

ST. JOHN, N. B., JUNE 9, 1870.

Steadfastness in the Faith.

It is not easy to get people to yield their hearts and lives to the claims of the cross of Christ; and when, by the grace of God, they have done so, how immensely important they should progress in divine life. A multitude, during the recent revivals in our city and country, have made a solemn profession before many witnesses, of love to Christ and to his ways; but they are in a world filled with sorrow and temptations of divers sorts—how shall they be kept from falling a prey to these wiles of the adversary? How shall they be strengthened to run the heavenly race?

The Standard, in dealing with this subject, says: It has been said that upon the shaping of the first few months of a young convert's life depends his whole course, whether of barrenness or of fruit. While there may be many exceptions to this, yet the proposition is mainly true. Within that period the trial is apt to come which sets its seal upon him as a true soldier of Jesus, having learned the use of his armor and entered fully on the struggle for heaven, or as a nominal, holiday professor, who will spend his life in the impossible attempt to serve both God and Mammon.

As parents watch the critical point in a child's sickness, eager to take advantage of any favorable indications, so should pastors and churches give earnest attention to these young converts, and encourage them to stand fast in the Lord.

Young Christians are prone to mistake enlistment, and the victory obtained in the sharp conflict which culminates in their conversion, for the complete triumph, and live upon the peace first given, instead of looking continually unto Jesus, the finisher as well as the author of faith. It is as if a famished man, having satiated the cravings of hunger with a large meal, were to strive to go, like Elijah, "in the strength of that meat forty days and forty nights." He will find by experience that he needs daily food.

A boat shoved powerfully from the shore out into the stream, is carried to a considerable distance by this initial impulse before the opposing forces of friction, or wind, or tide, seem to affect it; yet it soon slackens speed, stops, and even drifts helplessly, unless the oars of the occupant are applied to keep it on its way. So the impulse received at conversion seems to run the soul without watchfulness or effort for a time, but soon opposing forces gather against it; the friction of every day life, the tide of sin, the force of old habits, and of temptation, arrest its progress, and it is in danger of coming to a halt, and even of drifting before the fierce current of an evil world.

There are many forms of temptation to the neophyte whose faith has not yet been confirmed, and his spiritual muscles toughened by actual experience in the conflict. A convert recently came to his pastor for deliverance from the meshes of the old doctrines of fatalism by which the enemy strove to catch his soul. Questions as to the origin of evil, as to whether man is accountable for sinning when born, as he is with an inclination to evil, and others kindred to these troubled his mind. Another came with the old, threadbare objections of apparent contradictions in the Word of God, and the infraction of physical laws in the working of miracles, by which companions had endeavored to overthrow his faith. A third had met the heresy of annihilation; whilst a fourth had her imagination wrought upon, to the disturbance of her peace, by the so-called revelations of spiritualism. These and other errors are all around us, ready to seize upon the unwary and untried, and to divert their minds and hearts from the truth and from consecration to Jesus.

To the young Christian and to all who are in Christ, the apostle says, "Stand fast." Be not overcome by the sudden inroad of objections and doubts. These are no new thing. The defenses of Christianity are sure. Study them thoroughly, and especially the Word itself, that you may always be able to give a reason for the hope that is in you, and that you may be, as the Scripture says, "no more children tossed to and fro and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive."

But especially is the injunction, "Stand fast," needed as a defence against the enticements of the world, the alluring pleasures of sin, the making haste to be rich, the engrossing nature of worldly pursuits, and the evil of our own hearts. Tertullian tells us that more persons were kept from entering the early church, even in that persecuting age, by the love of pleasure, than by the love of life. The day of persecution has passed by, but the world was never so served as now in the art of pleasing and alluring. It studies every human weakness, and ministers to each one of them; it is ever ready to don the garb of piety and pay external respect to a Christian profession, that sin may be more easy, and the departure from Christ be sufficiently gradual as not to alarm the soul. The passion for wealth was never so general and absorbing, and it yet is true what was written eighteen hundred years ago, that "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts. On every hand is the enemy, insidious, wily, determined, malignant, and our only safety is in Christ. Let us hear the great apostle say, "Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord."

