

## THE CHRISTIAN VISITOR.

SAINT JOHN, JULY 5, 1848.

## "IS THERE NOT A CAUSE?"

In reviewing the state of religious feeling during the year, as we approach its Associational close, all must regret the little progress when compared with the variety and constancy of the means employed. We should indeed do wrong not to acknowledge with gratitude the good hand of God in the general prosperity, and in the refreshing season which some of the churches in both Provinces have enjoyed from the presence of the Lord. But then how many hundreds have sat under the word in our congregations apparently unaffected by the gospel, hearing it only to despise and reject the blessed Saviour whom it reveals. How many professing Christians have passed through the whole year in a state of cold indifference, having no lively interest in the social meetings of the Church, and doing nothing to advance its interests.

It must be confessed there is a lamentable disproportion between our advantages and their apparent results. Progress amongst the heathen on this scale—so few conversions in proportion to the number of ministers, sermons, &c. would give but little encouragement for Christians to sustain their missionaries, for the number of conversions would not begin to compare with the natural increase of population. Great attention is now given to the Sabbath Question, and in this we have great hope; but we think there needs to be in connection with this question a more careful attention to the ordinary services of the Sabbath day by Christians. The profanation of the Sabbath is not restricted to secular labor nor to absence from the Lord's house on that day.

Few of those who intend to keep the Sabbath and who are usually found in the Lord's house, it is to be feared, have a proper regard for its services.

The service becoming the Lord's house is between the soul and God. We offer our tribute of prayer and praise; and God communicates his grace, and instruction and comfort from his word and ordinances. Our supreme if not entire concern should be to render an acceptable offering to Him; and, if ever we should have an eye to his glory, it is most certainly then, when we engage in his worship. But how does this comport with such a careful regard as is generally had to our natural tastes? as though the whole device was a comfortable provision for the gratification of our curiosity, or for our intellectual diversion.

Far be it from us to be unnecessarily captious or an accuser of the brethren; we know there are honorable exceptions in all our assemblies—those who are in no sense obnoxious to such a charge. But the frequent expression of strong partialities or prejudices, with reference to the servant of God who ministers at the altar; the readiness to be drawn hither or thither, even to wait on the ministry of those who preach another Gospel or no Gospel, for the sake of hearing some new thing, are sad indications of a want of reverence for public worship, and shows that we court our own pleasure rather than the Creator's glory. A preached Gospel is of Divine institution; through it God will gather in his elect, and sanctify them. Such an agency for such an object, and so originated, should be most carefully guarded from abuse and corruption, and be sustained with Godly fear.

We cannot conceive, therefore, how those who love the Lord and his institutions, can so far forget what is due to them as to treat them with levity or neglect.

That an unconverted person, who has never taken the vows of God upon him, and "cannot discern spiritual things," should be attracted by ingenious, or novel, or intellectual displays, is not a matter of surprise; and yet a man of any consideration, or regard for propriety, or consistency, even without religion, will hesitate to give countenance to what he believes a profanation of sacred things. Few such, we will venture to say, will be found running to witness the idolatry of the Mass, or to hear their own cherished system of religious doctrine held up to public ridicule.

The curiosity which would betray a professed Christian into such an impropriety, not to say flagrant sin, is severely reprov'd as an itching ear, and all men are duly cautioned against the

destructive doctrines which should in these last days be introduced.

We will not extend these strictures, but would exhort the reader to scrutinize his disposition on this point. In all his approaches to God's house, does he regard the Divine glory? does he bear an acceptable offering for the being whom he worships? A congregation of such worshippers will never be left to deplore their leanness, nor will the word fail to accomplish its blessed mission.

## NOVA SCOTIA ASSOCIATION.

As we anticipated from the state of religious feeling at Liverpool, at which place the Association was to be held, our brethren in the adjoining Province have had an unusually interesting Session.

A large number were in attendance in an interesting conference held on Saturday, 24th ult. Sabbath, A. M., Elder T. S. Harding preached in the Baptist Meeting House, and Dr. Crawley in the Methodist. In the afternoon Bro. Rigby the delegate from this Province, preached in the Baptist House, and Dr. Pryor in the Methodist. Bro. J. Millar of Halifax, preached in the evening.

On Monday the Association organized by the choice of Dr. Pryor for Moderator, Elder W. Chipman, Clerk; Bro. Vidtore having preached the annual sermon.

Monday, P. M., was occupied by the reading of the letters from the Churches which were generally short (as they should be) and very interesting, conveying for the most part favorable intelligence of the state of religious feeling and of God's blessing. Eight new churches reported themselves, and were received, upon their application, to the Association.

