lasted for two days. But our limited space will permit no more than to name Eli and Struckley with 14 Protestant families, St. Remi, St. Constant and vicinity with its 24 Protestant families, and Henryville, other stations of the society. In the Summary the Report informs us

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EXCHANGE PAPERS .-- Publishers who oblige us by exchanging, would confer a favour on us by addressing "Religious Intelligencer, Fredericton," instead of "St. John."

Religions Intelligencer.

SAINT JOHN, N. B., AUGUST 15, 1862.

"THAT THOU STIR UP THE GIFT OF GOD." Paul was one of that sort of Christians who believe that the Holy Ghost calls the true preacher to his office. He did not believe in man-made ministers. Poets are not made, but born. So preachers must be born of the Holy Ghost. No amount of talent, no amount of learning of this world can constitute the right to preach the Gospel officially. In addition to these, the Holy Spirit must give a call to the special work, or the preaching will be but a sounding brass and a tinkling cymbal.

Timothy, in the opinion of Paul, was called to the ministry by the Holy Spirit. Paul laid his hands in ordination upon Timothy, to show the candidate, the the income for 1861 was \$12,325. Feeling the neces- church, and the whole world, that he believed in the genuineness of that call. He fully believed that the Holy Spirit had distributed the precions ministerial gift to his son Timothy. In addition to the special jury. So also, by attempting to alter the proportion also reduced the number of pupils, raised the rate of Divine call of Timothy to the ministry, his father in of time, as in the attempt of the French to substitute the Gospel greatly rejoiced that the young man was peculiarly familiar with the Old Testament, and for nearly one-third of their time devoted to festal obthe good influence exerted upon him by his mother servances. The seventh part is the natural proporand grand-mother.

We have two letters from Paul to this young preacher, and another to Titus, another young preacher. It is reasonable to believe that in these three letters written to young preachers, we shall find Paul's opinions about the preparation of young preachers for their great work. Those young preachers who study those three letters carefully with this view, may be greatly profited. So far as general principles go, they may regard these letters directed to themselves individually by the great Apostle, the prince of preachers to the end of time. Still more, the young preacher may rejoice that the Holy Ghost has directed three of his letters specifically to himself.

By the study of these letters, it strikes us, he will readily find that Paul believes in the Divine call to pect some interesting movement, to hear of some con- the ministry, that the Holy Ghost does distribute to the preacher a peculiar function or gift. No study, or learning, or piety in the ordinary sense, confers this gift. It is direct from the Holy Spirit to the spirit of the preacher. The commission is direct from tidings. He is not taught it by man's wisdom.

2. Though this call is directly from the Holy Spirit, the same spirit enforces the study of the Scriptures, works composed by Himself, as peculiarly binding on the preacher. The knowledge of the Scriptures is especially noticed by Paul as peculiarly adopted to prepare the preacher for his great work. Testament. Much more is a knowledge of the New Testament important as a ministerial qualification. Mission Society, when they promised to do all they | ledge of the Old and New Testaments is to be acquir- | salvation of souls. - Morning Star. ed, not by the gift of the Holy Ghost, but by the study of the writings of the Holy Ghost. The calling is one thing; the study of the Bible is another. The gift of the Holy Ghost distributed to the preacher is one thing; the stirring up of that gift is another. It seems to us that this distinction is too plain not to be observed, especially after attention has been

> 3. It is plain from numerous considerations that we need not delay to mention, that when we say the knowledge of the Scriptures, it is not simply to be able to recite the words-a thing which a child and even a parrot can be taught. We do not underrate man heart. It took its rise in the garden of Eden, the importance of being familiar with the language of and bequeathed from sinning sire to son, it has come the Scriptures, but what we wish now to impress is, that the minister needs to acquire the thoughts of the Holy Spirit, as well as this language. It is only as the thought of the Bible enters the mind of the preacher, that he may be said to have the knowledge of the Bible, so important to him in his great work of preaching those thoughts to others.

