THE CHRISTIAN VISITOR.

ST. JOHN, N. B., NOVEMBER 1, 1866.

The Substance of a Discourse DELIVERED AT THE MEETING OF THE ASSOCIATION IN NEW-CASTLE, MIRAMICHI.

BY REV. C. SPURDEN, D. D. "It was needful for me to write unto you and exhort you, that ye should earnestly contend for the faith which wa once delivered to the saints."—Junz viii. 3.

This is not the only Epistle in which the voice of warning is raised against false teachers and men of licentious lives. "Beware," wrote the Apostle Peter, " lest ye also being led astray with the error of the wicked, fall from your own steadfastness." Apostles do not give needless exhortations: the word of caution shows the existence of danger. Men, who turned the grace of God into lasciviousness, and denied the only sovereign, even our Lord Jesus Christ, had early crept unawares into the Church; the presence of such men gave emphasis to the exhortation, " contend earnestly for the faith which was once delivered to the saints." The term "once" is not to be understood as signifying "formerly," but once for all, in distinction from a second time, as Paul writes to the Corinthians, "once was I stoned;" and to the Hebrews, " As it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many." In like manner Jude intends us to understand that the faith has been delivered once, and we are not to expect repetition by which any thing will be added to it or taken from it; neither alteration por amendment is to be allowed; the saints in apostolic times received the faith in its completeness and sufficiency; such were they exhorted to preserve it, and such is it to be transmitted from age to age, even to the end.

If this view of the meaning of the passage is correct, it is opposed to the theory of the progressive development of christian truth as taught by some in the present day.

The subject for consideration is, therefore, "The duty of contending earnestly for the faith, delivered once for all to the saints." In discussing this subject, it must first be determined what the faith is for which we are to contend. I purpose, secondly, to assign some reasons why it is our duty to engage in this contest. And lastly, to point out the manner in which the conflict ought to be conducted.

I. What is the faith for which we are to contend. Glancing at the connection in order to ascertain what the apostle had in mind, it would appear that the faith which he exhorts his readers to maintain. was the faith which was put in peril by ungodly men, who turned the grace of God into lasciviousness, and who denied the Lord Jesus Christ. The danger was two-fold, practical, and theoretical; the subversion of holiness by making God himself the minister of sin, and the subversion of the doctrine concerning Christ, by the denial of him. The remedy is, therefore, I think, two-fold. 1st, Faith in Christ, 2d, Belief of the truth. Faith in Christ as he is revealed in the Bible, and for all the purposes for which he is therein revealed, would counteract the error of those who denied him. Belief of the truth would be an effectual antidote to the poison of turning the grace of God into lasciviousness. Divine truth is the grand instrument of sanctification in the hands of the Holy Spirit. "Sanctify them by thy truth; thy word is truth," forms part of our Lord's prayer. tion, through sanctification of the Spirit, and belief of the truth," writes Paul to the Thessalonians. showing the intimate connection existing between holiness and belief of the truth.

The faith for which we are admonished to contend is,-

1st. Faith in Christ Jesus. Salvation comes to us not in a mysterious, unintelligible manner, or by some magical process, which would be fitted to inspire the credulous with wonder; but through a living, acting, suffering, dying Saviour, who rose from the dead, and now lives, invested with supreme powerto save every penitent believer. Evidence, accumulating through every age, attests his Messiahship, Evidence of every kind, historical and moral, prophetical and spiritual, miraculous and experimental. demands our belief, and justifies our faith in the crucified and risen Son of God. The patriarchs point to him; the prophets spoke of him; his herald cried. "Behold the Lamb of God;" the evangelists wrote the story of his life; the apostles unfolded the doctrine of his crucifixion; God the Father bore testimony to his mission; the Holy Spirit confirmed the word by attending signs; and all this was put on record that we might believe that Jesus, the son of the virgin, is the Christ, the Son of God, and that " believing we might have life through his name."

Faith in this personal Saviour is the peculiarity of the Gospel, the central point of the Christian system. Remove Christ, and we listen in vain for the glad tidings that bring hope; deny Christ, and faith can no longer exist.

Ought we not then to contend earnestly for the faith? As the planets are preserved in their orbits by the sun, so every saint revolves around the Sun of Righteousness; from Him emanate light, heat, fertility and gladness; let Him be once removed, order is turned into confusion, darkness covers all mundane things as with a funeral pall, coldness, sterility, and spiritual death succeed, and hope flees before the gathering shadows of despair.

The Christ who demands our faith is one whom we can regard as a brother; who walked the earth as we walk it, breathed the air which sustains our life, tasted the food which nourishes our bodies, was wearied with fatigue as we are, suffered pain and anguish as we may suffer them, endured depression and sorrow, wept as we weep, and was in all points tempted as we are, but without sin. He is full of sympathy, tenderness and pity, and uniting mysteriously in himself the divine with the human nature ; he is clothed with majesty and girded with power.

