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THE CHRISTIAN VISITOR.

SAINT JOHN, N. B., DEC. 31, 1856.

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TO CORRESPONDENTS.
No Communication will be inserted without the author's name and address in confidence. Unless the opinions expressed by correspondents be editorially endorsed we shall not consider ourselves responsible for them.
Correspondents are respectfully reminded that short communications, as a general thing, are more acceptable to readers of Newspapers than long ones and that a legible style of writing will save the printer time, which is always valuable, and secure a correct impression.
All Ministers of the gospel, who will send us the advance, for six new subscribers, will get the "Visitor" for one year free of charge.

Neander on Baptism.

If Baptists need any arguments in favor of their distinctive views on the subject of believers baptism beyond these which are derived immediately from the book of inspiration, they have them in the testimony of eminent Pædo-baptist authors. The following view is presented by Dr. Augustus Neander, in his History of the Planting and Training of the Christian Church by the Apostles. Neander is known as one of the most eminent divines of the age in which he lived. His writings are regarded as an invaluable treasure to the Church universal. Read what he says on the subject of believers baptism—

"The celebration of the two symbols of Christian communion, Baptism and the Lord's Supper, belonged to the unchangeable plan of the Christian church, as framed by its Divine Founder; these rites were to be recognized equally by Jews and Gentiles, and no alteration would be made in reference to them by the peculiar formation of ecclesiastical life among the Gentiles; we need therefore to add little to what we have before remarked. In Baptism, entrance into communion with Christ appears to have been the essential point; thus persons were united to the spiritual body of Christ and received into the communion of the redeemed, the church of Christ; Gal. iii. 27; 1 Cor. xii. 13. Hence baptism, according to the characteristic marks, was designated a baptism into Christ, into the name of Christ, as the acknowledgment of Jesus as the Messiah, was the original article of faith in the apostolic church, and this was probably the most ancient formula of baptism, which was still made use of even in the third century (see my Church History, vol. i. p. 546.) The usual form of submersion at baptism, practised by the Jews, was transferred to the Gentile Christians. Indeed, this form was the most suitable to signify that which Christ intended to render an object of contemplation by such a symbol; the immersion of the whole man in the spirit of a new life. But Paul availed himself of what was accidental to the form of this symbol, the twofold act of submersion and of emersion, to which Christ certainly made no reference at the institution of the symbol. As he found therein a reference to Christ Dead, and Christ Risen, the negative and positive aspect of the Christian life—in the imitation of Christ to die to all ungodliness, and in communion with him to rise to a new divine life—so in the given form of baptism, he made use of what was accessory in order to represent by a sensible image, the idea and design of the rite in its connexion with the whole essence of Christianity.

Since baptism, marked the entrance into communion with Christ, it resulted from the nature of the rite, that a confession of faith in Jesus as the Redeemer would be made by the person to be baptized; and in the latter part of the apostolic age, we may find indications of the existence of such a practice. As baptism was closely united with a conscious entrance on Christian communion, faith and baptism were always connected with one another; and thus it is in the highest degree probable that baptism was performed only in instances where both could meet together, and that the practice of infant baptism was unknown at this period. We cannot infer the existence of infant baptism of whole families, for the passages in 1 Cor. xvi. 15, shows the fallacy of such a conclusion, as from it appears that the whole family of Stephanas, who were baptized by Paul, consisted of adults. That not till so late a period as (at least certainly not earlier than) Irenæus, a trace of infant baptism appears, and that it first became recognised as an apostolic tradition in the course of the third century, is evidence rather against than for the admissions of its apostolic origin; especially since, in the spirit of the age when Christianity appeared, there were many elements which must have been favourable to the introduction of infant baptism—the same elements from which proceeded the notion of the magical effects of outward baptism, the notion of its absolute necessity for salvation, the notion which gave rise to the myths that the apostles baptized the Old Testament saints in Hades. How very much must infant baptism have corresponded with such a tendency, if it had been favoured by tradition! It might indeed be alleged, on the other hand, that after infant baptism had long been recognised as an apostolic tradition, many other causes hindered its universal introduction, and the same causes might still stand in the way of its spread, although a practice sanctioned by the apostles. But these causes could not have acted in this manner, in the post-apostolic age. In later times, we see the opposition between theory and practice, in this respect, actually coming forth. Besides, it is a different thing, that a practice which could not altogether deny the marks of its later institution, although at last recognised as apostolic founding, could not for a length of

