

ing in the regards of the brethren, we feel it our duty to present to your attention. It is one of the objects embraced in our union effort, the cause of Education, that our children may have teachers qualified to instruct them, that our churches may have watchmen upon their walls who will be able to give the trumpet a certain sound, that the people may prepare themselves for the day of battle. Every other interest is now forwarded, and more zealously prosecuted by the aid of education; nor can we any way dispense with it, if we would meet the wants of the cause of Christ and his churches in this busy age. We refer you, dear brethren, to the signal token of Divine favour with which our educational institutions have been visited; how unjustifiable and wicked the prejudices conceived in some minds against a seminary or a college, as detrimental in its influence to religious character! Can God more significantly rebuke such a prejudice as dishonouring to Him, as though his kingdom was one of darkness and ignorance,—one that would not bear, and did not rest on light and truth and knowledge! one more disastrous in its results to the churches, withholding the most efficient human agency with which the Divine Spirit might excite the attention and rouse the energies of men!

Dear Christian Friends,—Neither the limits of a Circular, nor, perhaps, your patience will justify further comments on these benevolent and Christian enterprises, to which we have all set our hand, and the prosecution of which is so indispensable to our prosperity and credit at home and abroad.

In closing, we would press upon your attention the need of immediate action. Do not wait for an agent! we may not be able to procure one; if we do procure one, he may not be able to visit you.—Dear Christian brother and sister, we appeal to you, in your individual capacity; do not wait for your Pastor—do not wait for your Deacon—to move first in this thing; they may be pressed down with cares from which you are free. Call the attention of the first one you meet; talk, and muse, and let the fire kindle, and spread it abroad; begin with two, if no more can be drawn out at first, and each act as committee and collector for these blessed objects. Do what you can; do all you can, and the Lord, according to his promise, will bless you; for, "He is able to make all grace abound towards you, that ye, always having all-sufficiency in all things, may abound to every good work: as it is written, 'He hath dispersed abroad; He hath given to the poor: His righteousness remaineth for ever.'"

HISTORY OF THE BAPTIST DENOMINATION IN AMERICA AND OTHER PARTS OF THE WORLD, BY REV. D. BENEDICT.—The Colporteur Committee have taken the Agency for this Work, in this Province, and will immediately be prepared to answer the orders of our friends for any number of copies. The work comprises one thousand pages of closely printed matter, and is the result of 25 years labor on the part of the author, and is the only complete history of the denomination ever published. It traces the progress of Baptist sentiments from the beginning, through all the forms and phases of the Church,—the rise of the Baptist denomination, distinctively, and its progress down to our own time.

So great has been the demand for this Work, that, as the Publishers inform us in a letter last week, "It has been out only five weeks, and we are about putting out, already, the third edition."

It contains a general history of the Baptist Denomination in this Province, also in Nova Scotia and Canada, and suitable notices of the good men who have borne the heat and burden of the day to advance its interests. The work is put up in the form of one royal octavo volume, and its value is increased by a striking portrait of Roger Williams, from an old painting which formerly belonged to the library of the Duke of York. The publisher's price is 17s. 6d., for which it can be had in St. John. As the Committee can only procure it for cash, the orders of our friends must be accompanied by the cash, and such orders will be immediately attended to. This, or any other work, can be procured of or ordered through the Colporteur, br. James V. Tabor.

The following recommendations of the history are of value:

"RECOMMENDATIONS, from Wm. R. Williams, D. D. The new edition of the History of the Baptists, by the Rev. Mr. Benedict, is, to a great extent, independent of its earlier volumes, and seems to the subscriber a work of much value. He has made large extracts from the history of the Mennonite Martyrs. From the great variety of the work which furnished these, the extracts will, to our churches, have, besides their own great intrinsic interest, the additional charm of novelty. As to the Baptists of the United States, he has with laborious fidelity compiled a mass of historical and statistical intelligence, no where else to be found; and which would, in the judgment of the subscriber, make his volume almost indispensable to every one of our Pastors, and abundantly deserving of the patronage and study of our churches.

WILLIAM R. WILLIAMS.

New York, Feb. 17th, 1848.

From Spencer H. Cone, D. D. From an examination of the Work, I cordially unite in the above commendation of Benedict's History of the Baptists.

SPENCER H. CONE.

CORRESPONDENCE.

For the Christian Visitor.

A FEW FRIENDLY WORDS TO THE NEWLY CONVERTED.—No. 3.

Having already twice addressed you, I solicit your attention once more, and I have done.

The subject which I now desire to press upon your consideration, cannot perhaps be better introduced than by quoting the language of Ahab, king of Israel, when Benhadad the proud king of Syria threatened to reduce Samaria to dust: "Let not him that girdeth on his harness boast himself as he that putteth it off."

