

## Correspondence.

[FOR THE CHRISTIAN VISITOR.]

*Whatsoever ye would, that men should do unto you, do ye even so to them.*

This Divine precept in substance formed part of the law of Moses, "Thou shalt love thy neighbour as thyself,"—was reaffirmed by our Saviour and repeatedly enjoined by his Apostles. Good men in every age have inculcated its observance by precept at least, and not unfrequently by example also, and it has been well observed by an accomplished scholar, "that it is a most sublime precept, highly worthy of the grandeur and beneficence of Him who gave it." Early and painful experience teach however "that none but he whose heart is filled with love to God, and consequently to all mankind, without regard to country, sect, or party name, can observe this precept, either in spirit or letter. Observation clearly demonstrates, that self-love will feel itself cramped when brought within the limits of this Divine command—it is the spirit and design of the Law and the Prophets—the sum of all that is said in the scriptures relative to men's conduct towards each other." My experience bears conclusive testimony, that only as individuals observe the spirit of this command in their transactions with their fellow-creatures, are they in the end blessed in what they acquire of this world's goods. This is not only true as respects individuals; but equally so of public bodies, institutions and Governments. Yes there are national as well as individual sins.

Reader, observe the history of those around you, in your own neighbourhood, who are what is usually called cunning business-men, sharp and keen for a trade, good bargain-makers, seldom known to be outdone in business, always on the look out to get all they can and keep all they get. What has the wealth of such done for them, or for their families? Has it made them better men, or their families more happy? No: their gains have brought care, vexation and pain to themselves, and to their offspring they have frequently proved a bone of contention and strife; yes, in some cases ruin and even death.

Again, think of him who brings to sale by the operations of Law, at the point of execution, the tools and the beds of the poor man—the unfortunate debtor not unfrequently depriving his wife and children of the last cow—all, all to satisfy a trifling demand, insignificant in amount, and of little or no consequence to the wealthy hard-hearted creditor; but whose demand must be liquidated, even to the spoiling of the poor and needy. How can such expect the blessing of the poor man's Friend to accompany wealth thus acquired?

Reader, think on these things, and "as you would that men should do unto you, do ye even so to them."

Frederickton.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER VERY.—I have for some time past thought of troubling you with a few things connected with the kingdom of our Lord and Saviour, in the part of the County of Charlotte where I labour, and the circumstances which, under God, we believe has tended to alter the face of things for the better.

And the first was the sudden death of a young man, a devoted brother in Christ, whose departure from among us was on this wise: while engaged at labour in a lath mill, a bolt of lathwood accidentally caught upon the top of the circular saw, which threw it with such violence against him as to cause death in forty-eight hours from the receiving of the blow; danger was apprehended, and he set himself about trimming his lamp, which happily was not a difficult task, from the fact that his vessel was furnished with oil.

I saw our dear brother at nine o'clock on Monday, or about three hours before he expired, for he died about twelve; at that time we thought there was a favourable symptom, but it proved otherwise, and soon demonstrated that his hour was at hand, and he resolved to meet the message as a Christian, and prepared for the conflict with the king of terror, as a good soldier of Jesus Christ; and he occupied his remaining hours in expostulating with his friends, acquaintances, and visitants, upon the momentous concerns of their eternal salvation.

He sent for a young man, a clerk in a large Milling establishment near by, and addressed him in such an impressive and affectionate manner, upon the subject of his soul's salvation, as produced extraordinary emotions of mind in his friends and he returned to his of-

fice deeply impressed with the solemnity and weight of the dying message.

We trust such a testimony, and at such a time, will prove like a nail fastened in a sure place by the master of assemblies. Brother Mark Young, for such was his name, was a native of Bokabec, and united with the church previous to my having a knowledge of him, but from the first acquaintance I formed with him until his dying day I had but one opinion of him, and that was a truly pious young man; he was modest and unassuming, but never backward in filling his place in the house of God. And his communications were like the gushing of a fountain pressed with a full head, and his appeals seldom failed to make those to whom they were directed feel. His words were not numerous, but burning words, like one whose lips was touched with a live coal.

And sometimes he would be led to pray for or address particular individuals for whom his mind was deeply impressed, and in an especial manner one of his brothers with whom he resided, bore with great weight upon his mind, and the expressions of eager desire for his salvation, I am satisfied cannot be easily forgotten.—This death occurred in August last.

The next was the death of Sister Susan Craig, who died on the 6th October last. When I first became acquainted with her she was a cheerful, artless, unaffected, lively girl of fourteen years, or thereabouts; it was when I was first called to take the oversight of the church at Bokabec; not long after this she became seriously affected for her soul, and found peace in God through Jesus Christ, and was admitted by baptism, to fellowship and privilege, and so far as I am capable of judging, I should say she walked in the commands and ordinances of the Lord blameless, for I cannot recollect that I ever felt it necessary to exhort her to more zeal, or reprove her for misconduct; it was rare to find her absent from the house of God, in public or social worship, and when it did occur, there generally was a lawful excuse; her maiden name was Susan Hanson.

