

The Christian Visitor.

A FAMILY NEWSPAPER: DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE

REV. J. E. BILL, PUBLISHER. "Glory to God in the highest, and on earth Peace, good will toward Men." EDITOR AND PROPRIETOR. SAINT JOHN, NEW-BRUNSWICK, WEDNESDAY, SEPTEMBER 1, 1858. VOL. XI.—NO. 36.

BAPTIST HISTORY

OF THE LOWER PROVINCES

COUNTY OF DIGBY.

CHARLES XXIII.

Westport is a flourishing little town on Digby Island, which is situated at the western extremity of Nova Scotia. The waters surrounding this island abound with fishes, which are a source of wealth to its inhabitants, and constitute the principal element of a brisk and prosperous commerce. At each end of the island is a lighthouse, which in the darkness of midnight guides the mariner in his perilous course over the billowy and stormy waters. On the southern side of the island is a magnificent array of columnar basaltic rock, which in stern grandeur is scarcely, perhaps, inferior to the celebrated Giant's Causeway at the north of Ireland. Brier Island is the southern extremity of that mountainous ridge of trap-rock, which runs from Cape Blomidon, through the Townships of Cornwallis, Aylesford, Wilnot, Grandville, and Digby. This craggy ridge, which, at some former period in the history of our planet, was upheaved in a molten state from the volcanic fires below by some mighty elemental agency, is rich in interest to the geologist. What a year might a man of Hugh Miller's Genius, taste, and habits of research, spend in examining this igneous formation of rock.

Westport itself consists of a cluster of neat commodious and well-finished dwellings, which exhibit an aspect of domestic comfort. The most spacious and elegant building on the island, however, is the Baptist Meeting-house, which was furnished and opened for worship at the close of 1840. Its neat spire, towering to the skies, is illustrative of the heavenward aspirations of the christian band, who habitually assemble there to worship God. How full of interest to a Baptist is the religious history of Brier Island. There, nearly sixty years ago, Father Towner, with a burning heart and an eloquent tongue, preached the Gospel of reconciliation, and was instrumental in the salvation of souls. There, too, a few years later, Father Peter Crandall laboured successfully, and organized a church; and often there, from time to time, did Father Harris Harding point the perishing sinner to Jesus, the only source of redemption and eternal life. Through these and other clerical instrumentalities multitudes have there been converted to God; and a large majority of its present inhabitants are Baptists in sentiment. Westport, in fact, has been blessed with a number of glorious religious revivals.

The Church there was organized by Father Crandall on the 23rd of October 1809, consisting of members that had formerly belonged to the Sissibou Church. The next day, fifteen were baptized, and, for the first time, the Lord's Supper was partaken of on Brier Island. This church, though without a pastor, being visited occasionally by the servants of Christ, continued for many years to uphold public worship, to observe Bible ordinances, and to maintain discipline. It was visited by seasons of saving mercy, when it rejoiced over converts that were baptized and added to its numbers. Sixteen years after its organization, however, Father Towner, then in firm and "stricken with years," became its Pastor; and there, in less than three years after, breathed his last.

In July 1828, Father Peter Crandall and Ansley visited Westport, and found the church in a state of practical disorganization. A council was called, in which it was decided to re-organize such of the brethren and sisters as were inclined to walk in christian fellowship with each other, into a new church. At the same time, Brother Samuel Bancroft was ordained, and became its Pastor. A Revival followed, and there was every indication of religious prosperity. But in June 1830, Brother Bancroft visited New Brunswick, and did not return till late in the Autumn, when almost immediately he removed thence with his family. The church was entirely destitute of preaching till May 1831, when it was visited by William Marshall, a Licentiate from the church on Wilmot Mountain. Pleased with his gifts, the church unfortunately invited him to remain and become its settled preacher, but in less than a year, owing to gross misconduct, he was forbidden to occupy the pulpit. In July 1832, the church was visited by Father Crandall and Elder William Burton, who advised the church to exclude Mr. Marshall from its fellowship. A month later the church received a refreshing visit from Father Harris Harding, who remained several weeks preaching and rejoicing in a glorious work of Grace, and baptizing the converts.

