

college at Rome to train up Protestant ministers, that they might teach those principles throughout the length and breadth of that city, would they do it? We could not ask them to do so, and they would not grant the request if we did. Yet I would expect that Protestants should have the liberty to erect a college for themselves in Italy. But, would ever this be permitted? Then they ought not to ask us to do for them what they would not do for us. (Hear, hear.) They know and would feel, that we should be acting consistently in demanding the repeal of this grant; and, therefore, when we do so, let us do it manfully—do it fully, without one nerve trembling; and when they see that we are resolved it shall be done, all the danger which is now apprehended will melt away. (Great applause.) No, my lord, there is no danger but in delay—and this discussion shall go on throughout the length and breadth of the kingdom; meetings must be numerous, enthusiastic, vehement, if you please, so that the country is roused to a full sense of the existence of that which is palpably wrong, and the people become resolved to accomplish that which is palpably right. We are said to be a set of bigots, and it was that charge which brought me here to-day. I felt that I should be a coward if, because you were called fanatics, I did not appear at this place. Always let us be afraid of the reality, for it is a great evil, but never let us be afraid of the name, when we see that a cause is clearly right. When men find that they have no arguments, they will hasten to use terms of reviling; but regardless of all abuse, which certain Romish journals will be certain to heap upon you, I trust you will continue to prosecute the object which you have in view till it shall have been fully attained. I bid you God speed in your great and important work. (Cheers.) There is one other point to which I will for a moment allude. Your report spoke of the harmony which had existed in all the meetings which had been held except one, which was spoken of as an exception to the usefulness of this institution. (Hear, hear.) Now of that one I happen to have some information. I read in a provincial paper, that a meeting of the Alliance had been defeated at Norwich. The meeting was a packed one for the very purpose of preventing discussion, and so it was closed in uproar. But this was no exception to the usefulness of your labours; on the contrary, it was a signal instance of usefulness. (Hear, hear.) I went to Norwich shortly after that meeting took place, and I asked the results of it, and I found that it had had the effect of combining together all the best men of the place, Churchmen and Dissenters. I found that it had done more than anything to bring them to a mutual acquaintance. Liberal Churchmen became more liberal still, and came to understand the value of many of their dissenting brethren in a way they never understood it before—and, therefore, the triumph, if triumph it could be called, to the patrons of disorder, was momentary as well as incomplete. (Hear, hear.) We have gleaned, from the past history of the Alliance, that success will follow our efforts; but we should still go on, whether success attends us or not, and not even counting upon it, but having a supreme regard for principle, and then, in the end, you may have the victory which you, at least desire.

CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, JULY 16, 1852.

The Eastern Association has passed most harmoniously, though in deep sorrow. Many anticipated its approach with joy, for it is always good to meet brethren—it is a sweet privilege to make and renew acquaintance with distant companions and fellow labourers in the kingdom of Christ—to mingle with them in devotional services, and hear from each other's own lips God's dealings towards them—and to urge one another on in the good cause in which they are engaged, knowing that shortly they will overcome every foe—and then, oh, how pleasant the Conqueror's song.

The Ministers, Deacons, and Brethren should deeply feel the additional responsibility that devolves upon them, growing out of the death to which we have so often, and so painfully reverted. The harvest truly is great, and the labourers are few. The truth of God, and intelligence of his wonderful and gracious doings through the preaching of his word, through the columns of the "Visitor," and by the Colporteur department, affecting the character and final destiny of thousands, has

been, we hear, more widely circulated, and distributed, during the past year, and means have been set in operation which will as certainly increase the demand for knowledge and information, and thus give character to Churches and communities, as effect will follow cause. Shall we as a Body—shall we as Ministers—shall we, as Brethren of Him who said, "Lo, I come to do thy will, O God," be backward—grow lukewarm or indifferent to our blessed Redeemer's cause? God forbid! We will rather go on—from conquering, to conquer—standing unmoved, unterrified, unseduced.

We call especial notice to the Minutes of the Association published in our paper to-day. Acadia College, and the Institution at Fredericton should occupy a prominent place in our hearts and prayers. All who love Zion, and wish its peace, its prosperity, and its extension, an increase of its resources, and a wise appropriation of them should now determine to stand by, and make, if needful, sacrifices for these noble institutions. Let us remember "the Earth is the Lord's, and the fulness thereof." If we are selfish and worldly, as the Prophet Haggai (see 1st chap.) expresses it, we put our money into bags which have holes in them, and we are not enriched by withholding; but the Head of the Church, will, the Apostle Paul says, (2 Cor. ix chap.) make us to abound in the means of doing good, if we show a readiness to sustain and advance His cause.

