

grace of God, I belong, all clearly contained in the words of the Lord; and this will serve to make known to your Excellency and to all the world, that I have not abandoned the faith of Jesus Christ, but on the contrary, have gone to seek it where it is to be found.

The God of wisdom give you grace, to know Him and His holy Word.

## THE CHRISTIAN VISITOR.

SAINT JOHN, APRIL 2a, 1848.

### To Our Agents.

Will our Agents be kind enough to forward us what funds they may have in hand for us, and what they can collect before May 6. We shall be under the necessity of sending our bills to our Subscribers in the City and vicinity during this and the next week; we hope our friends will be ready to accommodate us, as our demand is urgent.

PUBLISHERS.

### TAKING UP THE CROSS.—PUBLIC EXHORTATION.

As our views are respectfully solicited upon these points and our remarks may be of service to some just entering upon a religious life, we freely present them. That the phrase "taking up the Cross," is often improperly used, we have no doubt. The origin of the expression was in the fact that under the Roman Government those condemned to the ignominious death of the cross were obliged to bear that instrument of torture upon which they were soon to be extended, through the streets to the place of execution. When the Saviour in Matthew x. 38, said, "And he that taketh not his cross and followeth after me is not worthy of me;" we consider he meant that he who was not ready, after his example, to suffer death in the cause of religion, was not worthy of him and did not deserve to be called his disciple. When employed as in Matthew xvi. 24, Mark viii. 24, x. 21, Luke ix. 23, "Let him deny himself, take up his cross, and follow me," we take the meaning to be that his disciples must hold themselves in readiness to bear, out of regard to him, any sort and any extent of suffering and shame. That christian then takes up his cross, who, in conformity to this divinely appointed condition of discipleship bears cheerfully the troubles and difficulties he may meet with, in walking the christian road, or in obeying the commandments and precepts of Jesus Christ. The professed christian who fails to do this whether it be under the plea of constitutional timidity or diffidence, or under the plea of the slothful servant that his master is a hard master, that he has but one talent and must keep that hid in a napkin, or from covetousness or the example of others so inconsistent, or for whatever reason or under whatever plea, if he refuses to obey the commandments and precepts of scripture; to pursue a straight forward, consistent, open course of christian duty "unawed by influence and unbribed by gain," he does not conform to this condition of discipleship "to take up the cross daily." This we consider a sufficient answer to the first question of our correspondent.

2. The duty of participating openly in the social religious exercises of the church. This is enjoined 1 Thes. iv. 18, (comfort in the margin is translated exhort) "exhort one another," so also v. 11, 14, "Warn ye them," Heb. iii. 13, "exhort one another daily," Heb. x. 25, "Not forsaking the assembling of ourselves together—but exhorting one another. That this was a common practice in the early church is evident from Paul's effort to correct the abuses which had crept in, in connection with it, 1 Cor. xiv. the love of Christ in the heart prompts strongly to this duty and it is acceptable to God, Mat. iii. 16, "they that feared the Lord spoke often one to another and the Lord hearkened and heard it," Psalm lxxvi. 16, "Come and hear all ye that fear God and I will declare what he hath done for my soul." We are aware that those who are opposed to this exercise either from the want of a relish for social worship, or to shield their timidity or pride, may take exceptions to all these texts as not sufficiently explicit: they do not say public prayer meetings, they do not say all ages all capacities, all colors, both sexes: no, it must be confessed they do not, but we take it, this may be accounted for by the fact that the scriptures proceed very much upon the ground that true christians instead of waiting to be driven to duty

will seek the path, they will say what may I do, rather than what must I do; it will be how much can I do, not how much can I neglect, how little can I give of my substance, of my time, how little can I say in my family, in the social meeting, in private to my friends; how little can I do. What worldly men are not called to do, and retain my hope. There is a large class of such professors in these days, and when it suits their purpose they can be very exact and rigid on scripture precedents and precepts; and like Martha when Christ visited her house, not only are they busy about many things which do not pertain to christian duty but the zeal and service of others who choose to follow Christ more closely is an annoyance to them. When the Christian who relishes such exercises reads of the Prayer Meeting of the first disciples when they sought the upper chamber and "all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren," and sees the Spirit poured out in answer to prayer, and on another occasion, Peter released from prison in answer to social prayer, with no more direct commandment, he feels this an ample scriptural warrant; so when he is refreshed and quickened by his attempts to comfort and exhort his brethren, and his zeal presses him to such labors of love, Paul's directions and cautions to the Corinthian Church guarding them against the abuses incident to such general social exercises, makes it evident to him, that primitive christians did exercise their gifts in their religious meetings for the comfort and encouragement of each other, having the concurrence of the Apostles, and that they considered it one way of doing good and of communicating which by Paul's charge they were warned to "forget not."

We have no doubt it has ever been the uniform experience of Churches and christians, that such exercises have conduced much to the promotion of personal piety in those who have been habituated to them, and to the extension of religion in the world.

As to whether it is the duty of those who cannot instruct others, to speak publicly, and the several objects secured by the exhortation and public addresses of private members in the Church, we reserve our remarks upon this subject for another number, as it is of great importance, and would require more space for a proper discussion than could be commanded in this number.