Scolding in the Pulpit

It is like scolding in the household. In neither place it seldom does much good, but frequently does harm. Solomon tells us, "He that winneth souls is wise." You win people to Christ or to a religious life, but you cannot drive them to either. An exchange says:—

"Ministers may find many things going wrong in their churches, their members becoming lukewarm and worldly minded, indulging in practices inconsistent with their profession, and that hinder the cause of Christ, and they rail out against them from Sabbath to Sabbath, and wonder that their trades do not check these evils: that they continue just as bad, or become even worse than they were before. They feel that ministerial faithfulness requires that they should bear testimony against the sins of their flocks, and endeavor to induce them to forsake them; and so it does, but they mistake the best method of doing it. Churches in this matter, are very much like families. They may be governed and modelled by kindness and affection, but not by scolding and fault finding. When affection is at the helm of a family, and beams out in every look and action of its head, and sorrow, rather than anger, is depicted in the countenance when any of its members do wrong, the family can be very easily corrected in all ordinary cases. But when petulance and railing follow each other in quick succession, and the members come to feel that they will be scolded and harshly found fault with for every little error they may fall into, all family government soon comes to an end. The head of a family loses all power to mould it. Just so it is with the churches. They may be persuaded, encouraged, and reasoned into almost anything that is proper, but they can be scolded and driven into nothing. Said the sweet tempered Christian poet, Cowper, in a letter to the Rev. John Newton:—

"No man was ever scolded out of his sins. The heart corrupt as it is, and because it is so, grows angry if it be not treated with some sagacious and good manners, and scolds again. A surly man will perhaps bear to be poked though he will even growl under the operation, but if you will touch him roughly he will bite. There is no grace that the spirit of self can counterfeit with more success than a religious zeal. A man thinks that he is skillful in searching the hearts of others, when he is only gratifying the malignity of his own, and charitably supposes his hearers destitute of grace, that he may shine the more in his eyes by comparison. When he has performed this notable task he wonders that they are not converted. He has given it to them soundly, and if they do not tremble and confess that God is in them in truth, he gives them up as reprobate, incorrigible, and lost forever. But a man that loves me, if he sees me in error, will pity me for it, and persuade me to forsake it. If he has great and good news to tell me, he will not do it angrily, and in much heat and incomposure of spirit. It is not therefore, easy to conceive on what ground a minister can justify a conduct which only proves that he does not understand his errand. The absurdity of it would certainly strike him if he were himself deluded."

been published, 41 new churches have been constituted, 807 persons have been baptized. The Anniversary sermon was preached by Rev. Mr. Fulton, of Tremont Temple, Boston. The Watchman and Reflector says: Mr. Fulton proved himself a fit appointee for the place he filled as preacher of the annual sermon. His discourse was one of the happy providences of the day which from the auspicious beginning in the morning continuing to mark and shape the progress of the great final discussion between the two societies on the question whether they should be separate or one. His text was from John 8: 32,—"The truth shall make you free,"—and his theme was, "Baptist Literature the World's Need." To say the sermon was forcible is true but tame. "Logic in fire," the old description of eloquence, would not characterize it, of course. Logic is not bro. Fulton's strong point. But common sense on fire it certainly was, and the energetic preacher of Tremont Temple surpassed himself. The truth told in his incisive sentences and the occasional flashes of illustration and bursts of appeal kept the packed audience in the attitude of intense attention from text to peroration. Starting with the remark (substantial) of Archbishop Hughes, that the Christian world contains but two sects, Roman Catholic and Baptist, he declared that the work of Protestant evangelization depends on us, from the fact that "every Baptist is a born radical"—has to do with the great originals, and is therefore required to furnish himself an illustrated edition of the Word of God. He then, after a few telling allusions to the denomination's history, went on to say that Baptist literature is mighty for good by its impregnability in controversy, having no little weak points of ritualism or unscriptural dogma to maintain; mighty for good in the fact that its doctrines and examples are the only ones that truly illustrate the meaning of toleration; mighty for good, and needed, because it contains the true idea of government; and, mightily, finally, because it furnishes the only philosophy of a Christian Union without sacrifice of principle.

The whole discourse was not only as stirring as martial music, but timely and effective in the highest degree. At its close Dr. Armitage sprang to his feet and offered an eloquent resolution of thanks to Bro. Fulton, and a request for a copy of the sermon for the press, which was immediately passed with acclamations.