Thus he meets all the wants of our nature. God over all, he lays a solid foundation on which our faith may rest; man, like ourselves, he meets the yearning of our hearts for sympathy and love. We see in him the mighty power of God dwelling in human flesh; the wisdom of omniscience veiled in the form of man; the spotless purity of the Holy One mingling with sinners and outcasts. He laid aside for a season the glory, grandeur, and riches of the Son of God. and assumed the form of a servant, that in humiliation, and poverty, and eventual death, he might work out our redemption. Shall we let go our hold upon such a Saviour, or cease to strive for the preservation

and spread of the faith which reposes upon Him? The Scriptures further speak of him as the divinely commissioned messenger of glad tidings, who has been anointed by God to announce forgiveness to the penitent, to bind up the broken-hearted, and to bring deliverance to the slaves of thice. He has been anointed with regal authority to right in righteousness and peace; to gather his subjects into one united apiritual kingdom; and to lead forth his followers, clad in the armour of righteousness, and wielding the weapons of heaven, to a war with the powers of darkness even unto death. He has been anointed as glory of God the Father. the great High Priest, to become at once the victim and the offerer. The sacrificial Lamb of God, who cepted, and blessed, includes not only Paul Misself who wrote the Epistle, and the saints at Ephesus to who wrote the Epistle, and the saints at Ephesus to who wrote the Epistle, and the saints at Ephesus to who wrote the Epistle, and the saints at Ephesus to who wrote the Epistle, and the saints at Ephesus to sels Street, are being forwarded to the Church by baptism since the Association.

The Missues of the Convention lately held in Brushing Priest, who appeared "to take away sin by the whom it was written, but all, in every age, and in

The man of faith thus regards the Son of God; re-

his authority with obedient heart; lays his hand upon the Divine Victim with confession of sin and penitential sorrow, and commits his cause into the hands of his powerful advocate, with the full assurance of absolution and peace. His taith stands not alone-hope and love walk with it hand in hand; obedience follows in their train; a holy life attests the power of faith; the sincerity of love, the steadfastness of hope; increased experience mellows every grace, until the matured Christian becomes ripe for glory, and at length enters into the joy of his Lord. What substitute can philosophy or science find for this faith in a personal Saviour? Shall we not contend earnestly for the maintenance and propagation of the faith which leads to such a blessed end?

From our Canadian Correspondent.

BAPTIST EDUCATION IN CANADA.

I commenced, some time before the Fenian invasion. to give you some idea of the standing and progress of the Baptists in Canada, as tested by their missionary and educational efforts. I had finished, I believe, what I had to say with regard to the first of these two great outgrowths of the christian life, and had intended to say something of the other, when my attention was diverted by current events.

The institution of the "regular" Baptists of Canada is, as is doubtless well known, the Canadian Literary Institute, situated in Woodstock, a little town of some three or four thousand inhabitants, in the County of Oxford. A better situation could scarcely have been chosen. The land is said to be the highest in the region, and the air is salubrious and bracing. It is in the midst of one of the most beautiful and fertile districts in Canada West, and is upon the Great Western Railway; thus affording the most convenient access from all parts of the

The building and the main features of the school have, I think, been pretty minutely described in your columns, consequently I shall not dwell upon them. One wing is occupied by male and the other by female students. These all dine at the same tables and meet in the same classes, thereby securing to some extent, on the one hand the elevating and refining influences of the well regulated family circle, and on the other the healthful stimulus to study which results from the contact and competition of the minds of the two sexes, with their constitutional differences in organization and modes of working.

The school is organized with two departments-a theological and a literary. In the former, the tuition is free, and it is dependent for support upon the churches, to the extent of about two thousand dollars per year. This mode of support, though perhaps too precarious and troublesome to be desirable as a permanent arrangement, is not without its excellent features. It affords a constant training to continued and systematic giving by the churches. It keeps the institution, its work and its aim, constantly before them. It furnishes an excellent means of enlisting and keeping alive the sympathies, and evoking the prayers of christians all over the land. And it is very encouraging to Dr. Fyfe, the Principal, and his fellowworkers, to know that the sum contributed by the churches for this object is both increasing in amount, and being more cheerfully given, from year to year.

The literary department is, by virtue of its connection with the theological, not only self-supporting, but contributes in its turn somewhat to the support of the latter. If I mistake not, all the other denonational schools in Canada are in receipt of aid from Government, but the Baptists have hitherto studiously refrained from asking or expecting State aid in support of their institution. They do this from principle. Whether the principle is sound to the extent to which it is thus carried, may admit of question. Nova Scotia and New Brunswick Baptists evidently do not think so.

