

Behold and consider it attentively; there is a real, substantial, and eternal blessedness in Christian benevolence! To inculcate the knowledge of this fundamental truth, and to impart the benefits which flow from it, the Son of the Blessed came down from heaven, and not only by his precepts, pressed this principle with earnest and repeated opportunity, but enforced it also by his most illustrious and holy example.

To instil this doctrine of Christian benevolence, as an essential element of Godliness, the Holy Ghost, moreover, inspired the hearts and touched the lips of the Apostles with sacred eloquence and made it an eminent part of their commission to illustrate and enforce it. Yes! Christian reader, all this has been done that no expectation might be wanting to impress this great doctrine of Christian benevolence with deep and lasting efficacy upon thy heart and mind! Let it fore seek to cherish and cultivate it, and therefore seek to cherish and cultivate it, and let it have its free practical workings on thy renewed nature.

Let the benevolent organizations which have been founded by the wisdom and piety of thy brethren, and which are doing great good in their spheres, be by thee liberally sustained, in proportion to the ability which God hath given thee. Let the Bible Society, especially, whose claims we advocate, whose history in the past is so important, and whose path in the future, is so undoubtedly destined to be none other than the path of the Just, which shines more and more to the perfect day—let this most noble institution receive its full proportion of ear, eye, and prayer, and generous contributions from thy benevolent heart and hands.

Be assured, fellow-disciple of Jesus! while thus obeying this law of Christian benevolence, so variously taught, and so powerfully enforced in the word of God which I vouch to abide for ever; you shall have your generous reward; the luxury of doing good will refresh and strengthen you in life's upward and onward course.

Thus the ivy of selfishness which binds thee to earth and sin will be untied, and thy affections will be disengaged from the enchantments of earth, and be set on things above.

Being interested in thy Redeemer's merits, and having drank deeply into his blessed spirit of benevolence and love, thou shalt be transformed into his sacred image; thou shalt be made meet for the inheritance of the saints in light.

Then when thine "hour cometh" to depart, kindred angels shall come from Heaven to convey thy Living Soul, thy Spirit immortal, to that blissful abode.

VIRTUS.

THE CHRISTIAN VISITOR.

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THE CHRISTIAN VISITOR.

St. John, N. B., October 6, 1858.

(For the Christian Visitor.)

INTRODUCTORY SERMON.

Preached before the Western N. B. Baptist Association, at Gagetown, Sept. 20th, 1858, by Rev. Edwin Clay, M. D.

MR. EDITOR.—The following sketch of the Introductory Sermon, written out from short-hand notes, contains the principal ideas embraced in the discourse. In many cases the expressions are preserved, in others they are varied. The sermon was one, however, which a person must hear in order to appreciate it. GEO. E. DAY.

Matthew 11th chap. 12 verse. This is the language of Christ after he had passed a very high encomium on John the Baptist. We wonder not that Jesus spoke so highly in his praise; for the preaching of John was the commencement of a new era in the Gospel Dispensation. His life and his zeal were remarkable. His truth sounded like the voice of God. His doctrine of repentance led the proud Pharisee to run with violence into the kingdom of heaven. Many of those whom John addressed got their living by violence. And as they rushed with impetuosity and broke into the rich man's house for the taxes, so they rushed into the kingdom of heaven. Did Jesus say that they used too much violence? Not so. He rather commends them for a great struggle necessary to get into the kingdom of God. Let us apply the subject to ourselves.

1. Persevering religion alone has the approval of heaven.

(1.) Now there is nothing meretricious in it. Let us work ever so hard; we do no more than it is our duty to do. But while we persevere we have the approval of heaven.

(2.) Because God has foreordained it.

There is no chariot of ease to carry me up to heaven—no highway free from foes leading to the Celestial City. If I am to get a blessing, I must wrestle for it. If I am to get to heaven, I must struggle on through the whole way. Poor old Jacob met an angel one night, and he was determined not to let him go until he got a blessing. But he wrestled so hard that he got lame.