Monday evening was spent in considering the important demand of the home field for domestic missions. Addresses were made by brethren, and an excellent feeling pervaded the meeting till a late hour compelled adjournment.

Tuesday morning a sermon was preached by Brother S. Elder of Fredericton, who is now absent from his church to recruit his health and visit his parents. An interesting meeting was then held to consider the claims of Education, which our brethren of Nova Scotia seem justly to appreciate, and are prosecuting with vigor.

Tuesday afternoon. The reports of the several Committees were presented, accompanied by addresses.

The recommendation of a Committee to divide the Association into three separate bodies was rejected by a large majority.

The Committee upon the Bible cause recommended the addition of a column to their subscription tickets to cover this object, in connection with the Union collections, which was adopted; and a Committee of management located at Halifax was appointed, of which Deacon J. W. Barss is the Treasurer. Brother Farquharson, Agent of the Am. & Foreign Bible Society, in behalf of which the funds are to be appropriated, addressed the Association and was kindly received, and commended to the Churches.

A meeting of great interest was held on Tuesday evening, when the subject of Foreign Missions was presented. Intelligence of Bro. Burpe's restored health, and of his opening success, gave great delight to all.

It was stated at this meeting, that about £400 were collected towards the outfit and other expenses of another Missionary. That the Committee were now in consultation with a brother whose name was not given, but who, it was thought, might, before another meeting of the Association, be on his way to Burmah; also that a suitable companion for such a Missionary stood prepared to accompany him.

Wednesday morning Prof. Chipman read a long and able report on the financial affairs of the Union as sustained by the Association.

The indefatigable exertions of Prof. Chipman, together with those of the brethren who have assisted him during the past year, have been remarkably successful, and the future seems full of promise to reward them for their zeal, and the churches for their liberality.

The several meetings were made increasingly interesting by the presence and animated addresses of Father Harding. Elder Manning was not able to be present on account of his feeble health.

Elder Rand, from Prince Edward's Island, gave interesting intelligence of his mission. He has made considerable progress in the translation of the New Testament into the Micmac language, and finds the poor Indians quite attentive as he reads to them the Word of Life. The Association closed its interesting and harmonious session Wednesday noon; adjourning to meet next year with the Baptist Church at Nietaux.

Bro. Cunningham, the delegate of the Nova Scotia Association to the Eastern New Brunswick, is now in town, and leaves this City for Moncton, in company with our brethren this afternoon.

Brother Thompson, in a letter of June 7th, informs us of his recovery so far as to be able to resume his labours once more, and on Sabbath preceding, preached to his church in Bocabec, with whom he enjoyed a refreshing season. We have heard repeatedly of the Sabbath School at Bocabec, which, brother T. writes, is very interesting, and well attended by both scholars and teachers, and promises to be of great service to the church and to the community. He writes also of a pleasant Sabbath school in his vicinity at St. Andrews. We congratulate him and his people upon his recovery, and we hope the deprivation under which they have been so long will quicken their readiness to receive and act upon his messages as the servant of Christ.

We hope to be able to attend the Eastern Association, at Moncton, which organizes on Monday next. If any Correspondent should not be attended to at once, this, for the week, must be our apology. We hope to find friends, who have deferred so long, in readiness to subscribe and contribute their mite in this way to promote our common religious interests in New Brunswick.—Ed.

## CORRESPONDENCE.

For the Christian Visitor.  
AMERICAN AND FOREIGN BIBLE SOCIETY.

DEAR SIR,—

I wish to apprise the friends of the Bible cause, that after attending the Association at Moncton next week, I intend, God willing, to visit the Baptist Churches (or most of them) in Prince Edward Island, and afterwards revisit Nova Scotia, commencing among the churches in Cumberland County, and thence working my way westward.

As my tour is limited to a comparatively short period, and must be performed with as little loss of time as practicable, I beg respectfully to suggest to the Ministers, brethren and friends, in both Provinces, whether it would not be well to make some effort to collect for the Bible cause before I come, "that there be no gathering when I come." Need I, at this time, say anything about the vast importance and magnitude of the work in which our Society is engaged? What object is more worthy of our best efforts than that of giving the word of God, faithfully and fully translated, to all nations? The Bible has brought life and immortality to light to us—and shall we be indifferent to the condition of millions of our fellow men, who have no spiritual light—no Bible to open to their benighted vision the way of life and salvation? And shall we not aid, as much as in us lies, that Society which is now circulating the precious Bible in fifty different languages amongst upwards of four hundred millions of deluded idolaters? No, the friends of Christ will not, cannot be indifferent to such an object, or to a Society which is so laboriously engaged in such a work as that in which we are engaged.

