

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

New York, Oct. 29th, 1852.

DEAR BROTHER SEELY,—I arrived safely in this city yesterday. On parting with you and other dear friends in St. John, the weather continued pleasant until the evening, when the wind rose and we had a rough time. We reached Portland at 12 o'clock, and at 3 o'clock left for Boston in the cars. Leaving Boston at 8 o'clock, I reached this city at 4 o'clock, P. M. I found my family all well. I have visited the Bible Rooms, and conversed with Dr. Cone and Mr. Wyckoff, who were much gratified at my kind reception from the brethren of New-Brunswick and Nova-Scotia. They approved also of my services in aid of the Endowment of Acadia College. For your own personal kindness to me my dear brother, I feel very deeply indebted and grateful. My son William, wishes me to send to you his kind regards. Remember me in your intercourse with brethren Bill, Robinson, and Thomson, give them my best respects. I shall never cease to remember you all wherever my future lot may be cast.

Our brethren in Canada are determined not to be behind you of New-Brunswick and Nova-Scotia, and have requested me to aid them in an Endowment for a Theological School in Canada, and I mean to comply with their request, and I hope in the course of six weeks to raise not less than \$20,000. I have pledged myself to give them my services gratuitously, and also a donation of \$100.

I hope the ladies are at work in raising the proposed Scholarship in my name, and I have great confidence in their diligence and success.

I shall always be glad to hear of your welfare and that of your family.

With best regards to you and them, I am,
my dear brother, truly, your's,

ARCHIBALD MACLAY.

NEW YORK, November 6, 1852.

MY DEAR SIR,—My brother William requests me to acknowledge the receipt of your last letter, and to say that he had sent to you 1500 copies of Father's reply to the Letter addressed to him, by the Baptists of St. John. The reply is issued in the form of an extra Visitor, from your office, and the copies sent to you can be distributed as you may deem advisable.

Very truly yours,

ARCHIBALD MACLAY, Jr.

Revs. I. E. Bill & R. Thomson.

We have received a copy of the Reply by Post, and when we get the others we will send a few to each Agent, to distribute them at his earliest opportunity, to Subscribers.—
Rns.

[FOR THE CHRISTIAN VISITOR.]

ACADIA COLLEGE.

A Meeting of the Board of Governors was held at Wolfville on the 13th inst., the object of which was to take steps to carry out the wishes of the Convention, as expressed in the resolution passed on the 21st ult., with reference to the Rev. Dr. Crawley.

The New Brunswick governors being unable to attend, forwarded a communication expressive of their earnest desire for the return of Dr. Crawley to the College, to labour there in conjunction with Dr. Cramp. A resolution was thereupon unanimously passed, that Dr. Crawley should be invited to take such office in the College as might be agreed on at a meeting of the Board of Governors, to be held at Halifax on Tuesday the 26th inst.

The meeting took place accordingly. The following members were present, viz:—Hon. J. W. Johnston, Revs. Dr. Cramp, Charles Tupper, and A. S. Hunt, and Messrs. J. W. Nutting, J. W. Barrs, and Dr. Fitch.

After a full description of the whole subject, the following resolution was unanimously passed:—

"That in the event of the Endowment being raised, the Literary and Theological branches of this institution shall become distinct and separate, being termed respectively 'The College,' and 'The Theological Institute';—That the College shall be managed by a president, having under him such professors as may be appointed;—that the Theological Institute shall be managed by a principal, having also, as soon as may be, professors under him;—that both shall be under the general control of the Board of Governors, and sup-

ported by them, and that the said Board shall annually appoint a Committee, composed of members of their own body, and of other persons, if they think fit, for the special management of the Theological Institute;—and that the students, both of the College and of the Theological Institute, shall be subject in regard to general discipline, to the government of the President of the College for the time being."

It was further resolved unanimously, that Dr. Crawley, in the event of the endowment being raised, should be invited to become President of the College, and Dr. Cramp to be principal of the Theological Institute, he having signified his willingness to resign his present office, that these arrangements may be carried into effect.

Oct. 30. FROM A CORRESPONDENT.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER BILL.—I saw in the Christian Visitor, not long ago, resolutions which were passed in the different Associations, in favor of discontinuing the practice of using Tobacco, and also some pieces written upon the subject, pointing out the evil effects which the use of tobacco has upon our physical and moral constitution. I hope those resolutions will be practically adopted by all who use the hurtful weed, and that the light which the different writers have thrown upon the subject will shine into the understanding of all those who are unlightened upon this useless practice.