He could not let the angel go then. He might have spared him before, but he could not then; for he was a poor cripple. He must cling more closely, and die rather than let him go before he received the blessing. The Syrophenician woman that went to the Saviour in the days of his flesh met with many discouragements, but she seemed determined not to leave till her desire was granted. So must we wrestle, and labor, and plead if we would enter into the kingdom of heaven.

2. The Parties who should be interested in this warfare.

The violent. Some persons say, don't bring such characters into the church—they'll disgrace you.—leave them alone. But they will take the formalist in, who can come in and go out without anybody's missing him. But not so with these—the violent. I bless God that the blind see—the deaf hear—and the poor have the Gospel preached unto them. I like Spurgeon more for one of his expressions—than for anything else—"God bless the rabble." Yes, God bless the rabble. Jesus loved the sinner when the poor came knocking to him, while the self-righteous and formalist he despised and thrust out. A woman in Carleton said she would like the Baptists better if they did not gather all the rabble into their churches. I rejoice when the poor are converted and join our churches. We want them, Christ died for them. A cold formal religion will sit still and take its ease, and by and bye slide over into the greatest error. The remark of Dr. Connolly, the R. C. Bishop, to a young minister is undoubtedly correct, said he, "they must come over to us, or else must go over to you."

Some persons have a great deal to say against excitement. We frequently see in the Christian Visitor accounts of revivals, in which so many were converted, and there was not a bit of excitement. When Jesus rode into Jerusalem there was excitement. The disciples shouted "Hosanna," and the whole city was moved. And if the disciples had not shouted aloud, the stones would have cried out. But now there must be no excitement. Now I don't wish to see anything more in the paper about excitement. I am no advocate of undue excitement; but when a man feels the burden of his sins and sees the dangers to which he is exposed, no wonder if he is excited. And when he finds peace in believing, if he shows excitement we can very well afford to pardon him.

First, we remark in general all mankind should be interested in this warfare.—A glorious heaven, a merciful God, a loving Saviour, angelic hosts; all tend to draw men from the things of earth. And should they not be earnest to shun a dismal hell and gain a blissful heaven? Surely if men should be in earnest about anything, they should be about matters of religion; for all is at stake, all will be gained or all will be lost. Some persons come to hear what we say. We should always tell them to repent, believe, be born again, but to ask God for his spirit for they cannot be born again without the Spirit of God.

In the second place, we apply this subject to the Church. The Church should march unitedly against every foe. What is the Church designed for? To do this. God converts souls to labour for him. If he did not intend this, he would take them away. But he intends that they shall work in his cause. Every one should work for his Divine Master. Women should strive to advance the interests of the Saviour's kingdom. They were not ashamed nor afraid to labor for Christ in old times. During a season of persecution, a woman carrying a babe was about to enter a house to worship. The guard told her not to take her child for all inside would be killed. Said she, "my child must go in and die with me." All should come up to the post of duty, and do something in the great work. Mother, wife, sister, daughter come and labor for your God. Brethren, you must work, for God requires it of you. A lazy Christian! what an inconsistent thing? A man professing godliness, who is habitually idle and takes no interest in the progress of religion, has reason to fear that he never was converted. "Way stand ye here all the day idle" is addressed to the sinner. But when his soul is converted, God says to him, "Son, go to work to day in my vineyard."

Morally, physically, politically, and religiously, the church is the world's safeguard. The freedom which humanity enjoys is traceable to the little Baptist Churches in Wales and other parts of Europe. A Baptist Minister, was whipped in the streets of Boston, because he dared to advocate religious freedom. And thousands of others have suffered for a similar offence, and we enjoy the benefit of their labours. Blot out the church, and I ask not where hell is. It is here. Take the church of Christ from the world, and infidelity reigns, morality is gone.—One of the Judges of the Land told me he attended Court, and there were no criminal cases to be tried. And why? The church has influence. Bless God for the influence of the church.—Show me a settlement without a church, and I will show you a place of ignorance, of moral darkness, or of intellectual advancement.

In the third place, we apply this subject to individuals.