Baptist Anniversaries at Philadelphia.

Speaking editorially of these Anniversary services, the Watchman and Reflector says: Philadelphia is a noble city, and the hospitality of the Baptists there is worthy of the city. Never were delegates and friends more heartily welcomed or more generously provided for, and the arrangement was so perfect that without confusion or mistake, all found their places, and were more than satisfied.

There were no dull meetings. Earnestness and animation characterized all the services. True Baptist independence, fidelity to individual conviction, and the honest utterance of opinions were seen in every session. But debates did not degenerate into personalities, and the most heated discussions ended in conclusions which were adopted with singular unanimity. The discussion on the union of the Bible and Publication Societies seemed at one time threatening; but a result was reached from which there was scarcely a dissenting voice. The question in regard to Foreign Mission work in Madrid was far from uninteresting, and the Secretary was called on to explain their past action and define their present position, which they did most satisfactorily. The work of each Society is distinct, and it is clearly defined. Two societies may and often must occupy the same field but in distinct departments of labor. There is and should be a watchfulness on the part of each that its assigned work be not encroached upon by another. This watchfulness led the friends of the Missionary Union to question the propriety of a resolution offered in the meeting of the Publication Society, embracing plans for Spain, and Italy, and Greece. But a manly and Christian discussion led to a modification of the resolves in which all heartily united. Thus, though there were differences of opinion and most earnest debates, yet in every case the result was harmony.

On the whole, the friends of Christ and His cause have seldom had more occasion to thank God for His restraining and guiding hand. And glorious have been the results of contributions and labors in every department of our great Society as they were brought before us in the reports and speeches at the anniversary of each society. And more glorious is the opening future. Fields vast in extent and white for the harvest spread around us on every hand. The voice that comes to us is like that which reached the children of Israel through Moses: Go forward. God help us to obey.

THE BAPTIST HISTORICAL SOCIETY

met on the evening of the 26th ult. The sermon was preached by Professor Osgood. The annual report tells us that— In the increase of the library, since last anniversary, there have been 411 volumes, 898 pamphlets, 66 portraits, 23 letters of Baptist public buildings, 102 autograph letters for the series of albums, besides those received in our correspondence, which amount to 176. Ten manuscripts also have been received. Of the volumes added, 121 were imported from London, 74 are assorted pamphlets bound, and 206 were donations, some of which were received in answer to written requests, from friends in England, Wales, and Sweden.

Several officers and friends of the Society are known to have placed it among their heirs, making an aggregate of over \$14,000. Others have probably made similar bequests. The proposed building will cost from seventy-five to a hundred thousand dollars, a sum less than some single congregations expend for a house of worship.

Several new men have been sent out to the Foreign Field during the year, among whom we see the name of Rev. William George, of Nova Scotia. The President, Dr. Anderson, of Rochester University, gave the opening address, which is described as characteristically skillful in "historic parallels and contrasts."

The annual sermon, by Rev. W. W. Everts, D. D., of Chicago, was from Matt. 19: 28—"I have followed me in the regeneration." I. The manifold change implied. (1) The renovation of man. (2) The renovation of social order. (3) The renovation of the earth. II. The forms of divine power by which this is to be accomplished. (1) God's Word. (2) God incarnate. (3) The power of the Holy Ghost. These points Dr. Everts brought out with characteristic force and effect.

An interesting episode in the exercises of this year was the passage of mutual invitations and greetings between the Baptist and Presbyterian bodies, resulting in an appointment to meet at 5 p. m. in the Beth Eden Church (Baptist) corner of Broad and Spruce Streets, and shake hands and talk to each other for an hour. The meeting was well attended, notwithstanding the heavy rain that fell just at the time of assembling. Indeed, the advent of the drenching shower was considered by the Baptists as peculiarly felicitous. Drs. McCosh, of Princeton, and Anderson, of Rochester, presided (or officiated) the meeting, whatever it be called, and when the latter made his address of salutation, he aptly alluded to the division of the two sects on a water ceremony in the lines,— "Sweet fields beyond the swelling flood Stand dress'd in living green, While Jordan rolled between."