We feel under great obligation to brother Francis, for his communication in relation to the history of the cause at Sussex. We hope many will be disposed to follow his example. Circumstances have contributed to make us feel the importance of this subject more since our call upon the churches than before.

We received, a short time since, the Baptist Manual for 1848, published in London, by the English Baptist Union, giving the statistics of our denomination throughout the kingdom and dependencies of Great Britain; and whilst full accounts are rendered of the Associations and Churches in Canada, Nova Scotia, West Indies, &c., no mention is made nor statistics given of New Brunswick, as though there was no Baptist interest here. This has, doubtless been to a great degree owing to the fact that we have had no religious paper in the Province, which, besides being a vehicle, is also a great incentive for publishing such facts as will make us known abroad. Then, again, Benedict's History of the Baptists gives a very full and explicit account of the Baptist churches in Nova Scotia, but is exceedingly meagre upon New Brunswick. Indeed, very little information in regard to the history of the Baptists in New Brunswick can now be had—it is unwritten. There is, however, much known which might be written, and we hope our brethren in the Province will immediately do themselves justice in this matter. Any aid the Committee of the Convention can render in this matter, will be cheerfully given.

We are glad also to hear from Norton, and from Charlotte County, that the appeal of the Union Board is commanding attention. We believe the churches that attend to this urgent duty, and respond to the call, will be blessed in their deed, and that we shall have the satisfaction of soon recording what God is doing for them, that they may have the greater means wherewith to advance his cause.

The Acadia arrived at Halifax on Saturday morning at 1 o'clock, with 58 passengers, Mr. John Craig of this city came passenger, reports that the Cambria had arrived at Liverpool on the 8th inst. in 11 days.

**DESTRUCTIVE FIRE.**—Our citizens were aroused by the cry of fire about 10 o'clock last evening, when a block of seven houses and a barn were burnt at Portland, adjoining Mr. Storms' ship yard, at the Straight Shore. The buildings were entirely consumed, there being but little water, as the tide was low. Many families are left houseless, though there was time enough to remove what furniture and effects they possessed. Several or most of the houses were owned by the occupants, one of whom only, we understand, had any insurance, and this but to the amount of £50.

One engine only was upon the ground, which, for want of water, was of but little service.—Every effort was made, which circumstances would admit, to arrest the conflagration, and protect property in the neighborhood. The soldiers fought well.

**THE PRIMITIVE CHURCH MAGAZINE.**—We have received by last mail the January and April numbers of this Magazine, and have hastily looked over its pages, and find many valuable articles. This valuable Magazine, of the Strict Communion Baptists in England, can be had, if our friends wish, for 5 shillings per annum. It is printed upon the best of paper, 36 pages, double columns. A way is open for their regular receipt by ship from Liverpool, free of expense; we should consider it worth double the price, especially to those acquainted with the persons and localities of the Father-land. We would be happy to receive the February number.

The *Hibernia* arrived at Halifax on Saturday from New York with 100 passengers, and \$459,000 in specie, and left at 3 p. m. for Liverpool. Steamer *Washington* sailed from New York on the 20th with 50 passengers and \$200,000 in specie.

We regret to announce the death of William Tyng Peters, Esq., who for many years has held the offices of Clerk of the Circuit Courts, and Clerk of the Legislative Council, both of which are now vacant. Mr. Peters was in this city at the recent close of the Legislative Session, apparently in good health, and it is thought he contracted a severe cold while returning to Head Quarters, which caused the illness that has resulted in his death. Mr. Peters was a brother of the late Attorney General, and was much respected and esteemed by the community in which he resided, and his loss will be deeply deplored by all who had an opportunity of experiencing and appreciating his many noble and manly qualities.—*Albion*.

On Friday last, an inquest was held on view of the body of James Kirkbridge—verdict, accidental death.

The steamer *Admiral* arrived about 12 o'clock, bringing us New York dates of the 22d, and Boston dates of the 24th. Mr. Spear will accept our thanks for his attention. The papers are filled chiefly with the intelligence brought by the *Sarah Sands* and *Acadia*, the former of which arrived at New York on the morning of Friday last, and the latter at Boston on Tuesday afternoon. The most important intelligence will be found below.

**REWARD FOR ABSCONDERS.**—By the steamship *Acadia*, a handbill was received at the Marshal's office, in this city, offering a reward of £50 for the apprehension of two young men, named Wm. Francis Naughton, and Hugh Brady, who absconded from Manchester with Bank of England Notes to the amount of £1900. They were last seen in Dublin on the 31st of March, and are supposed to have taken passage for some port in Canada or the United States.—Naughton is about 20 years of age, of dark complexion, high shouldered, down looking, no whiskers, dark brown hair, about 5 feet 4 inches in height. Brady is also about 20 years of age, low set and stout made.—*Boston Traveller*.

**LATE FROM NEW GRANADA.**—We have Santa Martha papers to 29th ult., containing Bogata dates to the 17th. The paper of the 22nd contains the Message of President Mosquera to the Legislature of New Granada.

