

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

QUARTERLY MEETING.

The Quarterly meetings in this section of the province are usually replete with blessings both to the Ministers convened and to the churches with whom they are held.

It was so upon the present occasion, the ministering brethren had much reason to feel grateful to the God of all grace for the renewed manifestations of his love. How delightful it is as the Ministers of Christ in sweet reciprocity to give a relation of our joys and our sorrows, while engaged in our all important work. The church too is often blessed, for she has the privilege of having the truth presented before her in all its resplendency and power, so that frequently they who water and those who are watered rejoice together.

The above meeting was held with the Baptist Church at Prince William, and commenced on Saturday the 16th March, at 2 o'clock, P. M., with prayer and exhortation. God graciously manifested Himself unto us as the hearer and answerer of prayer. At 7 o'clock in the evening brother John Hughes preached to an attentive congregation from Zech. ix. 12. "Turn you to the strong hold ye prisoners of Hope." The speaker in a brief energetic, and forcible manner first represented the sinner as a prisoner of Hope, 2d Christ the strong hold, and 3d the command to turn to the strong hold; in this part of the subject many motives were adduced to persuade the sinner to turn from his sin. The ministering brethren followed in animating addresses.

On Sabbath morning at half past ten o'clock the Rev. Thomas Todd, preached to a large and very attentive audience, a sermon founded on Phil. iii. 10. "That I may know Him and the power of His resurrection, and the fellowship of His sufferings being made conformable unto His death." The speaker first proved the resurrection of Christ, by many scripture evidences, and also that it was necessary for Christ to arise in order fully to accomplish the work of salvation, to ensure the descent of the Holy Spirit, and to secure the resurrection of the dead. 2d, That it highly concerns man to know Christ and the power of his resurrection. Here the difference was drawn between a superficial or historical knowledge of Christ and an evangelical. 3d, The necessity of those who are acquainted with Christ and the power of his resurrection becoming conformable unto the principles upon which the death of Christ proceeded, which were benevolence, love, strict obedience to the commands of God, holy resignation to the divine will, and ample forgiveness, several of the ministers followed in thrilling, soul cheering, and edifying remarks. An intermission of fifteen minutes having been given, the Rev. W. A. Coleman preached a very interesting sermon from Acts. xxii. 18. "To open their eyes to turn them from darkness to light, and from the power of Satan unto God that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me." He first showed in a very clear and scriptural manner the character of those to whom the gospel was sent, as being blind in darkness under the power of Satan and without any true or lasting inheritance. 2d, The purpose for which the gospel was sent, here the speaker showed the superior excellency of the Gospel of Christ, in its illuminating, pardoning, liberating, and sanctifying influences. This discourse was followed by many pathetic and appropriate exhortations. At 7 o'clock in the evening the Rev. J. H. Tupper preached an affectionate discourse from 1 Sam. xvii. 29. "Is there not a cause?" The speaker having made some prelude remarks regarding the historical part of the text. Then proceeded to show that God always had a cause or church in the world, and that cause or church had its enemies or spiritual antagonists, but was always brought off conqueror, yea more than conqueror, through him who hath loved it. Some of the ministers addressed the meeting. On Monday morning a ministerial conference was held at the residence of brother Saunders, where we spent a few hours in a very pleasing and profitable manner, in familiar conversation on topics connected with our solemn and responsible calling. At 3 o'clock, P. M., Rev. G. Rigby preached a very excellent missionary sermon to an attentive audience from 1 Peter iii. 18. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God."

He first spoke of Christ as the just one, and many very beautiful and touching observations

calculated to elucidate the moral excellency of Christ. 2d, He then described the characters for whom Christ suffered. 3d, The purpose for which Christ suffered, "to bring us to God." The speaker dwelt much on this part of his subject, exhibiting the ample provision made, and that through this appointed medium God could be just and the justifier of those who believe in the Saviour, the discourse was closed by some touching appeals to Christian benevolence in sending the gospel to the destitute.

This meeting was rendered very interesting not only by the sermon but also by many able addresses which were delivered by the ministers present, showing the claims which those deprived of the gospel both at home and in foreign lands have upon the Christian Church. At the close of this meeting and on the Sabbath collections were taken in behalf of domestic missions. At 7 o'clock, the Rev. Thomas Todd, delivered a discourse from Hebrews vii. 25. "Wherefore He is able also to save them to the uttermost, who come unto God by Him seeing He endureth to make intercession for them." The ability of Christ to save was the leading theme in the sermon, the ministering brethren and others followed in a train of most appropriate remarks; in this as well as in the former meeting God manifested Himself unto us in a very gracious manner, the penitential tear was seen to flow over the youthful cheek, as this was the last of our series of meetings we left under the benignant smile of our Heavenly Father, praying that he might bless the seed which was sown.

