

this ordinance, here holds out to them this awful but delightful truth; that he will one day be their Judge, as well as the Judge of the world. *From a Judge who loved the Church and gave himself for it*, what blessings may christians expect hereafter; the very ordinance which admonishes them that he is their Judge, brings all his love before their eyes. The ascended sovereign promised to come again to remove his people to himself, to a place which he was going to prepare for them. This promise is repeated every time we commemorate our Lord's death; at his table he announces to us that he will one day come to receive us to his glory, will come with the same love for us with which he went to the cross.—What comfort to the saint, what blessings cluster around the table of the Lord. How aggravated the sin of that christian who neglects or treats with contempt this dying command of his risen and ascended Lord.—In my next I will notice the obligations of christians to steadily observe this command of Christ.

SAMUEL ROBINSON.

[FOR THE CHRISTIAN VISITOR.]

St. Martin's, March 22d, 1849.

DEAR BROTHER—I am glad that the Visitor has started again, and I hope it may long continue without interruption. The paper in its new form gives general satisfaction. As other papers had been given up for the Visitor, when it stopped it was very much missed. The paper is well calculated to do much good in this Province, and should have the prompt support of all the real friends of the Baptist cause in New-Brunswick. I am happy that God, whom we desire to serve, has so prospered the Baptists of Nova-Scotia and New-Brunswick, that they are fully able to sustain a good religious paper in each Province. I intend soon to call on all your subscribers for payment, and will let you know the result.—I will now give you a brief sketch of what we have been doing in this place during the winter. I wish I could give you such a cheering account of a work of grace in this place as I read in the last Visitor given by brother Francis. Brother Elder's letter was interesting also. We have had some very interesting meetings, but I cannot but deeply feel the want of a revival. I pray God to send by whom he will for the reviving of his cause in this place. According to notice given in the Visitor we held our quarterly meeting commencing the first Saturday in January, 1849. Elder Bunting, brother Burns, a Licentiate, and Deacon Frost from the Norton Church, were present with us. We hoped for others, but were disappointed. A good Conference meeting was held—but not as many members of the Church present as we could desire. Preaching in the evening by brother Burns. The points discussed—the happy end of the righteous, and the future woes of the wicked. Elder Bunting preached on the Sabbath morning upon the signs of the times. Preaching in the afternoon by brother Burns upon the second coming of Christ; who preached again in the evening at Little Beach. Preaching also in the evening by the Pastor of the Church, from Psal. lxxxv. 6. "Wilt thou not revive us again," &c. The points discussed—the importance of a revival, the means to be adopted for securing one, and the probable success of these means, &c. Preaching on Monday morning by Elder Bunting, upon the necessity of self-examination. A social meeting at 5 o'clock, and preaching at 7 o'clock, by brother Burns, upon the duty which is binding upon all men, through the preaching of the gospel, to become immediately reconciled to God. Brother Bunting preached again on Tuesday morning. His text—"See thou make all things according to the pattern shown thee in the Mount." Brother Bunting showed that the Lord had his plan for the creation and government of his vast dominions, that he gave to Moses a pattern for the Tabernacle in the wilderness, and to David a plan for the Temple of God, which Solomon built unto the Lord, as recorded in the 28th chapter of the 1st Chronicles, and that in the New Testament, the Lord Jesus Christ had given us the form and fashion of his Spiritual Kingdom, and the principles by which it is to be governed, and that any deviation from what infinite wisdom had dictated, must be sinful, and would result in evil to the best interests of the Church, which God has established in the world through oaths, promises, the blood of his incarnate Son, and the almighty power of his Holy Spirit. The Sermon to me, was one of deep interest, as also to others. I long

for the time to come when all that believe in the Christian religion, will take the New-Testament for their rule of faith and practice. The claims of the Union Society were laid before the congregation after the sermon. At 5 o'clock the Norton Missionary Board met for business. Elder Bunting was requested to take the chair, and Elder W. Jackson to act as Secretary, in the absence of brother Hays; the appointed Clerk to the Board. Brother George Burns was appointed to a four weeks' mission at the Washademoack and the Jemseg; brother James Blakeney to a four weeks' mission, to be performed according to his statement to the Board.

In the evening we had a Temperance Meeting—a good meeting—and all the meetings during our Quarterly Meeting were interesting, though we did not see the power of God manifest in the conversion of souls as we could desire. Brother Burns remained with me during the week, and we held meetings in different parts of the Settlement on Wednesday, Thursday, and Friday evenings. Brother Burns also remained with me over another Sabbath, and preached on the Sabbath morning. His subject—the place which Christ has gone to prepare for his people.—Preaching in the evening by the Pastor of the Church. A large congregation in the evening—a good attention to the word preached all day. Let the Lord's name be praised for all his mercies towards us. I trust our Quarterly Meeting may be as bread cast upon the waters.