It is said that Sir Walter Raleigh carried over the practice to England from Virginia, North America, when Virginia was first discovered. The first time he smoked it was in private. He had called his servant for a pitcher of water, when the man brought it in he saw the smoke coming out of his master's mouth, and naturally supposing that he was on fire, he as naturally threw the pitcher of water over him, to extinguish the fire. Since that day, the traffic in tobacco has been enormous, and the habit of using it, is almost, as many think—unconquerable. It is not unconquerable, for I, myself used it generally—by chewing—more than twenty years, but have completely overcome it. About three years ago I got out of tobacco, and I felt as usual, that I must have some. I went to a man handy by who was rich, and generally kept a good supply by him. I had bought of him before, and thought I would see if he could let me have another pound of the narcotic weed; he said he could not let me have a pound, as his store was almost exhausted, but he would lend me a fig till I could send and get some. I thought I would not borrow then, and so that day passed away and the following day also. During those two days I thought much upon the practice of using tobacco, for although I did not use it to excess—about six or seven pounds a year—yet the habit was pretty firmly fixed. I thought what an incumbrance it was, having to handle it every hour of the day—that it was entirely useless, &c., and when the third morning came I thought I would conquer the habit and use tobacco no more, and I sent up a resolution to that effect. But it was a great trial the first week, and nearly as great the second, but after two weeks passed it was not so difficult; and finally I got rid of the pernicious habit. I now think there is not the least danger to the health of any one, to leave off using tobacco, for I think I have enjoyed better health since I discontinued the practice than before, and I feel relieved from the care of providing that useless article. It is certainly strange that they who use tobacco, after eating the most comfortable meal, and even after eating meats and fruits the most delicate and rare, that they will take tobacco into the mouth the last, and keep it there until the next meal.

If you think the above will be of use in keeping the subject alive, and of assisting any one to leave off using tobacco, you may let them see it in print, in the much valued Christian Visitor. K.

[FOR THE CHRISTIAN VISITOR.]

"Who then is Paul, and who is Apollos, but ministers (servants) by whom ye believed, even as the Lord gave to every man?"—1st Cor. iii. 5. "According to the grace of God which is given to me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon."—V. 10. Verse 6th, Paul says—"I have planted, Apollos watered;

but God gave the increase," and Verse 7th, "So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase."

The Epistle from which the above is taken was written especially for the instruction of "the Church of God which is at Corinth"—and also, "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."

It appears that the Corinthian brethren had imbibed certain erroneous and extravagant notions respecting the Apostle Paul and others of their teachers, as Apollos and Cephas, as though they were more than men; and that they were divided into parties, each party glorying in its own favourite as worthy of homage above what belongs to man, while some were for Christ; and the Apostle is labouring in this Epistle to set them right by shewing that neither Paul, nor any other man hath anything more than he had received, and consequently, being wholly dependant, had nothing whereof to glory, save in the gift of every good: and not entitled to credit or homage for the success of the Gospel. That he, Paul, was called to be an Apostle "through the will of God;" that he and others who were laboring for God were God's servants, to simply reveal the Gospel to men as God had revealed it to them, and not as partners with God. And he asks, "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" Thus disclaiming any share or part whatsoever in the glory that they wished to award to him, and he went so far as to say: "I thank God that I baptized none of you except Crispus and Gaius;" and lest any should say that he had baptized in his own name, and they thereby have some pretence to attribute to the Apostle what wholly belongs to his employer, by whom he "was sent to preach the gospel," not with wisdom of words lest the cross of Christ should be made of none effect. "For it is written I will destroy the wisdom of the wise, and bring to nought the understanding of the prudent, that no flesh should glory in his presence;" and concludes the chapter "according as it is written, he that glorieth, let him glory in the Lord." And in the second chapter continues to enforce this doctrine, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified." And in reference to their partiality towards their several teachers, the Apostle observes—