1st. To pastors, when we think of the pastor's duties, we exclaim with the apostle, "who is sufficient for these things?" But my grace is sufficient for thee. "As thy days, so shall thy strength be." We remark, first, that the Pastor should be wholly devoted to his masters work. To be a successful minister he must be a whole minister. Some say in regard to religious movements that their heart is in the work. But it is of no much use to have the heart in the work unless the body is in it too. While preparing this sermon, I thought I could not come up here and deliver it while I was a doctor and minister too. So I resolved to give up a practice which brought me £150 a year, and to be a whole minister of Jesus Christ.

And I often feel like harnessing my ponies, taking Mrs. Clay and the youngsters, and visiting all the churches in the province. I have fired blank cartridges, what would have been the effect? He would have been ridiculed, when blank cartridge is fired, there is a booming sound. But when a shot is fired, there is a sharp crackling sound known to the old soldiers ears. Now a minister sometimes preaches all that God gives

him to preach, but he thinks it is not nice enough, and he tries to better it. He makes his nicely rounded periods, and then he fires his blank cartridges, and of course they produce no effect. Then there is a great deal of job work in preaching. A minister says his work seems to be done here, and likely it is his duty to go, but gets a pretty good salary, and he thinks he has better stay. Another feels his duty to leave, but his time is not up, if he had three more sundays put in, he would leave, but he must stay till his time is up. Now this is job work, and hateful in the sight of heaven. If you feel it your duty to leave a place, go at once whether your time is up or not. Ministers, who do this job work, will not receive the blessing of the spirit, success depends upon being called of God. Some persons think they grow up Christians, I don't believe a word of it. The mind is prone to run continually into evil. And these persons think they can grow up ministers, and leave their calling when they please. But we believe if a man is called of God to preach the gospel, he cannot cease to labor until his work is done.

We remark again, that pastors should be imbued with the spirit of God. But they cannot be imbued with his spirit unless they are in the way of it. Some will pray in their closets and in their homes, "Lead us not into temptation," and then go out and throw themselves in the very face of temptation. Now if we want the spirit of God, we must use all the means that God has given us to prepare us to receive and retain the influence of His spirit. And how necessary is the influence of God's spirit to the pastor of a church. How shall he take sinners by the hand, and lead them along to the cross unless the spirit of his master is upon him. How shall he confirm the feeble, warn the erring, comfort the mourner unless he has "an anction from the Holy One."

Again, we remark, pastors should have a perfect belief in the doctrines of the Bible.—If I am called to be a minister of the Gospel, I was called according to the divine foreknowledge. And I must believe one of two things—that I am not called or that God is with me; for he says, "Lo I am with you always, even to the end of the world." Some ministers may labour long and hard, and see no good effects of their labors and therefore conclude that God is not with them. But no, it cannot be. If they were called of him, he is with them, and the result of their labors will appear. And ministers should dwell with earnestness upon two thoughts—the glory of God and the salvation of souls. This is their work—to labour for these two objects. When Havelock was before Cawnpore, he had something else in view besides honoring the flag of old England; he wished to deliver its countrymen from bondage. So should the minister of Christ labour not only to honor the banner of heaven by his own conduct, but strive earnestly for the salvation of his fellow-men.

2nd. To Deacons we must apply the subject. Deacons should hold up their ministers hands. If the minister preaches the truth, they should stand up for him. If a neighbour should say, we had a dry sermon this morning, it is the Deacons place to reply, "Did not the minister preach repentance and faith, and do you call these dry doctrines? If the Deacon has a rum-drinking son disposed to find fault with the minister, let him show his authority, and not allow a word said against the minister of his religion with rebuking the offender. Or if a neighbour's son should speak against his pastor, let him rebuke him, and stand up for the messenger of truth. Don't be afraid of their getting angry; for men frequently get converted when they become angry about religious truths. Perhaps a rum-seller gives £5 for the support of the minister. But he gets offended at something that is said and declares he won't give any more. The good Deacon then goes to the Pastor, and says to him, I hope you will not be quite so hard, for our friend, the rum-seller, is offended, and says he won't give any more. Is that the way for a deacon to act? Such a deacon is a curse. I wouldn't have the rum-seller's money. It's the devil's money and let it go to him.

