

once has been spent in doing good to their fellow-men, and those whose whole life has been one continued series of wrong to society; the misanthrope and the philanthropist; the martyrs to the Christian faith, and their relentless tormentors; men, saints, and devils incarnate; all gone to the state of existence which hath no end. They died as they lived, and entered upon that untried future, with hearts, feelings, unchanged. Believer in Universal Salvation, shall these compose one congregation of spirits in that future world? Shall those who have lived lives of goodness and purity on earth, be forever tormented by the society of those whose every act, every thought, every feeling, is antagonistic? Can it be that a wise God would remove them from the comparatively petty trials of earth to an intimate communion with all of earth's departed millions, and that forever? Such a mingled reunion would indeed be hell. What a reflection upon the wisdom and goodness of the Almighty!—*Puritan Recorder.*

#### TO SUBSCRIBERS.

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#### TO CORRESPONDENTS.

No communication will be inserted without the author entrusting us with his name in confidence. Unless the opinions expressed by correspondents be editorially endorsed we shall not consider ourselves responsible for them.

Correspondents are respectfully reminded that short communications, as a general thing, are more acceptable to readers of newspapers, than long ones, and that a legible style of writing will save the printer time, which is always valuable, and secure a correct impression.

All Ministers of the gospel, who will send us the advance, for six new subscribers, will get the "Visitor" for one year free of charge.

### THE CHRISTIAN VISITOR.

SAINT JOHN, N. B., JUNE 9, 1858.

#### GOD'S GIFT AND MAN'S LABOUR.

Of all the sayings and doings of our Lord upon Earth, as recorded by the inspired writers, none are calculated to give us an insight into His character and designs, more than those short but comprehensive narratives, termed parables. They show us the relation in which we stand to our Heavenly Father, what views He has regarding us, what work He desires us to perform and the manner in which it should be wrought out by us. Especially are we struck by the depth and meaning of the parable of the Sower and the Seed, and many useful lessons may we learn from this simple narrative. Now we know that all kinds of seed come to us as the gift of God. True we see it produced every year by a uniform process of nature, and we do not regard its appearance as in any way miraculous; yet, the first seed could not have sprung from a seed—for this would argue the presence and life of a thing that had no existence. Here then, in the existence of a single grain of wheat, we have incontrovertible proof that at some time a miracle was wrought. But further, a separate miracle must have been performed for the production of every species of seed, for "God giveth it a body as it hath pleased Him, and to every seed his own body." Philosophy teaches us that one kind of seed cannot possibly be made to exchange its nature for that of another kind. Wheat will not more spring from rye, than from a stone, or nothing.

This grain is formed with every capability of growth and the reproduction of its species, yet, even this cannot take place unless it is acted upon by certain influences, extraneous to itself. It must have earth, air, light and moisture. Without these the grain itself would be valueless. Here then we have internal capabilities and external appliances necessary to reproduction, and these the wisdom of God provides.

Although seed is the gift of God to man, yet it comes not to him but by labour and anxious toil. He gives "seed to the sower," and if man refuses to sow he cannot expect to reap. Thus we have a round of arrangements like "a huge piece of machinery that would go round, indeed, in exquisite harmony, but with an empty clank and producing nothing, unless man stood before it to feed it."

Now all the features of this process have corresponding parts in the kingdom of grace and here, too, we see God's gift and man's labour.

In the parable to which we have referred, we learn that "the seed is the word"—God's gift. Man could not have originated the plan of the gospel any more than he could have created a seed or grain of wheat. None gave Him counsel, or instructed Him, but "He gave it a body as it pleased Him." The seed of the word is planted when it is made known to man, but it cannot spring up and bud unless it is accompanied by the influences of the Holy Spirit to water and nourish it. "It is the Spirit that quickeneth." The power of origination was in the hands of God, and the power of continuance or growth is also with Him; for unless the rich blessings which He alone can bestow are showered down upon the word sown it can in no way be effectual. "Paul plants, Apollos waters, but God gives the increase."

But we learn that man has something to do. He must plant. The blessed gospel of our Lord and Saviour Jesus has come to us from those who have gone before. God has given us no new dispensation. Jesus Christ has not come personally to us and thus revealed to us in our day, the will of the Father. It has not indeed been given to us as a people. The gospel was bestowed upon another nation, in a distant land, and that nearly 2000 years ago. But by the labours of Apostles and teachers it has been handed from one nation to another, and our forefathers, faithful to their work made it known to their children, who in their turn continued to sow the seed of the word in the minds and hearts of men, and though they did it frequently in tears, yet by their exertions we are enabled to reap in joy.