"And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another;" and as a reason, "For who maketh thee to differ from another? and what hast thou that thou didst not receive?" In the 3d chap. verse 9, he says:—"For we are labourers together with God: ye are God's husbandry, ye are God's building." Here the Apostle seems to claim something more than that of a servant, but which, if so, would seem not to harmonize with the doctrine that he had been labouring to inculcate. But as the translators of King James' version were not inspired to translate, we may venture to examine the inspired text, and consult some of our modern but eminent and pious New Testament critics! and first, Doctor Doddridge's Family Expositor says, "It is an improper version on every account," and he renders for labourers with God, "labourers for God." Doctor Adam Clark thus, "We labour together in the work of God; we jointly labour as oxen in the same yoke," with which Barnes in his notes agrees. Jas. McKnight, D. D. renders the verse "Wherefore, we are joint labourers of God; ye are God's field; ye are God's building;" and thus his comment, "Wherefore, we teachers are joint labourers belonging to God; ye the people are God's field, which he employs us to cultivate; and to use another similitude, ye are God's building which he employs us to mow." And as the proposition "with" is not included in the inspired text, nor appears to agree with the sentiment inculcated by the Apostle, we may, I think, conclude, that our modern critics are entitled to our confidence. BEREAN.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER THOMSON.—You will be glad to hear that we have had some delightful meetings lately. Elder Keith has been labouring here for a short time with much acceptance. The Lord has owned his labour

and blessed his ministry. Two young people have been brought to a knowledge of the truth—have confessed their faith in Christ, and were baptized in the name of the Father, Son, and Holy Spirit. Brother Keith is still here, and we feel encouraged that the work of the Lord will still prosper, and that he will be blessed by seeing others come forward to own their Saviour. With love to all in the Lord, I am, yours truly for his sake,

JAMES F. GOOLDRICH.

Loch Lomond, Nov. 4th, 1852.

[FOR THE CHRISTIAN VISITOR.]

Cambridge, October 26th, 1852.

DEAR BROTHER BILL.—I write you by brother Seely. We are well, and hope you and yours enjoy the blessings of health.

It seems that the machinery which keeps in motion and existence the Christian Visitor, had got so under way that the loss of the esteemed and successful Editor has not stopped its progress in the least. I was glad to hear that you were appointed Editor. I think the selection of two is judicious, the one a Colonist and the other an Englishman, whose combined labours will no doubt work well in keeping alive all the interests of the Denomination, and giving to the readers of the paper good instruction and valuable information.

Brother Seely has preached amongst us a considerable time, and I hope his labor will be blessed.

I hope the Endowment will be obtained for Acadia College, and that that Institution will commence its operation in '53 as proposed, and that it will prosper. Dr. Cramp's labours for it deserves our highest praise.

Yours, sincerely, J. C. SKINNER.

[FOR THE CHRISTIAN VISITOR.]

MESSRS. EDITORS.—I am a new comer to Saint John, and whilst I greatly admire its locality, and think if the inhabitants are united it may become a great and powerful city. I am surprised that the Corporation is so unmindful of the convenience to visitors in not having the names of the Streets marked up. If they were to consider how greatly this would add to the comfort of strangers and the saving of time to Visitors, and the little expense it would be, I think they would order it to be done at once. VIATOR.

Nov. 10th, 1852.

ONE GOOD EFFECT OF THE LIQUOR LAW.—For many years a great annoyance has been felt in the cities and towns in the vicinity of Boston, by reason of form of desecration of the Sabbath, which at a first view seemed to have little connection with drinking habits. Through all the principal thoroughfares on Sunday there was a constant succession of carriages, filled with young men from Boston, who made the Sabbath a day of recreation. Many of these would be found driving through the streets at the top of their speed, and often with boisterous exhibition of themselves, at times when the people were going and returning from public worship.

But now in those places, where the Liquor Law has been executed, this nuisance has entirely disappeared. The recreatives furnished at the bar-rooms on the way, happen to be a very material item in the Sabbath-keeping of those young men. And that part of their Sabbath entertainment, is now more accessible in the city of Boston, than in the suburban towns and villages, and these towns and villages have been wonderfully relieved. So much is to be put to the credit of this Law.

Another frightful railroad accident took place on the New Haven road, on Friday last. While the train was crossing the bridge at Windsor Locks, Conn., one of the rails broke, when the three hindmost cars were thrown off the track, and the last one was precipitated into the canal in twelve feet of water. Two brothers, named Parker, who returned from California in the steamer Georgia, on the night previous, and were on their way to surprise their wives, were drowned, and several other passengers were seriously injured. The three cars above mentioned were completely smashed to pieces, and the track was so broken up as to render it impossible for trains to pass over it. This is the second accident of the kind that has happened within a very short time.

Eulogy on the Duke of Wellington.—The distinguished novelist, G. P. R. James, Esq., is to deliver the funeral oration on the life, character and public services of the late Duke of Wellington, before the British residents of Boston, and their invited guests, at the Melodeon, on Wednesday evening, the 10th inst.