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The Christian Visitor.

SAINT JOHN, FRIDAY, SEPTEMBER 9, 1853.

Baptist Association at St. George.

According to appointment, the Ministers and other delegates assembled in the Baptist Chapel of St. George, on Saturday, the 3rd inst., at 2 o'clock, P. M. A couple of hours were spent in a delightful Ministerial Conference. After which, the Association was called to order by the Rev. S. Robinson, as the Moderator of last year, and the following officers were chosen for the present year:

Rev. A. D. Thompson, Moderator.

Rev. I. E. Bill, Secretary.

Bro. J. H. Hughes, Assistant Secretary.

The usual Committees were appointed to take charge of the business of the session, and the services of the day closed.

In the evening, we were favored with a truly evangelical Sermon, by the Rev. J. Gilpatrick, Agent of the American and Foreign Bible Society, at the close of which he urged the claims of that Institution.

The services of the Lord's day were as follows:—Preaching in the morning, by the Rev. C. Spurden, A. M., in the new Chapel; and by the Rev. S. Robinson, in the old Chapel, at the same hour—by the Rev. W. Burton, at 3 o'clock, P. M., and by the Rev. Mr. Gould, (Messenger of the Washington Association, State of Maine), at the same time. These services were well attended, and gave universal satisfaction to the people, and we doubt not much good was done. In the afternoon, Bro. Robinson preached in Pennington, one of the sections in which he labored when he was Pastor at St. George. The people of this interesting County were much blessed under the administration of our valued brother, while he was stationed here, and they were of course deeply interested in hearing from his lips once more the words of eternal life.

In the evening, but one pulpit was occupied. Our venerable brother, Dr. Maclay was the preacher. The house was densely crowded, and the season was one of peculiar interest. The Doctor preached for an hour and a half with unusual freedom and power. At the close a collection was taken up by the Church, to make their Pastor a life member of the Bible Union. The amount required was made up.

MONDAY'S SESSION.

The introductory Sermon was preached by the Rev. I. E. Bill, from Matt. ix. 37, 38—"The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." The Association having requested that the Sermon should appear in the pages of the *Christian Visitor*, we shall probably publish it at our earliest convenience.

The rest of the forenoon was occupied in reading the letters from the Churches. We were happy to observe, that most of the letters spoke of increase to their numbers during the past year, by Baptism; and some of them exhibited a spirit of liberality in the amount of their contributions to benevolent objects, which was highly gratifying.

AFTERNOON SESSION.

Several Reports from Committees were made in the afternoon. The one on Foreign Missions called forth a lively and deeply interesting discussion. Speeches were made by brethren Robinson, Bill, Dr. Maclay, Miles, and others, and a Resolution unanimously passed recommending the Convention to adopt Australia as their Foreign Missionary Field, and that they should send forth two Missionaries or more to that interesting country, with the least possible delay. This, we believe, is the field marked out for us in the providence of God, and we ought to hasten to possess it in the name of the Lord of Hosts, and to plant in that distant region the standard of the cross.

During this service we were much interested by the statement made by Bro. Hugh Ross, Messenger of the Eastern Association of N. Scotia, in reference to the condition of the Gaelic Roman Catholics of Cape Breton. Our Bro. informed us that there are about 20,000 of this class upon the Island, and that they are accessible to the preaching of the gospel. He made his appeal to the Association for £20, towards establishing a Mission there. They cordially responded by contributing the amount at once, with the understanding that it should be placed in the hands of the Board of the New Brunswick Baptist Home Mission Society, with the hope that they would add £20 more, upon the condition that the brethren in Nova Scotia raise £60 towards this important object. We have no doubt this will be done. The field is white unto the harvest, it is full of promise, and our brother Ross who can speak to them in their own language stands ready, nay, longs to thrust in the gospel sickle. God is greatly enlarging the sphere of Baptist labor in these Provinces, and they must meet these growing responsibilities.

EVENING SESSION.

The evening was devoted to the subject of Home Missions. The chapel was full of people, who listened with marked attention to addresses delivered by Dr. Maclay, Brethren Robinson, Bill, Walker, Todd, Ross, and Knight, (our Missionary to the Acadian French.) This was an occasion of special solemnity. The wide-spread destitution of the country was referred to by the several speakers with deep impressiveness, and much satisfaction was expressed in the formation of the New Brunswick Baptist Home Mission Society in Saint John, and a unanimous Resolution passed, recommending that all Home Missionary movements in the Denomination should place themselves in co-operation with this new organization. This is the right course for us to adopt, *Union is Strength*. How important therefore that all the Baptists in the Province should unite in one Home Mission Society, pledging themselves in combined and harmonious effort to give the gospel to every destitute settlement in the country.