familiar with both the Hebrew and Greek languages. The Old Testament was written in Hebrew. In the may happen to converse with their husbands on the days of Paul there was a Greek translation of the subject of religion." Rather carnal weapons, one Old Testament-a translation which the Apostle measure. The heart is young and strong, and already some universal? There is no concealing it, This is the Paul and the other New Testament writers often are the inducements to pursue the road to worldly of their men of means are beginning to feel deeply issue. The rebels have presented and forced it upon quoted. We only say in this view further, that all the New Testament, except possibly the book of forsakes not her post at this time of danger. Having who are thus feeling, we learned, is Bro. Merritt, the non; and were it not for the traitors in our midst, Matthew, was written originally in Greek. If a as her helmet Purity, her shield Right, and her wea- moderator. knowledge of the Hebrew and Greek were good for pon of warfare the sword of Truth, she bravely contends. That glittering two-edged sword is unsheath-Paul, Titus and Timothy in their study of the Scriptures, they certainly are good for us. We do not insist that they are indispensable to the preacher in lie before him: at the entrance of one stands Duty, enthese days, but we do know they are helps in acquir- cased in her impenetrable armor; at the other, Inclithe Bible. Certainly, it must most readily be granted that an accurate knowledge of the English language pathway of Duty are springing up the amaranths of

guage the thoughts of the Holy Ghost, which he acquires from the study of the Scriptures. The art of communicating is a thing partly dependent upon natural gifts, and partly upon the proper exercise of those gifts or faculties. Such communicating implies some knowledge of language, and the more the better. It implies some sort of management of the speaker's voice and body. If one sort of management will give the Divine thought more force than another, it is well to use the best But this implies study and

5. This preparation in thought and communication implies the lawfulness and desirableness of all the knowledge and discipline which the schools are able to give. We do not say they are indispensable; but we think it is plain, that young ministers do not follow Paul's advice unless they acquire all they reasonably can. Paul writes to you young men in the ministry, when he writes to Timothy from such a full heart: "Wherefore I put thee in remembrance, that thou stir up the gift of God that is in thee by the putting on of my hands." Yours truly.

BENEFITS OF THE SABBATH.

The Sabbath is not merely a positive, but a moral institution, adapted to the wants of man. In this respect it differs from circumcision, the passover and baptism, which derive their entire authority from the express command of God. Man as constituted needs the Sabbath, and such a Sabbath as God gave himi. e., one-seventh part of his time, in regular weekly recurrence, to be set apart from a secular to a sacred use. Which day of the week shall be observed depends upon the Divine appointment, and is therefore positive, though of course subject to the Divine pre-

The Sabbath is adapted to the physical wants of man. Most of the ancient nations had the division of weeks, with the seventh as a day of rest. So general a custom could hardly have been derived from tradition alone; it was not adopted from the Jews; and the fact of its existence shows a ground for it in the human constitution. It has been shown from innumerable examples that it is demanded by the physical wants, both of man and beast. Individuals or communities that work continuously, without a weekly day of rest, thereby suffer great physical ina decade; and as in that of the Catholics, who have

Equally is it adapted to our intellectual needs. The mind has its laws of order, requires change and variety as much as the body. And to these laws the Sabbath conforms. Besides, it is a great source of mental culture and improvement. The amount of knowledge acquired in connection with the proper observance of the Sabbath, and the value of the knowledge thus acquired, is great almost beyond conception. Instances in proof might be cited from every department of society.

The highest blessings, however, derived from the institution are of a moral and spiritual kind. Here it is most intimately connected with the very life of true religion. Destroy the Sabbath, and you remove piety from the earth. A community that does not Lord, and David, the king, also rejoiced with great observe the Sabbath, lapses into practical heathenism. No individual can be a Sabbath breaker and a servant of Christ at the same time.

A subject of such vital importance is not made as prominent as it should be. There is a vast amount of Sabbath desecration. Numbers disregard it altogether, others make it a day of sloth, others a mere holiday, others observe it simply in the outward a snare, and into many foolish and hurtful lusts, form. Endless are the pleas and excuses for these abuses and perversions, but they are all vain. God, when he hallowed the seventh day for the use of man, the patriarchs, prophets, Christ, the apostles, and the best men in all ages, who have left us their bright example in this respect, are our only safe Let it be remembered too that Paul spoke of the Old models. What is now needed as much as anything in many churches and congregations, is the reclamation and proper observance of the Christian Sabbath. Thus, it is plain, to every candid mind upon reflection Nothing else would more directly tend to secure and study of these three letters of Paul, that a know- spiritual blessing, the revival of God's work, and the

The following beautiful and interesting essay was read at the recent Anniversary of the Maine State Seminary, by a young lady of the Graduating class. It has been forwarded to us by a friend, and we have pleasure in giving it a place in our columns. -Ed. Intel.