Next morning a large delegation of the Baptists met, per invitation, the Presbyterians at their hour of religious service, and spent the time in speaking, singing, and praying.

THE AMERICAN AND FOREIGN BIBLE SOCIETY held its final anniversary, and has by mutual contract merged its interests and responsibilities into the A. B. P. Society. After organization, the treasurer reported total receipts for the year \$16,054.98. Disbursements, \$14,650.95; leaving a balance on hand, \$1,404.04.

THE AMERICAN BAPTIST PUBLICATION SOCIETY was called to order by the President, W. Phelps, Esq., of New York. The report showed a total receipts of the year to amount to \$321,799.09; a gain of \$49,638.46 over the receipts of last year. In the Business Department, the receipts are \$254,514.90, being \$27,481.09. In the Benevolent Department, the receipts from all sources amount to \$67,284.19, which is \$2,907.44 more than were received in this department the preceding year. Eighty two Missionary laborers have been put into the field for a portion or the whole of the year, 237 Sabbath schools have been established, and 478 added; 129 libraries of \$5 to \$15 worth of books have been given to pastors and ministerial students, 36 new books to pas-

From our Ontario Correspondent.

Progress of the Denomination—Growth and work of the Institute—Need of Pastors and Lay Preachers from a class—The Calling of Pastors—The Late Fenian Invasion, &c.

The time for the assembling of our religious anniversaries is again drawing near, and we shall soon be again in a position to form some tolerably correct notion of the progress being made by our body in this part of the Dominion. The year, so far as I can judge, has been one of considerable prosperity. There has, perhaps, been no very marked or powerful work of grace in our churches, yet many of them have been more or less strengthened and refreshed. The more general and public enterprises of the Denomination have been, on the whole, supported with a good degree of liberality. A new building, for the accommodation of students in connection with the Institute, has been opened, and already pretty well filled. The number of students preparing for the work of the ministry is probably larger than ever before, though the supply is still far below the demand from our churches and mission fields, and it is becoming increasingly manifest here, as elsewhere, that the proclamation of the Gospel from our pulpits, and the defence and dissemination of our views and principles can only be best partially provided for from our institutions of learning. These are valuable and indispensable auxiliaries, but the work will only progress as it should when the faith and zeal of the churches are such as to secure a constant flow of recruits from the ranks of the learned professions, of the intelligent men of business, and of the educated of all classes. When we pray for the Lord of the harvest sends us forth as ordained pastors, but as active evangelists, we may expect greater manifestations of the power of the Gospel than we have hitherto seen.

The truth that there are "diversities of gifts" has been illustrated recently in the case of Bro. Carroll, an evangelist, who was baptized a few months since and admitted to our ranks. Giving up for a time his evangelistic labors, which had been greatly blessed, he engaged in pastoral labors with the church in Brantford, but was far from successful in promoting the unity, peace, and edification of the church. He has since resumed the work of an evangelist in connection with Mr. Russell, and immense crowds are flocking every evening to hear the word of life from them. On the Queen's Birth-day Mr. Carroll preached in the open air to an immense congregation. Mr. Russell, who has been for sometime laboring in Embro and vicinity, has now left for Great Britain, but with the intention of returning as soon as possible to carry on the work. He is one of the most successful, as well as one of the most pious, and catholic of those young men whose preaching has recently attracted so much attention in Canada. Christian people are still as much divided as ever in their views of these men. That their labors do not result in unimpaired good is generally admitted. Many churches are distracted and disunited. Many weak minded brethren and sisters are induced to forsake the assembling of themselves together in regular church fellowship and worship, and to "come out" and be separate from their brethren. Lord Cecil and some of the others are said to be unwavering in their denunciation of "the sects," though how Christian growth is to be promoted, or Christian work and worship attended to, without any definite church relationship, can scarcely be clear, we think, even to a Plymouth brother. Yet, on the other hand, I cannot but believe that much good is being accomplished through their instrumentality. They preach much Gospel truth, however they may intermix human error with it, and they preach it to multitudes whom we must confess to be out of the reach of the ordinary means of grace. I heard Mr. Russell for the first time the other evening. His sermon was in the main a simple and truthful, but I can scarcely say, unusually powerful exhibition of the way of salvation, and the danger of delay in securing it. Beyond a little egotism, not to be wondered at, and some personal allusions to himself and others, decidedly to the advantage of the former, there was little to object to, in the matter or the manner of his discourse. As I looked around upon the dense congregation, composed of all classes, and largely of those who evidently do not often attend a place of worship, I could not but, in the first place, wonder wherein lay the power by which he could draw together, night after night, so large and motley a crowd; some of them, I am assured, old men and women, who repeatedly walked a distance of ten or twelve miles, and returned after the service. There certainly was earnestness and simplicity, but no mighty eloquence, to account for the phenomenon. And, in the second place, I could not but rejoice and thank God that thus Christ was preached,—preached to the poor, preached to the masses, preached to the ignorant and degraded. Let others think as they may,—I see herein great cause for rejoicing.