We shall be happy to review any works that are sent to us, and we will thankfully acknowledge every Communication, but we beg our friends to understand that we shall feel ourselves at liberty to amend, or abridge as our judgment dictates.

We wish to call the attention of our readers to the Colporteur Depository of this City, which was so energetically prosecuted by the late Editor of this paper, and now carried on by the wish, and under the control of our Associations, by brother Marsters. This religious, historical, scriptural and classical Library has just undergone a perfect revision, and now contains all our standard works.

When we think of the trash that is emanating from the press, and the filthy communications sent forth by a certain class, and so eagerly caught at by the youth of this day, how thankful we ought to be for the religious Colporteurs; and we would impress it upon our brethren that it is their individual duty to come to the help of the Lord in this matter—to take a decided stand against Satan's department, and by encouraging the Colporteur Depository, scatter through the Provinces the Word of Life, and those religious publications authorized by our Associations, and thus stem this evil torrent by substituting for the light and immoral reading of the day, those books, that under God, will tend to make the readers wise and happy in this world, and fit them for the enjoyment of the next. We are requested by Brother Marsters to say, that every order sent to him shall have his immediate attention, and any work not in stock shall be procured and forwarded without any delay.

Correspondence.

THE LORD'S SUPPER.

Recollections of Lord's day teaching, continued.

After our Lord rose from the dead it is said he "gave commandments unto the Apostles whom he had chosen," as to the government of his House (the Church.) What the Apostles therefore observed and taught, they had authority for—amongst the acts of worship then, to which the Disciples attended was the "Breaking of Bread," and we are told that the brethren met for the purpose. Acts xx. 7. And no argument can be adduced from the New Testament of any Christian congregation assembling on the first day of the week, unless for the observance of this ordinance. Spiritual health, as well as corporal health, is dependent on food. It is requisite for bodily health; that the food not only be salutary in its nature, and sufficient in its quantity, but that it be received at proper intervals, and those regular. Is it otherwise with moral health? Is there no analogy between natural and moral health? If there be, does it not follow, that the primitive disciples only enjoyed good moral health, when they assembled weekly to show forth the Lord's death, that they cannot enjoy it, who only meet monthly or quarterly for this purpose? Hence the

importance of the Resolution passed by the Association.

Let us now gather what we are to understand by the words "This do in remembrance of me." It shows us that the purpose of the ordinance is especially to keep up a continued memorial of the death of Christ, and of all the Wonders of Grace thereby wrought out. Under the old Covenant the shadowy testimony of types and ceremonies, the victim was repeatedly slain to foreshow, by the exhibition of the blood-shedding, that the blood of the atonement was yet to be shed. But the Lord's supper shows forth the victim slain once for all, and now by faith to be fed on; there is no more remembrance made of transgression, iniquity, and sin, the sin offering has taken it away; there can be no more offering for sin, seeing that satisfaction has been given.

In observing this ordinance we shew (forth) that He has tasted death for us. Heb. ii. 9; and therefore, the justice of God, does not only require our death, but requires our deliverance; hence 2 Tim. i. 10. In commemorating the Lord's death in this ordinance, we shew forth the abolishment of death. Rom. v. 10; Eph. ii. 13; Col. ii. 13—15; Heb. ii. 14. "In shewing forth the Lord's death," we not only keep up and perpetuate this memorial of SALVATION, thereby accomplished; but, also the redemption of the transgressions under the first Covenant, that they which are called may receive the promise of eternal inheritance. Heb. ix. 15; Rev. v. 9. We also shew forth the blood of the New Testament, whereby "we are justified freely by his grace, through the redemption" which is in Christ Jesus," and by which blood we are sanctified. Heb. ii. 11; and ix. 14; and made meet to belong to the glorified through who are before the throne of God, and serving him day and night in his temple." Rev. vii. 14, to the end.

Again, in observing this ordinance we set forth the oneness of the Lord and his people. See Jer. xxiii. 5—6; Chap. xxxiii. 16. John xv. 1—5; Rom. xii. 4—5; 1 Cor. xii. 12—27. The members of the Church then are all partakers of Christ's body and blood—His gift for, and to her; and in eating the bread, and drinking the wine we call to remembrance the reconciliation made by the death of the sacrifice. Rom. v. 10. And of peace with God, through the blood of the Cross. Col. 1. 19, 22. Let us remember that Christ has established a connection between the enjoyments of his House, or this spiritual feasting with him in his kingdom, and a conscientious regard to all his commands, especially his new commandment of Brotherly love, which is the basis and cement of the purest friendship. It unites the faithful in one holy brotherhood.—Acts iv. 32. It is the source of all their kind actions one to another; and the brightest evidence of their Sonship. John iii. 11—21; iv. 12; v. 1. It is the immediate effort and fruit of faith—the indubitable evidence of its genuineness, or divine origin. Gal. v. vi.—It gives value and acceptance to all other gifts and graces, and their operations. If love be wanting, all our gifts are specious, or counterfeit. In a word, in perfect love is comprised the sum of all holiness of heart and life, and is preferred even to faith and hope, both for the excellency of its nature, as being the God, who is love, and also for its duration; for when faith and hope, which have a respect to invisible objects, shall have given place to the right and enjoyment of them, love shall receive its consummation and be made permanent in the heavenly state. Lastly, in observing this ordinance we are furnished with a new argument against sin, as well as with a new proof of the love of God. It is well intended to crucify the world in our hearts, as to quicken us to God, and to diffuse his love within us, leading us to sing,

