

Ministry, both in enabling the Theological Professor to devote his undivided attention to his own department, and also in rendering pecuniary assistance to those whose circumstances might require it.

The Financial Committee would be free from embarrassment and prepared to meet their engagements with the professors, and Acadia College, being placed upon a secure and permanent foundation, would be permitted to stand, increasing in interest and usefulness and like a great moral and literary sun radiating with its benign beams every portion of our provinces and creating a most powerful and salutary influence.

In conclusion, if the Baptists in these colonies, by whom Acadia College is owned and supported, wish to see their beloved institution prosper; and if they regard the prayers and labours of those venerable men by whom it was originated; if they wish to avoid the hissing and exultation of their enemies; if they wish to furnish their churches with an enlightened Ministry and qualify men for the foreign and domestic Missionary fields; if they wish to prevent scores of our young men from turning their backs upon their native land; if they wish to perform an act creditable to themselves and entailing incalculable blessings upon their posterity; in fine, if they wish the soil which they love, as that wherein their fathers have been buried and wherein they expect soon to be placed, to be trodden, in time to come, by an intelligent, virtuous and free people, let them rally around Acadia College and by their prayers and free-will offerings unitedly resolve that by God's blessing it shall not go down, nay, it shall be liberally endowed.

A STUDENT.

Acadia College, April 30, 1852.

[FOR THE CHRISTIAN VISITOR.]

ON BAPTISM.—No. III.

Baptism by immersion, is the only mode set forth in the word of the blessed God. The following passages of Scripture which bear forcibly upon the subject, clearly demonstrate that baptism by immersion is the only scriptural mode.—Col. ii. 12, "Buried with Him in baptism, wherein also ye are risen with him through the operation of God, who hath raised him from the dead."

It is designed 1st.—To shew a believers faith in the death, burial, and resurrection of Christ—Acts ii, 24, 38, 41, "Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it." "Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost." Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls."

2d. To show the believers death to sin, and rising to walk in newness of life.—Rom. vi, 4, 11.—"Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Col. ii. 12, "Buried with him in baptism, wherein ye are also risen with him, &c."

3d. To shew his belief in his own death and burial here, and resurrection to eternal life hereafter. Rom. vi, 5, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

That baptism means a burial is plain from the meaning of the Greek word baptizo, or bapto. From two express words, where it is called being buried, and from the account of baptism recorded in the following passages of Scripture. Matt. iii, 13, "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him." Mark i, 9, "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan." John iii, 23, "And John also was baptizing in Enon, near to Salim, because there was much water there; and they came and were baptized." Acts viii, 38, "And he commanded the chariot to stand still, and they went down both into the water, (both Philip and the Eunuch,) and he baptized him."

Because baptism belongs only to those that have been regenerated by the spirit of God, brought from the power of sin and satan unto God, who giveth eternal life, and free salvation flowing from the eternal throne on high.

Jesus said unto his Disciples, about the time that he was leaving this world to go to his Father, "Go ye therefore into the world and preach the gospel to every creature, he that believeth and is baptized shall be saved." We must believe first, and then be baptized. For no man can point out in the word of the blessed God, that baptism belongs to any other person than to those who have been regenerated by God's Holy Spirit. For it is not consistent with the divine oracles of God that man or child be baptized in an unregenerated state. For Christ most assuredly says—we must believe first, and then be baptized in the name of the Father, of the Son, and of the Holy Ghost. I would say in concluding, that God would direct us aright in expounding his holy word, to read with that fervency of spirit, so as to understand the mind and will of heaven concerning us as immortal beings—destined to those shores of immortal day, or to the regions of blackness and despair. Let us strive to enter in at the strait gate that leadeth to heaven; let us be more crucified unto the world, and the world unto us, that we may lead a life of meekness and humility, and at last land in eternal glory there to mingle with all those who have gone before us, and then to sing that song of redeeming grace, which the angels cannot sing. Yours, truly,
Dorchester, March 27, 1852. ARTHUR.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER VERY,—Permit me through your much valued paper to offer my sincere thanks to those friends who have given so generously for the French Mission. My reason for so doing is not that I think I am more interested than many of my brethren in this noble enterprise, but as I spent some little time during the past winter in collecting funds for the support of the Missionary, and as my name is attached to a report submitted for the consideration of the Association and by them adopted, and from the fact that no one else has as yet referred to the liberality of those who so freely responded to our call for aid, I feel called upon to say, we are indeed grateful that so many have given evidence by their contributions and otherwise that they wish the Mission to prosper and the Missionary to be supported.