THE HIDDEN CONFLICT.

Unwitnessed by human eye, unheard by human ear, unrecognized save by each man's own soul and his God, there has been carried on in all time a warfare, constant and severe. It is the conflict of Inclination with Duty, and the field of action is the hudown through the generations even to us. Baffled, not conquered in this her first trial, Duty renewed the combat, and has since maintained it, though often against fearful odds, and will continue it even to the latest ages. In it, each must bear his part. The heart of the little child swells with its might. Fierce and long it may have been, yet we realize it not when Heaven's peace; nor do we know how fearfully Duty Paul, and, probably, Timothy and Titus were may have striven to set up her throne in that little

Those who are just entering the broad area of active life, who are soon to plunge into the whirl of business, often experience this conflict in its fullest | do not stay. These brethren are abundantly able to | for. The question is: Shall Slavery or Freedom be honor. Imagination aiding Inclination throws over their duty to consecrate a portion of their worldly the nation. We have accepted, and it is to be tried its enchantments a radiance not their own. Duty possessions to this noble purpose. Among those at the point of the bayonet and the muzzle of the caned and wielded with power. The heart of the hesi-

unruffled surface there is fearful contest. There, no feel it their duty to prepare themselves to conduct outward sign is heard, no booming cannon, no din of educational enterprises among their own people.

not strown with the bodies of the wounded and dy- should be instructed to share temporal things with ing. Within the secret chambers of the heart, Duty | those from whom they receive spiritual things. It imbrues not her hand in the blood of her foes; but, seems to us that in regard to education and the supthe struggle is often none the less fearful. It is a port of the ministry, this people is very decidedly in universal conflict. No one is exempt. Each must advance of what our own denomination was at their bear his part. The high and low, the rich and poor, age. the child, the youth, those in the vigor of manhood, and the aged all must engage. It is a life-long conflict, though it becomes less and less fearful as age advances. Duty's voice grows fainter and fainter; or, on the other hand. Inclination submits to Duty, becomes linked with her, and the two are blended into one. It ceases with life. Duty lays aside her armor then-it is no longer required; and has she been triumphant, the heart, the scene of so much conflict, is at rest. There peace reigns. The habiliments of toil and contest have been removed, and-

Gleaming crowns await each forehead, By the thorns of sorrow torn-And he wears the whitest raiment. Who the heaviest cross hath borne.

SYSTEMATIC BENEVOLENCE.

This is a subject which is beginning to interest Christians everywhere. The old plan of giving by impulse or as we feel, is the very way to rob God, and cultivate covetousness. The Scripture rule to lay aside on the first day of the week is the only safe one.

We may remark, that we have introduced into our | cal school; and the Maine State has graduated 28; church in Fredericton, the Weekly Offering plan. It is received with much favor, and we believe will result beneficially to our finances. We shall give our readers further information on it soon. In the meantime we subjoin the following article from the August number of the Tract Journal, and which we commend to the attention of our readers :-

The careful reader of the Scriptures cannot fail to Abraham and Jacob voluntarily dedicated, on a par-Jewish nation. To the law were added most precious | vaded all parties, will be cherished remembrances. promises for the encouragement of benevolence, such | President Fairfield's oration before the literary soas, -"Honor the Lord with thy substance, and the cieties at New Hampton was a very able and el first fruits of all thine increase, so shall thy barns be performance; nor would friends consent that less filled with plenty, and thy presses shall burst out than that should be said of the oration before the with new wine." "He that hath pity on the poor, literary societies of the Maine State, which was given lendeth to the Lord, and that which he hath given by Prof. Harris, of Bangor Theological Seminary. It will be pay him again." "The liberal soul deviseth is a pleasant arrangement that makes the best eloliberal things, and by liberal things shall he stand. When the tabernacle was erected, the people, out of their poverty, brought their free offerings every morning, until Moses said, - "The people bring much more up my pen with a heart filled with joy under the rethan enough." The transactions of that occasion, we may be sure, were not forgotten. The tabernacle in our denomination for educational interests within became the dwelling-place of Jehovah. There he the short time of the last ien years. May the Maine met his people, and communed with them. That sacred edifice, built by their own contributions, was to them like a reservoir of pure water, from which deserve. What may we not hope that another ten streams flowed forth to refresh them in the desert. | years shall reveal among us in this direction? By the erection of the tabernacle an impetus was given to the cause of religion which was felt for generations. When the tabernacle had stood for a period of five hundred years, the temple was erected by the free-will offerings of the people. "The people rejoiced, for that they offered willingly to the joy." It has been estimated that the contributions for this object exceeded thirty millions. Under the Christian dispensation, we find the most precious love of money is represented as the root of all exhorted to "take heed, and beware" of it. They that will be rich are said to fall into temptation and which drown men in destruction and perdition.