The Church was without a Pastor, but, meanwhile, it was visited by clerical brethren, who administered to them in holy things. During this period, Elder Cunningham was directed thither; and his thrilling sermons are still remembered and spoken of by the older members of the Church. In 1834, Elder Ebenezer Stronach laboured there with good acceptance for four months; and if there were no additions through his instrumentality, the people of God were comforted in spirit, strengthened in faith, and confirmed in the doctrines of the Gospel. During the whole of 1835, Bro. Evan Powell, Licentiate, was there, preaching Jesus, and taking the lead in the sittings of the Church.

In the early part of 1836, Bro. Wellington Jackson, Licentiate of the Nictaux Church, was employed by the Westport brethren for a year. His ordination was deemed advisable, and accordingly on the 29th of April, he was formally set apart to the work of the ministry by the imposition of hands. Then was he constituted the settled Pastor of the Church. Brother Jackson, when a boy, was converted under the preaching of Father Ansley, during that remarkable Revival, with which most of the western Counties of Nova Scotia was visited about thirty years ago. Almost immediately after his conversion, although only about seventeen years of age, and very illiterate withal, he began to point sinners to the Lamb of God. His soul seemed to be overflowing with the love of God, which impelled him to engage in the work of the ministry. He spent two or three years in the acquisition of knowledge at the Horton Academy; and then, youthful and inexperienced, he went forth as an evangelist.

Almost immediately after his ordination, there was a Revival, and cheering additions were made to the Church. Brother Jackson, however, though an interesting preacher, seemed to lack the discretion and tact, which are essential to success in the discharge of pastoral duties. Difficulties, in which he was personally involved, soon arose in the Church, and continued to disturb its peace, during most of the time that he remained at Westport. His labours, nevertheless, were not wholly unavailing, for during this season of trouble, sons and daughters were born in Zion. While, as a Pastor, he was deficient in capacity—in the pulpit, he was energetic and effective. During a visit by Elder Masters in the summer of 1841, there was quite a Revival, when a number were added to the Church by baptism. Differences, which had long existed, and in which the Pastor and many of the brethren were unhappily entangled, appeared to be permanently adjusted; but soon the sky was again clouded, and Zion was thrown into confusion.

Matters continued to grow worse till January 1845, when a Council was called from the churches of Digby Neck and Weymouth, with a view of reconciling differences, and restoring peace to the church. Elders Randall and Morse, with the lay brethren composing the council, had much difficulty in bringing their endeavors to a successful issue. Personal animosities were in the ascendency—the Pastor was somewhat obstinate—and the brethren opposed to him were unyielding. Brethren Randall and Morse saw the necessity of proceeding on the occasion with caution, firmness and decision. The council opened the business early in the day, patiently investigated all matters of disagreement and complaint and prayed, persuaded and exhorted in the spirit of christian love, till after midnight. It was a day of trial and perplexity. At length Brother Jackson yielded, confessed his faults, and asked forgiveness. Reconciliation followed—and, by the advice of the council, Elder Jackson took his dismissal from the church.

In 1847, Bro. Peter F. Murray, Licentiate, removed to Westport, and on the 13th of March 1848, he was ordained and installed into the pastorate of the church. On the 22nd of December 1850, the new Meeting-House was opened for worship, Elders John Chase and J. C. Morse being present, who preached to the congregation with such stirring effect, that a mighty work of God's saving grace followed. These brethren continued, labouring with the Pastor in a protracted meeting for several days. Eight days after the opening of the House, thirty persons, mostly youth, had been converted, and were then baptized. The religious services of that period, so eventful to the inhabitants of Westport, may be considered more appropriate to the dedication of a House for God than any other which could have been adopted. Although no mitred Prelate, in sacerdotal robes, was there—though no ritual of consecration was read—though no ecclesiastical pomp was observed, the occasion was rendered impressively sacred by the spiritual presence and power of God. The people of Westport offered to Him the House for his service and worship, he, by his Spirit, descended in gracious acknowledgement of the gift. This Revival continued for several weeks, and the Pastor had the privilege of instrumentally adding many more to the church by successive baptisms.

In October 1851, Elder Murry resigned the pastorate of the Church, but he continued, however, to labour with it for nearly two years after. In 1853, the Western association of Nova Scotia was held at Westport; and it was an interesting event to the Church and to the inhabitants in general of that little isolated "Island of the Sea." What changes spiritual and social, had there been wrought since Father Towner's first evangelial visit a little more than half a century before. Within that period, multitudes had been converted—and many there too had triumphed in death, as they were pluming their wings for heavenward flight.