Deacons should visit the poor. This part of their duty, I am afraid they are apt to neglect. A stranger goes into a poor cottage, and sees the sick man upon his bed, and asks if the Baptist Deacon has been in. The Baptist Deacon! who is he? I do not know any such a man. Ah! Deacons, that will not do. You must find out the poor, or God will find you out, and punish you for your neglect.

(3.) We must apply the subject to private church members.

While conversing not long since with Bro. Onken, he said that every Christian in Germany was a missionary. The private church members go out in pairs into the back districts, offer bibles for sale, read the scriptures and pray, and invite the people to come to meeting on the next Sabbath. The people are astonished, and think if such are the private Christians, what must the minister be. And so 1000 frequently gather together where not more than a dozen could be reasonably expected. This is as it should be. Every Christian should be a missionary. We have a great work to do, and a little time to do it in. Every one should come up to the post of duty, and do his part. There are many small churches without pastors, and it is necessary that private members take part in conducting the religious exercises that public worship may be maintained. Many private members of churches have servants in their families and they never say a word to them about their souls. This ought not so to be, Brethren. You are stewards, and God will call you to an account. Speak to these servants—read the word of life to God's pensioners put in your hands. Mothers, sisters, wives, what are you doing for the salvation of souls? The voice of God are upon you. You can do much. Do it without delay. I am afraid we are getting too business-like in our Associations, and lose sight of the grand object—the conversion of sinners.

In the Dimock and Harding Associations, they shrouded chiefly to bring sinners to Christ. Let his object be our aim in our present meetings.

(3.) We notice the means to be employed in this warfare.

1st. Every labourer must be kept at work. I

am a believer in God's purposes. I believe these purposes will be accomplished, but I believe God is pleased to use human instrumentality in carrying on his work. Hence it is the duty of every one that has been bought with a price to labour for God. Hear his voice—"Son, go work to day in my vineyard." Our want of faith keeps us back. We are afraid that we cannot do anything—that it is of no use for us to labor in the cause of God. This will not stand in the sight of heaven. 'Tis true we can do nothing of ourselves. But the feeble arm of flesh strengthened by the power of the omnipotent God can do wonderful things. Brethren let us impress these things upon the minds of the people, that we may keep every disciple of Christ at work in the vineyard of his Lord. The enemies of God are many, and we want the hosts of the Lord to make a united attack on the powers of darkness.

2nd. There must be a unity of faith and action. This should be seen in taking persons into the church. It is exceedingly bad for a church to have members with wrong doctrine. Some ministers will take persons into their churches, who have been known for years as crotchety and self-willed, and who have set up their opinions in opposition to almost every one else. These narrow minded divines are taken into the church, while converted children are frequently left out. The Mannings and Hardings did not do so.—They baptized children at the age of eight & nine years. And many of these have grown up to be strong pillars in the church. And one of the best divines I ever met with was old Mrs. Biglow of Pugwash, who was baptized at an early age. I can recollect very well, when a minister was speaking in her presence of the purity of children that she opened her artillery of doctrine and levelled him at once. Quoting from the Psalms, she said, "they go astray as soon as they are born, speaking lies." I have heard the objection raised against Father Robinson that he gets all the children into the church. That is just as it ought to be. I wish it could be said of all our ministers. Children are to make men and women, and if they are converted by divine grace, brought into the church, and tenderly cared for, they will be a blessing to society, and an ornament to the church of God.

3rd. A missionary spirit should be encouraged in every church.

