

"Oh, it didn't end—such things never do. They go on increasing and doing mischief to the end of the chapter."

"So you see," said Blue-eyes, "we cannot be too careful."

"I see." My answer was mechanical; for my thoughts were not there. They were busy recalling the image of a poor woman I once knew, who while bearing the burden and heat of the day in the support of her family, was obliged to take especial care, lest by some word or look, she should displease her husband; and so deprive herself of the occasional assistance he condescended to render. I however saw in a moment the infelicity of my comparison, for this man was a drunkard, not a professed child of God.

"We cannot be too careful," repeated my gentle friend.

"Oh no."—I did not well know what to say, and I did not dare trust myself to look at her. Here was a tender young mother, bearing a heavier sorrow than those of my readers who have only laid their children beneath the sod know anything of; and in the midst of it all, troubling her meek thoughts about an old umbrella, lest she might inadvertently displease the men and women, who never in their lives made a real sacrifice for Christ. Not that she cared to please for her own sake—the never flush on her cheek told that—but from love to her Master she could submit to anything. And then my thoughts wandered off to snug, cozy homes where dutiful children might gather, and even the troubles were of a comfortable, easy sort of character, rendering life more agreeable by occasional up-hill passages. And I saw in my musings (I could not help it) some of the occupants of these enviable homes, carping at the length of Peter's beard, or the fashion of John's mantle, while the Saviour of the world walked in all his majesty, unwelcomed, and scarcely recognized.

"It won't do!" at length I broke forth, more peremptorily than I had intended.

"You think it won't," was the answer in a tone so resigned as to be positively touching.

"Oh, the old umbrella! I didn't mean that. It won't do for poor missionaries to trammel themselves with all these knotty consciences. You know John came neither eating nor drinking, and they said he had a devil; the Son of Man came eating and drinking, and they said behold a gluttonous man, a wine-bibber, &c. I fancy the old generation is not quite extinct."

"Oh, those were the unbelieving Jews—these are Christians."

"So it is to be hoped." For a few days my thoughts were busy with those Christians, who "bind heavy burdens and grievous to be borne" upon the shoulders of their brethren, and "will not themselves so much as touch the burdens with one of their fingers." But gradually the subject occupied less space in my mind, and finally came to be regarded as one of those phantoms which occasionally visit us during our daylight musings, as well as sleeping dreams. This state of confidence, however, was destined to be disturbed.

"And what do you think of my dress?" asked a returned missionary, at the close of a conversation in which she had been detailing certain plans of self-devotement to a friend. "Pray do not look so surprised at my question or I shall be quite ashamed. You must be aware that such things have more weight than they ought; and I should not wish my influence injured by anything so trivial."

"You need not fear that; yours is just that happy style of dress which nobody ever sees. Now I take a second look, it is of fine material, but there is nothing showy about it; and as to fashion, it is neither quite new, nor so old as to attract attention by its oddity. A very fair specimen of the wearer's good sense and good taste both, it strikes me."

"Indeed the wearer deserves no such compliment. I was quite shivering in New York, when Mrs. — was so very kind as to present me with her last year's bonnet and mantle. They are, of course, nicer than I should have bought, but they are very comfortable; and I did not feel at liberty to refuse the gift, unless, indeed, I should do harm by wearing it. I should rather go back to my thin old shawl and straw bonnet, than have my nice, comfortable clothing stand in the way of my doing good."

"I do not doubt that; but you need have no fears."

Unfortunately this well-meaning friend was mistaken. The missionary went from place to place, pressing her cause, with an eloquent

earnestness, which belongs to the deep, unselfish heart of a truly devoted woman; and while some listened prayerfully and contributed liberally, others (not mockers, not giddy women of the world, not declared enemies of the cause of missions) sat taking an inventory of her dress, estimating how many yards of cloth were in her mantle, and in the course of their examinations, arriving at the astounding conclusion, that it was composed of as fine—possibly finer material than their own.

Out upon the woman! Did she presume to come, in all her finery, begging of them! They always had a good many doubts about this missionary business, but this—this was a little too much! And so these people kept back the accustomed sixpence—very likely to increase the fineness of their own mantles another winter. Perhaps not, though. Perhaps they would not wear a fine mantle, if it were given them. Perhaps they are very exact (as they ought to be) about the tithes of mint, anise and cummin; dressing in chintz, and eschewing ribands, altogether. And so they save their money—for what? To "pull down their barns and build greater?" To add that long-coveted lot to the farm? To provide for the possible wants of children, who have strong hands and able heads?

I will not ask for what; no matter what, if they "neglect the weightier matters of the law."