The mention of Brantford above reminds me that some of us are not a little surprised at the tone in which the Visitor speaks of the recent call extended by that church to the pastor of the German Street Church. Does the Visitor think it wrong for a church to invite the pastor of another church to come and serve them? That the German Street Church has not always thought so, some brethren in this region could testify. Whatever may be the views and practices of our brethren in New Brunswick, it seems to be pretty generally admitted here that there is nothing discouraging or unchristian in a church, destitute of a pastor, giving an invitation to any brother who they may think would suit them, irrespective of his connections at the time. The responsibility of deciding upon the path of duty, as in the sight of the Great Head, is thereby thrown upon the minister. Admit the contrary as a general principle, and the result must be, that many a brother, in a small field of labor, will be debarred from the larger sphere for which his talents and piety have fitted him. It surely is more seemly for the church to seek the minister, than the minister the church, and at any rate the men best fitted for larger fields are not usually the ones to be found wandering about in search of them. Of course, I am instituting no comparison between the two churches in question, but simply speaking of the general view held, as I think, by most of our churches. Let that view be admitted, and the question of sending the call by letter, or by a frank, outspoken brother, as special messenger, is simply one of expediency, not affecting the principle.

The great Fenian raid of 1870 is at an end. It would, of course, be idle for me to go into particulars. You will be familiar with them long before this reaches you. There has been very little excitement apart from the immediate vicinity of the points of attack. The general feeling was one of confidence in the ability of Canada to have speedily back any force the wretched creatures could bring across the lines. This has been accomplished much more speedily and easily than could have been expected or hoped for, and, with devout thankfulness I may add, without, so far as I can learn, the shedding of a drop of Canadian blood. The two feelings most prominent in the country just now seem to be indignation at the manner in which our neighbors enforce their neutrality laws, or perhaps I should say at the character of those laws, and astonishment at the cowardice of the Fenians themselves. As to the former, I do not pretend to be capable of pronouncing upon international obligations. I perceive the English press seems satisfied with the manner in which the U. S. Government has managed the matter. One stubborn fact is, however, patent. The American Govern-

ment did not stop the raid. The Fenians had ample time, had they possessed the requisite courage, to cross in very large numbers. To a plain man the neutrality which permitted the escape of "Number Ninety," on a trial trip, without arms or war munitions, to become afterwards transformed into the Alabama, need scarcely fear comparison with that which suffers armed bodies of men, after years of public drilling and open declaration of their intentions, to assemble by thousands upon the frontier of a friendly people, and as many of them as can pick up sufficient spirit, to cross for purposes of pillage and murder. As to the courage of the Fenians themselves, comment, other than the simple facts, is unnecessary. The first band which attempted to cross, under the leadership of the redoubtable O'Neill himself, was defeated by a little band of some forty self-equipped yeomen constituting an independent company, and some twenty regular volunteers. The same gallant band, somewhat reinforced, drove them from the shelter of a group of houses, amongst which they afterwards took refuge. In the third and last skirmish the Fenians, in considerable numbers, had erected a rail fence into temporary breastworks, commanding an open field, fully exposed to their fire, which field the volunteers had to cross. Yet when the latter marched coolly and steadily to the attack, the liberators of Ireland scarcely stayed to fire a volley, before taking to their heels for neutral territory. In all the skirmishes they lost probably a dozen men killed or badly wounded, while not a Canadian soldier was hurt. Such cowardice can only be explained by the assumption that the poor wretches were grossly deceived by their leaders as to the character of the enemy they would have to meet on the one hand, and the skill of the volunteers in the use of the Snider rifle, with its long range and terrible destructiveness.

