

Elder, will no doubt, send you a report of the Meeting for the Visitor.

Since brother Wallace, as agent, made such alterations respecting the Visitor in this place, we have not got it quite so regularly as we could wish, but as brother Tremble requested you to send the paper to Gagetown P. O., we shall get it from there regularly. W. F. Bonnel, Esq., P. M. at Gagetown, told me that he would do all he could to forward the packages regularly to the respective agents. It seems that brother Wallace glided along to Acadia College, where he is in company with brother Emerson; they will have good advantages there; I am glad that the College is in such a state of prosperity; also, that the Christian Visitor has such a wide circulation; it will do the work of many for the Denomination, and the cause of evangelical truth generally. I am much gratified with its contents.

I remain yours in the best of bonds.

J. C. SKINNER.

[FOR THE CHRISTIAN VISITOR.]

DEAR BRO. VERY.—I took my last tour through Jerusalem Settlement and on the Main River, near to Gagetown. I then returned and crossed to Wickham and through to Norton. I had but poor encouragement on this route.

I arrived here Monday evening. The church is holding their protracted meeting. The first meeting I attended was Tuesday forenoon. Bro. Smith preached from Rev. iii. 19. He was followed by addresses from brethren Trimble, Troop, Burns, and Herritt. Bro. Trimble preached last evening from 1 Cor. xv. 48. The meeting was solemn; there is the appearance of a revival—may the Lord give the increase. The meeting is to be continued to-day.

Since I was at St. John I have sold 85 volumes and received £8 10s. I intend to go to Hillsborough. Yours, &c.

Norton, Oct. 1, 1851. A. MURCH.

[FOR THE CHRISTIAN VISITOR]

WEEP NOT FOR THE DEAD.

Who called them from this howling desert; where all around is a barren waste; where few cheering oases meet the weary eye; where no resting place could be found; where they continually met with lions, and beasts of prey, eager to devour them; where the spirits grow languid; where the heart turns with disgust from the chilling atmosphere of pain and care; where venomous reptiles lurk for prey, hidden by enchanting pleasures? Who can shed tears of regret, when their friends are taken from the evil to come? when they are safely housed in the pavilion of the great I AM; whose smile eternally pervades their bosoms and gilds every arch of that region, where the inhabitants never say I AM SICK?

Nature recoils from the thought of dissolution; the idea that these finely moulded limbs, these graceful bodies, the sparkling eye, the elegant form, must be food for the worms and coulder back to its mother earth, is what no one can willingly admit without the consoling power of religion. The thought in itself is appalling, but view the antidote for this, see the attractive fingerboards pointing in large and legible characters to the Refuge. Run in that direction, and lay hold of that refuge which will shield you from all danger and ultimately make you willing to lie down in the dust and calmly say,

"I would not live always, no welcome the tomb, Since Jesus has lain there, I'll enter its gloom."

But it is a consolatory thought that while the body is in a state of decomposition, the spirit with its Maker, there to dwell, in the presence of the great Eternal, surrounded by a company that no man can number, of every tribe, kindred and tongue. What matters it the soul if worms prey upon the remains? Why weep that a ransomed spirit has soared to regions of eternal day, where sorrow finds no admittance, and where joy is perpetually effused.

Weep not after the first gush of bitter tears has relieved your aching heart, but by faith soar to Heaven; look, there stands the freed spirit clothed in purity; earth and its scenes are left behind; the beauty of that place engrosses its attention; it is perfectly happy; its bliss knows no end; but think, it is to last through the countless ages of eternity! Shall we meet there?

How can we wish our departed friends on earth again, where dangers stand thick on every side, where they must endure pang after

pang, in rapid succession as the only certain earthly inheritance to which the children of Adam are heirs? That this is not our home, that we are strangers and pilgrims travelling towards bright Canaan is indeed an exhilarating thought. It cheers our languid spirits, and calms the tempestuous billows that agitate the mind; it enables us to say with a steadfast reliance, which all the sorrows and turmoils of this life cannot induce us to resign.