The next Quarterly Meeting will be held at King's Clear, on the fourth Saturday in June, to commence at 2 o'clock, P. M.

THOMAS TODD.

[FOR THE CHRISTIAN VISITOR.]

DEAR SIR.—With regard to an anonymous letter sent to one of the Presbyterian Ministers of St. John, and afterwards published with remarks in the *Morning News*, I would truly feel grateful to have made known to the public how far many of the Presbyterian ministers of my native country would disapprove of such an act. I have been brought up a Presbyterian, in the family of an Elder in that church, and consequently know well how the ministers conducted towards the Baptists, especially the pastor who had the rule over me. In the parish in which I resided, the Presbyterian congregation was a nursery to the Baptist Church; and at the formation of some Sabbath Schools the Presbyterian minister chose two Baptist members among the first superintendents, and catechised Baptists as well as his own congregation, and generally gave the preference to their answers.

In the settlement in which I now reside, the inhabitants are promiscuously Presbyterians and Baptists. A minister of each denomination alternately preaches in the district school house, and sometimes from house to house. At a funeral of the daughter of the Presbyterian Minister the father prayed, and the Baptist minister preached the funeral sermon.—Was not this as it should be? We would say to the ministers of St. John "go thou and do likewise." "But if ye bite and devour one another, take heed that ye be not consumed one of another." It is necessary for brethren to beware that they do not fall out by the way. That all those who love the Lord in sincerity, of whatever denomination, may walk in the unity of the spirit and in the bonds of the gospel of peace, is the earnest desire of

THE SON OF A PRESBYTERIAN.

[FOR THE CHRISTIAN VISITOR.]

Reflections on 12th Psalm, 1st & 2d Verse.  
*Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men. They speak vanity every one with his neighbour; with flattering lips and with a double heart do they speak.*  
 When the righteous die, Christians and the world have cause to mourn. "They are taken from the evil to come, and enter into peace," but who is there to fill their place here? Who shall stand in their stead to oppose wickedness? The godly man is a restraint upon the wicked; and the profane are awed by his presence. But, when he is gone, Satan looses the reins of his bloody charger, and rides through the land in triumph, trampling the memory of the departed saints under his iron heel.  
 The righteous are the bonds of society.—When they are gone, the wicked speak vanity,

and utter words of deceit; saying there is no one now to watch us, we shall not be brought to account for our deeds.

The righteous are the barriers against Divine wrath. Their prayers and fasting, toil and watching remain not unanswered; but when they are removed the wicked have reason to fear, for there is no longer a wall between them and Divine justice. God will have mercy on whom he will, but what reason have the wicked to expect mercy unasked and unsought.

The pride and licentiousness of the rich and the less polished profaneness of the poor are alike restrained by the influence of the Christian man. He is surrounded by a sacred atmosphere, which the most depraved dare not pollute. His benevolence and holiness shed a lustre around him, which lights his brethren on their way and exposes the evil deeds of wicked men.

When we follow the Christian's bier to the tomb, we are ready to cry with the Psalmist, "Help, Lord," for another prop has been taken away from thy temple; the enemy has already begun to work at this weakened part; Lord, save thy house, let it not be destroyed.

[FOR THE CHRISTIAN VISITOR.]

Extract from a Letter by brother George Rigby.

MR. EDITOR,—I have just returned from the Tobique to attend a quarterly meeting held in Prince William, commencing on the 16th of March. There were six of the ministering brethren present.

The meetings were deeply interesting, and I hope will be productive of much good to the Church of Christ in that place. I have spent the winter in the vicinity of Tobique, endeavoring to preach Jesus Christ and him crucified to poor sinners as their only hope.

The attendance on the public means of grace generally is very good and I hope not altogether in vain. O when will the Lord visit this remote part of his vineyard and make this "wilderness and the solitary places glad for them, and the desert rejoice and blossom as the rose."

[FOR THE CHRISTIAN VISITOR.]

THE DEATH BED.

I have seen the old sicken and die, they were gathered home as a shock of corn fully ripe. I have seen the infant expire in the mother's arms, the bud which had just begun to open was transplanted to a more genial clime, there to flourish and bloom in aramantine beauty. And I have seen my young companions close their eyes upon all that was dear to them, they bid adieu to weeping friends and sunk away as softly as the low breeze upon a summer's morn.