I have noticed Mr. Editor, in your paper some complaint of covetousness; however appropriate such remarks may be in some cases, so far as I am concerned as Agent for the French Mission I cannot bring the charge against any to whom I presented its claims; all seemed ready to give, and I only regret, that my time was so limited that I could not visit all the Churches.

I found as I journeyed toward the place where my worthy brother Knight was at work, that a greater interest was taken in the Mission than at a distance, and at Sackville and Minudie where our brethren look at the neglected French day after day, and are acquainted with their condition, temporally and spiritually, there I say, where these wants are known, the people seemed most anxious to render every assistance.

I was delighted to find that some of the same sex who were last at the Cross and the first at the sepulchre of the blessed Saviour, had their hearts in this Mission, and while my esteemed brother is scattering the seed faithfully they are watering it with their prayers and tears, and I am confident that our faithful prayer hearing God will bless the means that are being put forth for the salvation of sinners. Since I have commenced to write the above I have received a letter from the Missionary, and although many obstacles are thrown in his way by the Priest and others opposed to the truth, yet he is not discouraged, but on the contrary, sees much for which he can bless God, and is willing to press forward in the glorious work of teaching those poor people "the way of the Lord more perfectly." In this as in every good work we expect opposition from the enemies of the Cross. Our Saviour told his followers "in the world they should have tribulation" we have reason to look for it as well as to hope for peace in the Son of God. I am satisfied if all the churches in connection with our denomination were truly convinced of the importance of this great undertaking there would be no need of Agents or appeals on this subject, but every one wishing to escape the curse of Meroz, would come up to the help of the Lord, to the help of the Lord against the mighty, and give liberally as God hath prospered them. Those who are most acquainted with the Mission know that it needs the prayers, the sympathies, the ener-

gies and co-operation of all in our Province who are "chosen through sanctification of the Spirit unto obedience." Although the Associations, both Eastern and Western accepted the Report offered from the Committee on this subject, yet they neglected or omitted to provide means to carry on this work under their sanction.

Hence the necessity of Churches, Pastors, and individuals rallying around our brother, who at no small sacrifice has given himself unreservedly to this work, and convince him by the interest taken in the Mission that he has at least their confidence and shares largely in their sympathies, while they pledge themselves to plead with God and put Him in remembrance, to have respect unto the covenant, knowing that the dark places of the earth are full of the habitations of cruelty. In conclusion allow me to say I am glad to hear of the work of reformation at Sackville, Canning, and other places. May every hill of Zion be visited with God's salvation. I trust that these churches will secure some good Minister of Jesus Christ to labour with them, and teach the young converts the "all things" commanded by the King, and wishing you all the happiness possible in your arduous, unthankful, yet responsible and honourable office, I remain your friend and brother,
St. George, April 28th, 1852. G. F. MILES.

[FOR THE CHRISTIAN VISITOR.]

DEDICATION OF THE NEW BAPTIST CHAPEL AT PRINCE WILLIAM.

DEAR BROTHER VERY,—It is delightful to witness the advancement of the cause of God and the downfall of the kingdom of darkness, and to behold new manifestations of interest exhibited in reference to the rising glories of Prince Messiah. Such manifestations inspire the heart of the Christian with the highest order of hope, that the stone cut out of the mountain without hands will roll and increase until it eventually shall fill the whole earth.—The duty has been put upon me to give you a statement of the opening services of a new Baptist Meeting House, in Prince William, County of York. This place is situated on the bank of the beautiful river Saint John. It has been the scene of some of the early labors of our Fathers in the Gospel, many of whom are now receiving their reward in glory, while others are just finishing the work which their Father gave them to do.

This fertile and luxuriant land has been rendered vocal with the voice of these men of God, as they stood in the majesty and power of the gospel and proclaimed to their fellows the riches and grace of their divine mediator.—Then were the solitary places made glad, and the wilderness did blossom as Eden, the mountains and hills did break forth into singing, and all the trees of the field did clap their hands. The mighty waters of the adjacent river as they rolled in their majestic course to the ocean yielded to them as they led the happy converts down to be immersed in the liquid element, in the name of the Trinity, and in obedience to the sovereign command of their triumphant Saviour.