time pervade the life of the church; and that a practice really proceeding from apostolic institution and tradition, notwithstanding the authority that introduced it, and the circumstances in its favour arising from the spirit of the times, should yet not have been generally adopted. And if we wish to ascertain from whom such an institution was originated, we should say, certainly not immediately from Christ himself. Was it from the primitive church in Palestine, from an injunction given by the earlier apostles? But among the Jewish Christians, circumcision was held as a seal of the covenant, and hence, they had so much less occasion to make use of another dedication for their children. Could it have been Paul, who first among heathen Christians introduced this alteration by the use of baptism? But this would agree least of all with the peculiar Christian characteristics of the apostle. He who says of himself that Christ sent him not to baptize but to preach the gospel; he who always kept his eye fixed on one thing, justification by faith, and so carefully avoided every thing which could give a handle or support to the notion of a justification by outward things (the *sarkitis*)—how could he have set up infant baptism against the circumcision that continued to be practised by the Jewish Christians? In this case the dispute carried on with the Judaizing party, on the necessity of circumcision, would easily have given an opportunity of introducing this substitute into the controversy, if it had really existed. The evidence arising from silence on this topic has therefore the greater weight. We find, indeed, in one passage of Paul, 1 Cor. vii. 14, a trace, that already the children of Christians were distinguished from the children of heathens, and might be considered in a certain sense as belonging to the church, but this is not deduced from their having partaken of baptism, and this mode of connexion with the church is rather evidence against the existence of infant baptism. The apostle is here treating of the sanctifying influence of the communion between parents and children, by which the children of Christian parents would be distinguished from the children of those who were not Christian, and in virtue of which they might in a certain sense be termed *agias* in contrast with the *akadarta*. But if infant baptism had been then in existence, the epithet *agias*, applied to Christian children would have been deduced only from this sacred rite by which they had become incorporated with the Christian Church."

Australian Mission.

We perceive that our brethren in Nova Scotia are expressing their views through the pages of the *Christian Messenger*, very freely on the subject of this mission. Some express very decided opinions against it, and others as decidedly in favour of it. We rejoice to see that for the most part the discussion is conducted in the spirit of christian kindness and brotherly love. It is hardly to be expected that in a matter of such grave moment there should be perfect unanimity of sentiment at first. There must, in the nature of things, be time for thought, for examination, and for prayer. It was a long time before the missions of Cary and Judson took anything like a general hold of the affections and confidence of the people. We presume the same may be said of all missions, from the days of the Apostles to the present time, and so it will continue to be. We have no doubt but those who are slow to acknowledge the propriety of this enterprise are just as sincere as those who are prepared to engage in it; and let such be convinced that it is the duty of the Baptists of these provinces to send missionaries to Australia, and they will engage in doing so with their whole hearts. Such being our conviction, we say let the subject be fully and fairly discussed in all its various bearings, in the denominational press, each endeavoring as far as possible, to divest himself of his preconceived notions, for or against, and to deal with the matter under the influence of brotherly love, and in the prospect of the solemn account which we must shortly give to him who searches the heart.

The following communication extracted from the *Christian Messenger* of last week, appears to meet the objections which have been raised against the mission, in a style unobjectionable, and in a manner that cannot be otherwise than convincing. We recommend this letter to the prayerful consideration of our readers.

MR. EDITOR.—As the Australian Mission is now being discussed in the C. M. and C. V., I claim the privilege of presenting my thoughts upon this important question. True, when "Vin Aigre" appeared I felt something like regret steal over my mind, and had I not discerned unmistakable evidences of the author's genius so as to put it down as my opinion, the production of Bro. D. M., I would have said that "Vinagre" would have been an appropriate signature to such a communication.

As I was not at the Convention I have no personal knowledge of what passed there; but it appears to me not to be the better way of recording our dissent from an action of any meeting, small or large majority, by holding up their enterprise to a kind of modest ridicule (which seemed to be the object of the Vinegar production,) in order to make it unpopular.