You have enrolled yourselves among the soldiers of Jesus Christ, and taken that decisive step which marks you out as those who are separated from the world, and united with the Church of God; there is much danger lest you should now imagine that every thing has been accomplished which was required of you, that you are safe, because members of the church, and may rest content, without any further exertion, that all you have to do is to proceed very much in the same way as heretofore, avoiding, of course, all scandalous breaches of the moral law, and thus boasting yourselves as having fought the fight, when you have but put on the armour, as having finished the course when you have but started in the race, you may fall into some snare, fatal alike to your peace of mind and christian consistency.

You may perhaps have received such a measure of christian instruction, as may serve to preclude the entrance of this erroneous notion; still no possible injury can result from an endeavour to "stir up your pure minds by way of remembrance."

"Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," is among the many exhortations that might be quoted upon this point, you will instantly perceive how much is implied on the word "grow."

New converts are termed babes in Christ, and Paul severely rebukes those who continued such, when they ought to be of ripened experience in divine things; are you willing to continue in a state of feebleness and immaturity during the whole of your christian course.

Hear the ardent language of an Apostle, who had served the Lord many years, and been favored with divine illumination and inspired wisdom, "not as though I had already attained, either were already perfect; but I follow after if that I may apprehend, that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Numberless citations of similar import might be made, were they required.

A difficulty may here occur to some who have heard of the perseverance of the Saints, and are unable to reconcile that doctrine with exhortations to exertion, watchfulness and advancement in the divine life. The doctrine of the Saint's perseverance is indeed a comfortable truth, clearly revealed in sacred writ, but intended to strengthen, not relax exertion, and designed as an antidote to discouraging fears, not as an incentive to indolence and remissness.

The same Apostle that says, "he that has begun a work in you, will perform it until the day of Jesus Christ;" says also, "Let him that thinketh he standeth take heed lest he fall."

The Saviour, who declared "my sheep shall never perish," said also on another occasion: "He that endureth to the end, the same shall be saved." Paul's resolution to "keep under his body, and bring it into subjection, lest that by any means, when he had preached to others, he himself should be a cast-away," did not diminish his conviction of the all sufficiency of the grace by which he was saved. The truth is, that watchfulness, prayer, salutary fear and other guards of a like nature, are the very means used by the Lord in the preservation of his people.

But you may desire to know in what direction your exertions are to be made. Without entering into detail which is plainly impossible in a short address, it may suffice to remark in general, that each one in his or her station and employment, and daily duty, is to aim at adorning the doctrine of God our Saviour, by doing all things whether secular, domestic, or religious, heartily as unto the Lord, and not unto man.—

This is a most comprehensive precept, and embraces parents, children, servants, tradesmen, husbands, wives, masters, and all the relations of life.

But when the claims of the family have been fully met, there are duties to be discharged lying beyond the precincts of the social circle, for the domain of christian benevolence widens as our abilities and opportunities increase. The poor generally, but especially the indigent members of the church, must not be neglected. Those who are sick, or in sorrow, claim the visit of sympathy and kindness. The Sabbath School affords another field for christian exertion, another is open for the circulation of tracts, or the distribution of the Bible; but if you lack employment, and know not in what work to engage, ask the advice of your pastor, and he will quickly find you something profitable to do.

Remember that the religion of Jesus is eminently practical—that His service is a thing not simply to talk about, but to engage in with heart and soul; think of the solemn manner in which He himself declares he will address those who say unto him, "Lord Jesus," but neglect to do his commandments.

Fruit is that which the owner of an orchard expects from his trees, not leaves only. "I am the vine," says our Lord, "ye are the branches," and what use are vine branches which bear no fruit? Their fate you may read in the words of our Saviour,

Why does God "purge the branches of the vine?" That they may bring forth "more fruit." Yea, it is declared that God is glorified when his people bear "much fruit." But, what is intended by fruit? I answer, *deeds*; and if the question be repeated a thousand times, the same answer must be given. Solomon says, "in all labour, there is profit, but the talk of the lips tendeth only to penury;" so also is it in divine things—if ye would know the doctrine of God, ye must do his will; if ye would grow in grace, ye must diligently follow every good work.

But I do not admonish you to be steadfast, unmovable, and always abounding in the work of the Lord, without at the same time being able to point you to the means, in the use of which you may attain to the measure of the stature of the fulness of Christ. These means are varied and both of a public and private nature; but there are two upon which I would in conclusion especially insist; one is prayer; the other, reading of the Scriptures. The scriptures must be read, that our Lord's will may be known; prayer must be addressed to Him for strength to perform it. The Scriptures must be studied, that the understanding may become enlightened with divine knowledge; prayer must accompany that study, that the knowledge thus gained may sanctify the heart. The Scriptures must be revolved in the mind, and inwardly digested, in order to sustain the vigour of spiritual life—for we live not by bread alone, but by every word of God. Prayer must be combined, for our life is hid with Christ in God, and secret prayer can alone maintain it, and keep up communication with God the Father, the Son, and Holy Spirit.