Allow me to draw a contrast between the death bed of the saint and that of the sinner. Hark! do you not hear the shrieks of the dying infidel, blaspheming his Maker and uttering the most awful imprecations against his God? Speak to him of the Saviour's dying love, picture Him hanging upon the cross for our sins, does it give him comfort in his dying moments? No, he refuses to listen; he says "In my life I scoffed at His words and mercy and now in my last moments he will not listen to my cries, the room is filled with laughing demons waiting to bear my soul to the regions of eternal night, where there is weeping and wailing and gnashing of teeth; I feel the wrath of a Most Holy God! I see his frowning face! Oh there is a reality in religion; do not scoff at His Word as I have done! Oh for another week, another day, another hour," was said by one expiring in indescribable anguish. Speak of prayer, the saint's refuge in trouble, he will not listen, but turns a deaf ear to all, and groans and dies cursing his Maker. The soul sickens at the picture, but is it not true? Now let me speak of the saint's departing moment. See how placid his countenance; his features as unruffled as the holy Sabbath morn. Approach his bedside, see his lips moving as if in prayer "Come Lord Jesus come quickly" says the departing saint, "yet not my will, but thine be done." Do you not see the angels waiting to bear me to His bosom?"

"See they beckon me away, and Jesus bids me come." With what holy confidence does he resign his soul into the hands of his God, implicitly relying upon his promises to buoy him over the Jordan of death. The grave has no terror to him because Jesus has passed through it, and burst the barriers, He has sweetened the way for his followers; and fearlessly relying upon his word he falls asleep

while a convoy of angels are attendant upon him.

Am I prepared for death? Has my soul been washed in Christ's atoning blood? Can I by faith cling to his promises? Should be asked by every conscientious reader. If not, then lose no time in making your peace with God. Death may come when least expected, and snap the brittle thread that binds you to this earth.

Oh may we all be prepared when the pale messenger comes may our lamps be trimmed ready to meet the bridegroom in the sincere wish of  
 LUCILLE.

Revival Intelligence.

SECOND BAPTIST CHURCH, FALL RIVER, (MASS.)—The faithful and untiring pastor of this church, Rev. Asa Bronson, is reaping for his Lord a very plentiful harvest. Since about the 1st of January, he has held religious services, I think, every day; and up to this time, 17th of March, one hundred and forty have expressed hope of having been renewed by the grace of God—one hundred and one have been accepted on profession, of whom eighty-two have been baptized, and others are rejoicing. A goodly number, moreover, are inquiring for the way of life, and the protracted services are still continued.

A solemn and profound attention has marked every step of the work. About the commencement of the revival, a sermon was preached from these words—"Brethren, pray for us, (the preachers,) that the word of the Lord may have free course and be glorified." Much prayer has been made accordingly. The converts are from 13 to 80 years of age. The "still, small voice" has been heard throughout the place, and four or five, whose health was feeble, and who could not attend the meetings, have been converted at home. Other remarkable cases have occurred, showing the divine character of the work. A number of the disciples move in a sphere of considerable influence as teachers of the public schools. The Sabbath school, though large before, has received a good accession.

The additions thus made to this church are chiefly of the young, and give promise of good to the cause of Zion. They must be a rich reward for the arduous labors of their worthy pastor. Though protracted meetings have been unweariedly attended so long, the church and their minister, in a most delightful union of heart and hand, like Gideon and his conquering host, though faint, resolve to pursue.

On the last evening of my services, (17th,) there was a fresh token of the presence of the Spirit. A young lady, deeply impressed with a sense of her sinfulness, could not consent to leave the place, though the meeting had been dismissed, until special prayer for her should be offered, upon which many, who were lingering in the courts of the Lord's house, instantly knelt before the throne, and poured out from the fulness of their hearts their desires for her conversion. The scene was thrilling indeed, and I presume a new impulse was given to the work.

ROMAN CATHOLIC CATHEDRAL IN EDINBURGH.—It is said that a Roman Catholic Cathedral is to be erected before a great while in Edinburgh, and that the bones of "Saint Margaret," now in a foreign land, are to be brought home, and deposited beneath the grand altar. In reference to this expectation occurs the following passage in a pamphlet circulated by a Catholic Meliorating Association in Scotland:—"Before long the relics of St. Margaret will probably be brought back to the shores of Scotland, whence faithful hands formerly conveyed them in safety. When they rest once more beneath the altar of a Scottish sanctuary, may the Association that bears her name experience the power of her intercession, and may blessings such as a queen might design, and a saint call down upon a nation, descend upon one and all, but especially upon the labouring poor of her people. May the charity and prudence of the Church of Christ again mitigate the sufferings of our State, and the new acts and powers among us become redeemed from evil by the might of the ancient faith. Holy Margaret, pray for Scotland."—*British Banner*.

RIGHT AT LAST!—We are glad to learn, that the Assembly has decided in favour of the *Citizens of Halifax choosing their own Mayor*. This is as it should be. It is not seemly that the election of so important a functionary, should depend on the whims and caprice of the City Council—or that mere accident should elevate an individual to the Civic Chair. We trust our Citizens, when they use the privilege, will not forget their duty.—*Nova Scotia*.