TUESDAY'S SESSION.

Preaching at 10 o'clock by Bro. Ross. We had not the pleasure of hearing our brother's Sermon, for we were engaged in a Committee on the Bible question, at the same hour. As we had agents from the United States to represent both the American and Foreign Bible Society, and the American Bible Union present, and as there is a difference of opinion in the minds of our brethren in regard to the respective claims of these two Societies, fears were entertained lest we might be involved in serious difficulty; but when brethren resolve that that they will not allow a difference of opinion to produce dissension, they will always find out some way of avoiding it. In the present instance, union was preserved by the adoption of a non-committal resolution, viz., a resolution sustaining the great principle which we think ought to be very dear to every Baptist, that the word of God should be faithfully translated into every living language under heaven without diminution or concealment; but at the same time not pledging ourselves either to the American and Foreign Bible Society, or to the Bible Union, leaving all persons to support both, or either of these organizations as they shall judge proper. We think this, under all the circumstances, is the wisest course. Both Societies have taken a deep hold of Baptist sympathies and conscience all over the American Continent, and they will do their work whether we support them or not, and as there seems no necessity at present for us, as a denomination, to decide, as to any differences which may have arisen between these two Societies, and as an attempt to force the denomination to such a decision might involve us in serious perplexity, we shall probably act wisely in adhering to the policy heretofore adopted by us. We may say more upon this subject at some future time.

An interesting discussion occurred in reference to the state of Union Societies, as at present organized in our Churches. It was believed that revision in this department is absolutely necessary. The view which obtained in the Association was to the effect, that the General Board of the Union should disorganize, and that Union Societies should be thoroughly worked by each Church, as a simple instrumentality for collecting funds for the several objects sustained by our denomination, and as

we are giving pretty largely to the Bible cause, it was deemed advisable to appropriate the amount which had hitherto been given to the A. and F. Bible Society, to education. This, we think, was a judicious arrangement. While we are deeply concerned in the faithful translation and general diffusion of the word of life, we must not forget that our local institutions have the first claim upon our contributions, and our beloved Seminary at Fredericton is especially needing aid at the present period. We shall speak more fully upon this subject hereafter.

Interesting Reports upon Sabbath Schools, Temperance, Tobacco, the Claims of Seamen, and Education, &c., &c., were discussed and adopted, upon which we cannot now dwell, but which we will publish in due time.

The business of the Session having been disposed of, we adjourned, to meet with the Baptist Church in Fredericton, (D. V.) on the 1st Saturday in September next, at 2 o'clock, P. M. There were several invitations requesting the Association next year, but the brethren unanimously decided that it should be in Fredericton.

We must not forget to mention that a vote of thanks was most cordially given to the good people of St. George, for their generous hospitality to the Ministers and Delegates in attendance; and never did we feel ourselves under stronger obligations to give such an expression. We had always understood the inhabitants of St. George were distinguished for their hospitality to strangers. This was signally manifest at our recent gathering. The only complaint that we heard from any quarter was, that there were not visitors enough to occupy all the beds and eat all the food which had been so bountifully provided. May the Lord grant an abundant reward by pouring his Spirit in copious effusions upon Pastor and flock, that all may rejoice together.

It afforded us much pleasure to see that our esteemed Bro. Miles, and his people are laboring together in delightful harmony in seeking the extension of the kingdom of Christ, and that God's rich blessing is resting upon their united efforts. They have a most important field to cultivate, and as the general business of the county seems to be in a very healthful and prosperous state, we trust the Churches there will be equally so. God in mercy has done great things for the County of Charlotte since the venerated Ansley closed his eyes in death, and in the majesty of a revival spirit took his flight to higher regions. May the good work continue to advance with increasing power until all shall feel its subduing influence, and submit themselves to the claims of truth divine!

Social prayer meetings were held every morning during the Session, to invoke the blessing of the Almighty upon the people and upon his cause—believing prayer was never offered in vain.

