

left the islands, mercy and peace triumphed over wrath and vengeance.

It must be added, that the contributions of the "Sammon" Churches in oil and arrowroot, brought home by the "John Williams," produced the sum of £2,500.

## THE CHRISTIAN VISITOR.

SAINT JOHN, JUNE 21, 1848.

### TO OUR SUBSCRIBERS, AND OTHERS WHO ARE IN ARREARS.

We again request those who are indebted to us for the *Visitor*, and otherwise, to render immediate payment of the respective amounts due by them. Our expenses are heavy, and we now imperatively require immediate liquidation of the claims which are due to us, to enable us to discharge our liabilities.

PUBLISHERS.

### THE ASSOCIATION.

This interesting season for the Eastern section of this Province is now near at hand. Many are anticipating its approach with joy, for it is usually a season of great comfort to Christians. It is a sweet privilege for Christians to make and renew their acquaintance with distant brethren, and mingle with them in devotional services, and hear from each other's own lips a disciple's testimony. Whilst all may most reasonably look forward thus for the comforts of this delightful anniversary, some will naturally, and we would that all could, so regard the importance of its issues as to feel anxious and careful, and be moved to prayer, that God would wisely guide and mercifully bless all its deliberations and exercises. We feel this more deeply, perhaps, than some, and certainly more deeply than ever before, from the circumstances into which the action of the last Association has brought us—the very great and serious responsibilities it has imposed upon us—and the precious means it has brought to bear so extensively upon thousands of souls in this Province. The truth of God, and intelligence of his wonderful and gracious doings in the earth, affecting the character and final destiny of thousands, has been more widely circulated and distributed, during the past year, than any preceding year, and means have been set in operation which will as certainly increase the demand for knowledge and information, and thus give character to churches and communities, as any effect will follow its cause. The results of the last Association, the exercises of which were so pleasant to those present, will be vast and eternal, not only upon the few of us who have been brought by its action immediately into new spheres of labour, but upon the whole denomination, and those interested in its privileges.

These matters, so recent and so palpable, will show the importance of our having a regard, as we anticipate the meeting of the Association, not only to the comforts of its devotional exercises, but to the vast and incalculable importance of its deliberations. They will show, likewise, that those who may be favoured with the privilege of attending are not the only ones who should have their attention excited at its approach. All who love our Zion, and wish its peace, its prosperity, and its extension, an increase of its resources, and a wise appropriation of them, should feel a deep interest in the Associational meeting, and unite their prayers that the great Head of the Church will preside over and direct all its deliberations and its acts. No Christian needs to be informed what a happy influence this would have upon the minds of those present, to know they were acting in behalf of thousands who were bearing them upon the arms of their faith before the mercy seat; nor need we state what blessed effects might result in answer to prayer, God having revealed his willingness to be enquired of, to do for us all we need.

Interesting Reports will be presented, not only of our public Associational work from our Missionaries, Colporteurs, &c., but from many of the churches, which have been refreshed by the presence of the Lord during the year. The Lord has done great things for us during the year past; and we hope to be able to report, as the result of the meetings, wise and liberal designs to extend his precious cause. Let worldly men creak over hard times, but when the Lord is making every where such evident and triumphant displays of his saving power, and beckoning his people on through wide doors, which He opens before them, let them manifest their confidence in Him to sustain them in generous efforts. If we are selfish and worldly, as the prophet expresses it, (Haggai 1 ch.) we put our money in bags which have holes in them, and we are not enriched by withholding; but He will, the Apostle says (2 Cor. 9 ch.), make us to abound in the means for doing good, if we show a readiness to sustain and advance His cause.

We were expecting to see in the Christian Messenger this week a letter from Brother Burpe, which we understand has been received by some friend in Nova Scotia. We are able to communicate one interesting item communicated by Brother Hunt of Cornwallis, to the following purport. That Brother Burpe held a protracted meeting among the Karens in January last, and was permitted to baptize eight converts, the first fruits, we hope, of a glorious harvest as the recompense of his sacrifices and toils. We know not to whom the letter was addressed, but we think that justice to our dear brother should prompt those who are so fortunate as to receive such tokens of his remembrance to set them forth publicly, (such parts at least as are of general interest,) as speedily as possible. It evinces sympathy, awakens a spirit of prayer, and disposes to more liberal contributions to his support, every one will read his letters with avidity. We have known his letters before to be long withheld, and we regret it should be so.

We have received a very kind note from Rev. J. M. Cramp of Montreal, accompanying the 4th Annual Report of the Canada Baptist Union, and the 11th Report of the Canada Baptist Missionary Society. We forward with pleasure the documents solicited. From the very kind notice of the Christian Visitor, we presume there is some mistake in regard to the Montreal Register. We gave notice some two months since, that we had not received it for several weeks, and the notice not being regarded, we ceased to send the Christian Visitor, except to the Colonial Protestant. We are not yet in the receipt of the Register, but hope it may soon make its appearance.

