

should indeed be glad to see the time when the Evangelical Churchmen will unite in declaring with Lord Shaftesbury, their disgust and contempt at "those covert creatures who are secretly endeavouring to undermine the foundations of the Protestant Church while they live upon its fruit." Should we not bear in mind always the memorable saying—"The Bible—the Bible only is the religion of the Protestant." To use the pregnant illustration of the Hon. and Rev. Baptist Noel at the Alliance meeting, to support an establishment which advocates the right of all men to read the word of God, and then train up a set of men to contradict that position—for the State "to choose and appoint hundreds and thousands of instructors to teach the people Protestant Christianity, and at the same time, in this half avowed manner, to raise up a body of men to overturn, if possible, those very doctrines which they themselves have established"—is just as inconsistent as it would be to drain a city of its filth and then to pay for bringing back the filth again: or to construct batteries in all our dock yards to repel, if need be, an invasion, and then to employ a battalion of men to spike the guns! We are sure that the principles of the Reformation are sound and that Truth is great, and must prevail, and God helping us, we will use voice and pen to contend earnestly for "The faith once delivered to the saints," and ever call upon our brethren to join us heart and hand, soul and body, in this great undertaking, as we are sure the struggle can only issue in favour of God's truth.

Received three communications from brother I. Wallace, containing remittances for the Visitor; also the names of 21 new subscribers, and the joyful tidings that he feels encouraged in his work.

We urge upon him and the brethren generally, the necessity of pushing the Visitor in every direction; being persuaded by information that has reached us that it is a powerful medium for extending the Lord's kingdom—for edifying his people—and for giving information and instruction to the young.

We would also take this opportunity to say that it will be our constant aim to make the Visitor increasingly useful and interesting. Every communication shall have our best attention, and any local information will be thankfully acknowledged.

We are delighted to add that we have had too the joy of seeing brother G. F. Miles, who brought us the names of nineteen new subscribers. This brother is one of the right stamp and we only need to imitate such—or to have a pull—a strong pull, and a pull altogether, and we shall do well.

Nearly 20 young men left this city for Halifax on Monday evening, to take passage in the Chebucto for Australia, among them two sons of the Rev. I. E. Bill.—We wish them a prosperous sail, and that they will be blessed and made blessings in that country.

**DR. MANTON.**

This famous Divine was appointed on a public occasion to preach before the Lord Mayor and Aldermen of London. His sermon was learned, ingenious and eloquent. As he was returning home a plain old gentleman said to him, "Doctor, I was one of your auditory to-day: I went to be fed with the gospel as usual; but have returned empty. Dr. Manton was not Dr. Manton this morning. There was indeed much of the Doctor, of the florid and learned man, in the discourse, but little or nothing of Jesus Christ; it was in short no sermon—no comfort to me."—"Sir," answered the Doctor, "if I have not preached to you, you have preached a good sermon to me: such as, I trust, I shall never forget, but be the better for as long as I live."—"Verbum sapientis satis," a word to the wise is sufficient.—Oh for more such preachers as Paul, who said to the learned Corinthians, "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."

In copying the memorandum last week from the late Rev. E. D. Very's bible we regret to have omitted the time when he was settled at Calais—it was Dec. 1st, 1838, and where he continued to minister for five years. R. T.

LETTERS RECEIVED.—W. H. Rogers, with remittance; James Starkey, do.; F. Wallace, do.; D. Crandal, do.

TO CORRESPONDENTS.—"E. N. H." and "A Lover of Straightforwardness" are received, and will be inserted in our next.

**Correspondence.**

[FOR THE CHRISTIAN VISITOR.]

**CENTRAL ASSOCIATION, (NOVA SCOTIA.)**

This Association met at Hantsport on Saturday, June 19th, at 2, P. M.

Brother W. Chipman was chosen Moderator; Dr. Cramp, Clerk; and brother J. Judson Skinner, (Licentiate), Assistant Clerk. The letters from the Churches being read, gave the following results:

INCREASE.		DECREASE.	
Baptised,	123	Removed,	21
By letter,	20	Dismissed,	28
Restored,	5	Excluded,	21
		Dead,	30
	148		100
Clear increase, 48.			

On Lord's Day, Sermons were preached by father Harding, and breteren Francis and Foshay. The Meeting House was thronged with hearers, and many were compelled to remain outside. It was like "the great day of the feast."