We were favoured during the winter with a snort visit from Elder John Magee, also with one from brother Dimock, both of which visits were appreciated by the people. January 30th, I was called upon to preach the funeral sermon of Mrs. Ann Osburn, of Gardner's Creek. Mrs. Osburn was a member of the Second Church of Saint-Martin's, and she departed this life fully resigned to the divine will, and in the sure hope of eternal life at the resurrection of the just.

We have had during the Winter an interesting Singing School, taught by brother Z. Estey, which has already improved the singing in our meeting-house. We had not long since an interesting Temperance Tea Meeting at Little Beach. The Ladies of Little Beach furnished the tables. They were richly furnished. The addresses for the most part were well timed. A division of the Sons of Temperance, has been lately formed amongst us, and bids fair to do good. There are many things in this place which make it a place of some interest, and what would make it a place of still greater interest to me, and cause me to be willing to remain here labouring for Christ, would be the stretching forth of the arms of Immanuel, as the great Shepherd and Bishop of souls to gather his scattered flock together, so that they might regard their obligation to follow Christ more binding than any other, and seek for glory, immortality, and eternal life more earnestly than anything in this perishing world. May God hasten the time in this place and throughout the world, when the professed followers of our Lord Jesus Christ shall make the religion of the Son of God their primary object, and before all other things seek the kingdom of God and his righteousness. Your's, &c.

WELLINGTON JACKSON.

P. S.—Our last Conference was one of the best I have ever attended in this place. One young woman manifested a desire to follow Christ in baptism, but as she lived within the limits of brother Bunting's church it was thought she had better go forward there.

Brother Burns was with me last Sabbath, and preached for me part of the day. He told me he had performed the mission to which he was appointed, and that during his mission at the Washademoack he witnessed a season of refreshing. A number of brethren were present with him there. The Spirit of the Lord was poured down, souls were converted, and fourteen were added to the Church by baptism.

W. J.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER VERY.—I have just finished four week's mission assigned me by the Missionary Board at Fredericton; but I feel unwilling to leave this interesting field until Brother Rigby shall arrive, whom I expect here every day. He also has a mission to this place for four weeks. We have had a protracted meeting here during my mission. The ministering brethren who attended were Elders Harris from Jacksontown, Todd from

Woodstock, and Estabrooks from Simonds. The sermons preached and the exhortations during the meetings were solemn and impressive, and will long be remembered by the Church and congregation in this place. I left home on Saturday 17th February, and arrived at Woodstock the same evening, and preached there on the Sabbath, brother Todd being absent on a visit to St. John. On Monday I proceeded on my journey towards Andover, and arrived there on Wednesday 21st. Since that time I have been preaching and holding meetings almost every day, and visiting the people from house to house. The congregations have been increasing since I came; the Church appears to be well united, and we hope the Lord is about to revive his work in this place. We had a very interesting conference meeting last Saturday; one person came forward and related a Christian experience for baptism, and was received by the church on the morning of the Lord's day. We met at the water side, where I administered the ordinance of Christian baptism to the candidate in the presence of a solemn and attentive congregation. We then repaired to the house of God, where I met the largest congregation I have ever seen at Tobique, who listened to the word preached with great attention; this was truly a season of refreshing, coming down from the presence of the Lord. I have not been up to the Grand Falls; my time being so limited I thought it would not be best to extend my mission over too much ground. I have therefore confined my labours chiefly to the neighbourhood of Tobique. There are some good warm-hearted brethren in this place, and they are willing to do what they can to sustain a Missionary to preach the Gospel amongst them, but they are not able to sustain one all the time. If some brother could be obtained, who would come with his family and reside here, the people think they could nearly sustain him; they could turn in produce to supply the wants of his family, but it is very difficult for them to get money for anything they have to sell. Money is exceedingly scarce in this place; they have felt the failure in the lumber trade here most sensibly, for they depended so much upon it; but it has driven them to depend more on farming, which will be better for them in the end no doubt. I have obtained two new subscribers for the Christian Visitor, and am glad to inform you that your subscribers appear to be well satisfied with the paper, and wish to continue their subscriptions, and more would take it, if it was not for the scarcity of money.

Your's, &c. T. W. SAUNDERS.
Tobique, 24th March, 1849.

Hillsborough, March 23, 1849.

