

rallying point, in preparation for the anticipated endowment campaign. Supposing it therefore to be attended numerously by Governors of both Provinces and others, it cannot but make a favorable impression at the time, as well as lead to important results in the future.

And next, as to attendance at the meetings of the Associations, we all know that our progress in various ways is much dependent on our own action at such times, that a great deal is now requiring to be done by us before we are properly organized for work, and that a numerous and adequate representation of our Churches at such times is of high importance. We meet not to adopt bald, inoperative resolutions, or to have a little evanescent feeling, but to mature wise, and expanded, and energetic measures of progress; to give them deep root in the understanding of the masses, and nurture them with warm affections. This should be our aim. But the masses should be there, and for the sake of the large number absent, strong minded and earnest hearted men should be chosen, to be the vehicles of such plans and influences to those who depute them.

The Convention with the enterprise before named, the endowment of the College, the Association Anniversaries may be expected this year, to be seasons of serious deliberation, and determined exertion.

This at any rate is the clear alternative, if the College at Horton is not to become extinct. And so long as any just sense of obligation to the minds and souls of men, to the Church of God, and to the future times, moves the Baptists of these Provinces this latter alternative may be taken to lie in an orbit nowhere within our system. It is of great consequence on this account alone that the attendance at the Association meetings should carry with it a powerful tide of influence. It must be very apparent to any one that taking the five Associations and the Convention together and what may have been done previously for the Endowment scheme, there should be enough involved in them, if not to accomplish the whole work, yet to give such an impulse to it that the remaining portion will be comparatively easy of accomplishment, and require much less expense than would otherwise arise. How desirable for all concerned, and on all accounts, that the work should be shortened as much as possible.

As to attendance at the meeting of the Convention that is a subject which possesses so much importance that it demands consideration in a distinct article. Many and weighty interests are hanging upon our Convention proceedings, regarded in a just light. This year certainly, with whatever importance it may have been invested before, it should be looked forward to with very general and awakening interest.

The length of this communication forbids further enlargement. Our eyes have rested however on a short editorial of that ably conducted journal, the N. Y. Recorder, which is so appropriate in this connection that we transfer it for your readers. It is headed

#### A Word to Laymen about our Anniversaries.

"The proper administration of the money collected from our Churches for benevolent purposes, requires a large amount of labour and care. Our Anniversaries are, or ought to be, meetings, where the future plans and policy of our societies are to be discussed and examined. To do this properly, every class of talent and every kind of knowledge are needed. We need the experience and attainments of the minister of religion, the lawyer, the merchant the farmer, and the mechanic. Above all things it is to be desired that these great interests should not be intrusted to the hands of a single profession. We need the business habits and judgment of laymen associated with the comprehensive views which the constant study of the Great Commission gives to the well instructed clergyman, in order to give energy, compactness and simplicity to our organizations for the propagation of the truth. Besides the conduct of these societies involve a vast amount of labour and responsibility. This ought to be shared in proportion to their several capacities by all the members of these bodies, whatever may be their business or profession. The appointment of deacons in the early Church for the purpose of overseeing the distribution of benevolent contributions indicates the design of Our Saviour in this respect. Attendance upon these anniversaries requires the sacrifice of time and money. Hitherto, the great burden of managing our societies has been thrown

upon the Ministry. This ought not so to be. There are two ways in which this burden may be equalized. One is for churches to contribute to bear the travelling expenses of their pastors, who are obliged to attend upon these meetings. The second is for laymen to make their arrangements to attend personally the Anniversaries and assume the position and prominence in them which will be naturally yielded to their talents, judgment and business skill. We call again upon the business men to consider seriously their duty in respect to attending upon these Conventions called for the interests of our Zion."

The foregoing extract is evidently suited for this meridian. A BAPTIST.

[FOR THE CHRISTIAN VISITOR.]