ANOTHER TRIBUTE OF HOMAGE TO BAPTIST PRINCIPLES.—A Correspondent of the Christian Reflector and Watchman, writing from Albany, N. Y., communicates the following:—

Last Sabbath was to us a day of interest. The Pearl Street church was crowded to excess to witness the baptism of the Rev. Thomas Armitage, the highly esteemed pastor of the Washington Street Methodist church in this city. Mr. A. is a young man of good talents, and was much respected by the Methodist denomination, both here and elsewhere. The relation of his experience and change of views, before the church with which he has now united, was clear and satisfactory. On Sabbath evening last, he preached to a crowded audience from the text—'Earnestly contend for the faith once delivered to the saints.' The discourse, besides being a complete vindication of his course, in leaving a denomination in which he has been a preacher twelve years, and whose order he could no longer fellowship, was also a sound argument in favor of immersion as the *only* mode of Christian baptism, and a clear exposition of the folly of holding on to that relic of Romanism—infant sprinkling. It is but proper to add that there are other points besides baptism, on which Mr. A. cannot agree with the Methodists. In a word, he is a *Baptist*. This affair has made no small stir among the people. God grant that it may tend to promote the cause of truth.

AGENTS.—We hear occasional complaints of the irregularity of the Mail, or rather the neglect of the carriers, this it is out of our power to correct, and, as before, so now, we advise in all such cases, a respectful representation of the case to the D. P. M. G. by good number of signers, and we doubt not it will be attended to.

Another complaint has been spoken of where our agents are at fault; when the package of Papers sent to their care is allowed to be overhauled and papers taken out and read by those who do not subscribe; this is wrong—a wrong to subscribers, and a wrong to the Publishers, and will seriously interfere with the circulation of the paper. We hope our agents will consider this matter and not leave room for such complaints in future. Let the paper be delivered only to the proper party and in good condition as upon receipt of the package.

RELIGIOUS INTELLIGENCE.—The American Messenger, a monthly religious paper of New York, has attained a circulation of 125,000 copies, and has had a regular increase of about 20,000 a year.

Episcopacy in the United States.—From the Churchman, it appears there are in the U. S. A., 27 Bishops, 1,404 Clergymen and 67,000 Communicants.

Congregationalism.—The whole number of Congregational Ministers in the United States, as appears from the Congregational Almanac, is 1587; number of Churches, 1726, and of Communicants 179,176.

To which we add—

Baptists in the United States.—Churches 10,309, Ministers ordained 5,848, Baptized in one year 37,826. Total number of members 724,820.

In the British Provinces.—Churches 314, ordained Ministers 196, Baptized in one year 753, whole number of communicants 22,184.

In the West Indies.—Churches 76, ordained Ministers 123, Baptized in one year 1250, whole number of members 34,500.

## CORRESPONDENCE.

For the Christian Visitor.

### VISITATION TO THE CHURCHES.

MR. EDITOR.—After leaving Salisbury, our first place of resort was the Bend of Petitediac, where we held two meetings. Through some neglect or oversight, our appointment was not very generally circulated until our arrival; the last meeting was, however, more encouragingly attended. The Union system received a very general approval here, at its commencement, and a handsome contribution forwarded as the result, although, since that time, it has been allowed to dwindle to almost invisibility. In ordinary years, we doubt not but a creditable amount would be obtained from this community in aid of Christian institutions; and even now, in the midst of an unknown depression in pecuniary matters, the cause of Christian benevolence has many warm friends, who are willing, if needs be, to undergo difficulties rather than the cause of Christ should be embarrassed. There are strong feelings existing in this vicinity in behalf of Baptist institutions, and could the congregation succeed in procuring the entire services of a pastor, corresponding results would follow. Brother Crandal has been ministering to the church for the last year, during a part of his time, but the extensive church and district to which he is more especially connected, in his own immediate neighborhood, as well as his time of life, render it impossible for him to contribute to their spiritual wants to the amount required. The Methodist congregation erected a meeting house of a respectable size in this place since I was here last. A Mr. Bowyer, late of Portland, has also moved to this place, and is putting forth every effort for the establishment of Episcopal principles.

On Friday, the 9th, being unable to cross the river at the Bend, to the parish of Hillsborough, we directed our course down the river, through the French settlement, enquiring for a convenient place to cross, until we came opposite Hillsborough village. From the difficulty of crossing as well as from the structure of their boats, we were compelled to leave our horse with our French neighbors till our return. We were informed that the Colporteurs of the Bible Society have been travelling somewhat extensively amongst them. Rumour says, that the Priests have succeeded in influencing the poor people to remove the word of life from their possession.

At our arrival in Hillsborough, our spirits were cheered by the size of the congregation which was in attendance. A series of meetings of an entertaining character were held in connection with the Church here while we continued in the place. Bro. Wallis has resigned his pastoral charge in this place, some months since, and the Church has not, as yet, secured a permanent oversight. We were happy to learn that there is a fixed determination on the part of the people, to obtain the entire services of an intelligent Bishop, to whom they can, with confidence, commit their instruction in the word of truth. The settlement of the right man in this Parish, is of supreme importance. There are but few districts within the range of our acquaintance which present equally encouraging prospects of immediate results with this; and whether we regard the confirmation of those who have already become obedient to the faith, or the instruction of the young and those who are without, prompt measures at the time are imperative. It was pleasant to observe an unquenchable thirst for information, and on the part of the parents, a desire to gratify an ambition so legitimate. Our efforts to promote the object of our visit met every encouragement, and we doubt not but a respectable offering will be forwarded by their delegation, to the Association.