This is necessary, in order that the church may make a successful attack on Satan's kingdom. The stone cut out of the mountains without hand is to fill the earth. The trumpet of the gospel is to sound in every land.—Zion's text is to be spread over the whole world. But this is to be effected by the church of Christ arising in its might, and marching onward in a truly missionary spirit. For it is not enough that she act on the defensive, she must make an attack on the strongholds of Satan's kingdom. A missionary fund is much needed in our churches. Now, in many cases, a minister travels by five or six churches to come to his own. This ought not to be so, and it would not be so if our churches were imbued with a missionary spirit. Christ was a missionary, and surely we are safe when we follow him. Yes, there is every thing great and glorious in imitating such an illustrious character. But perhaps some who were intended for evangelists have settled themselves as Pastors. Others, who would make good pastors, are travelling as evangelists. Now every man should be in his proper place. It was said that Father Harris, of Nova Scotia, had only a dozen sermons. Grant it. He went about preaching those sermons with mighty power, and many, no doubt, were converted to God through his instrumentality. And perhaps those sermons were all that were given him to preach, and when he had preached them, he had done his work. I believe Jonah had only one sermon, and he was ashamed to death to preach it. But he had to preach it, and when he had done that, the work God commanded him to do was done. Then Brethren, let us urge upon our churches the necessity of cultivating a missionary spirit, that every one may come to his post of duty, and fill the station which God has assigned him.

4th. Means must be provided for educating the rising generation. Every church should be an Education society. It is founded by Christ. It has received its charter from the God of Heaven, and no one can take it away. Hence it should educate, train, discipline the rising ministry.—It should teach when to labor in the sabbath school, and our love of the sabbath school seems to me to be a test of our call to the ministry.—The church should also encourage the Deacons to preach—send them out into back settlements and destitute districts. In this way much good might be done. When the pastor is absent, the members of the church should be in their places in the house of God, and thus by their attendance and good attention held up the hands of their leading brethren. The church should be exceedingly tender of the feelings of the young members, and when any young man of integrity, good talents, and piety, shows a desire to enter upon the work of the ministry, he should be encouraged. All his brethren should give him the helping hand, and aid him by their sympathies and prayers; for many a youthful member of the church, of superior abilities, is kept in the back ground by the neglect of his elder brethren to help him forward.

5th. The spirit of revivals should be encouraged. Some say, from December to the end of February, is the best time for revivals. Then men are free from business, they wake up—sing and pray. But God is not confined to time or space. Whenever we have the right spirit, he is ready to bless us, and wherever two or three have met in his name and are agreed as touching any one thing, He is there to grant their requests. Then carry about with you, Brethren, the revival spirit preach in this spirit, pray in this spirit, talk in this spirit, at home and abroad, and God will bless your labors abundantly. Revivals of religion are greatly to be desired, for during these seasons, many young men are brought into the church, who in course of time become ministers of Jesus Christ. And surely these are needed. Then let all that pray to the Lord of the harvest to send more labourers into his field, strive for a revival of pure and undefiled religion, for the harvest truly is great, and the labourers are few.

(The preacher then closed his discourse by reading a very excellent extract from the writings of Rev. Dr. Lyman Beecher, on "the spirit of revivals.")

(For the Christian Visitor.)

FREDERICTON, 28th Sept., 1858.

DEAR EDITOR.—During the deliberations of the Association just closed at Gagetown, upon the subject of Education, a charge was preferred against the Baptists of New-Brunswick, of a lack of interest in Acadia College, and a want of sympathy for it; you yourself promptly repelled the charge as altogether groundless; but I may be allowed by an appeal to facts, to show that the very opposite is the case; that the Baptists of New-Brunswick have shown a more lively interest in the College of the Provinces than they have shown in any educational enterprise whatever. What is the proof adduced of want of sympathy? Why, that when the Convention is held in Nova-Scotia, but few of the brethren attend from New-Brunswick, whereas, when it is held in New-Brunswick a large delegation comes over from Nova-Scotia. Is there no other construction to be put on their conduct, except a want of sympathy? It evinces, at all events, that they repose a generous confidence in their Nova-Scotia brethren, and are convinced that their just claims in reference to the college will suffer no detriment in their absence. But do facts bear out the allegation that when the Convention is held in a place accessible from St. John, and the Eastern part of New-Brunswick, the attendance of delegates from this Province is discouragingly small?

Fredricton is more accessible to Nova-Scotia than Bridgetown is to New-Brunswick, for there was a steam-boat every day and every night up and down from St. John, when the Convention was held at Fredricton, whereas the public conveyances either from Annapolis or Windsor to Bridgetown were not so convenient the comparison is therefore a fair one.

What was the delegation from Nova-Scotia to Fredricton when the third session of the Convention was held there.