Now I am no defender of gold watches, or silk umbrellas. I have no desire to varnish over the faults or follies of any missionary; but woe to that man who shall make the delinquencies of his brother servant an excuse for disobeying the Master! Wo to that disciple of the Lord Jesus Christ, who, under any pretext whatever, refuses to obey the last command of his risen Redeemer, to the very best of his ability! If he cannot himself "go," he must procure a substitute, or assist in procuring one, at his peril. Assist, not meanly and parsimoniously, serving God, as somebody has it, by sixpences, but with a noble generosity, worthy of his character as a Christian, worthy of the wondrous commission with which he has been honored, worthy of the glorious cause of his all-glorious King

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CHRISTIAN VISITOR.
SAINT JOHN, FRIDAY, SEPTEMBER 10, 1859.

WESTERN N. B. BAPTIST ASSOCIATION.

The Baptist Association of Western New Brunswick met, according to appointment, in Prince William, on the 4th inst.

A deeply interesting Ministerial Conference was held. Several of the Brethren spoke with unusual solemnity, all referring in their observations to the mysterious Providence which had removed from us our lamented Brethren Elder and Very. All felt that God had deeply afflicted us, as a Denomination; and that we are called upon to double our diligence in the cause of Christ.

After the Conference, the Association was called to order by the appointment of brother S. Robinson of St. John, Moderator; brother I. E. Bill, of St. John, Secretary, and brother Todd, Assistant Secretary. After which the usual Committees were appointed; and then the Association adjourned until Monday morning at 9 o'clock.

SABBATH SERVICES.

According to arrangement, Rev. Joseph Crandall preached on Sabbath morning. Text, "We preach not ourselves," &c., &c. Christ and him crucified, was proclaimed by our aged father, in the dignity of his person, in the humiliation and obedience of his life, in the sufferings of his death, and in the triumphs of his resurrection, in the all-sufficiency of his work, and the adaptation and glory of his offices. It was a rich exhibition of gospel truth. His closing appeal was truly touching. He referred to his early labours in the Christian ministry in this Province; and stated that fifty-two years ago he preached the Gospel in Prince William, and baptized the first person on the River St. John; that at that time there was but one Baptist living on the river,—she was from the United States, and was greatly rejoiced to see him. God

blessed his ministry to the conversion of souls, and several were constrained by love divine, to follow the Saviour in the ordinance of baptism. That the work of God was carried forward with great power up and down the River; and that he had lived to rejoice in what his eyes now saw of the wonders that grace had wrought. He then called upon poor sinners, as one standing upon the verge of eternity, and speaking to them for the last time, to submit their hearts to God. The venerable patriarch wept while he uttered, as it were, from Heaven's threshold, the message of his God. Saints and sinners wept also. The sermon was followed by stirring exhortations from Brethren Robinson, Thompson, and others, and all felt that God was nigh.

After a short intermission the services were resumed, and we addressed the crowded assembly, upon the progression of Christianity in the soul of Man. The discourse was also followed by impressive exhortations from several of the Brethren. The people listened as for eternity.

At six in the evening, the Rev. Dr. MacLay delighted us all by an able discourse on the doctrine of the Lord, founded on Acts xiii. 12. The sermon was a masterly definition of the truth as it is in Jesus, systematically arranged, clearly expressed, and forcibly applied. Ministers and people were much rejoiced to hear from the lips of this venerable Father once more such an able defence of the faith. This discourse was followed by addresses from the Brethren, that were full of religious point and feeling. Altogether it was one of the most delightful Sabbaths that we ever enjoyed. The gracious Spirit condescended to come very nigh, and many hearts were touched. Many of the brethren expressed themselves satisfied that God was about to revive his work in Prince William, and to enlarge his Church. May this impression be speedily realized! So will the Pastor's heart be made glad in seeing those over whom he has so long watched with anxious concern, yielding up their hearts, in humble obedience to the claims of redeeming love.

The people of Prince William have done themselves great credit in building a chaste Chapel, for the worship of God. We earnestly pray that it may soon be filled with willing converts, to show forth the power and glory of sovereign grace.

Brethren Walker and Rideout had service on the Lord's day, at Lake George; and were much encouraged in their labours. We trust the seed sown by them will yield an abundant harvest.

SERVICES OF MONDAY.