Elder W. H. Caldwell visited Westport in 1854, and became its Pastor, which useful position he still usefully occupies. This Church since its organization, has had bright days of prosperity and it passed through many a fiery trial. It has rejoiced in the smiles of God's countenance again and again; and it has frequently been

called to contend with influences, which at times threatened its dismemberment and overthrow. In all these changes and conflicts, however, it has not been forsaken of God.

(For the Christian Visitor.)

LETTER FROM NEWCASTLE.

Newcastle, Miramichi, August 18th, 1858.

DEAR BROTHER,—You requested me to write you occasionally from my new field. I have, as yet but little of interest to communicate. After a tedious and toilsome journey I reached Newcastle on the 11th ult., and have since been devoting myself to the object of my Mission. My field of labour is extensive and arduous, but our prospects, I think, are decidedly encouraging. Much gratitude has been expressed by many of the friends in this region toward the Home Missionary Society for the Missionary aid they receive from year to year.

A brief view of the preaching stations comprising my present field may be interesting to your readers.

In Newcastle we have a neat Meeting House, externally, with temporary seats. Preaching every Sabbath evening; congregations not large but deeply attentive to the word proclaimed. I commenced a Bible Class a few weeks ago. It is taught on Tuesday evenings and promises well. We commenced a prayer meeting last Monday evening which we hope will be continued with increased interest. Newcastle is an active little town. This is the scene of the efforts of Bro. J. H. Harding, of St. John, in conjunction with his Brother Jesse. His coming here has been of decided advantage to the place, both in a business and spiritual point of view.

At Black River, (Glencol Parish, distant 17 miles from Newcastle,) our prospects are hopeful. Our meetings are largely attended and unusual solemnity is manifested by the audiences. We held our first conference there on Saturday last and experienced a deeply interesting season. Brother Harding and Gremley who were present from Newcastle contributed not a little to the interest of the meeting. The few Baptist friends there are faithful and we confidentially hope and pray for a revival of religion amongst that interesting people. I visit that station fortnightly and preach Friday, Saturday, and Sabbath morning.

Brother James White, now of Maine, was the means of much good in that section. Several of the brethren there were converted to God by his instrumentality.

At North West, (North Ek Parish, distant 9 miles from Newcastle,) there was once a large and flourishing Baptist Church. It is now sadly reduced and scattered. We are labouring to get the few remaining members together and have faith in God that we shall yet see the captivity of Zion, in that section, turned as streams in the South. I visit that place also fortnightly on the Sabbath, and have large congregations.

At Little South West, (North Ek, distant 18 miles from Newcastle,) we have a little Baptist Church. I visit them once a month on the Sabbath, preaching there in the morning and at North West at 3. The prospects there are quite encouraging. These army Stations for Sabbath services. Week day and evening meetings are held at each of the above places and at Upper Nelson, where I preach fortnightly on Thursday evenings.

It affords me pleasure to state that the labours of my predecessors Elders Scott, Magee, and Seely, have been highly appreciated, and those brethren are held in high esteem by the friends here.

I hope to have the prayers of those of your readers who are the friends of Christ and Missions, that my labours in this Northern Section of the Province may not be in vain in the Lord.

Yours affectionately,

ISAIAH WALLACE.

DR. CHALMERS.—While very busily engaged one forenoon in his study, a man entered, who at once prostrated him, under the provocation of an unexpected interruption, by telling him that he had called under great distress of mind. "Sit down Sir; be good enough to be seated," said Dr. Chalmers, turning eagerly and full of interest from his writing table. The visitor explained to him that he was troubled with doubts about the Divine origin of the Christian religion; and, being kindly questioned as to what these were, he gave, among others, what is said in the Bible about Melchizedec being without father and without mother, &c. Patiently and anxiously Dr. Chalmers sought to clear away each successive difficulty as it was stated. Expressing himself as greatly relieved in mind, and imagining that he had gained his end, "Doctor," said the visitor, "I am in great want of a little money at present, and perhaps you could help me in that way." At once the object of his visit was seen. A perfect tornado of indignation burst upon the deceiver, driving him in very quick retreat from the study to the street door, these words escaping among others,—"Not a penny, Sir! not a penny! It's too bad! it's too bad! And to haul in your hypocrisy upon the shoulders of Melchizedec."—Chalmers's Life.

A SAD SIGHT.

A cigar in the mouth of a clergyman when on his way of a Sabbath to make an exchange at some neighboring village; thus commencing the day in an act of animal indulgence.