The staff of teachers in the Institute consists of the principal, Rev. R. A. Fyfe, D. D., and three male and two female teachers. The classical and mathematical courses, as at present arranged, are equivalent. I should judge, to about those of the first two years at Acadia College. The study of intellectual and moral philosophy, and kindred subjects, is carried to about the same extent as at Acadia a few years ago, while the course in the natural sciences is considerably more extensive than that of Acadia at that date. The institute has about 1500 volumes as the nucleus of a library. This is slowly increasing, but has no regular income. The museum, I am sorry to say, is as nearly as possible a nonentity. Of course it will be borne in mind that the institution is a child of but a few summers, and is dependent upon the voluntary contributions of a people comparatively few in numbers and feeble in resources. It is nevertheless, we trust, equally with your own beloved Acadia, a 'child of Providence," destined to live and grow. and do a great work. It is cheering to its friends to know that the number of students has been and is steadily increasing, and during the present term one wing is full to overflowing, and the other has but a very few vacancies. Already the place is becoming too strait, and very soon the appeal for "more room" must go forth to the churches. Increased accommodation, an extended course, an enlarged staff of teachers, and an University charter, are the conclusions already pointed out by the logic of events, which must ere long force themselves upon Canadian

Hora Solitaria-No. 1.

BY J. L. DUNLOP.

Blessed be the God and Pather of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: -according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: -having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will:-to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved.-Eph. 1: 8-6. God is the Father of Christ Christ is God's own

son-his only begotten,-by a necessary and eternal generation, -in such a way, as to imply neither after existence, nor derivation of essence. Christ, as God, is one with the Father, and equal to him in power, and in glory. God is also the God of Christ. Christ. as man, while on earth, served God-prayed to God -trusted in God. Christ owned himself to be the servant of God. This relationship he pleaded on the cross. About his Father's business he was engaged -God's law it was that he obeyed-and God's will was his constant guide. Christ is Lord. He is Lord of all. God hath made him both Lord and Christto carry out his purpose respecting his church. The exaltation of Christ arises out of his humiliation :because he humbled himself God has highly exalted hillo. Christ's Lordship extends to all worlds, and to all things. The angels obey him. His sceptre con-

acts are, however, very different. When God blesses us, be gives us a something-a blessing:-when we bless God, we do not give to him anything-we only mirable Report on the Christian Visitor was preascribe to him what is peculiarly his own. This blessedness that we ascribe to God, is in God himself -innate, in his own possession. God makes us blessed and we call him blessed. God's blessing of us is one of deed :- our blessing God is one of word only. God blesses us with all spiritual blessing for so it is in the original-all, and yet but one blessing. The sure mercies of David are so knit together as to form but one whole. Salvation, as we read, belongeth unto the Lord; -his blessing, i. e. salvation, is upon his people. All spiritual blessing-according to New Testament usage-is, every blessing of the Spiritgrace, and glory, and every good thing. The heavenly places where God meets with, and blesses his people, are, no doubt, the ordinances, which partake of the nature of heaven itself, by the presence of Christ

God hath blessed us in Christ according as he hath chosen us in him. We are blessed-not merely because we are chosen-but, we are blessed according to an eternal purpose. Salvation is one blessing. It is divided into many parts. Their number, variety, fitness, and fulness-together with the manner and time of their bestowment-are all according to the good pleasure of God's will. We are chosen in Christ. In him, were we viewed in the counsel of peace. The whole number of the elect were embodied in Christ, their glorious covenant Head, when this choice was made. Man, by his fall, forfeited, as a moral, intelligent being, his claim on God, as his Creator and moral Governor. He, as the angels that sinned, in consequence, became the object of God's wrath and condemnation :--only in the way of grace, could God, in kindness and love, act towards him. His apostacy rendered any direct dealing with man, on the part of God, inconsistent with his character and perfections: -a medium of intercourse became necessary :--- a middle person was required--in, and through, whom the entire business of redemption could be transacted. Christ is that middle person. Hence, we are chosen in Christ-accepted in himblessed in bim :- all is in Christ. God hath chosen us in him out from the rest of mankind unto himself; -for such is the full force of the original word-for his own glory-to his own service-to be a people peculiar unto himself for ever. This choice took place before the foundation of the world. In the beginning, when God created the heavens and earth. was this choice already made. We date time from creation. Election was before time. It was eternal. It is a timeless election. Holiness is the effect of this choice. It is not its cause. Holiness here refers to sanctification, and blamelessness, probably, to iustification- both flow from election, as their great source, and are bestowed in time, in accordance with it. Sanctification makes us meet for, and justification gives us a title to, glory. The one fits us for the enjoyment of God-the other restores us to his favor. Both are necessary, -Each answers its own endand, though perfectly distinct, are never separated. This sanctification is before God. He, amidst its imperfections, sees its reality, and, in his own time and way, perfects that which concerns us. As to instification, it refers-not to what we appear before men-but what we are in the sight of God. We are treated by him as if we had not sinned at all. We are, as the effect of election, holy and without blame the very essence of all that is real in religion-without