Each generation of mankind has been likened to a link in a hanging chain. Rich hangs on the link above it and bears up those below it; and if one gives away, itself and its successors must fall. Had there been a time when the fathers refused or neglected to sow, the next generation could not have enjoyed the fruits, and the world would have gone on in darkness, sin and misery, working all manner of abominations, till their cry would have gone up to Heaven and swift des-

truction would have descended upon the nations. In the place where the forerunner of Jesus preached repentance, where Christ made himself manifest to man, and thousands afterwards rejoiced in the truth, there was a failure in the sowing—some hundreds of years ago—and see the result; the people grope in the thick darkness of a degrading superstition and follow after the false prophet.

These facts, though tending to take away high-mindedness and implant humility and fear, should stir us up to arduous and zealous labour in the vineyard of our Lord and Master.

The gift came at first from God and has been transmitted to us by the faithfulness of our forefathers, may we, also, be willing to sow the seed of the word, that our children may be advanced spiritually and that coming generations may reap with joy.

#### ENGLISH CORRESPONDENCE.

LETTER FROM REV. C. SPURDIN.

In a sermon on Providence, preached at the Surrey Gardens, on the 11th of April, Mr. Spurgeon mentions the following incidents as illustration of the truth of his text—"The hairs of your head are all numbered."

(Here follows an account of the fall of the large wooden building which had been erected for Mr. S., at Halifax, Yorkshire; but as our readers are already acquainted with the facts from an article which appeared in our columns three weeks ago, we omit it.—Ed.)

In the same sermon he mentions another incident in his past history which is worthy of notice. While he was Minister of a country congregation and before he became known in London it was proposed that he should enter one of the colleges. An appointment was made that he should meet the president at the house of a mutual friend. He himself went at the appointed time and was shown by the servant into one parlour, the tutor also went and was shown into another room. After waiting two hours the Tutor left, thinking he had been badly treated. After waiting about two hours Mr. Spurgeon also left thinking he had been badly treated. As he was leaving, the passage occurred to his mind "seekest thou great things for thyself, seek them not." He wrote to the Tutor, finally declining to enter college, as he was very happy among his people with whom he got on very well. Last this should be regarded as a precedent by young men in the Province, who can neither read, write nor speak correctly, much less clearly and forcibly, and whose theological knowledge is crude and defective, I may be allowed to observe that in every way in which a man of God might also become an instructive preacher of the Gospel, they are destitute of the advantages which Mr. Spurgeon had acquired for himself when he was led to the above decision, under what would appear to be providential guidance. There can be no question that the minister of the word ought to be thoroughly furnished for the duty he undertakes; in what manner he may best become so, must be decided by a wise and prayerful consideration of the circumstances in which he may be placed.

#### FURTHER TROUBLES OF BAPTIST MISSIONARIES IN INDIA.

Our Brethren in India have again experienced severe trial by the occurrence of disastrous fires both at Serampore and Agra. Serampore is not many miles from Calcutta, and is the place where the college, originally founded by Dr. Carey, is situated. The mail before the last brought intelligence of the destruction by fire of a large bungalow, (the name given to detached cottage-like dwelling houses), which had been built for the accommodation of the boys in connexion with the college. The last mail brings the sad news that a similar fate has befallen the female school-room, which had been fitted up for the boys until the Bungalow could be rebuilt. No lives have been lost, but it has occasioned considerable loss to the college, and great inconvenience to tutors and pupils.

There is reason to believe in both instances that the fire has been the work of an enemy.

Agra is situated in the very centre of the disturbed districts, and our brethren there, at the time of the mutiny, lost their property; and now they have been called to suffer another calamity in the loss by fire of what they had gathered around them again, after the restoration of order. Mr. Gregson writes: "You will be sorry to learn that a severe fire broke out last night in the fort, by which brother Evans and myself, with many others have been completely burnt out. About 1 o'clock I was aroused by a cry of fire. I hastily slipped on some clothes and ran to the door. The fire was just commencing at the lower story. The flames spread with frightful rapidity. A very strong breeze was blowing at the time, and it was evident, at the first glance, that no efforts could save the square." Mr. and Mrs. Evans had a very narrow escape, and did not save any thing. They were intending the next week to go to Muttra the scene of their missionary labour when the mutiny broke out, but this calamity has unsettled all their plans. It is a consolation to know that the wise Providence of God orders all things well for the accomplishment of the purposes of His goodness; at the same time this affliction is for the time grievous and claims for our brethren sympathy and prayer.