"Fly swifter round, ye wheels of time, And bring the welcome day."

LUCILLE.

We clip the following from last week's "Family Visitor," by Sears, of New-York. This paper increases in interest, and is about the only paper from the States which appears to have any correct acquaintance with the condition and resources of these Provinces. The article from which we extract is upon the Railroad through Nova-Scotia and New-Brunswick.

"Inquiry respecting their internal wealth is just beginning to awake. AT NO DISTANT DAY, THIS COUNTRY MUST AND WILL COMMAND THE ATTENTION OF THE WORLD. Her central position, unsurpassed fisheries, fertile lands, gypsum or plaster, limestone, timber, bituminous coal, granite, excellent both for building purposes and millstones, asphaltum, iron, and copper ores, &c. &c.—these are all lavishly conferred, and cannot fail, at no remote period, to return a handsome revenue. The interval and dike lands are very extensive, and possess more than ordinary fertility. Tens of thousands of acres, once covered by the tides, have been redeemed by dikes, and are very fertile, and yield the best of crops, notwithstanding they have been under culture from before the time that the French ceded the country to the English, in 1763. In many respects the Provinces are improving, and the promise of increasing prosperity is very apparent. We confidently predict, that in twenty-five years from the completion of the North American Railway, the city of St. John, now containing a population of thirty thousand, will be increased four-fold!

A very considerable interest is being manifested in the religious and mental training of the rising generation. Institutions of learning are more generally appreciated. The Baptists have an institution, the "Acadia College," well located at Horton, one of the most paradisaical spots of all the British possessions in America. Rev. Dr. Cramp, late of Montreal, Canada, has recently been called to the presidency of the College, and has already taken up his residence at Horton. We bespeak for him the generous co-operation of the friends of learning in this country, with the sanguine hope of his success in this new and highly important field of his labor. Dr. Cramp comes to take charge of this institution, after so much experience in such services as will enable him to impart great advantages to those intrusted to his guardian care.

These Provinces have been favored with a most noble class of ministers, in an earlier day, whose labors have been greatly blessed of God, in building up churches in the faith of the gospel; men who enjoyed but limited advantages for an education, but who, nevertheless, must be classed among the educated of our land; men of mature thought, whose self-dependence made them great. Their knowledge was not of that kind which flows down from generation to generation, by the aid of the press. They drank not largely from these fountains, but came direct to the fountain, where the refreshing waters spring up in all their fresh and sparkling purity. Most of these fathers in Israel are now on the other side of Jordan, having crossed the river, after long and useful lives of devotion to the cause of God. They have left a most grateful fragrance behind them, or are yet left to shed forth a balmy influence upon all those who may come within the circle of their power.—THE MANNINGS, HARDINGS, MONROES, McCULLYS, DIMOCKS, CHIPMANS, CRANDALLS, with others of like faith and piety, will long live in the memory of the good and virtuous.

THE AMERICAN BISHOP OF SHANGHAI AND THE ENGLISH BISHOP OF VICTORIA.—The N. Y. Churchman contains, in the report of the American Bishop of Shanghai to the Board of Missions, a curious correspondence between Dr. Boone, the American Missionary Bishop of Shanghai, and the English Bishop of Victoria, whose jurisdictions have come into an awkward proximity. Dr. Boone suggested the following undertaking:—"That you have all speaking the English language