"This God is the God we adore,
Our faithful, unchangeable friend;
Whose love is as large as his power,
And neither knows measure nor end.
To Jesus the first and the last,
Whose Spirit must guide us safe home;
We'll praise Him for all that is past
And trust Him for all that's to come."

R. THOMSON.

We shall (D. V.) at some future time make some observations on the wine and bread that should be used at the Lord's table.

R. T.

THE EASTERN ASSOCIATION OF NEW BRUNSWICK.

The Annual Meeting of the Eastern New Brunswick Association commenced on Saturday last, with the first Baptist Church at Sackville. The attendance was very large, and

the interest was fully sustained throughout the services.

The exercises of the Association began with a Conference, which continued three hours. The recent calamity was adverted to by the speakers with deep feeling. A powerful impression has been produced, from which, by the divine blessing, fruitful results may be anticipated.

It was expected that the Association would be organized immediately after the Conference, but the Moderator of last year, brother Bunting, objected to that course, as contrary, in his opinion, to the Constitution, and the organization was deferred till Monday. Arrangements were subsequently made to prevent the inconveniences likely to arise from such delay. In the evening a sermon was preached by brother Emmerson.

On Lord's day the various Chapels were crowded with hearers. Dr. Cramp, and brethren Davis and Thompson, preached at Beulah; brethren Joseph Crandal and Shaw, at Bethel; brethren Spurden and Bunting, at Salem; and brethren Angell and D. Crandal, at Migic; brethren G. F. Miles and Spurden preached, by invitation, in the Methodist Chapel.

The introductory sermon was preached on Monday morning by brother Newcomb from Matt. xxviii. 18—20. After this the Association was organized by the appointment of brother W. G. Parker as Moderator, brother Isaiah Wallace as Clerk, and brother Newcomb as Assistant Clerk and Financial Secretary. The letters were then read, which gave the following results:—

INCREASE.—Baptized	230
By Letter	15
Restored	3
	248
DECREASE.—Removed	12
Dismissed	17
Excluded	11
Died	24
	64

Clear Increase, 184. Total number of Members, 3012.

The foregoing statistics refer to 26 Churches only. From 15 Churches, no returns were received.

On Wednesday evening a Missionary meeting was held, embracing the Domestic, French, and Foreign Missions. Some interesting speeches were delivered, among which brother Knight's deserves to be particularly mentioned. His account of conversations with the French, and of his labours generally, was listened to with great attention; and produced a powerful effect on the audience.

Brother Robinson preached on Tuesday morning, from Dan. ii. 44. An Educational Meeting followed, which excited considerable interest. Dr. Cramp, and the brethren Duval, Spurden, Robinson and Thompson addressed the meeting. The report of the Committee, including a strong recommendation of the Endowment scheme, was unanimously adopted. An excellent feeling prevailed in regard to the Endowment. The friends at Sackville, it is confidently hoped, will come forward liberally to aid it.

A resolution was passed, in favour of the appointing an Agent for Union Society purposes.

The French Mission was placed under the management of a Committee, and brother Knight was recognised as the Missionary.

On the motion of brother Francis, brother M'Phail was appointed an additional Colporteur, brother Francis, it was understood, engaging that the arrangement should involve no expense.

Brother Jackson preached on Tuesday evening. At the close of the service, brother Spurden read a memorial in reference to our departed brethren. It is an excellent paper, and was received with deep emotion. A copy will be furnished for publication in the Visitor.

Collections were made during the Session, for the following purposes:—Domestic Missions, £12 12s. 9d.; Bible Cause; £4 5s.; French Mission, £2 10s.; General Missionary purposes, (at the Missionary Meeting on Monday evening,) £4 18s. 8d., Total, £24 6s. 5d.

It was a very delightful Anniversary.—Nothing occurred to mar the pleasure. Brotherly union prevailed, and when the separation took place all parties agreed in anticipating with much pleasure a journey to Sackville, in September, to attend the Convention. Sackville, July 7, 1852. Amreq.