of principle in regard to this subject? We are glad one extremity to the other, when an electric chain of to call attention to a plan for systematic benevolence which many churches are adopting with good results. It consists of a small black walnut box, containing several small pasteboard boxes, -- one for each member of the family. Upon each of these boxes is printed the direction of Paul .- " Upon the first day of the much for the government, much for your President, week, let every one of you lay by him in store, as God and much for the generals of our army; and every hath prospered him." Inside each small box is a word that you utter will be heard. . . If we are printed list of the benevolent objects to which the to be rent asunder, let the sad spectacle be hid from churches are accustomed to contribute. Upon each | my eyes. May God permit me to die or ever I shall box the name of the owner is to be written, and upon | see this land destroyed. I have no further mission. the first day of the week, or other stated times, each and no further wish to live, if ruin is coming upon it. individual, "as God hath prospered him," is to de- Give me my whole native land, with not one acre posit something for objects of benevolence; so that clipped, not one State lost; give her to me from the there will be no need of any "gatherings" when the | cool North to the warm South, from the eastern ocean call comes. When money is taken from the box, the to the western; give me all of it, and not less than amount taken is to be set down against the object for all, unmutilated, symmetrical, with an auspicious fuwhich it is given. By this method the account of ture opening, and all portents of evil averted-give charities is easily kept for a series of years. The me my native land so, and I can spend and be spent family-box, kept standing on the mantle-piece, is a for her. But if she is to be rent asunder, and rent good prompter of the memory and the conscience, asunder that there may be erected another infernal and, like an institution, is quietly and continually government, whose foundation-stone, as its would-be ending out its influence.

ANOTHER LETTER FROM REV. D. M. GRAHAM.

The last Morning Star contains another letter from Brother Graham on our General Conference. We make the following extract, being the only portion of interest or importance to our readers :-

either Province. The day is not distant, however, when it will arise and build. Some of them are sendnominations at enormous disadvantages pecuniarily, with their superior advantages in the way of learn- proportions—the beauty of the whole earth. ing, to other denominations. Just where their educated sons and daughters are most needed there they saw. There is the most gigantic stake being played

weekly paper, the Conference fell into the embarrass- put into the heads of traitors seems to be brought ment of a heavy debt, which, though now about paid, forward to keep men out of the field, and to paralyze will be sufficient to dissuade some from ever under- the arms of those already there. The traitors are taking any thing more for the sake of denominational tolerated in high and low places. It is the grasp of improvement. Others, however, as they learn that their hand now upon the body politic that partially ing the thoughts of the Holy Spirit by the study of nation, who with syren voice points to him the honors of earth. The path she treads is strown with showers, and her words are those of flattery. In the same score, resolve to be more careful in the man- were traitors in the camp of Moses, in the social famithat an accurate knowledge of the English language pathway of Duty are springing up the amaranths of must be a great help in studying the English transtern countenance she says, "Here you will find du- Some of their sons and daughters, we judge from this our country's struggle. They have ever received that "from 50 to 60 persons have, we hope, received in their hearts the Gospel of our Lord Jesus Christ."

* "Several hundred families are under the direct in fitting landard of the mission."