It seems to me a strange matter, that this mission should be opposed as it is in some quarters. But let us look at the matter calmly, and not allow ourselves to get into a contentious mood.

Let us in the first place, look at the objection thus growing out of the scarcity of ministers in the Provinces, I admit that we need some 50 or 60 ministers in the home field; but is that an argument against going abroad? Was this argument used by Bro. D. or others, when Arthur Crawley was about going in the foreign field? or when Bro. Burpe left the Provinces? Yet ministers were as scarce then as now. Could not the same argument have been urged against Cary going to the east? against Marshman, Judson, and others? Those men could have found plenty to do at home. No doubt they could have been useful as home missionaries or as pastors, but still they went. They felt "Woe is me if I do not preach the gospel to the heathen." They were "pressed in spirit," felt constrained to go to the "regions beyond." Then why should this scarcity of ministers at home now be so vehemently urged against an Australian Mission? Surely brethren the above is fair

argument, and places the present enterprise as clear of home ties as the foreign mission.

Then our brethren seem to say in the second place, that the Australian Mission will divert the forth-coming funds from the Foreign Mission, which is a serious consideration. In reply we say we have no Foreign Mission, and our funds collected for that purpose, have been, and are still likely to be, handed over to other Boards either in England or America. We have no foreign missionary, and the prospects are still very dark. Then shall we refuse to contribute to a present important mission, because some of the present race of infants may when grown up, offer for the Foreign Mission? In the meantime hundreds of sinners in the Golden Isle, as Bro. De Mill designates Australia, may have sunk to endless perdition. Surely then the present state of the Foreign Mission cannot be an argument against our sending Bro. Wallace on a mission to Australia.

In the third place, the inefficient state of the Home Mission department is said to be a serious objection to an Australian Mission. It is a serious fact that our Home Mission organization is in almost a defunct state, and especially needs reviving. But it is not being revived, nevertheless. And shall we withhold aid from our brethren over the sea, because at some future time we may get wise enough to reorganize our Home Mission? And even if we were able enough to reorganize now, there is no argument growing out of the reorganization, against an Australian Mission. There have been no Foreign Missions of our own of any kind for these past few years. Has the Treasury of the Home Board proportionally increased during that time? No! I believe it to be in the philosophy of our religious nature that in proportion as we allow our foreign mission spirit, Australia or India, to grow cold, so the home field will need labourers and means to support them. Then if this be true every effort to make the A. Mission unpopular helps to dry up the resources of the Home Mission. Then we conclude the Home Mission is not in the way of the Australian Mission.

Fourthly, we are referred to the critical circumstances of the Institutions at Horton, as strongly indicative of the absurdity of the present mission movement. In reply, we ask, is it reasonable or just to withhold aid from this mission because the committee of investment have made a blunder in investing the endowment fund of Acadia College? We really stare when we ask the question! Then our beloved institutions at Horton should not call our minds entirely away from Australia. Other home objects could be classified as the foregoing, and the same arguments brought to bear upon them.

Let us now pass on to another view of the subject. We have considered the negative side, let us now view the positive.

First. It must be admitted that great destitution of Baptist preaching prevails in Australia. And that if our distinctive sentiments are so important as to require distinct institutions and efforts in N. S., why not in Australia? If it is right for Australia to be given up entirely to the religious influences of other denominations, why not give up these Provinces also? But brethren we can't give up. Then let us occupy Australia also, if in our power. If Australia is supplied with Baptist ministers the supply must come from England or America. Then what excuses N. S. & N. B.?

Secondly. When we ordain a man to the work of the ministry, we believe that God has called him to preach the gospel, and by his Spirit and Providence directs him to the locality where he designs he should labor. If he saw no reason to believe this we would not ordain him. Yet a great part of this conviction is derived from the professions of the person to be ordained, other things being equal. And another part of the conviction is derived from the appeal made by the Church for such ordination. If we think a person is called to go on a foreign mission a great part of that conviction grows out of the destitution abroad and the Macedonian cry, "Come over and help us," "Send by whom thou wilt, only send."