In accepting and entering upon the work to which brethren in the City churches and the Home Mission Board have invited me, I wish to address to you a few thoughts. It is not a work of my own seeking. I have been urged to it by my brethren. I could have accepted calls to other fields of labor, which, in many respects would have been more profitable and agreeable to myself and family. But I have felt impelled to enter upon this work from a sense of duty. I believe it to be one in which great good can be done. Still, it will be but little that I can do without your hearty and prayerful cooperation. I wish to assist you, and wish you to assist me, that we may labor together for the upbuilding of our churches and the glory of our common Lord.

I hope I shall be permitted to spend the most of my time in direct missionary labor and in holding protracted meetings. Something, however, will have to be done in collecting funds (not for my own support, for that is provided for), but for the Union Society. I hope I shall not find it necessary to spend much of my time directly in this work. The churches should do their own collecting. If I come to your fields, it shall be to assist and encourage you.

You will bear in mind that at the last Eastern Association, it was voted unanimously to recommend to the churches to hold platform missionary meetings. I hope this resolution will be carried out. I shall be unable to visit the churches before the July Association, to be held in Springfield. It is hoped that the churches in that Association will bear this in mind, and immediately arrange for their Platform Missionary meetings. Send out your collectors and be prepared to send in an encouraging report of funds raised to that meeting. If no funds come in before that time the Board will be, at least, \$300 in debt. But a good response to this appeal will cheer all, release the Board of embarrassment, and set the wheels moving for the year to come. A contribution from every church and every member, should be the motto of all. Yours truly,

E. C. CADY.

For the Christian Visitor. Mr. Editor—Permit me, through your columns, to acknowledge a favor received from the students of the Baptist Seminary, Fredericton.

On the day I closed my connection with the school, May 18th, the pupils of both Departments met at 8 o'clock, p. m., in one of the rooms of the Institution, and I was presented with an address, and a large and very elegantly bound volume of Byron's Complete Works, embracing his Life, Correspondence, &c. The following is a portion of the address: Respected Sir—We, the members of the Male Department of this Institution, take this (perhaps our last) opportunity to present you with a slight token of our regard. In doing so, we sincerely regret that a larger representation of the students who have sat under your instruction during the past three years, are not associated with us on this occasion. Yet, Sir, we have every reason to believe, that were they here, we would have their undivided support.

The promptness with which you have ever assisted in our difficulties, and the interest you have manifested for our welfare, have rendered our studies a pleasure rather than a toil. Nor would we be unmindful of the christian spirit which has ever characterized your address, which, if we would imitate, would materially assist us in the battle of life.

Receive this, Sir, our humble gift, and may He who holds the destinies of mankind in His hand, so direct you in that part of the Province to which you now hasten, as to enable you to live a happy and prosperous life.

(Signed in behalf of the Students.) A. E. LEROY, G. E. GOOD, W. WILSON, Committee. Baptist Seminary, Fredericton, May 18, 1870.

It is not necessary that your readers be troubled with the reply; but I desire to express publicly my hearty thanks to my highly esteemed young friends, by whom I have always been treated with the greatest courtesy and respect, and in whose affection and regard I feel honored in knowing I occupy so high a place.

Allow me to add a few words. The great desideratum at the Seminary is an increase of the number of students—an increase in the number of such excellent young men as have attended during the Academic year just closing. How is this to be attained? It is generally believed that the labor devolves largely upon the ministers, who, it is said, should be so bred with educational zeal, as to induce them to search out young men within the range of their field of labor, and argue the claims of education with them.

What a vast benefit the Denomination would receive, were such a course pursued. Dozens of talented young men in every part of the Province would be led to seek higher intellectual attainments; and after spending a year or two at the Seminary, our Denominational College would have the honor of becoming their Alma Mater. More of the destitute churches would be supplied with active and efficient pastors, and a spirit of increasing denominational enterprise would characterize all such churches as enjoy the labors of men who study to show themselves workmen.