A Church was organized and a house for God erected, but having been a long time since convinced that the place was too strait for them it came into their heart to build another house for God. The work was begun and carried on with promptitude and zeal; perseverance was the characteristic of each one engaged in the good work. The edifice is finished in a very excellent style. I should judge that good architectural taste had been exhibited by the contractors, Messrs. Dikeman & Curry. It will very comfortably seat about three hundred and fifty persons. This building for the first time was crowded with human beings at an early hour on Sabbath morning, the 21st March.—The following ministering brethren being present, viz: Elders T. W. Saunders, W. Harris, George Rigby, G. F. Miles, T. Todd, and brother J. Hughes, the congregation then took their seats, the services began with singing; reading of scripture; and prayer by brother Miles. Then our venerable and much esteemed Father Harris delivered an admirable Sermon, from Matt. xvi. 18. "I say unto thee that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it." Those acquainted with the Theological abilities of brother H. can readily imagine what kind of sermon was delivered on that occasion, and to those who are not acquainted we could not do justice were we to attempt a description of it.

An intermission of ten minutes was given, and the writer preached to a very solemn au-

dience. In the evening brother Miles delivered a very powerful sermon on the sufferings of Christ, with his peculiar energy and high tide of feeling he brought the subject to bear on the minds of the people effectually.—Having felt so much of the divine goodness during the day we could say in the language of David, we would rather be a door keeper in the house of God than dwell in the tents of wickedness.

The meetings were continued on the following day. Brother Rigby preached in the morning and brother Harris in the evening, each discourse was well savored with the skill of the workman that needeth not to be ashamed, but appoints to each a portion of meat in due season. I cannot close without adding that the Choir gave great interest to our meetings by singing a number of well selected pieces which they had prepared for the occasion. Brother Saunders, the Pastor of the Church, gave all diligence and perseverance in the erection of this house for God. It is not our intention to give the people of Prince William any fulsome eulogy when we say that their building it a credit to them. It is our prayer that God may reward them with a special outpouring of his Holy Spirit, and that the efficacy of a Saviour's blood may be powerfully felt by them. Yours, in hope of eternal life.

THOMAS TODD.

Woodstock, April 21, 1852.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER VERY,—The Lord is still favouring us with his special blessing. Last Sabbath I had the privilege of leading four young ladies down the bank of our Jordan and burying them in Baptism. During the revival in this place, more than seventy young persons have professed religion who we hope, will supply the place of those who have long borne the burden and the heat of the day, when they are called to their reward. There is much to be effected in them yet to prepare them for the great work in which they are engaged. It is our prayer that they may be faithful to their God and his cause—that his word may be their guide then will they stand forth as a host in array against the enemies of God and truth, we know those only are well kept whom the Lord keeps but he accomplishes his designs by human instrumentality. May he supply us with all the means we need. We hope to have an interest in the prayers of our brethren.

Yours, &c.

May 3d, 1852.

W. A. COLEMAN.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER VERY,—At a regular Meeting of the first St. George Baptist Church, it was unanimously resolved:

"That the Church view the use of fermented wine in the observance of the Lord's Supper, as obstructive to the principle of entire abstinence from Intoxicating Liquor as a beverage, as well as at variance with the Spirit, and letter of the word of God; and that immediate steps be taken to procure the unfermented juice of the grape for sacramental purposes."

It is with much pleasure that I can now add, that on Sabbath last our Church enjoyed the happy consciousness of setting around the table of the Lord, no longer polluted by the intoxicating cup. Sincerely yours,
St. George, May 3. H. E. SEELYE.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER VERY,—Believing as I do that every Church requires Pastoral care, and that the want of it soon tells on the state of a Church, and as I am still confined to the house by affliction, and of course unable to discharge the duties of a Pastor, I have considered it advisable to tender the resignation of the Pastoral care of the Baptist Church at Jemseg, and trust the Lord will send the Church a Pastor after his own heart. I am dear brother, yours in the best of bonds.

JAMES TRIMBLE.

Jemseg, April 24, 1852.

SHIP LAUNCH.—A large ship was launched from the ship yard of Daniel Gillmour, Esq., owner. The day was pleasant, and a large concourse of people from the village of St. George and other places were present, they all seemed anxious till the noble vessel struck the water and glided away over the bosom of the stream that seemed as glad to receive her as the people to behold her in her new position.
St. George, May 5, 1852.