DEAR BROTHER—The Lord of Hosts is still with His people in this County, they realize that His gospel is not in word only, but in the demonstration of the spirit and of power; the number received and baptized last week, was thirty four, and on Monday, this week, ten—total 134. Your's very affectionately,

JOHN FRANCIS.

P. S. Send 12 more numbers of the Visitor to my address, Hillsborough. J. F.

Rev. E. D. Very.

DEAR BROTHER VERY—I wrote you last week, being afraid that the Visitor had stopped again, but the next day I received the seventh number, and have now got the eighth, which came to us yesterday, all directed right, and subscribers all well pleased with them, and with brother Francis, hope that they may never stop again while time may last. I send you herewith the names of two new subscribers, which will make ten numbers to be put in the package directed to me.

That the Lord may direct you in your labors of love for dying sinners, and make you the means of turning many from darkness to light, is the prayer of your unworthy brother,

JOSEPH BLAKENEY.

Salisbury, March 19, 1849.

We feel particularly obliged for the kind interest brother Blakeney takes in the paper.—Ed.

Extract from a Letter from Elder David Crandal, who is on his Agency for the Union in the Eastern section of the Province.

DEAR BROTHER VERY—In my route I have visited the North Joggins and have obtained seven new subscribers to the Christian Visitor. Rufus Cole, Esquire, takes one already, which will make a package of eight for that place, which you will please send on immediately.

OBITUARY.

MRS. CATHERINE, CLARK.

The subject of this notice was born in Carleton, Saint John, of respectable parents, in the year 1784, and united in marriage to Mr. John S. Clark in 1804, who still survives her with six children to lament their loss, but not to "sorrow as those who have no hope." During the earlier part of her life she had no idea of pure and undefiled religion beyond going to Church and living a moral life after the general idea of that term. Not long however after her marriage the late Mr. Innis, of Norton, visited her family and preached several times in the neighbourhood. Through his private and public instructions her docile mind began to perceive the things of the Spirit of God in a new light—that the commandment came, sin revived and became exceeding sinful. The foundation of her former hopes began to yield in view of the spirituality and extent of the Divine claims. After the man of God who was itinerating through the country departed, the inquiry, "how can a sinner be just with God?" was still unsolved in her mind; and though she had no one to whom she could look for instruction or to whom she could communicate her thoughts concerning herself as one requiring a renewed heart as well as remission of sins, yet her recourse to the word of God soon brought her to a "lively hope through the resurrection of Jesus Christ from the dead." Having now received the engrafted word which is able to save the soul, her mind acquired permanence and strength, which gave solidity to her Christian character in after life.

Though her early impressions respecting religious ordinances were shaped after the "Episcopal order of things," on perceiving from the New Testament that infant baptism was a mere human institution, and that believers were the only persons who were authorized to observe that law of Christ, or could possibly be benefited by it, she conferred not with flesh and blood—Christ was her Lord as well as Redeemer. In the spring of 1810 she was baptised by Elder Henry Hale, and at the formation of the Baptist Church in this City she was one of the twelve who constituted the church. Although the cares of a rising family claimed much of her attention till of recent years, yet her place in the house of God was seldom neglected. The prosperity of the cause of God had too firm a hold of her affections to allow her to be absent from the solemn assembly.

Soon after the organization of the Baptist Church in Carleton, she united with it with a full purpose of heart. For several years previous to her death she was unable to fill her place regularly in the church from the increasing weakness of her body; nevertheless her heart and mind were there continually. The type of her piety was both constant and solemn, without undue depressions of spirits peculiar to some minds, and altogether free from the visionary exaltations which characterize others whose hope of "the inheritance of the saints" stands more in the emotions of their own hearts than in the sacrificial atonement of Christ's death. Church trials of which she had considerable experience, never alienated her heart from the people of God. But how many who promised fair for the kingdom of heaven, have turned aside from the paths of truth, because troubles arise in connection with the church, or because some friend according to the flesh has been the subject of church censure and discipline. As a wife she was kind, submissive, and faithful, while her maternal affections were strong and constant. Many of the Ministers of Christ, whether resident or transient, can testify to her kindness and hospitality. Her death, which took place on the 19th March, 1849, was met by her without alarm. To die to her was gain.—Communicated.

THE JOY OF THE HOLY GHOST.—This is that which passeth all natural sense and wisdom. Many seem to take in good part and abide patiently afflictions, loss of goods, imprisonment, and loss of life. But there is no man who can rejoice in the suffering of these things but the child of God—no man but whom Christ hath chosen out of the world, whose name is written in the Book of Life, and in whom the Spirit beareth witness with his spirit that he is the child of God.—[Bishop Jewel.]

A man of a haughty spirit is daily adding to his enemies.