A very large majority of young men who take a college course, have their thoughts first led in that direction, by a conversation with some friend in whose opinion they put all confidence. No demonstration is required to show that the ministers are the men to induce students to attend the Fredericton Seminary. Increase the number of students, and you increase the number of those who are to engage in the ministerial service; for it is evident that any church

did not stop the raid. The Fenians had ample time, had they possessed the requisite courage, to cross in very large numbers. To a plain man the neutrality which permitted the escape of "Number Ninety," on a trial trip, without arms or war munitions, to become afterwards transformed into the Alabama, need scarcely fear comparison with that which suffers armed bodies of men, after years of public drilling and open declaration of their intentions, to assemble by thousands upon the frontier of a friendly people, and as many of them as can pick up sufficient spirit, to cross for purposes of pillage and murder. As to the courage of the Fenians themselves, comment, other than the simple facts, is unnecessary. The first band which attempted to cross, under the leadership of the redoubtable O'Neill himself, was defeated by a little band of some forty self-equipped yeomen constituting an independent company, and some twenty regular volunteers. The same gallant band, somewhat reinforced, drove them from the shelter of a group of houses, amongst which they afterwards took refuge. In the third and last skirmish the Fenians, in considerable numbers, had erected a rail fence into temporary breastworks, commanding an open field, fully exposed to their fire, which field the volunteers had to cross. Yet when the latter marched coolly and steadily to the attack, the liberators of Ireland scarcely stayed to fire a volley, before taking to their heels for neutral territory. In all the skirmishes they lost probably a dozen men killed or badly wounded, while not a Canadian soldier was hurt. Such cowardice can only be explained by the assumption that the poor wretches were grossly deceived by their leaders as to the character of the enemy they would have to meet on the one hand, and the skill of the volunteers in the use of the Snider rifle, with its long range and terrible destructiveness.

obtain one from the ranks of such young men as pursue the various business callings of life, and never take a course of intellectual training. The Seminary has a just claim upon the people. Let every Baptist in the Province feel a personal interest in the matter; and by putting forth extra efforts, make the school an institution worthy of the Denomination to which it belongs. GEORGE E. TUTTA. Milltown, June 1, 1870.

The Christian Visitor will appear next week on a much better style of paper, with a new heading, and in a new dress throughout. It will be furnished to new subscribers from this to the close of the year for ONE DOLLAR. Now is the time to subscribe. Send along the names!

Rev. W. T. Corey, writing from Hillsborough, June 6th, says: "Since my last note to you I have baptized sixteen, and added one by letter; making in all seventy by baptism, and six by letter."

THE COLONIAL BOOKSTORE.—It will be seen by a new advertisement in the Visitor of this week, that the "Colonial Bookstore" has an excellent assortment of Sabbath School books on hand. They are offered on reasonable terms.

THE N. B. H. M. BOARD MEETING met in German Street Committee Room, at 8 o'clock, Monday evening, June 6th. Present.—Revs. Carey, Harley, Tius, Todd, B. N. Hughes and Cady, and brethren Everett, Harding, Wortman, Lewis, Bro. Z. G. Mabel was invited to a seat with the Board. Rev. G. W. Carey in the Chair. Prayer by Rev. T. Todd. Bro. Gable read a letter from the daughter of Rev. A. D. Thompson, speaking of her father's extreme bodily suffering, and of his pecuniary wants. Voted eight dollars from Superannuated Minister's Fund. A request from the Woodstock Church for aid in supporting their Pastor was presented. Bro. Moor was spoken of as quite successful, and his labors as very acceptable to the people. But the church is well known to be very small and weak. They are struggling hard to maintain their Pastor. Voted, that in view of our financial embarrassment it would be inexpedient to hold out any encouragement to the church at this time. We would therefore refer the application to the annual meeting soon to be held at Springfield. Voted, that Rev. E. C. Cady be called our General Missionary and Financial Agent, as he is expected to spend a portion of his time in collecting funds for the Union Society. Adjourned. Prayer by Rev. B. N. Hughes.