The word for predestinated, in the original, is-to mark out before hand. Its participial form in this passage, points out its relation to our election in Christ. God having marked us out before hand, that we might, in his own time of love, become his children by adoption, he chose us in Christ. As Paul here views the decree, predestination is before election. Election is but God's manner of carrying out his predestination. This mode of treating the subject is, however, in condescension to the weakness of our capacity. The matter is indeed too deep for us. We are not able to fathom it. This purpose is but one act of the Divine mind. No part of it, in the nature of the thing, is, or can be, afore or after another. All its parts are simultaneous. When this predestination took place, in this passage, we are not informed. The priority of it, in the mind of the Apostle, to election, points it to eternity. It was before time. Of its cause we only know it was God's good pleasure. God was pleased to do so, and the province of that pleasure is the real and eternal good of the predestinated. God has a reason, and an adequate one too, for all he does :- but when he in his wisdom assigns not that reason, we have no right to curiously inquire after it. God always appoints the best end, and uses the best means to attain that end. Further we can-

not go. There we must leave it. We are predestinated to the adoption of children by Jesus Christ to God himself. The dignity of sonship is only conferred in and through Christ. It is not merely for his sake, but it is by means of his mediation. Christ is the medium through which it is done-God himself is the great end-that we might glorify and enjoy him. The adoption into which we are predestinated places us in God's family; by it we receive the name of a child, the privileges of a child, and the inheritance of a child; we are made heirs of God and joint heirs with Christ; we have a title to, while the new birth makes us meet and prepares us for, heaven. All this is to the praise of the glory of God's grace. God's grace is his undeserved favourhis mere mercy. The glory of God's grace is its fitness, fulness and condescension, as manifested in the salvation of sinners. The praise of this glory is the grace to the glory of his grace-and from the glory hath made us accepted in the Beloved; or, as the word really is, with which grace he hath graced us in the Beloved-in Jesus, our glorious covenant Head. The Autumnal Meeting of the English Baptist This is the final purpose, as well as the result, of God's adopting love. The great end of God, in all that he does, is his own glory-the manifestation of his own perfections—that he might appear before an number of Liverpool papers, containing full reports intelligent universe what he is, and just as he is. of the recent meeting of this highly influential body, The glory of God shines in the face of Jesus-Re- in Myrtle Street Baptist Church, over which Hugh demption is God's bonourable work: there he is seen as a just God, and a Saviour-just, and the justifier of him that believeth in Jesus.

Such is the teaching of the Apostle on this subject, and such the faith once delivered to the saints at Ephesus. Predestination to the adoption of children. whose end is God himself, and whose means the mediation of Christ. Election, the carrying out of which is personal, eternal, and sovereign, to glory as the end, Street Church, on the evening of Oct. 9th: and holiness as the way of its attainment.

The Christian Messenger of last week reports revival tokens in Canning, Rev. David Free-

ascrifice of himself."

The man of faith thus regards the Son of God; receives his word with childlike docility; submits to blessed of God, and, in return, bless God. The two

Have you Paid for your "Visitor?" At the Association at Newcastle, the following ad-

sented by Rev. G. M. W. Carey :-That whereas there are some 9,000 professed Baptists in the Province of New Brunswick, and less than 2,000 paying subscribers to our denominational organ; therefore resolved that we deeply deplore this state of things, and affectionately urge the ministers and messengers of the churches to increase, so far as they may, the circulation of our excellent paper, and not rest until every Baptist family in the Province take our paper, read our paper, and pay for our

During the discussion upon the report, in the absence of the Editor, the following facts were brought to light: First, it is almost impossible for our Editor to meet the expenses of the paper. Second, there are many subscribers who have been taking the paper for two and three years without paying for it. and some are in arrears for a still longer period. Third, our Editor must demand full and prompt pay ment immediately, both through the columns of the paper and by sending the bills to the delinquents. Let no one complain of any duns through the paper. Those who have paid up will, of course, make no complaints. Only those who have neglected to pay will find fault.

ONE PRESENT AT THE ASSOCIATION.

In looking over the Minutes of the Western Association. I see that although special pains were taken to have everything correct, that the names of the Officers and Committee of the Education Society have been published the same as in the Eastern Minutes. They were changed somewhat at the annual meeting of the Society at Newcastle. The following is a correct list :--

Rev. I. E. Bill. President : Hon. W. B. Kinnear. Hon. A. McL. Seely, and Rev. A. D. Thompson, Vice Presidents; Z., G. Gabel, Secretary; R. Phillips, Assistant Secretary; A. F. Randolph, Treasurer . D. Yerxa, Auditor. Committee: Rev. C. Spurden, D. D., W. Sewell, W. S. Estey, Hon. W. H. Steves, Rev. P. O. Reece, Deacon J. Smith, Dea. J. Fisher, Dea. M. Francis, C. D. Everett, Rev. W. V. Garner, Rev. E. C. Cady, Dea. J. S. May, John Pickhard, John Ferris, Rev. G. M. W. Carcy, Rev. J. C. Hurd, M. D., J. H. Harding, J. E. Hopper, Rev. E. Hickson, Wm. Lewis, A. W. Marsters, Gilbert Steves, Reuben Lunt, and Rev. W. A. Coleman.