On December 23d, 1847, she stood upon the floor a fair bride, and was united to Jeremiah Craig, a brother in the same church, and truly a fairer prospect in the humbler walks of life seldom occurs; they were one in sentiment, pious and artless, and sincere in their affection for each other, but alas! for all human affairs and earthly enjoyments, death came. Our Sister received a severe cold which settled upon her lungs, and acted like a severe attack of the asthma. I visited her in the early part of her sickness but did not apprehend danger; after I had prayed, and was about to take leave, she very earnestly requested me to remember her at the throne of grace. I returned in a few days and found the disease had increased in violence, medical aid had been called but proved of no avail, and hope was faint, but she remained placid and without alarm; she would say God can raise me if it is his holy will, if not her peace was made with him.

She arranged and disposed of her earthly things with as much calmness and deliberation as if they were the domestic concerns for the following week, after which she gave her mind up to eternal things, and God was pleased to give her sweet views of Himself and heavenly joys; and her Christian graces which hitherto had appeared to be of a modest, unassuming character, proved to be deep toned, and her foundation well laid, her anchor cast within the veil; she would say yonder is my blessed God waiting to receive my soul, I shall wear a crown of glory, which God the righteous judge shall place upon my head. In short, she died in triumph, exhorting all around her while she had strength to speak.

At the death of these dear disciples, and in connection with the solemnities of their burial, special grace was manifested, and deep impressions were made. A very short time after the interment of sister Craig, two persons offered themselves to the church in Bokabec; they were intimate with the departed, and much with them in their last hours, and in relating their experience, particular reference was made to the happy state of the dead and their dying testimony, and the good work has continued to progress until ten have been baptized, seven in Bokabec and three in Saint Andrews, with favourable prospects of its continuing and spreading.

We have paid the last respects of duty to the most aged pilgrim that was among us, sister Rachel Turner, who died December 22d, and had sojourned in this vale of tears ninety-five years. She was born at Wiscasset, in the fort,

or place where the inhabitants fled for protection and safety from the barbarities of the French and Indians, in the reign of George II. After the revolutionary war she accompanied her husband to this country, among the first to endure the hardships and privations of settling a new colony; she was baptized at four score, by brother Robinson; her living progeny at her decease amounted to three hundred and twelve: nine children, one hundred grand children, two hundred great grand children, and three great great grand children, one of the last she held in her withered arms. She died in peace, her last words were the prayer of the dying Stephen, "Lord Jesus receive my spirit," and so fell asleep.

A. D. THOMSON.

[FOR THE CHRISTIAN VISITOR.]

## OBITUARY.

Mrs. ELEANOR ANN REECE was the eldest child of James Butler, Esq. and the late Mrs. Mary Butler, of Grand Lake, and was born August 21st, 1821. Nothing remarkable may be said of her during childhood, more than that she was of mild and gentle deportment to her parents and companions. At an early age she was very much afflicted with the asthma, which continued at intervals to afflict her very sorely until her 17th year, when it pleased God to remove it. About her 20th year her mind was deeply imbued with a sense of her lost estate by nature, and she became seriously alarmed for the salvation of her soul, and notwithstanding she was the child of many prayers, she was fully sensible that her case was between God and her own soul, and that unless she made personal application to the Saviour of sinners, vain would be the help of man. Accordingly, after passing through the fiery trial, it pleased Almighty God to grant her the glory of God in the face of Jesus Christ. The words of holy writ which were applied to her heart were, "God so loved the world as to give his only begotten Son." She was at this time in her father's chamber, and as she afterwards related to the church, could scarcely restrain herself from running to tell all in the house that God had converted her soul. She was shortly afterwards baptized at her father's landing, and became and continued a member of the first Grand Lake Baptist Church, until removed to the Church Triumphant to dwell forever with God on high. She was shortly afterwards called upon to pass through severe affliction in the death of her beloved mother, which was under very affecting circumstances, and although at that time under mutual engagement of becoming the partner of her present bereaved husband, Mr. Archibald Reece, of Cumberland Bay, her mother's dying request to her was to defer the marriage for at least a while longer, as the care of her little brothers and sisters would devolve upon her. In agreement with her departing mother's request she did not enter into a state of matrimony for upwards of two years afterwards, which was in December, 1844. Since that period, with little exception, her life has been one constant round of sore and trying affliction. At the birth of her first and only surviving child, (a daughter) an inflammation took place which nearly exhausted her, and brought her to the verge of the grave, and after recovering from this trial she had but a short respite from trouble when again she was cast upon the bed of languishing, and for many weeks her case seemed to baffle all skill and medical aid; but from this trial the good Lord was pleased to raise her for a season. In December last she was again afflicted with the sickness which terminated in her death. But in all this her loving Saviour was present with her, and her oft repeated cry was "Come Lord Jesus, come quickly." She had no desire to live, all creature love to her was absorbed in the contemplated view of meeting an exalted Saviour in realms of pure delight. Her pious exhortations to all around her will long be remembered; her rejoicing and even trying to sing the praises of God in the midst of her affliction, was truly animating to the Redeemer's children who were present on the occasion. Her exhortations to her brothers and sisters, and her farewell parting with her mourning father and the large circle of relatives with which she was connected, was indeed that of a dying Saint about to be received up into glory; and at length, after very extreme suffering, on the 23d January, 1849, in her 27th year, she quietly fell asleep in Jesus, after being privileged with her full faculties up to the last moment.—On Friday the 26th January her remains were deposited in her native dust, at Cumberland Bay. El-