Then we apply the above general principle to the case in hand. Brother Wallace professes that God has called him to preach the Gospel. His brethren believe that. They encourage him to get an education. They ordain him, or set him apart to the work of the ministry. "It is the love of Christ that constrains him." But his heart more especially yearns over sinners in Australia. He is pressed in the spirit. While he is thinking and praying over the subject, here comes an appeal from the very men he is thinking about and praying for. This looks to me like the voice of God. And I fear we should be guilty of gross neglect of duty if we did not send him, and pray for him too.

Many additional arguments could be presented, but these few may suffice to place this subject in a more favorable light than anything that has yet appeared in your columns.

I shall not, at this time, presume further upon the patience of your readers. But at some future opportunity shall address the Australian Mission Board through your paper.

Yours, &c.,
Milton, Dec., 1856. HUGHENOT.

Acadia College.

The half-yearly examination at Acadia College took place on Wednesday and Thursday, the 17th and 18th inst. On Wednesday, the students were examined in Algebra, Rhetoric, Moral Philosophy, Geometry, Xenophon, and Homer. On Thursday, in Calculus, History, Cicero (*De officiis*), Hebrew, Latin, and Geography.

In the Theological Institute, lectures have been delivered during the Term, on the Evidence of Christianity, Biblical Interpretation, Systematic Theology, and Ecclesiastical History.

There was a Public Exhibition in the Hall on Friday Evening, when orations were delivered in the following order, viz:—

Natural Scenery, as depicted by Virgil, by Brenton Eaton, Cornwallis.
General Williams, A. D. Bark, Wolfville.
Ancient and Modern Ship-Building, Thomas Vaughan, St. John, N. B.
The Rise and Fall of the Roman Empire, Geo. G. Sanderson, Yarmouth.
The beneficial influence of the Study of Nature, C. F. Hart, Wolfville.
—Communicated.

THE "CASKET."

A new heading and plates are daily expected from Boston for the *Family Casket*, and we hope they will arrive in time to issue it next week. The heading alone will cost upwards of two dollars, and the plates are found to be expensive. We have faith in our friends that they will exonerate themselves to so increase the circulation of the *Visitor* and the *Casket* as to save us from ultimate loss. It is the first attempt made in the provinces to supply the young with a pictorial paper adapted to their capacities and necessities. Our friends must understand that papers of this sort can only be sustained at the very low rate charged for them, by an immense circulation. The subscription list should be swelled to at least 20,000 copies, to make it pay expenses, fill the lovers of a religious literature free from denominational bias, and in bringing up distribution to this amount?

Progress.

The *Visitor* appears this week upon improved paper, and in new type. Its readers will see, therefore, that our motto is onward. We must, however, remind our friends that every step in advance swells the expenses of our office, and still the price of the paper remains the same. SEVEN SHILLINGS AND SIXPENCE will send the *Visitor* for one year, and the *Casket* with additional charge, payment to be made in advance. Upwards of 1,000 columns of valuable matter are thus introduced in our pages in the course of the year for the small sum of ONE DOLLAR AND A HALF. Is there a family of our denomination that will allow themselves to be without their own denominational paper when they can obtain it upon such favorable terms? Not one paper merely, but two; so that the elder and the younger members of the family supplied at the same time. While the old are reading with interest the columns of the *Visitor* the young folks can be enjoying themselves over the pages of the *Casket*.

To encourage advance payment we will send both papers to all our subscribers. If payment is delayed over three months the price will be as usual ten shillings. Our friends will see that while the cost remains the same to the publisher it is considerably increased by the improvements made. It is much more satisfactory, and we think it must be so to our subscribers, to add to the value of the papers by the price which may arise from increase in circulation than to reduce the price.

Many thanks to our friends for exerting themselves successfully to collect and to make remittances for the *Visitor*. They reach us in a time of pressing need, and without them it would be utterly impossible for us to prosecute our work. We sometimes think we would like exceedingly to let our numerous papers into the hands of the money calls that are made upon us from day to day. The paper, the ink, the type-setters, press-tenders, paper droppers, paper carriers, paper agents, &c., all have to be paid. Every *Visitor* and every *Casket* that is struck off costs money, and that money must be paid without undue delay, or the credit of the *Visitor* is gone. If our friends could see all these demands in the light in which a stern necessity compels us to see them, certain as we all their sympathy would exhibit itself in ample form. They have been doing nobly lately, and we only wish to encourage them to persevere.