Our meetings at Harvey, which were two in number, were respectably attended, and an impulse given to Christian liberality. One section of this church, situated at Salmon River, we were unable to visit, as our mode of conveyance rendered it impracticable at this time. We had an interview with our venerable brother Cleveland, who in connexion with brother Blakeney, promised to revive the good work in that neighbourhood. Brother Blakeney, who is at present laboring with good acceptance, and with his usual devotedness, in this parish, is likely, from existing appearances, to continue his labors in this church. This arrangement, whether viewed in relation to the removal of existing difficulties, which have for years suppressed the healthy workings of this Church, or the conversion of those that are hitherto without the knowledge of God, which are now both taking place, the settlement of our worthy brother cannot be regarded otherwise than auspiciously.

The aspect of things in connection with the congregation at Hillsborough, rendered it necessary for brother Francis to return thither on the Sabbath, while I was occupying the time with the congregations at Hopewell. At an early hour on Monday

morning, we were again reunited, and met a numerous assembly in the Hill Meeting House. The Gospel proclaimed was evidently regarded not as the word of man, and impressions in favor of our religious institutions were too evident not to relieve our minds of previous doubts. Certain scruples which were encumbering some minds respecting the utility of sustaining some of the items to which we are pledged have been satisfactorily removed. In the afternoon, a meeting of a similar character was held in the Calkin Meeting house, and on Tuesday afternoon at the Cape, all of which were numerous attended, and an assurance given of an immediate effort in behalf of the cause. Our respected brother Sears, the Pastor, is warmly attached to the Union Society, and his influence and watch care will insure the work.

Bro. Sears' circuit is very extensive, and the number depending on his instructions numerous, and beyond the ability of any one man to edify in the knowledge of the Scriptures. Our interview with him and his people was to ourselves very entertaining. Conversation with several individuals would authorize us to look at no distant period for numerous additions to the faithful in this place. The inhabitants of this flourishing county are looking to our denomination for instruction in righteousness. A reinforcement of three or four more men of good ministerial furniture are now indispensable to meet the exigency of the times. Other denominations are, and will be putting forth extra efforts in the establishment of their systems, while the population with very few exceptions has a decided preference for Baptist principles. Shall their eyes be fixed on us in vain? The people have ample means, and are willing to contribute, provided men of the right stamp can be procured. The Magistracy of this County, with one or two exceptions, are in advance on the Temperance question, of any other place in the Province.

I left Brother Francis in Hillsborough yesterday; I arrived here in the afternoon, and am not now prepared to decide respecting the amount of time necessary for rallying the different sections of this extensive district. Brother F. will join me here early in the week.

ALEX. McDONALD.

Sackville, 24th June.

For the Christian Visitor.

DEAR BROTHER,—I have reflected much of late on the profanation of the Lord's day as it now exists in our enlightened Province, not merely among the profane, but amongst many who profess the Christian name.

In consulting the Holy Scriptures, we find that God has shown his severe displeasure upon the breach of his holy day. We behold also, in the example of the Holy Trinity, what is worthy of our constant practice, as the Scriptures inform us, God created the heavens, the earth, the sea, and all that in them is, in six days, and rested from all his work upon the seventh day, which is a striking intimation of his regard for this institution. What wisdom in the Great Creator to set such an example! He well knew what awful propensities would exist in mankind through the fall, and therefore established the seventh day for retirement from all earthly concerns, and that his creatures should hear his revealed will concerning that glorious rest of which the Sabbath day is a figure.

When God came down on Mount Sinai in pillars of smoke, and flashes of fire, and thunders of his mighty voice, which shook the earth, and delivered to his servant Moses a description of his moral government, He was particular that his holy day should be kept even to the rest of their beasts, and how remarkably were his judgments manifested towards ancient Israel, amongst other sins, for the abuse of his holy day; how repeatedly did the holy prophets charge them with Sabbath-breaking, and impute to this his frequent but righteous displeasure.

When our glorious Saviour came to supersede typical things, presenting himself in the great work of our redemption, and offered himself a lamb in sacrifice, without spot unto God, according to the eternal covenant ordered in all things and sure, he laid by the Jewish Sabbath, and by his resurrection from the dead he established with the rest of the New Covenant blessings, the first day of the week as a day of spiritual worship, and the disciples met on the Lord's day to break bread. Now if God was so severe on those who broke the typical Sabbath under the ministry of him who spoke on earth, what may we expect will befall those who abuse the Gospel day of worship established by Him who spoke from Heaven! I often tremble to see in this age of the world, and in this Province, such an abuse of the Lord's day amongst professors of religion. How often is it the case that instead of being in their closets in prayer, before divine worship, for the pouring out of the Holy Spirit on the word