The minutes contain the names of Dr. Crawley, N. Videtoe and T. S. Harding. The fourth session was held at Bridgetown, and who were present there from New-Brunswick? The minutes record the names of T. Todd, S. Elder, J. Francis, R. D. Very, T. Boyne, J. P. Marsters, C. H. Hay, and S. Robinson. Eight brethren from this Province attended three from the other. Where then is the proof of want of interest or sympathy, drawn from a small attendance of the brethren?

Liverpool is about as inconvenient for this Province as Dalhousie would be to Nova-Scotia, or any other place to which there is no public conveyance. Yet what was the attendance there from New-Brunswick at the Tenth session of the Convention?

The following brethren, Dr. Natter, I. E. Bill, G. E. Miles and J. C. Jones, travelled all across the Province from Digby to Liverpool in order to represent New-Brunswick at the Convention; it is certainly neither just nor kind, in view of such a fact, to complain of non-attendance. But when the Convention was held at Yarmouth, only two delegates attended from New-Brunswick; the reasons obvious; the place is situated at the extremity of Nova-Scotia, and there is no public conveyance to it; if the convention, when held in New-Brunswick, were appointed at Woodstock or the Grand Falls, perhaps the number of delegates from Nova-Scotia would not much exceed the delegation to Yarmouth.

If it is important for the sake of interesting the people in the objects of the convention to hold its session at such inconvenient places, it is hardly fair to charge the New-Brunswick brethren with indifference, because they can spare neither the time nor the money to travel so far.—Finally on this point, let the attendance at Yarmouth from New-Brunswick be compared with that from the Eastern Association of Nova-Scotia, unless I have been misinformed, the one was equal to the other, and yet no complaint of want of sympathy is made against the brethren who dwell in that section of the Province.

I may now be allowed to point out the evidence of strong sympathy for Acadia College on the part of New-Brunswick brethren, sympathy expressed not in word only but in deed.

Is not brother Thomson, the valued agent of the College, at present in the field from New-Brunswick? And was not brother Isaiah Wallace, who successfully aided in carrying the Endowment Scheme into effect, also from New-Brunswick? But in relation to the engagement of the latter brother on behalf of the College, there is a fact which must either be unknown or forgotten, but which bears directly on the point at issue. The Seminary at Fredricton was at that time in debt, as indeed it is still: in March 1852, the committee applied to brother Isaiah Wallace to undertake an agency for liquidating the debt, during the summer; he agreed to do so, and all the arrangements have been made for that purpose. In the interim an urgent application was made to him from the Governors of the College to go forth and assist in raising the endowment which was then in progress. Brother Wallace thought it was his duty to engage himself for the College, and wrote to the Committee at Fredricton requesting to be released from his engagement. The committee of management, acting with that generous regard for the welfare of a kindred Institution, which I trust will always characterize their proceedings, relinquished their claim on brother Wallace's services. The subject is thus referred to in their report, which will be found in the minutes of the fifth session of both the Eastern and Western Associations, held respectively in Sackville and Prince Edward Island, in July and September, 1852.

After referring to the circumstances which favoured our attempt to clear off the debt, the report proceeds:—"They have only been deterred from attempting to liquidate the debt by the pressing claims of Acadia College, and the necessity which exists for securing an endowment in order to its efficiency, if not its very existence. They have therefore, for the present, cheerfully abandoned all thought of dividing the interests of the friends of education, and presenting

any claim that might in the least interfere with so important and noble an object, as that of placing the College on a footing of permanent security."

After making this sacrifice, it is somewhat of a trial to find that, at the expiration of six years, the financial position of the college still stopping the way, and very hard at the same time to be charged with want of sympathy for the interests of the college.

Let us turn now to the pecuniary aid afforded to Acadia College from New-Brunswick. The minutes of the Eight session contain a statement of the endowment fund, to which the friends of the College in New-Brunswick, subscribed four thousand two hundred pounds, this sum is in addition to the amounts raised for liquidating the debt. There is no evidence of indifference here, at all events, if only one tenth part of such a species of indifference had been shown towards the educational Institution at Fredricton which belongs to the Baptists of New-Brunswick, quite as much as the college does, it would be in a very different position from that in which it now is, and its managers would feel the encouragement arising from such a manifestation of sympathy.