A Sermon. entitled "The Re-union and Recognition of the Redeemed in Heaven," occasioned by the death of the Rev. Samuel Robinson, late Pastor of the Brussels Street Baptist Church, St. John, has been preached, and is now published by the Rev. I. E. Bill. The sermon is a good one, and is embellished with an excellent likeness of the departed, and this, in the estimation of many, will be worth the twenty-five cents which is the price of the pamphlet. The bill for publication is the only one to be paid; the author makes no charge for his services, but generously donates them to the widow of the deceased, as a proof of his sympathy with her, and his respect for his late brother and colleague in the ministry of the Gospel. Three thousand copies have been issued, and those who wish to purchase will find them at the "Colonial Book Store," King Street, also at the establish ment of Messrs. Barnes & Co., Prince Wm. Street. The pasters of the churches throughout this and the neighboring Provinces, are expected to take an active before him in love—the perfection of every grace, and part in furthering the sale of a discourse commemorative of the life and labours of a minister widely known, and by many greatly admired and beloved, It may be added that whatever may have been the opinions that obtained in the community touching the temporal wealth of the late pastor of the Brussels Street Church, the present and pressing emergency is well known. Now is the time for magnanimous and full souled action. "Pure religion and undefiled before God and the father is this, to visit the fatherless and widows in their affliction, and keep himself unspotted from the world."

Pastor of Germain Street Baptist Church.

Commendations of the Press.

We are much obliged by the commendations of the City press generally. The following may be taken as illustrative of the tenor and spirit of the whole (From the Moraing Telegraph.)

Rev. I. E. Bill's Sermon on the death of the late Rev. Samuel Robinson, with a sketch of Mr. R.'s life and character by Hon. W. B. Kinnear, and other interesting memorials, has just been published. It makes a neat pamphlet of 36 pages, printed by Messrs. Barnes & Co., and contains an admirable likeness of the deceased. No doubt it will meet with a ready sale, not only in the Baptist body but among all denominations of Christians in our City, by whom Mr. Robinson was greatly beloved. It may be obtained at Barnes & Co.'s and the Colonial Bookstore, for 25 cents per single copy. We understand that the proceeds of the sale, over the expenses, will be apprepriated towards a fund that is being raised for the benefit of the deceased's widow.

(From the Morning Freeman.)

We have received a copy of "A Sermon occasioned by the death of the Rev. Samuel Robinson, late Pastor of the Brussels Street Baptist Church, St. John, N. B., preached in his late pulpit by Rev. I. E. Mr. Robinson was a plain, earnest, zealous man, beloved by his own congregation, and much liked and respected by all others. His success proves that although neither erudite or brilliant, he possessed more than ordinary abilities. From the sermonwhich is well written, and gives an excellent idea of his life and labours-we learn that during the last 16 years he added to his church by baptism 456, and by letter 191, in all 647; that during the 34 years of his Baptist ministry, he preached 4,241 sermons, performed 715 marriages, attended 752 funerals, and baptized 1,142 persons. To the sermon is appended letter in which the Hon, Mr. Kinnear bears testimo ny to the character of Mr. Robinson. This pample celebration of it by all that can praise. "Here is a let, which we should think would be eagerly bought a noble, beautiful and affecting gradation-from his up by the Protestant portion of the community, and especially by the Baptists, is for sale at the store of Messrs, Barnes and at the Colonial Book Store. Price of his grace to the praise of its giory." Wherein he | 25 cents. The profits on the sale, we understand, go to the widow.

Union. Through the kindness of Bro. Reuben Lunt, now in Liverpool, we received by the last English mail a Stowel Brown presides. Mr. Lunt remarks: "You would be surprised to witness Spurgeon's influence here; it is truly wonderful." It appears this was the first visit of the great London preacher to Liverpool. His speeches and preaching threw great life and inte-

rest into the various services. The proceedings of the Union were inaugurated by a soul-stirring missionary meeting in the Myrtle

The Rev. Hugh Stowell Brown having given out a hymn which was sung, the Rev. Mr. Wilkinson

reports revival tokens in Canning, Rev. David Freeman, pastor; in Cumberland County, under the labours of Rev. W. W. George; at Margaree, under the ministry of Rev. J. E. Kempton; and in the North Church, Halifax, where Rev. J. E. Goucher is labouring with much acceptance, Yarmouth also is sharing in revival influences. Several persons have A. Brown, Liverpool; Rev. Mr. Wilkinson, Secretary General Baptist Society. For the press no accommodation whatever had been provided, and the reporters were consequently subject to the greatest inconvenience and annoyance in the discharge of their duty.