#### REVISION OF THE LITURGY.

Lord Ebury lately moved in the upper House for an address to the crown for the appointment of a commission to inquire into the necessity of a revision of the Liturgy of the Church of England. The chief defects pointed out by the noble Lord, were the extreme length of the form of prayer for morning service, and the repetitions it contained. He certainly made out a strong case for curtailment and condensation as the following example will show:—"In many town churches, every day, they have two creeds, with almost every article of belief repeated in the 'Te Deum' and the Litany; two general exhortations; two confessions; two absolutions; three final benedictions; the Sovereign prayed for three times; the clergy three times, the houses of Parliament twice, the magistracy twice, and finally the Lord's prayer six times."

Although their Lordships, who spoke, generally concurred in the desirableness of some alteration, they were so fearful of taking a step the consequences of which could not be foreseen, that they united in recommending the withdrawal of the motion; which was accordingly done.

I should not be justified in referring to the forms used by the Church of England for the mere purpose of pointing out defects, our own extemporary mode of conducting worship ought to be far more free from blemishes than it is, before I could shield myself from the charge of disregarding the "beam in my own eye," if I were to criticize the worship of another denomination. I mention it simply as a matter of Parliamentary history touching ecclesiastical affairs. The Church of England in England is theoretically the church of the whole nation, the authority of an Act of Parliament is required for any even the least change, and that authority is all sufficient.

Modern Ecclesiastical History includes therefore an account of the action of the British Parliament in relation to that section of the Christian church which is subject to its control. THE OUDE PROCLAMATION AND INDIAN DESPATCH.

The discussion, on a motion which threatened to upset the Derby ministry, stands adjourned till this evening, when the vote will probably be taken and you will learn the result by this morning's paper. The motion is founded on a despatch written by Lord Ellenborough, as President of the Board of Control, in consequence of Government having received the draught of a proclamation which Lord Canning signified his intention of putting forth when Lucknow should have fallen, into the hands of Sir C. Campbell. Both the proclamation and despatch will be found at large in the papers. The correspondent of the Times in India is the authority for the fact that the proclamation has actually been issued in the province of Oude, and the document is made public through the same source. Questions were put to the Ministers as to their approval of the policy of confiscation set forth in the proclamation, which resulted in the production of the secret despatch which had been sent out to Lord Canning. This was considered such an extraordinary document that notice was given in each House of resolution of censure on the Ministry, first, for sending before us, in the order of his house, a monument to his own dying love, and of his death, as the ground of his policy. As the Lord is the memorial of the opposition, that Lord Ellenborough resigned, to save his colleagues. The motion of censure was however persevered in. The Lords divided on the first night of the debate, not upon the reclamation and desertion and death incurred for our solution itself, but upon the previous question, whether the Lord Chancellor, which is a mode of getting rid of a subject for the time without pronouncing any opinion upon it, and consists in putting the question whether the aforesaid resolution shall now be put. This was decided in the negative by a majority of nine, which saved the ministry in the House of Peers. But the decision rests with the House of Commons where the issue has still to be tried. The complication of parties makes the result very uncertain. Many of the Liberals are anxious to avoid a change of Ministry and oppose the resolution is the hope of carrying an amendment which refrains from condemning either the proclamation or despatch. Mr. Bright is the leader of this party, it is impossible to say how many adhere to him. Sir James Graham has declared his intention of voting with the Ministers. Lord John Russell spoke very strongly against the despatch, and will sustain the vote of censure. Mr. Gladstone has not yet declared himself. The debate has been conducted with great spirit and ability on each side. On the one hand it is contended that a sweeping sentence of confiscation by which all proprietary rights in the province of Oude are declared forfeited to the Government with the exception of the six which are expressly named, demanded from the home government such a condemnation as the despatch contains, and that the promulgation of the mild and conciliatory views of the British Government will tend to the pacification of India and facilitate the submission of men whose severity would rather exasperate.

On the other hand it is contended that a correct judgment cannot yet be formed upon the policy of confiscation, because we are not in possession of the reasons which induced the Governor General in adopting such a measure. The despatch contains language which ought never to have been addressed to a high functionary, who, in a season of unprecedented alarm, and under circumstances of unparalleled difficulty, has adhered all through the mutiny to a policy of mildness and clemency; and that a State paper which cast the imputation of spoliation upon this nation for the annexation of Oude, and exalts the contest on the part of the nations into a patriotic struggle for independence, is likely to be very mischievous by encouraging rebellion against British authority throughout India, weakening the hands of the Governor General and commanders of our army who are engaged in restoring submission to the British power, and disheartening all our brave soldiers who are straining every nerve to subdue the revolted provinces.