Free Distribution.

Benevolent friends who wish to do good with their money are forwarding their dollars to meet our proposals for the circulation of the *Visitor* amongst those who are unable to pay for it, free of charge. Who will follow a paralytic, or an example? Who will bless a poor relative, or an indigent neighbor and family with a hundred columns in the course of the year of religious and secular reading?

One dollar enclosed to the address of the "Christian Visitor," with the necessary direction post-paid, will secure this important object.

WEST COLUMBIA STOCK.—We are credibly informed that this stock is rising in the market, that it is now regarded as safe, and that there is good reason to hope that at no distant day a dividend will be declared to Stockholders.

Musical.

We had intended saying something with regard to the Concert repeated by the German Street Baptist Choir last Friday evening, but the secular press have spoken out so freely that we deem it more satisfactory to let our readers see what are the opinions of others. The *Courier* says:—

"The Choir of the German-street Baptist Church by request repeated their performance of the Oratorio 'Daniel, or the Captivity and Restoration,' at the Mechanics Institute last night. The performance was listened to with evident satisfaction and delight by a large and very respectable audience. On the whole we think it surpassed the performance of the same Oratorio on the previous occasion, and the applause was liberally and enthusiastically bestowed by the audience."

The *New Brunswick*.—The Concert by the German-street Baptist Choir, in behalf of the Organ Fund, was repeated last evening, with the greatest success. When well executed there is nothing so harmonising in its nature or elevating in its tendency than an Oratorio from some of our great composers. We trust that the members of this Choir, who have acquitted themselves so admirably in "Daniel," will again favour the public with some other selection. They have reason to feel proud of their performance, and the public of the gratification thus afforded them of listening to so admired a composition.

It must be very satisfactory to our friends of the Choir, and those ladies and gentlemen who so kindly came forward to help them, to know that their efforts are so highly appreciated, as to call forth the applause of the press, and the continually expressed wish of the public to "hear them again."

RAILWAY PROGRESS.—We are informed that nearly 300 men, all told, are at work upon the railway between York Point and the three mile stake.

A locomotive and some cars arrived recently by the *Trio* from Portland.

Another vessel is hourly expected from New York with a full cargo of Railway iron. All this looks like a determination on the part of the persons in charge to push the works forward as rapidly as possible.

For the Christian Visitor.

Of Paul's mode of dealing with Jews and others in order to gain some. 1 Cor. ix. 19—20.

It is difficult to imagine how any one, who acknowledges that the Apostle Paul was an honest man, not to say an eminent christian can yet charge him with dishonourable craftiness in the exercise of his ministry. Such men however are to be found, and as it is impossible to say how far the leaves of their distorted notions of the upright character of this devoted Apostle and mode of a christian minister may have spread, allow me a short space for the discussion of the question stated above.

The whole passage reads thus. "For though I be free from all, yet have I made myself servant unto all that I might gain the more. And unto the Jews became I as a Jew, that I might gain the Jews; to them that are under the law, that I might gain them that are under the law; to them that are without law to God, but under the law to Christ, that I might gain them that are without law. To the weak became I as weak that I might gain the weak; I am made all things to all, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you." That is with you and all others whom I may be the means of saving, for the word "you" is supplied by the Translators to fill up the sense in English.

If the Apostle was crafty, his craftiness was of a singular kind, exceedingly frank and open: the crafty man is noted for craftiness; he never discloses the motives which are at work within, to acknowledge his witness would spoil it all; he covers his guile with the smooth surface of affected simplicity. The openness of the Apostle's avowal of his mode of dealing with Jews and others, and of the reasons which influenced him, is strongly in favour of his uprightness.

Again he was writing to a Church which numbered among its members men who were bitterly hostile to the Apostle, and yet if we are to understand the above passage as a description of craft in dealing with Jews and others upon religious subjects, we must admit that he had such a lack of craft in his craftiness as to give his enemies an occasion of speaking against him, which they were eagerly seeking.