The Chairman said he would content himself by introducing the business of the meeting with a very few words, which he must confess he was tempted to say since he had taken his seat on the platform. That was not the ordinary meeting of the Liverpool Auxi-

liary of the Baptist Mission Society. It took a more general aspect, and was a meeting of the Baptist Foreign Mission Society and the General Baptist Mission Society. With such a list of speakers as that given in the programme of the evening, he was sare they would consider him quite right if he left the meeting in the hands of those gentlemen. But he was encouraged by seeing such a large gathering as was present before him. He was present in that building on the previous night, and saw it filled with children. A grander sight he had never been per mitted to see, and a grander deed than the one accomplished by those children he had not heard of The children connected with the Juvenile Auxiliary Baptist Missionary Society had raised, during the past year, £419. (Hear, hear.) He thought the children having done so much, those in riper years were called upon to do more than they had ever done before. Those children had raised upwards of £200 more this year than they did last. It could not be said that the Mission Societies did not want help. If ever there was a time in the history of missions when help was needed, certainly this was the time. He did not think the field of Christian missions was ever more ripe for labour than now. Many young men in colleges were at the present time ready to go forth as improvers, but were held back because they knew the Mission Society was in want of funds. This ough not to be, and he wished the Mission Society was so far aided as to be enabled to support and maintain missions in all parts of the world. The time had come, he thought, when the Christian churches should arm and do what was necessary to carry ou the great work. They had every inducement to do so, not only from what they knew and heard from the fields of mission labour, but also from the Word of God. They had been praying years and years, and it was for them, as instruments in God's hands, to forward this great and glorious work. In conclusion, the chairman called upon the Hon, and Rev. Baptist W. Noel to address the meeting.

The address of Mr. Noel was one of his happies efforts. We shall occupy our first page principally next week with this and addresses made by Mr. Spurgeon and other leading brethren present at this great religious festival. We rejoice to see that the English Baptists are putting on strength in a style and to an extent quite unprecedented in their past history. Jehovah, through them, is accomplishing a mighty work for Zion. The Lord grant them increasing success!

Religious Intelligence.

THE BATTLE OF SADOWA.

Two hundred and forty-six years ago the cause o Protestantism was destroyed on the Plains around Sadowa. Then the Austrian Emperor, in the interests of Papacy, obtained supremacy over the Reformation, and Bohemia with her Protestantism, lost her independence. Her liberties were subverted, her literature proscribed, her language prohibited. The Emperor, it is said, " found the kingdom full of political, intellectual and spiritual life; he left it in the starkness of servitude, ignorance, and superstition. The Pope, upon the report of the victory, thanked God upon his knees, with tears of joy. Imprisonnent, exile, confiscation of their property and death fell upon many of the Bohemians. The whole nation was compelled to follow the religion of the conqueror, and to obey the decrees of the Roman Pontiff. The Baptists, of whom there were many, suffered great rouble and sorrow; want and affliction fell upon the | day. Church of God, and spread through all Moravia.' The fatal battle, by which this evil came upon the land, took place on the 8th of November, 1820. In the following month, the soldiers plundered and burnt the Baptist houses of prayer, committing great excesses, and treating the young and old of both sexes with cruelty. Some were killed and others wounded vigation. to death. It is a strange providence that on the scene of the battle fraught with such results to the cause of true godliness, another battle should be fought, which all our publicists agree to consider a mia, but also in Europe. In the victory of the Prussians, they say, Protestantism triumphs. This victory is the result of the evangelical spirit which has quickened Prussia. In overthrowing Austria they destroy the very citadel of Rome, and that on the same ground where two hundred and fifty years ago the Papal supremacy was by that power secured .-Bantist Magazine.

George Peabody, who gave such an immens mount last year for the poor of London, who gave five hundred thousand dollars for an Institute in Baltimore, who has given several princely donations to his native town of South Danvers, and is also building a church and public library building in Georgetown, has written a letter to Hon. Robert C. Win throp and others, enclosing an instrument giving to them one hundred and fifty thousand dollars in trust for the foundation and maintenance of a Museum and Professorship of American Archæology and Ethnology in connection with Harvard University. Accompanying the letter is an instrument detailing the nanner in which the trustees shall dispose of the noney, directing that \$60,000 shall be reserved and evested until \$100,000 has been accumulated and expended in the erection of a suitable fire proof buildng for the Museum; the income of \$90,000 to be nvested to the establishment and maintenance of a Professorship and the forming and preserving of collections of antiquities, &c. Such men are rare.-

RANGOON. - Mr. Carpenter, of the Theological Semfollowing cheering words: "The condition of the school I can but regard as highly prosperous. Teachers and scholars seem to be working diligently and with not a little genuine enthusiasm. We are all favored with excellent and almost uninterrupted health. Better than all the rest, there seems to be at present, and for some weeks past, a growing religious interest among the young men. Their meetngs are marked with an unusual degree of fervor, and not a few are earnestly desiring a baptism of the Holy Spirit to prepare 'hem for their great work."

A missionary in Japan writes :-We have had the delightful privilege of seeing

one Japanese renounce heathenism in every form, and embrace the Lord Jesus Christ as his Saviour. He had been well instructed by the Rev. Mr. B., whose teacher he was, and his faith was clear and confiding. He only lived a few weeks after his baptism, when he fell asleep in the glorious hope of a blessed resurrection among the just, "saved by faith."