The introductory Sermon was preached on Monday, by brother Hall, after which the Association proceeded to business, by receiving the reports of Committees. Interesting addresses were delivered on the subjects of the reports.

The recent calamity was frequently adverted to, with much feeling, both in the addresses and the prayer. It has produced a deep impression; how desirable that the impression should be lasting!

A Committee was appointed on the French Mission and it was resolved to recommend the Churches to make collections for that object the first Lord's Day in September.

A Committee "on the use of tobacco" reported "that the use of tobacco is unnecessary, and extremely injurious to the health," and that "the time is now come when every Christian and especially the ministers of the gospel, should place themselves in a position to check the progress of an enemy, which is so secretly and effectually destroying the constitution of those who come within his grasp."

The Committee appointed to consider questions in the letters sent to the Association recommended, among other things, that the churches should periodically revise their lists of members, so that the returns may be trustworthy.

There was a Missionary Meeting on Monday evening, embracing the Home, Foreign, and French objects.

Brother Randall preached on Tuesday morning. Routine business followed.

In the afternoon, the following preamble and resolution were passed:—

"Whereas it appears from some of the letters received by this Association that in several churches which are destitute of pastors the observance of the Lord's Supper is greatly neglected—

**Resolved,** That the neglect of the Lord's Supper is a sin against the Saviour, and greatly injurious to the spiritual interests of churches which are destitute of pastors, to seek the aid of the pastors of neighbouring churches, in order that the Lord's Institution may be regularly observed."

The Committee on Education presented a report, strongly recommending the churches to encourage the effort to endow Acadia College. It concluded thus:

"What more appropriate tribute can be rendered to the memory of the brethren whose removal from us is so generally deplored? Had they not embarked in this enterprise with ardour and joyful hope? Had they not looked forward to its successful issue as destined to constitute a new and glorious era in the history of our denomination? Can indifference or neglect on our parts be reconciled with profession of regard for the lamented dead?"

In accordance with the report the following resolution was unanimously adopted:—

"That the churches composing this Association be earnestly recommended to encourage the proposed endowment of Acadia College by liberal subscriptions, and thereby to aid in placing that Institution on a permanent foundation, and in endeavouring to raise it

above all others of a similar kind in this Province.

The Baptist Education Society then held its annual Meeting. Father Harding was chosen President, brother Chipman, Vice-President, and Dr. Cramp was placed on the Executive Committee in the room of Professor Chipman.

The Association having resumed, a resolution of thanks to the friends at Hantsport for their hospitality was passed unanimously, the Union hymn was sung, the Moderator pronounced the benediction, and the session terminated. It was altogether a good meeting.

The contributions for benevolent objects were more than twice as large as those of last year. AMICUS.

King's County, June 24, 1852.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER,—In my humble opinion there is nothing more desirable in the promotion of the Redeemer's kingdom than *christian union*. In the absence of which nothing can be effected to real profit. Christian union must be founded on christian principle, that is, on a right knowledge of the Divine government, as revealed in Creation, Providence, and Redemption. When we behold the works of nature how exactly her laws are framed, and fixed, and with what harmony they move on in the performance of their various offices, it is admirable indeed; and when we behold the order of Divine Providence sustaining all those laws in their different offices, we behold his powers united with his wisdom and goodness. But we see his love manifested expressly in the great work of redemption, and the harmony and beauty of his glorious reflections shining forth in the human nature of Christ, in the great work of reconciliation.—Here we see God reconciling the world unto himself, through that obedience which his Son rendered to the claims of Divine justice, as revealed by the infinite law of God, against rebellious man independent of creature works or worthiness. These glorious truths believed and understood, lay a foundation against the depravity of our fallen nature, and bring the sinner through the teaching of the holy spirit, to see and feel his criminality and unworthiness before God, which is by the apostle termed, "the light of the knowledge of the glory of God, in the face of Jesus Christ." The sinner thus discovering the amazing disproportion between his own corrupt heart, and the requirements of the Divine government, sees the impossibility of being justified by any thing arising from himself; it is this which prepares the soul to receive by faith, the glorious righteousness of Christ, as his only hope of acceptance before God, thus faith working by love purifies the heart; produces holy indignation against sin, and godly sorrow on its account. Here is principle leading us to love him who first loved us, and his people for his sake, here is union between the vine and the branches; between the head and its members; between the bridegroom and the bride; thus the building is fitly framed together; here the far advanced christian can rejoice with the infant in grace, and say with the apostle, "we are saved by grace through faith, and that not of ourselves, it is the gift of God, not of works lest any man should boast." But let us trace this in its practical effects, for as we see harmony and concord manifesting itself in the law of nature, so it is in the soul, where all the graces of the holy spirit dwell, its practical influence is as natural as life. Lord what wilt thou have me to do? Here the attention of the inquiring soul is turned to the test of his faith. Deny thyself, take up thy cross and follow me. There is a beautiful harmony in the effects of Divine grace on the souls of believers, and the outward ordinances of his church. Here is evinced the important use of the immersion of believers in water, in the name of the Holy Trinity, planted together in the likeness of his death and resurrection, representing a death to sin, and resurrection to a holy life of conformity to Christ in all things; here is manifested the union of the saints, chosen in him before the foundation of the world, that they should be "holy and without blame, before him in love." Again, we see the importance of the communion of bread and wine in remembrance of Him, until he comes. "As the branch cannot bear fruit of itself, neither can ye except ye abide in me;" thus the spiritual building fitly framed together, groweth up unto an holy temple in the Lord. Believers are commanded to keep the "unity of the