ders John Masters, G. F. Miles, and James A. Smith, were present on the occasion. Elder Masters prayed and spoke; Elder Miles read suitable portions of scripture and spoke; and Elder J. A. Smith preached on the occasion to as large a concourse of people as the house would admit of, from Isaiah lvii. 1st verse and 1st clause of the 2d verse. And thus terminated the life of one who was amiable in life; and it may be truly said noble in death; thro' the merits of Him who hath loved her and called her with a holy calling; leaving a bereaved husband and little pledge of three years old, and a large circle of mourning friends, many of whom expect, through the merits of the blessed Son of God, to rejoin her in a land of pure delight, to sing with her redeeming grace and dying love forever.

## SUMMARY.

WANTED.—A species of gum shoes or umbrellas, that will stand the Sunday rain, or Sunday mud, of this latitude. We do think that our merchants have been culpably negligent in not providing an extra article for this purpose. We have gums and umbrellas that will turn any wet coming during six days of the week; but there is something so very remarkable in the rains of the other day, that our unprotected population are prevented from getting to church. Our sympathies are really moved for their destitution, and we call the attention of the scientific world to this singular fact. We do not mean to say that the elasticity and imperviousness have been transferred from the shoes to the conscience, for this would be impolite; but we do say that we will give the loudest puff to the merchant or manufacturer who will furnish shoes and umbrellas that will be an effectual protection against Sunday rains, and Sunday mud.—*Richmond (Va.) Obs.*

POPEDOM DEAD.—The Roman correspondent of the N. Y. Courier and Enquirer says: "While the cannon of St. Angelo announced the formation of the Constituent Assembly, and a deputy from the battery of the capitol read to the people the decision of the deputies to proclaim a republic—at the same moment the funeral bell of the capitol, which only tolls on the death of a Pope, pealed forth its solemn knell: I happened just then to be at the *Piazza del Popolo*, and an Englishman travelling for mere pleasure, asked a boy, 'What means the sound of that bell? Is the Pope dead?' 'No, Signore,' replied the Roman boy, 'it is not Pius IX. who is dead, but Popedom!'"

THE CARDINALS.—There are now sixty cardinals, and out of that whole number of dignitaries, in whom there is supposed to reside some undefined and nebulous claim to regulate the Church of God, only seven belong to Europe and the world; the rest belong to the Italian peninsula, including Sicily and Sardinia.

ROMANISM.—A young Roman Catholic priest, who was clandestinely married in Buenos Ayres, last summer, to a lady of his own church, was arrested in August, and both of them shot by order of the Popish Government.

PROHIBITION OF SLAVES AS MERCHANDISE.—An immediate and extra session of the Legislature of Mississippi is demanded by the citizens of Hancock county, in that State, for the purpose of enacting laws prohibiting the further ingress of slaves from the border States of the South. In their petition to the Governor, they represent that the States of Maryland, Virginia, Kentucky and Missouri, where slavery has ceased to be profitable, from the uncertain tenure by which slaves are held, are now throwing an immense black population on the extreme Southern States, which are destined to increase with immense rapidity. To avoid this result, they propose to compel the more Northern of the slaveholding States to retain their slaves within their own borders.

GOLD IN CANADA.—Professor B. Silliman, Jr., has been engaged in examining masses of gold found in the valley of Chaudiere. The lumps which came under his observation were worn smooth, and found imbedded in what appeared to be slate. A ton of gravel produced, when washed, \$4 of gold; but no excavations have yet been made sufficient to test the value of the discovery.—*Niagara Mail.*

CALIFORNIA SALT.—The salt found in the great salt lake in California is superior to any now in use for preserving butter, beef, &c. It is the strongest salt ever yet discovered. Three barrels of water made one of salt.