" Among the rulers of this land, hatred to Christanity loses none of its bitterness, nor are the strong

A church of native Christians in Calcutta, which, a few years since, numbered only six members, now contains seventy communicants from educated families. the fruit of missionary training; last year they contributed for Christian and missionary purposes \$750, an average of about \$19.71 per member.

Polemic Discussion

We learn from the Curleton Sentinel that the di cussion between Elder Grant and Rev. John Rowe upon the following proposition, "Eternal death as mative. Mayor Fisher presided, and the most perfect order was observed. The speakers occupied. were listened to with the deepest attention. The discussion was re-opened on Tuesday evening. The Sentinel says:—"At the expiration of the two hours, occupied by the speakers alternately, as on the previous evening, the Chairman asked Mr. Grant if the discussion was to be resumed on Wednesday evening, to which he replied in the affirmative; in reply to a similar question, Mr. Rowe said that "as, the gentleman (Mr. Grant) has not answered any of my arguments. I now leave it." The meeting was the set of the self-capture on shore: and there is little doubt that all our droughious crafts to beward are lost. The self-capture of the curves from our Roadstead, and is stranded on the Southern Creek at Salt Cay, the captain, J. B. Arnold, only saved, much bruised. The sloop 'Amelia.' driven from the Riding place with all on board. The brigt. 'Howard,' of Windstead, and is stranded on the Southern Creek at Salt Cay, the captain, J. B. Arnold, only saved, much bruised. The sloop 'Amelia.' driven from the Riding place with all on board. The brigt. 'Howard,' of Windstead, and is stranded on the Southern Creek at Salt Cay, the captain, J. B. Arnold, only saved, much bruised. The sloop 'Amelia.' driven from the Riding place with all on board. The brigt. 'Howard,' of Windstead, and is stranded on the Southern Creek at Salt Cay, the captain, J. B. Arnold, only saved, much bruised. The sloop 'Amelia.' driven from the Riding place with all on board. The brigt. 'Howard,' of Windstead, and is stranded on the Southern Creek at Salt Cay, the captain, J. B. Arnold, only saved, much bruised. The sloop 'Amelia.' driven from the Riding place with all on board. The brigt. 'Howard,' of Windstead, and is stranded on the Southern Creek at Salt Cay, the captain, J. B. Arnold, only saved, much bruised. The sloop 'Amelia.' driven from the Riding place with all on board. The brigt. 'Howard,' of Windstead, and the sloop 'Amelia.' driven from the Riding place with all on board. The brigt. 'Howard,' of Windstead, and the sloop 'Amelia.' driven from

Our artist, Mr. D. Masters, is making all possible efforts to supply photographs for our pamphlet as fast as required, but at present he is not able to meet the demand. Orders, therefore, from the country cannot be filled as promptly as our friends probably expect; but we hope, however, in a few days, to send all the parcels ordered, and we shall be glad to hear from all who wish a supply at an early date.

The Union Temperance Meeting at the Institute on Thursday evening looks well in prospect. Doors open at 7 P. M. Meeting commences at halfpast seven. We shall be glad to meet the officers and speakers in the Committee room precisely at 7-P.M.

Secular Department.

The Administrator of our Provincial Government, General Doyle, arrived in St. John on Saturday night. On Monday afternoon he held a Levee, which was numerously attended by the heads of departments and other citizens. Appropriate addresses were presented to him by the Common Council, and by the City Magistrates, to which His Excellency made suitable replies. We trust our new Governor will show himself, in all respects, worthy of the high position which he is called to fill, as the representative of Her Most Gracious Majesty, in this loval colony of the

The secular papers of this City have decided to require payment for all notices of marriages, deaths, and funerals. They say, the increased cost of labor and printing materials, &c., renders this rule indispensable. The religious papers may be compelled to do the same thing. Prompt payment on the part of all suscribers is the only reliable preventive. We have received the first copy of a new journal

started at St. Andrews by Mr. J. T. Magee, called the St. Andrews Gazette and Commercial Reporter. A long name for so small a paper, but there is ample room for growth. We shall be glad to hear that the success of this new enterprise is quite equal to the most sanguine expectations of its author.

T. McHeury, Esq. informs us that a practical engineer arrived by the last English mail boat to locate the Albert County Railway, especially designed to accommodate the great works in contemplation at Turtle Creek by Mr. Archibald and his associates. Success to the plan for opening the resources of that County so rich in mineral treasures.