NEW-YORK CORRESPONDENCE.

DEAR VISITOR.—We are in the midst of universal rejoicings. Our citizens have partaken deeply of the pleasurable inspiration. Last evening they celebrated the completion of the great international work, by the ringing of bells, firing of cannon, illumination of houses, a military procession, guided by torch-light, and speeches, accompanied by the choicest of music, which were made from the balcony of one of our public buildings, to an assembled and enthusiastic crowd which for a considerable distance closed up the street. On each side of the speakers was an emblematical representative of the nations united by the telegraphic bond, that gracefully waved in their folds to each other, as if they were inviting the courtesies of your Queen and our President.

God is preparing the way for the spread of his glory—the subjection of the world to our Lord Jesus Christ, and the re-union of the brotherhood of man. The cross must triumph; and the achievements of art and science will conspire with religion, to hasten the period when it shall be victorious over the powers of darkness, and present "the kingdoms of this world as the kingdom of our God and of his Christ."

We have at this time another event to celebrate. The people of Kansas have refused to be intimidated by the threats, or bought by the bribes that were offered them by our last Congress and pro-Slavery President. They are resolved that when they come into the Union as a State, that Slavery shall not darken their prospects, mar their happiness, disgrace their institutions, and add to that cup of woe, which is being filled by that civil, social, political and moral wrong for this nation. By a large majority, the constitution has been rejected that would have given them the privileges of a State, and entailed upon future generations all the evils of Slavery. Thus have they covered the national administration with shame, and secured a glorious triumph to the principles and friends of freedom. Let both continents participate in the joy.

The Mormon war for the present is ended.—Young, and his "Latter-Day Saints" (?) may now, as usual, spread their doctrines, multiply their abominations, enjoy their debasing and soul-destroying pleasures, under the protection of the Stars and Stripes, which wave in triumph over their sin-doomed city. Who can tell what shall be the end of these things? What may we not anticipate with such a moral cancer in the very vitals of the body politic?

A revival of business is confidently expected this autumn. Nature has opened her exhaustless storehouse and supplied the nation with the appropriate means. An abundant harvest has thus far been gathered in the finest order, and what is to come gives the fairest promise. But should the world turn the eyes of the nation from Christ the loss would be infinite. "What shall it profit a man if he shall gain the whole world and lose his own soul; or what shall he give in exchange for his soul?"

Truly yours,

J. N. H.

Ithica, Aug. 18th, 1858.

THE WORK AND THE WAY.—Ministerial gifts are not bestowed upon a slumbering, lukewarm, and worldly church. And suppose they were bestowed, of what value would they be either to you or to others, if you are surrendered up to the lusts of the flesh, the lusts of the eyes, and the pride of life? The ministry can only labour successfully as you labour with them. If you then really desire to witness the triumph of the cause of the Redeemer, you must begin to live a holy, self-denying life. You men of wealth must cease from accumulation, and devote not only your property but yourselves to the work of the Lord. You men in active business must be content to accumulate less rapidly, that you may have more of your time to consecrate to the salvation of men. Ye who, professing obedience to Christ, are yet living in subjection to the maxims of the world, eagerly chasing its frivolities, and teaching the lesson to your children, must commence a life of godly simplicity and christian self-denial. Every disciple, by his mode of life, must show that he is not of the world, even as Christ is not of the world. When ministers and people thus begin to labour in earnest for Christ, we shall witness results such as the ages have not yet seen. The nineteenth century since the advent of Christ is now half completed, and the world still lieth in wickedness. It is high time that the heathen were given to Christ for his inheritance, and the uttermost parts of the earth for his possession. Never, from the beginning, have the disciples of Christ enjoyed such advantages for the universal dissemination of the gospel as at present. Let us then go up and possess the land, for we are well able to overcome it. Nothing is now wanting to subdue the world unto Christ, but the universal and earnest self-sacrificing effort of his disciples, in firm reliance upon the Spirit from on high.—Wayland.

THE SPANIARDS AT FERNANDO PO.—The following is an extract from a private letter, dated May 3:—"We are all in an uproar here. A Spanish man-of-war, with a new Governor on board, several priests, &c., arrived here a few days ago, and the first thing the new Governor did was to issue a proclamation prohibiting any person going to church or chapel, excepting the Roman Catholic, and no school to be allowed. This has made the people here almost mad, for they are all Baptists."