I have just returned from visiting some parts of Nova Scotia, and attending the Association held at Liverpool in that Province. I am gratified to acknowledge the kind interest manifested by the ministers and brethren, in the object of my mission, in every place, and the pleasure which I received at one of the most interesting meetings which I ever attended. May a similar spirit pervade the approaching meeting at Moncton, and all will be well.

Very sincerely yours in Christ,  
JAMES FARQUHARSON,  
Agent of the Am. & For. Bib. Society.

HOPEWELL, June 28th, 1848.

REV. SIR.—We have recently had a visit from our Dear Brethren Francis and McDonald, which has proved very refreshing to us, the Lord is visiting us in mercy—a few drops have fallen here, we are praying for a blessed shower. I baptized three happy souls last Sabbath, and one

was brought to rejoice in God, while I was preaching—excuse haste. Please send eight copies of the Christian Visitor to the following names and I will be responsible.

I remain yours in the Lord,

WILLIAM SEARS.  
Rev. Mr. Verry.

By the steamer Admiral which arrived on the afternoon of the 3d., we have received New York papers of Saturday last, through the politeness of Mr. Spear.

The American papers, since the late Presidential nominations, are much occupied with political matters. A letter of Mr. Van Buren to the New York Delegates, is creating great ferment in that quarter. He comes out decidedly against Mr. Cass, the Nominee of the Baltimore Convention, and has himself been nominated since by a Convention held at Utica. The question of slavery, the everlasting bone of contention in the States, is made the chief ground of difference between the different sections of each of the great political parties.

We gather from the New York Herald of Saturday last, the following items of intelligence.

## UNITED STATES SENATE.

WASHINGTON, June 23, 1848.

THE OREGON BILL.—THE WILMOT PROVISION.—On motion of Mr. Bright, 27 to 18, the Senate took up the Oregon bill and its pending amendments. The bill provides a territorial government for the said territory in all its minutiae of functions and functionaries. The twelfth section is as follows:—

Sec. 12. And be it further enacted, That the inhabitants of the said territory shall be entitled to all the rights, privileges, and immunities heretofore granted and secured to the Territory of Iowa and to its inhabitants; and the existing laws now in force in the territory of Oregon, under the authority of the provisional government established by the people thereof, shall continue to be valid and operative therein, so far as the same be not incompatible with the provisions of this act; subject, nevertheless, to be altered, modified, or repealed, by the governor and legislative assembly of the said territory of Oregon; and the laws of the United States are hereby extended over and declared to be in force in said territory, so far as the same, or any provision thereof, may be applicable.

The difficulty about this 12th section is, that in adopting the laws of Iowa territory for the territory of Oregon, you adopt the Wilmot proviso, or in other words, exclude slavery from the territory. The subject has already elicited considerable debate, and several amendments, the fullest of which is that by Mr. Foote to the 12th section, to wit:—

Amendment proposed by Mr. Foote to the bill (S. No. 59) to establish the territorial government of Oregon.

Sec. 12, line 4. After the word "inhabitants" insert the following—but shall not be subject to the restriction expressed in the sixth article of the compact contained in the ordinance of seventeen hundred and eighty-seven, for the government of the territory of the United States north-west of the river Ohio.

This amendment directly excludes the Wilmot Proviso, and leaves the Oregon territory open in reference to the introduction of slavery.

After some conversation, Mr. Jefferson Davis and Mr. Badger spoke in explanation of the nullity of the twelfth section with this amendment, and of the inutility of the twelfth section itself.

Mr. Jefferson Davis asked if the inhibition of slavery in the territory of Iowa, by this 12th section, did not apply to Oregon without this amendment.

Mr. Badger did not think it did.

INTELLIGENCE FROM MEXICO.—The U. S. Commissioners, Messrs. Sevier and Clifford, were expected in the city of Mexico on the 3d inst. Mr. Sevier returns home with Gen. Butler.

The following are the general orders issued by the General-in-Chief of the army in Mexico, announcing peace and ordering the evacuation of the country:—

HEADQUARTERS ARMY OF MEXICO, }  
MEXICO, May 29, 1848. }

[Orders No. 112.]

I. Under a deep sense of gratitude to the Almighty, Major General Butler announces to the army under his command that the Mexican war is ended. The great object of the campaign has been accomplished. A treaty of peace; just and honorable to both nations, has been duly ratified. It now becomes the pleasing duty of the commanding General to restore to a grateful country the gallant army which has so nobly sustained her rights and added to her renown. The homeward march will be at once commenced, and it is expected that the most perfect order and discipline will be observed. Ample supplies of all kinds will be furnished at convenient posts, and there will be no excuse for the slightest depredations; which will be totally at war with the existing relations between the two countries.

II. In accordance with the foregoing, the troops in the valley of Mexico and at the surrounding