E. C. CADY, Clerk, pro tem.

A Brief Review of the News of the Week. NEW BRUNSWICK. The following order has been passed by the Lieut. Governor in Council:— Ordered.—That all Crown Lands which have been applied for, and on which one or more instalments have been paid, being of such a nature as to be settled for, and Grants taken out, within six months from this date, as after that time the Office will not recognize such claims; and after six months from this date, no quit claims will be received at this Office. The Conference of the British Methodist Episcopal Church (colony), in this city was closed on Sunday last. Bishop Nazrey expressed himself much gratified with his visit here. A minister will be sent to the congregation of "St. Philip's" new church from Ontario.

Dr. Harrison, of the Sunbury County Grammar School, and a graduate of Trinity College, Dublin, has been appointed to the chair of Mental and Moral Philosophy in the University of N. B. THE ENGLISH ORPHAN GIRLS FOR ST. JOHN.—For the information of the parties who have applied, through the Emigration Agency in this City, to Miss Rye for a number of her orphan girls, we may state that this lady, who sailed from Portland in the Moravian, for England, on April 1st, is expected to return to Quebec about the end of the present month, with the children for Ontario and New Brunswick. Those for New Brunswick will be landed at Quebec, and brought thence to St. John, where they will be conveyed to the Protestant Orphan Asylum, to remain until called for by the applicants, to whom notice of the day of their arrival will be furnished by Mr. Snives. We understand that about forty of these children have been applied for in this Province, chiefly by persons in the country districts, including residents of Charlotte, Westmorland, Kings, York, Queen's, Sunbury, &c. Six applicants have gone from St. John.—The New Brunswick Government pays the expense of these young immigrants, from Quebec to St. John.—T. L.

QUEBEC AND GULF PORT STRAVERS.—The proprietors of this Line have just made purchases in New York, of the steamship Georgia, built at Dumfries, Scotland, in 1864; length, 235 feet; 28 feet beam; 14 feet hold; has two engines, 50x60; speed 13 miles. Her passenger accommodation includes 43 state rooms; berths; her freight capacity is 4,000 barrels. She will leave New York at once, and will be ready to go on the line between Montreal, Shediac, and Pictou, about the 20th inst., to take the place of the City of Quebec. The Georgia will run as she is this season, and next winter it is the intention to put on a spar deck, which will increase the passenger accommodation to 120.—T. L.

OTTAWA. A telegram to the Telegraph from Ottawa, June 4th says: In Gray's case, Court at Toronto to-day manifestly granted criminal information against the Hon. George Brown notwithstanding strongly on the article, Hon. Messrs. Trutch, Helmich and Carroll of British Columbia, arrived yesterday and to-day they had an interview with the Dominion Cabinet. Mr. Seely, formerly of St. George, N. B., now of the Victoria Colonist is to leave the colony without Responsible Government as at present.

Latest advices from Red River report that Riel is preparing to fight the Canadian expedition. It is reported that he has two hundred hunters encamped on the plains, waiting further developments. A band of 250 Half-Breed scouts have set out to harass the expedition and will begin fighting near the Lake of the Woods, this comes via St. Cloud and is not known to be reliable. Prince Arthur, presented a stand of colors to the Volunteers at Hintonburg, Wednesday, and complimented the conduct of the men during the recent raid.

GREAT BRITAIN. It is known on competent authority that the Prince of Wales, through his agents, has been in negotiation with several Irish proprietors for the purchase of an eligible estate, with a view of fixing his permanent residence in Ireland. The best confirmations of these rumors is found in the fact that the negotiations have been closed, and that the Prince has definitely fixed upon a desirable site, and will shortly commence the erection of his future residence. On account of the terrible outrages in Roumelia, (f) Adolphe Baskara, an Israelite, will be appointed Consul there. The arrested Fenian emissaries, Wilson and Carill, were examined and remanded, bail having been refused. Admiralty authorities have become seriously alarmed by the rumor of the designs of the Fenians to make simultaneous attacks upon the great dockyards and arsenals throughout England. Government has taken steps for the immediate strengthening of the garrisons at all great naval depots. The Fenian organizations have extensive ramifications throughout Great Britain, and secret agents have assisted in the detection of multifarious lodges and meeting places of the Brotherhood. Guards have been doubled and all things put in readiness to repulse any attack. The utmost precautions have been taken against surprise, and any assault would result in a fearful loss of life among the assailants.

Portsmouth and Chatham.