THE GOOD COUNSEL.

A Tartar chief once rode with his court on a hunt. A dervish met them on the road and at once exclaimed successfully, "Whoever gives me a hundred gold pieces, I will give him excellent advice." The chief was inquisitive, and asked the dervish wherein his good counsel consisted. "Thou shalt hear it, sir," answered the dervish "when thou promisest me that the hundred pieces shall be delivered unto me." The chief gave him the sum, and the dervish said with a warning voice, "Attempt nothing until you have reflected maturely on the consequences." Then he proceeded on his way.

The attendants of the chief laughed and ridiculed the advice of the dervish, for which he had paid so dearly. Meanwhile the chief pronounced a different opinion.

"The good advice," said he, "which he has given me, is indeed a most ordinary rule of prudence; but although it is so universal, it is the least obeyed; and probably on this account the dervish imparted it to me so dearly. In future it shall never escape my memory. It shall be intelligibly inscribed over all the doors of the palace, on the walls of my apartments, and on all my furniture."

After this period an ambitious stadtholder resolved to remove the chief, and possess himself of the throne. He bribed a court physician at a great sum, and he promised to bleed the chief, if occasion might permit, with a poisoned lancet.

Such an occasion soon offered. But as the physician was about to raise the bowl, which was to be the receptacle of the blood, the words—"Attempt nothing till you have reflected maturely on the consequences," struck his eye. He was startled, and, with visible anxiety, laid aside the poisoned lancet, and took one of the other kind.

The chief perceived it, and asked why he had laid aside the lancet. Receiving the answer that it had a blunt point, he desired to examine it; while the agitation of the physician seemed remarkable. When the physician delayed to present it to him, the chief sprang to his feet, and exclaimed, "A candid confession can only rescue you life. This apparent anxiety renders you suspicious."

The physician fell at the feet of the chief, and confessed the conspiracy against his life, which the warning inscription on the silver bowl had deprived him of the power to execute.

"Have I paid the dervish," said he, "too dearly for his advice?"

He granted the life of the physician, and commanded the stadtholder to be strangled. All sought the dervish everywhere, that he might reward him yet more.

DR. PARKER AND HIS SPEECH.

DEAR EDITOR,—I took notes of all the Speeches at the Educational Meeting in Germain Street Chapel, on Monday evening, Aug. 23rd, and would gladly copy them out, at your request, for your paper, but I cannot consistently take the time. The speeches, however, of the Rev. Dr. Parker, our American brother, both at the Educational Meeting, and at the Missionary meeting on the following evening, were too good to be wholly lost. Our Nova Scotia and New Brunswick Brethren, will not, I am sure, feel that these remarks are any disparagement to their very excellent speeches; and they will not feel jealous, if theirs are suffered to lie unrolled in the Phoenography—in "scrawls, scratches, dashes, spider legs and lines," as the poet has it.

And I cannot give Dr. (P. s.) speeches verbatim. I am not sufficiently *au fait* in Reporting to do that. And were I, I could not have done it. I was so charmed and electrified by some of the most brilliant passages, that my pen dropped from my hand, or ceased from its office. All I shall attempt will be to give the *history* of the speeches.

And, first, as to the man himself, Your readers will be forming some idea of his appearance, and bearing. You cannot give them his Daguerreotype, but you may tell them that he is of middle stature, say five feet eleven and a half, of stout portly appearance, not corpulent, with a large head, very bald, and exhibiting great intellectual power and decision. You would not at first sight take him for a preacher; you would probably think of a naval surgeon, accustomed to take off legs and arms with great dexterity and dispatch; or, perhaps, a military colonel, such an one as would have been selected to head the storming party at the assault upon the Redan. "Was that a minister, who sat near the preacher's stand, in the Brussels Street Vestry, on Friday evening?" was asked, I should think, by more than one enquirer.

But hear him pray, or speak, and then you know what he is. I felt inclined to claim him as a fellow-countryman, a Nova Scotian, or at least, an Englishman. I told him so. He politely acknowledged the compliment. There was no need to preface by the statement that when an Indian says of me, "artin he all same one Indian," I consider it the highest compliment he can pay me. I found that it was no uncommon thing for the good Doctor to be claimed as a countryman. "They tell me that," said he, "in France as well as in England, in Germany, and wherever I go."