#### A PECULIAR PEOPLE.

The prophecy with which God himself condescended to open the history of the Church, has ever since been in the course of accomplishment. Enmity between the seed of the serpent and the seed of the woman has been the prevailing character and course of the world; and the followers of a despised Saviour must indeed expect to be sorely distressed with the perverseness of the wicked. Small and despised was the character of David the Anointed of the Lord, a man after God's own heart. And the objects of the Lord's sovereign choice whom he has stamped as a peculiar people, and whom at the day of his appearing, he will bring forth as the jewels of his crown—are most frequently in their worldly condition, always in the eyes of the world and in their own estimation, "small and despised." Yet to be small and despised does not comprehend the whole of their trials, for we find all the children of God have, and shall suffer persecution, therefore every true christian must expect to find sorrow and trouble. Christ himself has declared, "In the world ye shall have tribulation," and "A man's foes shall be those of his own household, for the children shall rise against their Parents, and the Parents against the children." Let us seriously ask the question, if we are they who find this persecution against us, and if we are, from whence does it spring? does it spring because we endeavour to promote the kingdom of God and the sanctification of the character of our fellow creatures, or those whose soul we value and whose eternal happiness we seek after? if it is on this account we suffer persecution and are counted "small and despised," we need not fear the persecuting spirit. Our Lord has said "be of good cheer, I have overcome the world, in me ye shall have peace." Oh, the goodness and mercy of God, how condescending and how kind, with these precious truths in view, directed, applied and sealed, by the spirit of God, we may cast all our fears to the winds and gladly with Moses choose to suffer affliction with the people of God, rather than enjoy the pleasures of sin for a season. The children of God are a tried people like their Master, the Patriarchs, the Prophets, Disciples and Apostles; they joyfully embrace the Saviour's cross, and rejoice in that they are counted worthy to suffer for Christ's sake, and to be counted "small and despised," as the offscouring of the earth. But they know their character and what they are to expect; if they were of the world, the world would love its own. But the carnal mind cannot bear to rank the followers of the Lamb at this present period with those who through faith and patience now inherit the promises; yet they think they know what is the true character of those who are the redeemed of the Lord, and look on them as if they must inherit some angelic or supernatural countenance, and must through some mysterious indistinguishable means be distinguished from other created beings; they forget that they are, and those before them have been and are men of like passions as themselves, only renewed by divine grace, and born of the spirit—the change that has operated in them is not in the flesh, but the spirit, the heart, not the flesh has undergone a change, but the desires, the actions, all, all, have undergone a great change. But the body is still corruptible, still liable to temptations. David had constantly to mourn the indwelling sin that still remained in him, and caused him to cry out, "create in me a clean heart O God," &c., and Job to say "behold I am vile."—Isaiah to exclaim "I am a man with unclean lips" so with all the old Testament saints. And did it stop here, nay, does not the Disciples and Apostles of our Lord use similar expressions? Paul's cry was,

"Oh wretched man that I am who will deliver me from this body of sin and death," as also the other followers of Christ; but withal they can add, "Thanks be to God who giveth us the victory through our Lord Jesus Christ," thus, through Christ, they can rejoice and find that peace and joy there is in believing, which the world can neither give nor take away; and although the imperfect state they often experience is a source and matter of great grief to themselves, and like the saints of old have to mourn for their daily transgressions, the sudden darts of the enemy's temptations which too often surprises them, and sometimes gives occasion to the enemies of God to say of them as they did of David—Ah! Ah!—yet they are not unconscious of their failings, transgressions, and sins; but like Peter, Paul and others of God's family, they still come with humble boldness to the throne of grace, and there they obtain mercy, find grace, acceptance and pardon at his gracious hands; thus they rejoice in that mercy, grace and love, through faith in Christ, their great Redeemer, which was also vouchsafed to Abraham, David, Job, Isaiah, Jeremiah, Daniel, with all the old and New Testament saints in Christ Jesus, and all the followers of the Lamb to the present day. The people of God are not only small and despised, but a tried people, they are indued with the holy spirit, partakers of Christ's righteousness, and the witness of his spirit within them; entitling them children of God, and highly privileged as they are and precious in the sight of God, yet they are but flesh and blood as other men, composed of the same earthly materials, and have to contend with flesh and blood, with the world and the Devil. They have not attained unto perfection, but they daily crucify the flesh with its affections and lusts, and follow on to perfection, knowing that it is God that worketh in them both to will and to do of his good pleasure, they forget the things that are behind and press towards the mark and prize of their high calling of God in Christ Jesus there Lord, they know it is written without holiness they cannot see God, and thus they seek daily to put on the robe of Christ's righteousness, they go on from strength to strength, endeavouring to bring their minds in subjection to the will of God, seeking continually for the guidance of God's holy spirit, which he alone can give them through the merits of his dear son, and still the language of their heart is, "Hold thou me up and I shall be safe," uphold me with the right hand of thy righteousness and lead me in the way everlasting. By grace alone am I saved, and thus growing in grace and in the knowledge and love of God they go on from strength to strength until they appear before God in Zion; thus walking by faith they pass through things temporal having their treasure in heaven, their hearts are there also, seeking to be made conformable to the image of Him, whom having not seen they love, and though now they see him not, yet, believing they rejoice, loving him but imperfectly, still they find him to their soul the altogether lovely and chief among ten thousand; yea, the language of their soul is,—I shall see his face and never, never sin, and from the riches of his grace drink endless pleasures in; and again, to Jesus the crown of my life my soul is in haste to be gone, yet he adds all my appointed time will I wait till my change come, for I know in whom I have believed, and though after my skin worms destroy this body, yet in my flesh shall I see God. Glorious hope, precious truth, what sweet consolations to know we have a place of eternal rest, to know when this earthly tabernacle is dissolved we have a building of God, a house not made with hands eternal in the heavens, where the wicked cease from troubling and the weary are at rest. P. K.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER VERY,—Being able to write a little to-day, I send you the following thoughts respecting a believer's often receiving the Lord's Supper; a duty which is often neglected by the professed disciple of Christ. The blessed Redeemer appointed this ordinance, and love to him ought to lead his children to obey his command. The advantages however, which flow to the worthy receiver should encourage his disciples to partake often of the symbols of a Redeemer's broken body and shed blood.