In conclusion, we may say that every thing connected with this convocation of our Churches, seemed to be ordered in such a way as to promote the happiness and welfare of all concerned. The weather was exceedingly pleasant, the attendance was good, and the presence of God was manifest in our midst. The Moderator performed his part well, and gave entire satisfaction—indeed we may say the same of all the brethren. A spirit of Christian kindness pervaded all our deliberations, and rendered the services peculiarly pleasant. We do not recollect ever to have enjoyed more real happiness in any Association that we have been permitted to attend.

On the Friday evening before the Association commenced, we were entertained by a Sermon from Dr. Maclay, in his truly Apostolic style—it was good to be there. The evening after the close of the session, we were much interested in hearing for the first time a Sermon from Bro. Foshay, of Canning. It was a good practical discourse, and well adapted to edify the people of God and to rouse them up to duty. It was a precious season. Nothing affords us more delight than to see young men coming forward in the Ministry, who have clear and comprehensive views of religious truth. May the number of such be greatly multiplied in the land!

We have just seen the September number of *Godey's* interesting publication. We hope the Proprietor is well rewarded by the public for his labors. We think the work increases in value, both in its literary and pictorial character.

Hints to Church Members.

The Church of Christ is a spiritual body, a community of men who are banded together for the two-fold object of watching over and edifying each other and spreading the Saviour's name.

This being the case, the man whose heart is set on these objects, will be glad to listen to any friendly advice which may be tendered him in reference to his deamour as a Christian and a church member. As such you profess to be followers of the meek and lowly Saviour, Jesus—to be renewed in the spirit of your minds. In seeking fellowship with the church, you professed your confidence in those composing it as the children of God, by faith in a common Redeemer. This being the case, you cannot fail to see that it is a duty incumbent upon you, to treat each member of the church with that kindness of disposition and manner which ought ever to characterize the followers of the kind-hearted and world-loving Saviour.

In your private intercourse with one another, let Jesus have a place. Surely if redeemed by his precious blood—if heirs of the same glory—travellers to the same bright and glorious home—you cannot fail to speak about him who is the foundation of all your hopes.

Pray for all the brethren. Let the church, as a church, ever have a place in your petitions at the throne of grace. If you make it a matter of duty and privilege to pray for your brethren, you will neither treat them harshly nor canvass their failings. Love is the true and sure bond of union, but there can not be much love in the heart of a Christian to his brethren, if he pray not for them. These hints if attended to, will much promote comfort and well-being in your private intercourse one with another; but in order to your well-being and usefulness as members of one community, for the two-fold object of self-edification and the promotion of the gospel, you cannot too carefully attend to the following things:—

1. Let what is done in the church and by the church be kept within the church. The church is not a secret society; but, while this is the case, those without its pale have no right to know what is said or done within it. You must all be but too familiar with the evils which spring out of the inconsideration of church members in talking to others, totally unconnected with it, and in many cases decidedly opposed to the gospel, about what is said and done in church meetings.

2. Treat the office-bearers with all due respect. They possess the church's confidence, and it is your duty and privilege to support and sustain them in their work. It is their business to superintend the spiritual and temporal concerns of the church—to see that all things be done decently and in order. Assist them as far as you can by your sympathies and your prayers. Throw nothing as hindrances in their way.

3. Pay all due respect to the opinions of your brethren when stated in the meetings of the church. If conscientiously constrained to dissent from them, do so in the spirit of meekness and love. Never let a striving spirit manifest itself; ever remember that the spirit of Christ is not a spirit of contention or strife. "Live in peace, and the God of love and peace will ever be with you."

4. Be punctual in your attendance upon ordinances. It is a bad example to others, for church members to come dropping in after the services are commenced. It is God's house and God's service. This consideration ought to be quite sufficient to provoke to punctuality and regularity.

5. Take an interest in what is done by the church. In order to your doing this, attendance at its meetings, and entering into its plans for the spread of the gospel, are essential. Do not leave the burden to rest on the shoulders of a few.

By attending to these few hints in a becoming spirit, much will be done to promote the peace and prosperity of the church.

All ye are brethren. Live as such—love as such. Let all the wrath, and bitterness, and clamour, and all evil speaking be far from you. Cultivate the spirit of Christian charity and forbearance, that the world may be constrained to exclaim in reference to you, as it did in reference to believers in primitive times—"Behold how these Christians love one another."

ERRATUM.—In the Obituary of Mrs. Babcock, in the *Christian Visitor* of 26th ult., for Elder Titus Stone, read Elder Titus Stone.