The doctor's manner is a model. None of your drawing, whining, sing-song tones. He speaks not pretences,—on a low key, but perfectly distinct, with a voice, round, sonorous and musical;

occasionally raised, as the thought rises, and breaking upon you like the sudden burst of a cataract, sweeping all before it, and then dropping into its soft, musical cadence, and coming out again like the clear shining after rain. The Dr. is an out and out Baptist, as will be seen by his speech. He believes that the Bible is a Baptist book—that the New Testament was composed by Baptist Ministers, dictated by Baptist Inspiration, and teaching the Baptist doctrines and practice so clearly that he that runs may read. But there is nothing in his manner of presenting these his deep and sincere convictions to which the most fastidious need to object. The love of one's own religion is as natural as the love of country and the love of children. To believe our religion to be the best and purest and greatest, is just as natural as to think the same of our country, our children, our horse. But it is not always easy to believe that others have the same prepossessions, and, possibly, as good a foundation for them as ourselves.

When I attend an "Episcopal Convention" I am quite prepared to hear a laudation to the skies of the Church! THE CHURCH!! THE CHURCH!!! Among Wesleyans, to hear of Wesleyan Methodism! Wesleyan Methodism!! Wesleyan Methodism!!! and with the Presbyterians, Presbyterianism! Presbyterianism!!! Presbyterianism!!! and among the Baptists to hear of the Denomination! the Denomination!!! the Denomination!!!—The Baptist cause, Baptist interests, Baptist, Baptist, Baptist everything. But the thing is sometimes carried a little too far. These assumptions are now and then put forth with such offensive effrontery; with such a reckless disregard to another's rights of private judgement; with such an implied claim to infallibility; that one becomes disgusted with it. The Doctor's tact in avoiding everything needlessly offensive, was admirable. I could not forbear telling him that it was the best double-distilled Baptist speech I ever heard. But let us come to the

SPEECH ON EDUCATION.

He began with an apology. "Mr. Chairman, and friends of Education.—It is no affection in me to say that I rise to address you with a great deal of diffidence. I am a stranger to those among whom I stand. I live under a different form of Government, and am accustomed, to some extent at least, to different modes of thought and associations from yourselves. But I cannot well conceal the fact that I am here in your midst on this occasion, and here as the friend and advocate of Education and Religion. So I shall cheerfully comply with the request that I would address you.

Your Educational enterprises are, I perceive, surrounded with difficulties at the present time. You are at a loss to know just how to move and what to do. This is, as some of you well know, nothing new or strange in the history of Education. All efforts of the kind are necessarily in their incipient stages, attended with difficulties, and call for great decision, wisdom and perseverance on the part of their advocates. For it must be borne in mind that education, like the gospel, is never first sought for by the people. In the case of the one and of the other, just where the need is greatest, there you will find the greatest apathy. Education, like the gospel must first go down to the people it would elevate and bless; it must grapple with their resistance, overcome their predilections, and constrain them to partake of its blessings.

Now, Sir, tho' I am in one sense a stranger among you, and am a Republican, in another sense I am a fellow-citizen with you. In the great Republic of Literature there are no alien predilections among us, and in the great Baptist Republic, we are all united in one, under one Master, claiming one Head, "fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself, being the chief cornerstone." His kingdom is not limited by natural boundaries nor national distinctions. He did not talk of Judea, nor Macedonia, nor Italy, nor Asia Minor, nor the Eastern nor the Western Continent, as mapping out the field for his followers. No! "GO YE INTO ALL THE WORLD," said he, and teach ALL NATIONS, and preach the gospel to every creature.

And to whom did He give this commission? Mr. Chairman, I say it modestly, but I say it fearlessly, He gave it to Baptists. I repeat it, sir, deliberately, and fearlessly.—Jesus Christ has committed the education and the evangelization of the world into the hands of the Baptists—for in his days there, were sir, among his followers, as you know very well, no others. But I will read the resolution.

Resolved, That it is the duty of the Baptist denomination to promote the Education of the people, by the establishment of schools, Academies and Colleges, to the utmost possible extent, and to maintain them in such a state of efficiency as shall command general patronage and confidence.

Now Mr. Chairman, you have heard of Ministers claiming to be inspired just at the moment of reading their text. However this may be, I can make no claim to being inspired at the moment of reading a Resolution, and it has been but a moment since this was put into my hands. And if I may be allowed to make a slight alteration, I would prefer that it should read "The Baptists," instead of the "Baptist Denomination."