spirit in the bonds of peace," this was the case on the memorable day when they continued "steadfast in the apostles doctrine and fellowship and in the breaking of bread and prayers."

If we take into consideration the state of many who profess to be members of our churches now, we see things far different—a neglect of a prayerful study of the holy scriptures, of family worship, and of the ordinances of the Lord's house. We see conformity to the world which produces unhappy effects on the minds of many. Some contending for high doctrinal points whilst they neglect its holy effects in the heart and life. Now in order to glorify God it is important that the whole truth should be taken together, as God has placed it, that while we delight in the glorious doctrine of saving grace, in bringing us from a state of condemnation into a state of regeneration, by faith into holy fellowship with God; we should be careful to live in a daily mortification of the lusts of our flesh, keeping our bodies in subjection, thus manifesting our love to Christ and his people, and our anxiety for a perishing world; and thus we should shew that we are God's workmanship, created in Christ Jesus unto good works which God hath beforeordained that we should walk in them; then would our love abound toward God and each other; holy zeal for the cause of Christ would also subdue many bickerings and evil surmising among the people of God, and the church would appear in her true character, "the light of the world and the salt of the earth," then would our works and virtues shine, and prove the doctrine all divine. D. C.

Petitcodiac, May 30th, 1852.

[FOR THE CHRISTIAN VISITOR.]

DEAR BRETHREN,—Knowing that the columns of the Visitor are always open to receive tidings in relation to the progress of Zion, I send you the following facts that I have gathered by the way.

Mr. John Wallace, of Coverdale, Albert County, was ordained to the sacred work of the Ministry in the Free Christian Baptist body, at Studholm, Kings County, in April last.

Since that time he has labored with great success at Studholm and the surrounding localities. A gracious and extensive revival of religion has commenced and is progressing. Thirty converts have been baptized by Bro W. of various ages, from the silvery hairs of 70 down to the youth. Previous to the above date the cause of God had become exceedingly low, and the state of society was bordering on a moral desolation. But God in mercy had not forgotten his heritage, and a glorious change has taken place.

The work is by no means abating. It is spreading to other villages. May it spread until the whole land shall become vocal with the Saviour's praises!

Yours, in Christian love,  
A PILGRIM.

HOME.—"Home, sweet home!" is indeed a talismanic word to all who have felt its benign influence. It brings back holy and refreshing images to the wanderer's soul; when his body is nearly fainting on the perilous road of life, the thought of the beloved objects he has left far away gives him moral strength and energy to fulfil his mission, be it what it may; he thinks of the many tender cares he has received under the parental roof; his mother's or his sister's letter is pressed to his lips, and fortified by the prayers and wishes it contains, he resists the temptations which beset him, and pursues manfully the straight path which alone can lead to happiness.

Always do as the sun does—look at the bright side of every thing; it is just as cheap, and three times as good for digestion.

FLOWERS.—We seem to have been impressed by our Creator with a natural love of flowers. They are the plaything of childhood and the solace of declining age; they draw away the soul from materialism to idealism, from the fleeting shadows of external to the imperishable riches of internal life. Let, then, all cultivate a love for flowers, for they are charged with a message of good to all.

Dr. DODDRIDGE one day asked his little daughter how it was that every body loved her: "I know not," said she, "unless it be that I love every body."