The Message gives a very favourable idea of the state of the country, and of the character of its administration. The Republic is in peace and good understanding with foreign nations, enjoys domestic tranquility, and is generally in a prosperous condition.

Respecting the privilege of making a railroad across the Isthmus of Panama, granted to a French Company, the President says that it has not as yet been used, in consequence of the derangement of the pecuniary arrangements of the company by European crises. Should the company fail in their arrangement, the President says that he will not promote a new contract.—*N. Y. Jour. Com.*

**THE TREATY.**—A letter from the city of Mexico, dated the 4th inst. states that the prospect of peace is very uncertain.

**TREMENDOUS CONFLAGRATION.—GREAT DESTRUCTION OF PROPERTY.**—A fire broke out about quarter to ten o'clock last night, in the building rear of No. 118 Wooster street, occupied by Francis Plate as a cabinet workshop. The flames immediately communicated to the two large five story buildings in front, occupied by the same person as a store, both of which were filled with furniture, to the amount of \$25,000, all of which was destroyed. The loss of the buildings and stock is estimated at \$40,000, upon which there was an insurance of \$25,000. The flames also communicated to a number of other buildings, which were destroyed.

The fire was discovered almost as soon as it broke out, and the firemen were promptly on the spot, and rendered efficient service in saving the surrounding property from the raging element. The walls of the largest buildings fell as soon as the roof fell through, but the firemen were enabled to escape without hurt, having had every reason to suppose they would fall, which is the only thing that saved the surrounding property. The fire originated in the second story of the cabinet factory, but from what cause it is impossible to tell. All the furniture of the dwellings was destroyed, and it is said there was no insurance upon any of it.

Persons were driven in haste from their slumbers, without time to gather up their clothes. The whole loss is estimated at \$150,000, and it is said the insurance upon the whole will not exceed \$75,000. The iron safe of Mr. P. was saved, which contained all his books and papers. Too much praise cannot be bestowed upon the faithful firemen who risked life and limb in rescuing the lives and property of their fellows. It is the largest fire with which the city has been visited since the great fire of 1845.

**DESTRUCTIVE FIRE IN PHILADELPHIA.**—A fire that involved an immense destruction of property, occurred in our city last evening. It broke out about eight o'clock, and raged with great obstinacy until near midnight before it was got under.

The following is a statement of the loss, as far as we could ascertain. No. 106 (Commercial House) owned by E. I. Hollingsworth, and occupied by S. W. Clement, loss \$300. Nos. 107, 8, 9, and 10, four story stores, owned by George Cuthbert and A. S. Roberts, damage \$14,000, loss \$10,000. No 7 was occupied by Mr. Ayres, No. 8 by Mr. Ohl, and Nos 9 and 10 by Patterson & Co. Mr. Ayres loss is trifling. Mr. Ohl's loss is probably \$12,000. The loss of Patterson & Co. will, it was thought, reach \$36,000. The greater amount of their loss is doubtless covered by insurance. No 111 belonged to A. Cuthbert and J. M. Thomas, loss \$1500, fully insured. The loss of Allibone and Troubat, who occupied it, is small. No 112 belonged to Mary Cuthbert, loss \$300, insured.

The fire originated in the store of Messrs. Patterson & Co., among the cotton, and, as it is supposed, from spontaneous combustion.—*North American, 19th inst.*

**THE STEAMSHIP WASHINGTON** which left New York for Europe on the 20th inst. put back before reaching the longitude of Nantucket, having broken a piston head—and arrived at New York on Saturday last. It is stated that she will probably leave again on Tuesday.

**LOSS OF MEMORY AND LANGUAGE.**—The Brooklyn papers say that Mr. Hotchkiss, who was so nearly murdered some months since, has recovered his bodily health and is slowly regaining his mental faculties. He seems to have forgotten every thing he learned during his life, and has to be taught to speak and learn his letters as if he were a child. The sound of his own voice in learning to articulate a few words, amuses him exceedingly.

**MOUNT TABOR CHURCH.**—A few months ago, we announced that Rev. Dr. Belcher had accepted the charge of Mount Tabor Church. It was very generally known that this body, which had existed for about nine years, had never been in a prosperous condition. The circumstances under which it was organized, the opposition which it originally manifested to the benevolent institutions of the day, its unhappily repeated divisions, and its pecuniary difficulties, all operated so as frequently to bring it to the very verge of ruin. In this state Dr. B. found it, and labored to raise it to a better condition; but the task has been found impracticable. During his ministry, the church has been in perfect harmony, the congregation has considerably increased, and the Sunday school has been brought into a prosperous condition; but difficulties, arising alike from the pecuniary state of the funds in connection with the building, and from the internal condition of the church, have made it desirable, in the estimation of judicious friends, to disband the church, which was done on Monday evening, the 3d inst., having first empowered the trustees to sell the house, and liquidate the debts. Dr. Belcher continues, at present, to preach in the house.—*Christian Chronicle, April 12.*

**FATHER MATHEW.**—A letter from Father Mathew, says that at the command of his superiors, he is obliged to go to Rome previous to visiting America, and it will consequently be out of his power to cross the Atlantic before the end of August, or the beginning of September.—*West. Jour.*