The conclusion appears irresistible that Paul did not consider himself guilty of any dishonourable conduct in this manner of acting, and that he was unconscious to himself of any guile. Whether there can be guile where there is no consciousness of it, is a nice moral question, which I will not now discuss.

An examination of the whole passage leads to a result equally favourable to the Apostle's uprightness.

The 19th verse contains the general statement of his real and assumed position with regard to all men, and the reason why he placed himself in that position. In reality he was under no obligation to man to preach the Gospel, he was "free from all," his obligation was from a higher source, from God not man. Yet while he was free, he voluntarily assumed the position of a "servant unto all," he humbled himself to the state of a "slave in the spiritual kingdom of Jesus Christ. Let us notice here how closely the Apostle imitates the example of his Lord.

Then follows the reason why he thus abased himself, that he "might gain the more." The succeeding series contain an explanation and enlargement of this general statement, followed by the motive which actuated his conduct. If Paul used craft, we must detect it either in the manner in which he acted towards Jews and others, or in the reason for so acting, or the motive.

1st. Is there any proof of the use of the craft in Paul's mode of becoming "as a Jew to the Jews," or "as weak to the weak," &c. Many examples of the Apostle's preaching are recorded, let any one examine them, and Paul's meaning can scarcely be mistaken when he speaks of becoming all things to all men. Compare his preaching at Antioch to the Jews in their own Synagogue with his preaching to the polished Athenians on Mars' Hill. He reasons with the former out of the law of Moses and the prophets; with the latter out of the writings of their own poets, and from the inscription on their altars. If this adaptation to his audience be craft would there were more of it in the present day! But Paul circumcised Timothy because of the Jews. A little consideration will serve to show that there was in this no sinful compliance with what was wrong. Circumcision was of God; and every Jew in those days was entitled to any privileges in his own nation that might spring from this rite. Our Lord Jesus Christ himself, being a Jew, was circumcised, Luke ii. 21. Paul, being a Jew, had been circumcised. And Timothy, being a Jew by his mother's side, as he had not been circumcised in infancy because his father was a Greek, was nevertheless justified in being circumcised in his manhood, and so taking off from himself the reproach of being a Jew, and yet uncircumcised among his own people. Observe, on the other hand, Paul's conduct in the case of Titus. Gal. ii. 3, 4. He would not allow him to be circumcised to please false brethren, who sought to bring the church of Christ into bondage to Mosaic rites. Can any thing more clearly mark the Apostle's discriminating mode of acting. Where the truth of the Gospel was at stake, where jewdaizing teachers sought to overturn the faith of Christ by substituting a ceremony for the new birth, where they taught that except men were circumcised they could not be saved, "he gave place by subjection, not for an hour." So may all Apostolic teachers do, now and to the end!

2. Does the reason Paul assigns for his conduct, indicate guile? "That I might gain the more." Gain in what sense? He himself helps us to the solution. Having used the word "gain" five times, when he sums up the whole in the 22nd verse he says "that I might by all means save some." To save men therefore was the gain contemplated when he made himself servant to all. But what two things are more distant the one from the other than salvation and duplicity, the one is from heaven the other from hell, the one marks a child of God, the other a child of the devil. Or are we to suppose that Paul sought to save other men by means that would endanger his own salvation? The context furnishes a conclusive reply. "I keep under

my body, and bring it into subjection: lest I by any means, when I have preached to others, I myself should be a cast-away."

3. By what motive was he actuated? He says, "I might gain the more."

Did he seek by the number of his converts bring emolument to himself? Both Epistles full of clear denials on his own part of any such and his conduct was conformable to his word. While he maintains the common justice of Paul's claiming and receiving adequate temporal provision from the church, while he enjoins upon church this duty as an ordinance of the Lord, he himself forbore the exercise of this just power. Hear him, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel. But I have used none of these things, neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glory void."