A few facts in relation to the last meeting of the convention in St. John will prove, I think that the New Brunswick Brethren evince all the sympathy for the college which it is in their power to evince. A resolution was presented by the Principal of the Seminary at Fredricton to the effect, that the expenditure of the College be adjusted to its income, as far as it could be done in consistency with the working and maintenance of the college. He offered this in good faith, as being in his judgment the only remedy for difficulties which had been increasing every year for the last three years.—This resolution, with two amendments, was discussed during one afternoon session; the next morning, while the convention was in session, but before the discussion had been resumed, Brother Chase called the mover of the resolution aside to ask his opinion upon a subject of grave importance: on returning to his seat he found that without his knowledge and in his absence a resolution had been passed, the effect of which was to set aside his resolution for the purpose of introducing others. Now had he been actuated by unworthy motives, he could not have desired a more favourable opportunity for embarrassing the convention than this more afforded. Every one, who knows any thing of those rules which regulate meetings in the transaction of business, is well aware that he might have raised a question of order which would have involved the meeting in an interminable debate, and after all, had he been self-willed, he could have compelled a division on his resolution. Instead of doing so, he abstained from offering a single remark. I cannot conceive of any more effectual way of serving a cause, as a member of a deliberative body, than to offer the best advice in one's power, and to suffer it silently to be set aside when other advice is preferred.

Finally I appeal to Dr. Cramp whether the utmost facilities have not always been given him of introducing the subject of the college, whenever he has attended an association in New Brunswick for that purpose. Whether he can point to a single instance in which an impediment was thrown in his way, either openly, or in a mean, underhand, maneuvering way; or whether he has ever witnessed the display of a spirit of petty jealousy towards the college. But on the contrary whether he has not invariably been met in a cordial, frank, sympathizing spirit.—

If a suspicion has been harboured by our Nova Scotia friends similar to the charge made at the late Association, may I be allowed to ask them candidly to read the foregoing, and then urge them to dismiss their suspicions for ever. Suspicious and recriminations of this kind, can have no other effect than to produce the feeling which they profess to deprecate. Should the brethren of New Brunswick not in word only, but in very deed proceed to extend and improve their educational Institutions, I trust our Nova Scotia brethren will regard the movement with that generous spirit which is ever the accompaniment of true piety, and believe, that just as a Father does not love his first-born less, because one, two, or even a dozen may follow to share his affection, so the heart of the N. Brunswick Baptists is large enough to feel and manifest unfeigned attachment to the college, while they are making such improvements in their own establishments as may appear advisable.

C. SPURDEN.

OPENING OF A NEW CHAPEL.

HARVEY A. C. Sept 27th, 1848.

The New Baptist Meeting House at Baltimore A. C. will be opened D. V. on Saturday the 23rd of October. The services will be prefaced by a conference and Devotional Meeting, Commencing at 2 o'clock P. M.

Preaching on Sabbath at the hours of 10 A. M. 3 P. M. and 7 in the evening. On Monday at 10 A. M. The Dedication sermon will be preached and the House offered for sale. It is anticipated that meetings will be continued for several days after the House is sold. The Church doth hereby tender a cordial invitation to all the ministering Brethren who can make it convenient to a tend on the occasion, and it is desired that there may be a general gathering of the friends of Zion.

Signed by order and on behalf of the fourth Baptist Church of Hillsborough, located at Baltimore.

LEVI H. MARSHALL.

The Package of papers for Wolfville, is invariably sent by the *Emperor*, so as to reach Windsor on Wednesday, the day of publication. Cannot account for the irregularity complained of. If Post Offices fail to do their duty they must be held accountable. We shall secure more regularity if possible.

Mr. Fowler continues his Phrenological Lectures at the Institute. They have excited a good deal of interest and been well patronized. His examinations at his rooms are said to have been very numerous, and in many cases highly satisfactory. We had the pleasure of listening to him on Saturday evening on the Education and Government of children; many of his suggestions seemed to us important and useful.