#### AM. BAPTIST PUBLICATION SOCIETY.

The exercises of the 34th anniversary of this Society commenced on Sunday, 16th, with the annual sermon by Rev. W. D. Williams, D. D., of New York. The text was, Ps. 149: 6-9. "Let the high praises of God be in their mouth." The theme was, "The subjection of the powers of the earth by the omnipotent power of God." His discourse is thus reported in the Examiner: After a brief but striking induction of the text, the preacher proposed to notice—

1. The great principle which is taught.

11. The denominational lessons which it suggests.

The conflicts here spoken of, are not connected with violence and blood, nor is the victory pledged, one that belongs to any favored age or class, but one which all God's true people are to share. The disciples of Christ, in spite of all opposition, are ultimately to triumph, but it will be a triumph attended by no lawless and carnal strife. The weapons they wield are of no human handiwork. Simply the Word of God—the two edged sword going out of his mouth, but now put into the hands of his people, and which, in fulfillment of a divine decree, is all-powerful in putting down, and keeping down, all the combined forces of sin.

The gospel of Christ, without armies, navies, or any carnal weapons whatever, will, in the end, subjugate all hostile influences. True, the errors with which truth contends are inveterate, and

through all time, the conflict will sin has gradually spread in the neighbourhood. Multitudes on with comparatively slight attempt, at what Eden saw commenced will fully end time shall close.

Called to engage in a ceaseless warfare with the forces of evil, the believer's gift weapon is the Word of Truth. Armed with this he is commanded to exult in joyous confidence, even in the thickest and hottest of the title. This truth is not the mere letter of revelation—that is but the scabbard of the blade; what is it, then? It is Christ himself, the gift of all inspiration—the author and center of revelation.

As an instrument for guarding and diffusing his truth, Christ formed the church, which he especially pledges his presence. Church is like a tower holding up the light, transmitting it over the stormy waters of life; truth embodied in Christ, reflected in the world, made effectual by the Holy Spirit, is the only hope of the world's deliverance from error, and the only pledge of the overthrow of all taken and you will learn the result by this morning's paper, and the alleviation of all woe. The victory is already achieved through the truth, are the beginnings of what shall one day become complete and final.

Passing from the principle thus taught in the text, the preacher proceeded to notice the denominational lessons suggested by it. In the great system of evangelical truth as held by all true Christians, with some dissensions among them as to lesser matters, we as Christians are to rejoice, and to exult in Christ's triumph work among other denominations wherever we can trace it. Baxter and Owen and others were of us and for us. But in our ready and frank recognition of this truth, we are not to withhold or disparage any portion of Christ's truth which they have failed in recognizing.

Our denominational distinctions may be said to concern especially the Master's monument, the gate and fences of the church, and the spiritual freedom of the inmates of the church. Christ has set his own dying love, and of his death, as the ground of his policy. As the Lord is the memorial of the opposition, that Lord Ellenborough resigned, to save his colleagues. The motion of censure was however persevered in. The Lords divided on the first night of the debate, not upon the reclamation and desertion and death incurred for our solution itself, but upon the previous question, whether the Lord Chancellor, which is a mode of getting rid of a subject for the time without pronouncing any opinion upon it, and consists in putting the question whether the aforesaid resolution shall now be put. This was decided in the negative by a majority of nine, which saved the ministry in the House of Peers. But the decision rests with the House of Commons where the issue has still to be tried. The complication of parties makes the result very uncertain. Many of the Liberals are anxious to avoid a change of Ministry and oppose the resolution is the hope of carrying an amendment which refrains from condemning either the proclamation or despatch. Mr. Bright is the leader of this party, it is impossible to say how many adhere to him. Sir James Graham has declared his intention of voting with the Ministers. Lord John Russell spoke very strongly against the despatch, and will sustain the vote of censure. Mr. Gladstone has not yet declared himself. The debate has been conducted with great spirit and ability on each side. On the one hand it is contended that a sweeping sentence of confiscation by which all proprietary rights in the province of Oude are declared forfeited to the Government with the exception of the six which are expressly named, demanded from the home government such a condemnation as the despatch contains, and that the promulgation of the mild and conciliatory views of the British Government will tend to the pacification of India and facilitate the submission of men whose severity would rather exasperate.

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#### LOST AND FOUND.