These advantages are great and manifold. There is pardon sealed to the worthy communicant; there is friendship with God, which

is a sweet cordial to the timid believer; there is a sense of adoption that enables the worthy partaker to look to heaven as his home; there is peace of conscience—Christ's precious legacy to his believing children—there are supplies of grace here. A believer may get strength to resist sin, and perform duty acceptably to God and with comfort to himself. At the Lord's table a believer may have a sight by faith of Christ's gracious presence, which, truly satisfies the soul, even as he treads out the wine press alone. Here also the Lord often gives his people the comfort of his spirit, and the clearing of their evidences for glory. There is food suitable to the faculties; light to the mind and peace to the conscience; also love and desire may feast at the Lord's table. Guests may wash and be cleansed in the blood of Christ; they may be cheerful, the master bids them welcome: his ministering servants attend the guests, and he commands a blessing on the provisions.

Believing partakers at the Lord's supper have good company. The King sits at his table. In this feast we have fellowship with the Father and the Son, through the Holy Spirit; the Church militant and the Church triumphant feed on the divine fulness, they sit at the upper end of the table, we, at the lower end; they feed on a naked Christ, we by signs and symbols. Ere long the Church militant will be brought home to the kingdom to join the Church triumphant, never to use the armour more, but to celebrate the victory won through the blood of the Lamb.

Believers should often desire the ordinance of the Supper, because Christ designed it for their good, and to express his love to them; he manifests his love to them, and holds near communion with them in it. In it he confirms his covenant with them; in it he strengthens his weak and panting ones, and encourages them against all difficulties and trials; he weans them from sensual delights and centers their affections on himself as the soul's portion. Then it is the duty of believers in the Lord Jesus Christ to partake often of the Lord's Supper.

We should come with reverence and humility to it, we should come with a pure heart and clean hands to it; the heart should be washed in repentance and purged through the blood of Jesus; partakers should come with holy jealousy over themselves, and with brokenness of heart on account of sin that causes a Saviour's death; but worthy receivers will partake in the exercise of faith and love. We should come to the Lord's Supper with appetites whetted for the bread and wafer of eternal life, and also resigning ourselves to Christ.

We should approach his table with praise for redeeming love shown forth in that ordinance. Such communicants are good soldiers enlisted under a noble captain, engaged in a noble cause, they have noble weapons, and are looking for noble pay—a crown of righteousness in heaven. They are sure of victory for Christ their captain will finally and fairly bring them out of the field. Such communicants will remember that Christ's banner is a sign of union, protection, and victory. May all the Lord's dear children fight valiantly under Christ's banner until he comes and brings them home to the region of glory, peace and love, is the earnest desire of your Brother in hope of eternal life. JAMES TREMBLE.

Jemseg, April 24th, 1852.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER VERY,—The Lord is graciously blessing us, and the work of reformation is still going on. Since my last I have baptized five, who have given themselves to the Lord and to us his people, promising to serve him forever. May that grace which brought them to Christ, keep their hearts in the fear and love of God.

Although the Lord has done much for this land, yet there remains much to be done.—May God carry on his work until none shall be left to say to his neighbor, "Know ye the Lord," or do you know Him, but all know Him from the least to the greatest. Brethren pray for us. Yours truly,

W. A. COLEMAN.

Sackville, May 10, 1852.

Free Negroes sold for Taxes.—The County of Loudon county, Virginia, has ordered the Sheriff to sell, for public hire, about one hundred free negroes, who have neglected to pay their taxes. They are to be hired out at not less than ten cents a day, until the debt is liquidated.