The Association met according to adjournment, at 9 o'clock, A. M., and proceeded to do business until ten. Bro. Todd, of Woodstock, was then called upon to preach the introductory sermon, having been appointed to do so last year, as the alternate of the lamented Elder. He selected his text from Hebrews xii. and 28th—"Wherefore we receive a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." He introduced his discourse by some appropriate and affecting remarks in relation to the afflictive Providence which had placed him in the position he then occupied; and passed an appropriate tribute of respect to the dear departed one. He proceeded to select, as his principal topic of remark, the stability of the kingdom of God. Our Brother amplified, confirmed, and applied his subject, in a style and manner which deeply interested a crowded assembly. We rejoice to see our young brethren, rooted and grounded in the great doctrines of our holy religion; and at the same time preaching these doctrines, experimentally, and practically, thus preserving in our Churches, a pure christianity. After the sermon, the letters from the Churches were read. These, with a few exceptions, exhibited symptoms of life. The contributions to the "Union Society," were considerably in advance of last year. We suppose this to have arisen, in part at least, from the labours of our esteemed Bro. H. E. Seely, who spent three months, during the past season, in advocating the claims of the "Union Society" upon our Churches. His labour was the more acceptable, in as much, as so far as his time was concerned, was purely gratuitous. He was employed by the Union Board, at a salary of \$100 per annum. He spent three months in the service of the Board, but his only charge was the expense incurred in travelling. If any of the brethren think

that this expense was large, they will please bear in mind, that a lay brother cannot be expected to travel through the country so cheaply as a Minister. This is probably one reason, why Ministers are generally selected for agency business.

The letters having been disposed of, the Association adjourned for two hours, and then met for the despatch of business. Several reports were handed in by Committees, and were disposed of with much unanimity.

The evening was devoted to the French Mission. The Missionary to the French population was present, and entertained a large congregation for an hour, by interesting details of his labours amongst that interesting people. He was followed by other brethren who spoke warmly upon the subject, urging the necessity of increased zeal and united action on the part of our Churches, in giving the unmutated word of God to the Catholic French of this Province. From Bro. Knight's statements, it appears that an effectual door is now open for Missionary labours among them; and notwithstanding opposition has to be met from the Priests, and in some instances from the people, yet there is good reason to believe, that many of them are already thirsting for the waters of life, and if the gospel be faithfully preached to them, that they will receive it as the power of God to salvation. Our esteemed Bro. Knight seems well adapted to his work, and we feel quite prepared from what we have heard and seen of him, to commend him, and his praise-worthy Mission to the sympathies, prayers, and contributions of our Churches.

ENGAGEMENTS OF TUESDAY.

Business was resumed at 9 o'clock, A. M., and continued for a couple of hours, when according to previous announcement, Dr. Cramp, President of Acadia College, preached from Eph. iv. and 15—"But speaking the truth in love." He remarked—

1st. It is the duty of the Church of Christ to tell the truth.

2d. To tell it in the spirit of love.

In dwelling upon these two thoughts, the Doctor presented a condensed and comprehensive view of the fundamentals doctrine, and precepts of christianity, showed their connexion and harmony, and confirmed them, as the truth of God,—that this truth in all its relations and propositions, must be faithfully declared by the Church, in the spirit of pure love to God, to man, and to one another. The sermon was short, but as luminous as the light of day.

At the close of the discourse, Bro. C. Tupper read the Report on Education, which was followed by addresses from several of the brethren, urging the claims of education generally, and especially in reference to our own Institutions, giving much prominence to the present urgent necessity of ACADIA COLLEGE. It was proposed that a subscription should be opened to raise two Scholarships for the Endowment. One to bear the name of Elder Joseph Crandall, and the other the name of the late Elder Hammond, formerly Pastor of the Church at Prince William. Several sums were subscribed, amongst the rest we were pleased to see the successor of Elder Hammond, Bro. Saunders, give his name for ten pounds. We trust that this worthy example will be followed, and that this memorial to departed worth will soon be erected. Such monuments should be raised to our beloved Fathers, departed, all over these Provinces. There are but few of the Churches, that enjoyed the ministry of those faithful witnesses for the truth, that could not do as much as this to hand the names of these men of God down to posterity, as the benefactors of the race.

If all our Churches would do what God requires of them in this matter, we should have the names of the two Crandalls, two Hardings, two Mannings, two Dimocks, Easterbrooks, Chipman, Ansley, Munro, and Burton, all of precious memory, embalmed in the labours and success of Acadia College for all time to come; and in this way alone thirteen Scholarships would be secured to the Endowment. Brethren, what say you? Shall not this be done? Then there might be added to this list, Miles, Elder Very, and Professor Chipman, and others, whose names we forbear to mention.

Scholarships have been raised already, bearing the names of several of our Fathers and Brethren above named. At a meeting in St. John, the other evening, a good Brother took a Scholarship, which he wishes to bear the name of VERY.