MR. EDITOR.—Perhaps the following narrative may prove interesting to some of your numerous patrons. In the vicinity of Butternut Ridge on Sunday, May the 2d, about ten o'clock, A. M., a boy aged 7 years, son of Benjamin and Martha Allward, left his home in company with his little brother who was about three years older, for the purpose (they say) of getting spruce gum in the woods. Shortly they were startled by some unusual noise, which proved to be made by some other boys. This had the effect of terrifying them so that each started his own way for home, but the younger fled into the forest; the elder made his way home, to the astonishment of his parents, without his little brother. Search was immediately made, but no tidings of the missing one was to be had; the alarm was raised

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Company and the English Government was signed and sealed by the Lords Commissioners of the Treasury and the Directors of the Company on the 20th. It is for a period of 25 years from the time the cable shall have been successfully laid down. The Telegraph fleet had all assembled at Plymouth, and would sail on an experimental trip in a few days. It consists of the U. S. frigate Niagara and the British steamers Agamemnon, Valorous, Gorgon, and Porcupine.

The London Times, in its City Article, refers to the importance of the treaty between the United States and Nicaragua, and the efforts making in the States to obtain exclusive control of the transit route. Allusion is made to the obstacle which the Clayton-Bulwer treaty presents to annexation, and the consequent attempt to have it abrogated.—The Times argues that the treaty is permanent, and there is no power of abrogation certain parties in the United States may "not to unscrupulous means to secure their end," whole affair is one that palpably requires sagacity, forbearance, and firmness of expert statesmen, merits which it insinuates are in the present British Cabinet.

The report of the soundings taken in the Sea, with a view to test its adaptability sub-marine telegraph is published, and the conclusion is that there is no better place for a cable.

The new screw steamer Nova Scotian, Quebec line, has arrived at Liverpool, sails for Quebec on the first trip on the 2 June.

Strong gales of wind had prevailed, and N. W. coats of Ireland a great many fishing had been capsize, and it is feared near lives were lost.

The English funds had shown more buoyancy and had closed steady at the quotations. Latest.—The London Times of Thursday reports the funds buoyant on the previous Loans on stock were in considerable demand, and higher rates were freely paid, but the supply of money having been attracted, it is expected to the previous figure.

The Times of Friday says Sir James Outram despatch broke the camel's back. A mouse of work had to be done in one night, so the House met there arose an almost simultaneous cry from the benches above Cardwell going for mercy. The supplicants were so numerous that it became almost a necessity to listen to them, and after a parley the resolution withdrawn. Lord Canning has had more success from the assurances given last night by Chancellor of the Exchequer that cordial and sincere assurances of sympathy and support were sent out to him by the Government. Herald rejoices in the triumph of the ministry which it believes will also be received with enthusiasm by the country. It declares that the Government would have had an overwhelming majority. The Daily News says that House of Commons rarely presented so singular and exciting scene. The night fight had ended in a compromise the House who really has at heart the dimly the safety of the welfare of the country. The Liberal party, can regret the escape of the must feel well satisfied the hustings on a false issue.

Latest Telegram to London. The Turkish Government is said to have consented to a settlement of the Montenegro affair, in consequence of a despatch from Ambassador in Paris, stating that if the Po did not arrange it, France would formally recognize the independence of Montenegro. A telegraphic despatch announces the arrival of the Queen of Portugal at Lisbon, on the 17th.

FRANCE. The trial of the 33 persons arrested for the recent insurrectionary outbreak at Chalons, was progressing in that town. The Times Paris correspondent says that the French squadron in the Pacific is to be reinforced. The same authority states that instructions have been sent to Baron Gros, in China, to treat with the Imperial Commissioner without going to Peking.

The position of the Suez affair is considered of so much importance by the French Government that the consulate there has been raised to consulate general. The election of M. Migeon to the Legislature is regarded as a highly important demonstration against the Government, as the most strenuous efforts were made by the officials to secure defeat.

The agricultural reports from France continue most favourable. The 3 per cent. closed on Friday 69 7/8.

It is announced that M. Migeon was elected by above 15,700 votes, against 14,450, given the Government candidate.

The Monitor has not announced the election of M. Migeon to the Legislature. It is said, will be suspended three months. It is said that Hyene, wounded DePene in a duel, is to be placed the retired list, to pacify public feeling.

Rumor is again current that the Dutch Government has been chosen by the Kings of Naples and Piedmont as mediator in the Cagari affair. Letters from Central Italy and some of Lombardy state that the various governments are making preparations against an approaching Mazzinian rising. Incendiary proclamation circulated through the country, and it is said Mazzini himself has appeared at several points to encourage his partisans.

The Naples correspondence of the 6th announces the armament of every point of the coast susceptible of defensive works. All the regiments are to be filled up to the full complement and two new regiments of cavalry raised.