

TERMS OF THIS PAPER.

10s. per annum, in advance; 12s. 6d. if payment is deferred 6 months. Eight copies sent to one address for fourteen dollars. Where payment is deferred longer than 3 months, or the receipt of 13 papers in such parcels of eight copies, 10s. will be invariably charged. No subscriptions will be taken for a shorter period than months; and in no case will less than 5s. be charged for a half year. Nova Scotia Currency taken at par when—and only when paid strictly in advance. No Agent is authorised or allowed to change the above Terms.

CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, JULY 2, 1862.

THE LATE CALAMITY.

This afflictive dispensation must not be allowed to pass from our minds as a dream of the night. It is a soul-stirring fact in the righteous providence of God. The Churches of these Provinces cannot but be deeply affected by it in various ways.

The loss to Acadia College is irreparable. Our lamented brother VERRY was its warmly attached friend. He saw all over these Provinces an urgent demand for a cultivated Ministry, and he looked justly to "Acadia," as a principal means of meeting such demands. Hence his zealous advocacy in its behalf.

Professor CHIPMAN had consecrated his life without reserve to the interests of "Acadia." His nature was wedded to it in strong and self-sacrificing affection. Others have made sacrifices for it, but in part only; Professor Chipman sacrificed his all. It had been often repeated before his death, and truly so, that he was a "martyr to that Institution." Those who knew the most of his history understood and appreciated fully that sentiment. He laboured, he suffered, he prayed, he wept, he lived for its sake. No luxury was too great, no enjoyment too sweet to be sacrificed for its progress. Its interests were interwoven with all the sympathies and aspirations of his noble spirit. But his place in that seat of learning is vacant, for God has taken him. He had work for him above. So far as he is concerned doubtless all is well. But God speaks to us who survive, by this terrible calamity. What does he say? "Work while the day lasts." There is no less work to be done now, than there was before our dear brethren sunk in those watery chambers; but there are less to do it. We must gird on the armour anew, and brace ourselves to the conflict, with determined energy, praying to the Lord of the harvest to send more labourers into the vineyard. It was impossible but that a temporary discouragement should pass over us as we saw so many valiant Brethren taken from their posts; but the promise still holds good, "Lo, I am with you alway, even unto the end of the world." The great Apostle to the Gentiles has taught us to say, "We glory in tribulation also." Why? "Because tribulation worketh patience and patience experience." There is a need for the manifold temptations that come upon us; our faith must be tried, and therefore we are called to pass through the furnace. God grant that these trying visitations may have the desired effect of arousing us all to increased diligence in the work of the Lord!

EASTERN ASSOCIATION, NEW BRUNSWICK.

The Eastern Association of New-Brunswick meets for the despatch of business on Saturday the 3rd instant, at 2 o'clock, P. M., with the 1st Baptist Church in Sackville. Matters of great moment to the interests of Zion will come under consideration. We trust the Churches will be well represented by the Pastors and other leading brethren. Education as it stands connected with our valued Institution at Fredericton, and with Acadia College, will require due deliberation. The importance of these Institutions to the diffusion of sound learning in the Denomination, and throughout the country, cannot but be felt by all.

The value of Sabbath Schools, as a mighty instrumentality for training the youthful mind in Scriptural truth, will, we doubt not, be fully recognized.

The obligations which rest upon the Church to go into all the world and preach the gospel to every creature, in obedience to the command of her risen Lord, cannot be too powerfully urged.

The fields that are lying waste in our own Province, will call for the combined wisdom, and united action of the body, to make provision for supplying this destitution with the word of life. The infant mission to the French must be nursed by the sympathies and contri-

butions of the Churches. We submit if it would not be wise to place this mission under the care of a central Board?

The "Christian Visitor," which has been conducted with so much efficiency by its late deeply lamented Editor, must now fall into other hands. It will remain for the Association to take such action in relation to it as will not only preserve its existence, but extend, as far as possible, its circulation. Would it not be for the health of the Churches to have a copy of this valuable periodical sent weekly to every Baptist family in the Province?

The Book Depository, so successfully superintended by our departed brother, will call for increased watchfulness on the part of the brethren, lest its usefulness as a powerful auxiliary, for supplying all classes with the means of mental improvement should be diminished.