Did he seek to increase his partisans in Corinthian Church? He himself furnishes a reply. "Now I beseech you, brethren,—there be no divisions among you,—for it has been declared unto me of you, my brethren, that there are contentions among you,—that even one of you saith, I am of Paul; and I of Apollo and I of Cephas, and I of Christ. While he saith, I am of Paul; and another, I am of Apollo are ye not carnal? who then is Paul, &c."

The whole passage from the first to the end of the third chapter, nay, the whole Epistle claim an attentive re-perusal at the hands of any one who charges Paul with seeking to gain, that is save men for any unworthy selfish motives.

Let us hear then his own declaration of the motive which urged him to abuse himself, labour and adapt himself to all classes in a worthy and justifiable manner, that he might by all means save some. "This I do for the gospel's sake. No more need be added. If any man can craft in such a motive, let him see it.

C. SPURDEN.

To the Editor of the Christian Visitor.

SIR,—I have read in to-day's *Colonial Presbyterian*, the editor's comments on my letter in the *Visitor*. It appears to me that the editor deserves credit, (as he generally does,) for the good temper he displays while engaging in controversy—and also, for his skill in diverting the attention of his readers from the main argument by pleasant witticisms,—so far, he displays judgment. As far as his comments upon my letter are concerned, I see little that calls for remark—except, perhaps, what he says about the value of pictures. I can only repeat what I said last week, that I attach no importance to "the testimony of pictures, whether painted one or five hundred years ago when they are at variance with the testimony of holy writ;" but with respect to the sculptures of Nineveh, the case is clearly different, because they support the testimony of holy writ, and afford valuable evidence of its genuineness and authenticity. The editor of the *Colonial Presbyterian* will say this is begging the question, taking for granted that which has to be proved, I plead guilty; I do not design to argue. All the arguments that have been employed leave the question still under debate, and nothing that either he or I can say will settle it.

As a member of the church universal, I would deprecate theological discussion, because it places religion in an unfavourable light before the world, but as a member of the Baptist section of the church, if forced to enter upon the discussion, I should do so with one compensating reflection, that the result would be, as on all previous occasions, the extension of our denominational sentiments. I hope to be always more satisfied with the conversion of sinners to God than with the baptism of Presbyterians, but if your brother editor will engage in the conflict he must be held responsible for the issue.

Opening of New Baptist Meeting House, Gagetown.

MR. EDITOR.—According to announcement the New Baptist Meeting House, in Gagetown, was opened for public worship on Christmas Day, 1856. Notwithstanding the inclemency of the weather, the capacious building was crowded. In compliance with the request of the Committee of Management, I note the following particulars for the information of your readers:

1. *The Building*.—It is erected on a fine commanding site, near the old building known as Providence Chapel, and formerly occupied by the Rev. Gideon Estabrooks. It is in size 29 by 50 feet, and built in the Gothic style. The plan is excellent, one cannot survey the building without admiring its beauty, symmetry, and appropriateness. The workmanship is neat and substantial, and reflects much credit upon the architect, Mr. Kirkpatrick, and I understand that his punctuality and gentlemanly conduct during the erection of the building, has been perfectly satisfactory to the building committee. The building committee have also done themselves much credit for the enterprising and business-like manner in which they have proceeded in the erection of this splendid edifice.

2. *The Opening Services*.—The dedication sermon was preached by Rev. Charles Spurgeon A. M., from John 4. xxiv. This sermon was listened to with deep attention, and was much admired, not only on account of the excellence of its style and arrangement, but because it was delivered in "demonstration of the Spirit and power."

Rev. Isaiah Wallace preached at half-past three, A. M., and Rev. Mr. Lightbody, (congregationalist,) in the evening. On Friday morning previous to the sale of the pews, Rev. G. F. Miles preached a discourse that could not but be appreciated by all who love the truth as it is in Jesus. Brother G. E. Day was appointed to preach in the evening, and I believe the services are to be continued until over the next Sabbath.

3. *Sale of Pews*.—The sale of the pews commenced immediately after Brother Miles's sermon. The utmost enthusiasm was manifested, so that in the course of two hours all the pews, with the exception of those reserved for strangers, were sold. The amount realized from the sale of pews exceeded the cost of the building by £128. This sum is, I learn, to be expended in the erection of a Parsonage for the use of the Church.