The following items are from the Globe of Monday: Steamboating between Fredericton and Woodstock has ceased for the present. Early on Sunday morning the residences of Messrs. McKilligan and Block, near the Gas House, Frederic-

ton, were totally destroyed by fire." We are informed by Mr. Wedderburn, the prisoner's counsel, that His Excellency, the Administrator of the Government, has, upon petition, decided to re-

lease Thomas Baines from the Penitentiary, and that the order to that effect will probably be executed to-A schooner laden with granite, took the ground

on the lower part of Navy Island, on Friday evening, and when the tide rose she did not float. On Saturday another schooner struck the sunken vessel and knocked the masts out of her. She is now apparently a complete wreck, as well as an obstruction to na-

The Country Marker, says the Telegraph of Tuesday, was well supplied last week; so were the slips. In the former Beef was selling by the quarter at 4@ 6 cts., a fall of 1 to 1 cent per lb. It is said that farmers are slaughtering freely in consequence of the inferior hay crop; meat of all kinds will probably be cheaper this fall than it has been. The sales of Butter were few, as buyers anticipate a fall. We quote firkins at 19@20, at which figure sellers were inclined to hold it. We quote Cheese at 11@12 cts. in the Country Market; Eggs 15@16 cts.; Geese 40@50; Chickens, 40@50 cts.; Turkies, 15@16 cts. per 1b; Lamb, 6@7 cts.; Mutton, 5@6 cts.; Potatoes, 50@6 cts. The Nova Scotia schooners in the slip asked the following prices yesterday :- Apples, \$2.50@\$3; Beets, per bushel, 50@60 cts.; Carrots, per bushel, 50@60; Chickens, 80; Geese, 40@45; Uats, 45; Potatues, 35@40; Turnips, 25 cts.

The receipts of grain per Railway during the week ending Saturday, were 2,385 bushels Oats; 2,646 bushels Barley, all the Barley and 1,647 bushels of the Oats being from Prince Edward Island. The demand for Barley is limited, owing to the fears entertained by the brewers of damage sustained during the heavy rains of September, and the extra care and handling required to keep it from beating.

Fire.-On Wednesday morning between two and three o'clock, a fire broke out on Main Street, Portland, in the barn of Henry Bond. The flames extended to the two adjoining houses, which, together with the premises in which the fire originated, and three horses, were destroyed. A cow and fourth horse were also badly burned.—News.

NOVA SCOTIA. Upwards of \$6,000 have been subscribed in Halifax towards the relief of the Quebec sufferers by the late

A terrific hurricane, says the Halifax Colonist, swept over Turk's Island on the 80th ult., destroying over eight hundred houses, with all the contents, and rendering some 3,000 persons houseless. The laboring population have neither shelter, food, nor clothing left. Among the incidents mentioned, indicative of the force of the wind, is the fact that a woman, in a state of pregnancy, and with a child in her arms, was impaled on a plant known as the "Spanish Bayonet." She was pierced through,

"We have lost," says the Turk's Island Standard,

causing instant death.

the armory, the market, the three school-houses, the jail (the prisoners being at large), the poor-house, the government house at Waterloo, with a small exception, just sufficient to afford shelter to the President Moir and family, the residence and out dwelling at the light house station, and the quarantine house barriers erected to prevent the ingress of the gospel all Government property. The Government build-any less carefully guarded. We do not fear or feel discouraged, for greater is He that is for us, than all toms, Council Chamber, Bank, &c., is, we believe, the only public building left, but very considerably damaged. The three places of public worship are also injured. Almost all the salt exposed here and at Salt Cay, has been swept away. Fortunately for the Colony, we have yet several hundred thousand bushels which were mostly in houses. These houses have been more or less destroyed, or a large portion that was in them remains. Salt Cay, we have reason to believe, is a scene of ruin, equal to ours here. At the latter place five vessels were on the land in front of the town viz., The Am. schr. 'Sally J. Aikin,' of Washington, Del., W. G. Munday, master; Am. brigt. 'A. G. Cattell," of Philadelphia, G. J. Halpy, was opened on Monday evening the 22d, in the Mcchanics' Institute, Woodstock. Great interest was felt in all the region in the debate, and multitudes flocked to witness the combat. The debate turned upon the following proposition. "Eternal death as the safety of the British bark." M. A. Lewis, of Yarmouth, N. S., Lewis, master. The 'Roselia left Eastport on Saturday with a load of salt, and was out of the passage, applicable to the wicked is the eternal extinction of but was driven back by the fury of the storm. The conscious being." Grant, of course, took the affir-Place at this Cay, and destroyed on the east side of Salt Cay—one man only saved from a crew of seven. alternately, each fifteen minutes for two hours, and were listened to with the deepest attention. The dis-

ments, I now leave it." The meeting was then adjourned, Mr. Grant expressing very much surprise at what he considered the summary disposal of the discussion which, he said, he understood was to have been continued."

The Sentinel intimates its intention to publish the debate. When he does this, we may have something to say upon the question at issue.

droughing craits to leeward are lost. The schr. 'Royal George,' and the sloops 'Resolute and 'Sea Fiower,' at auchor within the reef, are destroyed without loss of lives—the crews swimming on shore."

The destruction and ruin is reported quite as bad at Ucckburn Harbor, East Caicos. Scarcely enough houses are left standing to shelter the destitute. Nearly all the salt and fishing boats have been lost. Out of nearly two million bushels of salt supposed to be in stock at Turk's Island and the other places