Dear friends, farewell; I pray for your spiritual prosperity, and commend you to God and the word of His grace, which is able to build you up, and give you an inheritance among all those who are sanctified.

For the Christian Visitor.

REASONS FOR BECOMING A BAPTIST.

ARTICLE IV.

MR. EDITOR.—Having followed my convictions of duty as laid down in the New Testament, and associated myself with the Baptised Church of Christ, for a length of time my mind was kept in a happy and comfortable frame; I was enabled to say with humble faith, "My Beloved is mine and I am His," and that sweet promise was my continual support, "Fear not, I am with thee, be not dismayed, I am thy God. I will help thee, yea, I will strengthen thee, and uphold thee by the right hand of my righteousness." On account of these promises all my fears were taken away, and I could say with the Apostle Paul, "If God be for us, who can be against us?" After I was received as a Minister of Christ into the Baptist Church, I was much gratified with the disposition, conduct, and deportment of the ministering brethren in the denomination; I felt assured that they are a class of truly spiritual, humble men, and faithful servants of the Lord Jesus Christ, and I can truly say that my soul loveth them as Jonathan loved David.

I was also much pleased with the people, the members of the Church. On every occasion I found them truly humble, kind, and hospitable, and many times it was impressed on my mind, that, notwithstanding they are despised by a few of the carnal part of mankind, they are doubtless the sincere and faithful followers of the Lamb, and he will own them as that day when he comes to make up his jewels. And now, in conclusion, I desire to bless God's name for all that he has done for me, in awakening me to a sense of my lost condition, in giving me faith to trust in the Redeemer, and also bringing me into the Baptist Church. From henceforth I hope my only aim and desire shall be to trust in him, to love him and to be entirely devoted to promote his glory and the good of my fellow-men. May these letters tend to that purpose. May they be the means of directing some inquiring the way of God's commandments, and confirming those already in the way. I desire that all my christian brethren in the Presbyterian and other churches, would seriously consider the ordinance of Baptism. In the spirit of meekness and love I exhort you to consider, from the Word of God who are the proper subjects of Baptism, and you will find that it is those only who experience a saving change and believe in Christ. Consider which is the true mode of Baptism, and you will find that it is by Immersion. Consider the commandments of your Blessed Redeemer, and you will find that he commands you to be baptized in the name of the Father, the Son, and the Holy Spirit. He sets you an example, and he requires you to follow his steps. Consider the conduct of the Primitive Christians and you will find that they were all baptized by Immersion, and then be persuaded without regard to your former views, or to the views of your spiritual teachers, to choose the path of heavenly truth, to follow Christ the great teacher sent from above; and there, as you desire to enjoy a sense of God's love and peace of conscience while you live as you desire to die, without any painful reflections, and, as you desire to meet the Lord Jesus, with pleasure, at the great day of judgement, be persuaded to observe all his ordinances, and live entirely to his glory. Then having faith in his precious blood and righteousness, having his Holy Spirit to guide, teach, and comfort you, and having a good conscience, a sense of having obeyed all his commandments, you will be well with you through life, well in the hour of death, and well to all eternity. How cheering is the promise of our infinitely gracious Redeemer. "If any man serve me, let him follow me; and where I am, there shall also my servant be." That this may be the blessed privilege of all my Christian friends of every denomination, is my sincere wish and prayer.

JAMES REID.

Hampton, April 10, 1848.

MELANCHOLY ACCIDENT.—On Thursday last, a boy aged 3½ years, son of one Pinkerton, an Engineer, employed at the Albion Mines, being in the Engine room, by some means unknown to his father while he was absent from the spot for a few moments, scrambled upon a part of the Engine, upon which a large iron shaft of immense weight descended during its working and was crushed to death.

On the same day a fine boy about 2½ years old, son of Mr. Archibald McKenna, of Pictou, was so severely burnt by his clothes taking fire that he died on Saturday following.—*Eastern Chronicle.*

The following letter has been received at Keefler's Reading Room, Halifax, and contains an announcement of some interest to Commercial readers:—

New York, March 25, 1848.

My Dear Sir—Feeling an interest in the Commerce of my native city, I beg to inform you, a petition has been presented to Congress by the Hon. D. Webster from the Eastern Fishermen of the United States, praying that a *specific duty* may be put on all fish coming into the United States from the British Provinces, instead of the present *ad valorem duty*; and as this is likely to become a Law, I thought it advisable to inform you to that effect, as it might be of some consequence to the Nova Scotian Merchants who might ship to the States under the impression that the duty will continue the same as at present on that article. Trusting this information may be of service to my countrymen, I remain,

In haste,

Your friend,

W. M. HOFFMAN.

C. KEEFLE, JR. Esq.

THE TEN REGIMENT BILL.—The Ten Regiment Bill has been laid on the table in the House of Representatives, and there it is thought it will remain during the present session.—*Bos. Jour.*