We are happy to hear that Dr. Cramp, President of Acadia College, will be there to present the plan for endowing that Institution, and to advocate its claims. This plan has already received the unanimous approval of the Western and Central Associations of Nova Scotia, and to us appears to be the only scheme by which the College can be sustained. The question is, shall the doors of the College be shut against the young men of our Provinces seeking a liberal education, and our rising ministry thirsting for Theological training, or will our Denomination with one voice say it shall be endowed? We are satisfied that there is too much sound sense, enlightened judgment, and benevolent feeling in our Churches not to adopt the endowment plan. It is a startling fact that Acadia is now the only Baptist College in British America. Our Fathers who laid its foundations deep in prayers, and tears, and labour are nearly all gone to their reward. They have left the important trust to our guardianship. Shall we prove recreant to our obligations and show ourselves unworthy of such a trust, or shall we in their spirit of self-sacrifice carry forward to enlarged success a work which they so nobly commenced? Do we not hear the response coming from ten thousand hearts, we will!

We deeply regret that one accustomed to meet on those anniversaries, and to give valuable aid by his counsels and labours will not be there. His body sleeps in death, and his disencumbered spirit is engaged in a higher sphere of action above; but we pray the Master of Assemblies to be present, in accordance with his gracious promise, to stimulate the zeal, and to animate the hopes of those who shall meet in his name.

ON FRUITFULNESS.

Our Lord says, "He that abideth in me, and I in Him, the same bringeth forth much fruit." The word fruit, in its primitive acceptation denotes whatever is produced by any cause; thus, the fruits of the earth are grass, corn, trees, herbs, &c.; the fruit of vegetables and plants is their berries, apples, grapes, &c.; the fruit of animals is their young ones; children are called the fruit of the womb.—Deut. xxviii. 4. Psal. cxvii. 3. In the New Testament the word is used to denote those effects which are produced in believers by the operation of divine truth, through the influence of the Holy Spirit. Matt. iii. 8; Gal. v. 22, 23. Paul speaks of the Philippians as "being filled with the fruits of righteousness," (i. 11,) which must either mean, those internal principles that result from their being brought into a justified state, such as peace with God possessing the mind and conscience, joy in the truth, love to God and the Saviour, &c., or those external fruits which are produced by the power of truth upon the mind, and displaying itself in the outward conversation, such as love to the brethren, in all its various expressions, humility, self-denial, conformity to the world, temperance, patience under injuries and the common afflictions of life, meekness, gentleness, goodness, and so on; for says Paul, "The grace of God that bringeth salvation hath appeared unto all men. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." Titus ii. 11, 12.

Sometimes the word "fruit" is synonymous with the words advantage, or benefit.—"What fruit had ye then, in those things, whereof ye are now ashamed—for the end of those things is death." Rom. vi. 21. "But if I live in the flesh this is the fruit of my labour." Phil. i. 22.

Fruitfulness in the divine life, stands opposed to an empty, barren, unproductive profession of religion, or that state to which the

Lord adverts in Rev. iii. 1, when addressing the Church in Sardis: "I know thy works, that thou hast a name that thou livest, and art dead." The Apostle has the same thing in view, when he speaks of Professors "having a form of godliness, but denying the power thereof." 2 Tim. iii. 5. Both in the Old and New Testament this subject is much spoken of—it is of great importance to the Church. We have to urge one another to press after this state of mind, viz. fruitfulness as the end which is to be accomplished by means of attendance on divine ordinances; and to warn one another of the awful consequences of remaining unfruitful under the advantages of the religious instruction with which we are privileged. See Psal. lxxxii. 12—15; Hos. xiv. 5—9; Matt. xiii. 3—9; Heb. v. 12—14; vi. 7, 8. But this subject is more especially insisted upon, and most strikingly and beautifully illustrated by our Lord, in John xv. where he not only states its vast importance to all the disciples if they would promote the glory of God; but, under the similitude of a vine and its branches, points out to them the only possible way of attaining it. "I am the vine," says He; "Ye are the branches; as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. He that abideth in me, and I in him, the same bringeth forth much fruit, but, without me, ye can do nothing." (i. e.) severed from me. See too the following passages which bear most strikingly upon this subject. 1 Cor. i. 30; Gal. ii. 20; Col. iii. 3, 4; 1 John v. 20. Christ is not only the object of our faith, and hope, and love, but the very life of our souls.

Fruitfulness in religion includes in it growth in knowledge. John v. 39; Eph. iv. 14; Heb. v. 12. Col. i. 9, 10. The Word of God is an inexhaustible storehouse of divine instruction; and its riches will never be fully explored by the most industrious and eminent saint, in this imperfect state; for, those who have made the greatest advances in the knowledge of "the mystery of God and of the Father, and of Christ," will ever be found the foremost to confess their ignorance and to pray for an enlarged acquaintance with it.—Hear Paul, 1 Cor. xiii. 9; Eph. iv. 13—16. So we find Peter says, "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter i. 5—11.

ON FULLNESS.