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arms; the heaving breast, the quivering lip. the tear-ful eye are often the only evidences of that mighty degree alive to self-improvement by way of study, conflict. It is a solitary conflict; upon that field of and they will find they need much study and prepastrife—the heart—thousands are not gathered to en- ration, if they succeed in doing this generation a gage. Alone! alone it must be! Deep down in the work worthy to be compared with what their fathers recesses of the soul, it must be maintained, and often in the gospel did in their day. The ministry, we all Heaven stoops to witness it. New songs of praise judge, is not well supported in comparison with the ring through the arches of these blissful realms when ability of the people, but there is great improvement, Duty triumphs; and the seraphs drop their bright we hear, in this respect. We did not hear of one wings in sadness, when her opponent is victor. who preaches against salaries, and the oldest among it is a bloodless conflict. That field of battle is the ministry are fully convinced that the people

FREEWILL BAPTIST EDUCATIONAL INSTI-TUTIONS.

Last week we published Brother Graham's letter on the recent examinations at the Maine State Seminary. As we know some of our readers are feeling a deep interest in this institution, and are anxious for information, we transfer to our columns the following letter from the Morning Star :-

LIMERICK, Me., July 30, 1862. Bro. Burr :-- I have attended the recent interesting anniversaries, both at the New Hampton Institution, and the Maine State Seminary. The several Committees have made their reports, which must give much satisfaction to the public; and yet I wish to add a few words to whatever may have been said.

There is no need to compare together directly the two schools. Each alike is doing a good work for the denomination, and both are as prosperous as the most ardent could look for, at these times. It is no unmeaning fact that New Hampton has sent forth this year 33 graduates, including the 7 from the theologithese added, make from these two institutions alone 61 gentlemen and ladies. Such an annual offering is truly encouraging. To these add the recent graduates from Hillsdale College, Whitestown Seminary and our other educational institutions (which, though not all, are mostly Freewill Baptists,) and you have an educational force which in a few years shall make itself strongly felt in our beloved denomination. I may be allowed to add-since you and many

other interested friends were not in attendance-that discover that the cultivation of a benevolent spirit is the three days of exercises at each of these schools an object aimed at throughout the sacred volume. were to several hundreds very interesting feast days. The Trustees' meetings, in which still more liberal ticular occasion, a tenth of their property to the Lord. | things are being devised; the second classes in the Afterwards, under Moses, this became a law for the examinations; the vigor and cheerfulness that per-

quence of some institutions to contribute to the pleasure of the others on these anniversary oceasions.

But I do not wish to particularize farther. I took freshing remembrance of what has been accomplished State and the New Hampton Institution receive, for the coming years, all the patronage they so really P. S. BURBANK. Yours truly,

GREAT MEN ON THE GREAT REBELLION.

The Rev. HENRY WARD BEECHER, in a sermon recently preached by him, gave utterance to the following language in alluding to the present state of the American nation :-"There is a Christian duty of prayer for all in au-

promises for the encouragement of benevolence. Ithority, which was never, it seems to me, so much Warnings, too, abound against covetousness. The obligatory as now. I am impressed, I am oppressed, with the critical position in which we are every day, evil. Covetousness is called idolatry, and men are more and more. I love my country. I love her no-My heart swells when ble institutions. . I look on this broad continent, and see what God means for us, if we are faithful and true to our privileges; when I think what a fair and mighty form this In view of these teachings of the Scriptures, is nation will present when it comprises the whole of there not, even in the church, a lamentable deficiency | this vast expanse, when State shall touch State from patriotism shall run over all these mountains and through all these valleys, and when from ocean to ocean there shall be but one people, with one glorious career of liberty.

Pray in the morning, at noon, and at night. Pray founders boastingly declared, is to be the oppression of men, then may it be hid from my eyes. But it shall not be-it shall not be!"

Governor Dupont of Western Virginia, in a letter addressed to the great New York meeting, says:-Gentlemen, this is the last contest our free institutions will have, if we put forth the strength of the nation, and punish the rebellion as it deserves. But remember, there is but one time left to put down the usurpers-that is the present. We cannot fold our This people has not any institution of learning in arms this year, and fight the next. We must fight now, or all is lost. The contest is gigantic-the result, the freedom or enslavement of the nation. It is we gaze upon these features, stamped, as it were, with | ing their sons and daughters to schools in other de- the removal of the last fetter thrown around the thirteen old colonies. Redeemed and disenthralled, and finally have the pain of seeing their children go | America will rise with new strength, and in sublime

> This is the most gigantic rebellion the world ever the verdict for Freedom would be rendered in three By commencing a book concern and publishing a months. Every device that the devil can invent and

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