This word means, and in Scripture conveys the idea of completeness. Col. i. 19 to ii. 10; sometimes it means satiety. Isa. i. 11, with verse 14. In the New Testament it is often used, and its signification is important. There the Apostle speaks of "The fulness of time," when God sent forth his Son; (Gal. iv. 3;) it was the time that he himself had, in his eternal counsels, appointed—it was the time promised to the fathers, and foretold by the prophets, expected by the Jews themselves, and earnestly longed for by all that looked for redemption in Israel. Luke ii. 25, 26, 38.

The Church is termed "the fulness of Christ;" because it is that which constitutes him a complete and perfect head. For though he has a natural and personal fulness as God over all blessed for ever, yet, as Mediator, he is not full or complete without his mystical body; even as a King is not complete without his subjects. Col. i. 19. John says, "Out of His fulness, have we all received even grace for grace." The plenitude here referred to, as dwelling in Christ, is a copious and delightful theme of contemplation, for it comprehends all spiritual and heavenly blessings, answerable to the utmost exigencies of His guilty, helpless, and ruined people, in their state of dependence on him. In this world, he was full of grace and truth. John i. 14; iii. 17; Phil. ii. 6—8. His mission into this world was all mercy and benevolence to men; for "he came not to con-

demn the world, but that the world through him might be saved." How astonishing was His grace and favour! And he was as full of truth as of benignity and kindness—all the promises of God, all the predictions of the prophets, and all the types, shadows, and ceremonial institutions of the former dispensation were fully accomplished in Him. Luke xxiv. 24.

There is a fulness of Righteousness in Him, to justify the ungodly. Rom. x. 4; Psal. lxxi. 16; Isah. xlv. 24, 25; 2 Peter i. 1.

There is also in Him a fulness of dignity and worth; for every divine excellence and perfection is His, so that "He is the chief among ten thousand and altogether lovely.—Cant. v. 10, 16; Psal. xlv. 2.

There exists in him a plenitude of spiritual strength, power, or might, answerable to all the weakness and imperfections of His disciples, and abundantly sufficient to arm them for the spiritual warfare, to strengthen them for running the Christian race, and for maintaining the conflict with the world, and with the power of darkness. Hence Christ said to Paul, "My grace is sufficient for thee," &c. 2 Cor. xii. 9—and Paul exhorts the Hebrews "to come with boldness to the throne of grace to obtain mercy, and find grace to help, or strength to assist, in time of need." Heb. iv. 16. And this spiritual strength to arm them for the discharge of every duty, and support them under every difficulty, is promised to those "who wait upon the Lord." Isa. xl. 31. What an animating consideration is it to such feeble creatures as we are, to be invited to take hold of the power of Omnipotence! But the fulness of the Spirit dwelt in Christ; and from him is communicated to all the members of his mystical body. John i. 32; iii. 34; Psal. lxxiii. 18, with Eph. iv. 8—16. And Christ has promised to give His Holy Spirit to them that ask Him. Luke xi. 13; John xv. 26. And lastly all the fulness of the Godhead, dwells in Him. He is the true God and eternal life. 1 John v. 20, with Rev. i. 8, 11, 18. Yes, He is constituted both Lord and Christ. Acts ii. 36. Into his hands ALL power and authority are committed both in Heaven and earth. Matt. xxviii. 18. The judgment of the world is vested in Him, (John v. 26,) and He is the object of worship to angels and men. Heb. i. 6. Rev. v. 12, 13.

R. T.

BEGGARLY ELEMENTS.

The worldling goes on heaping up riches, totally absorbed in things of time and sense—but is NEVER SATISFIED. The unregenerate and successful man of science, goes on in his course, increasing the number of brilliant discoveries; one would suppose that his ambition was at rest but he is NEVER SATISFIED, there is something wanting. It is said, that after Alexander the great, had conquered the world, he bursts into tears, because he had not another world to overcome. It is the believer only who can say, as Israel did on one occasion, "It is enough." The Lord who knows what is necessary to make Man content here and happy for ever, says, "Seek ye first the kingdom of God, and his righteousness, and all other things shall be added unto you." Paul says "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come"—and the believer's language is "Lord, lift thou up the light of thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and wine increased."—Psal. iv. 6, 7. "Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me; lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." Prov. xxx. 8, 9.

R. T.

We have pleasure in stating that we shall be able next week to lay before our readers the Report and extracts from some of the speeches of the Rev. Gentlemen who attended the first annual "Protestant Alliance," which was held in Freemason's Hall, London, the 2d Saturday in June. This meeting has been the grand means of rousing the Members of the House of Commons who are now obliged to speak definitely as to their views on the question of the Maynooth Endowment, and which must be next session repealed. The Alliance has diffused itself in every direction—it has established its influence; it has planted its auxiliaries; it has given "heart and hope," union and energy to the friends of truth and liberty all over the country. We