under your care, at all the five ports, and shall also perform episcopal service among the Chinese in any town where there is not a Bishop from either the American or English Churches, or a native Chinese Bishop in connection with either of these Churches; all other Bishops claiming the same right. Those Bishops, on the contrary, shall give up to you the care of all matters connected with services in the English language, or act only at your request on your behalf. For instance—here in Shanghai, at Trinity Church, and among the English and Americans, let your Lordship be the Bishop of Christ's Church in this foreign town, to confirm, ordain, &c. In the Chinese town, however, where I have been for more than four years, let it be understood in like manner, that I shall perform all episcopal acts; to which end let your clergy be instructed, that whenever they want a confirmation of Chinese candidates, or an ordination of a Chinese, or a Chinese church consecrated; they are to look to me to perform those services for them, in consequence of the arrangements made between us, that I am always to set for you in the Chinese towns. I should not wish any further connexion with the clergy of the English Church labouring in Shanghai than this; not the slightest jurisdiction over them or direction of their movements; but merely that we adhere to the old canonical regulation, not to have two Bishops in one City. This arrangement, I think, will relieve all parties. I should be very sorry, however much the foreign town should increase, to have my time occupied with an American Episcopal Church; and so I should think you will never become sufficiently acquainted with the colloquial dialect of this place to hold a solemn service, such as the consecration of a church, or the confirmation or communion in it." The Bishop of Victoria, while expressing the highest personal regard for Dr. Boone, thus replies to the proposal:—"I submitted the letter to His Grace the Archbishop of Canterbury, and also consulted the Church Missionary Society, transmitting at the same time a copy of your letter, that the nature of your proposal might be clearly understood.—I have now to acquaint you that by this Mail I had the honor of receiving from His Grace a letter, in which the following passage occurs:—"It appears to me that the proposal of Bishop Boone involves a difficulty which makes it impossible for you to accede to the suggestion." I have also received a communication from one of the clerical secretaries of the Church Missionary Society, stating the strong objection which they would entertain to such an arrangement as that proposed in your letter."

ENCOURAGING FACTS IN IRELAND.—Rev. J. D. Smith, writing from Ireland to The British Banner, gives an encouraging view of the progress of Protestant missions there. From this letter it would seem, that all evangelical bodies in Britain are re-enforcing their Irish missions, and that the harvest is great, in proportion to the reapers. A most powerful impulse has been given to popular feeling, on the subject of Scriptural inquiry in Ireland, from which highly favorable results have already been obtained. In the west of Ireland, the Church of England, through the voluntary efforts of its ministers and members is doing a great work; a movement is in progress, which is worthy of the name of a reformation. Ministers are preaching out of doors, and in doors, in cabins, in cottages, and in churches, to crowds of converted Romanists. An English minister went over to the vicinity of Conemara, to recruit his health. And such results went out from his casual visit, that the Scriptures now are being read through twelve well chosen districts. Some of the popish chapels are almost deserted; 5000 persons have left the errors of Rome; and some of the priests are about to emigrate to America. One minister, Rev. John Gregg, in an excursion from Dublin, visited 56 congregations of seceding Romanists, numbering from 50 to 600 each. In the diocese of Tuam there are ten thousand converts from Romanism regularly gathered into Protestant churches. The bishop was at first opposed to the work. But such was the flood of inquiry rising around him, that it carried him over, and compelled him to join it. Bishop Daly stated in Exeter Hall, that in Connaught alone, there had been 10,000 converts. Dr. Duff, in a late visit to this district, seemed to forget his own fields in India, in his joy at the prospects opening upon Ireland. He said he was perfectly satisfied, that in a most remarkable manner God was

opening the minds of the popish population, to the knowledge of the truth.

The Hallelujah Victory.

The Rev. Dr. Beaumont a distinguished Wesleyan minister, closed an eloquent speech at the late meeting of the Peace Congress in London, in the following style: "I take this society by the hand; and—(here the Rev. Dr. advanced and shook Richard Cobden heartily by the hand)—I shake hands with it. (Immense cheering.) I, with it make war against all ferocity, all cruelty and despotism. (Applause.) But, then, the weapons of our warfare are not carnal, but they are mighty. (Applause.) I cannot, perhaps, better conclude than by referring, in illustration of the warfare we wage, to a battle that was fought in Wales, between the Britons and the Picts and Scots. It was, if I remember aright, somewhere about the fourth or fifth century,—some of the learned historiographers who are on the platform will remember better than I do,—and the Britons were headed by a reverend bishop—Bishop Gregory. The good bishop instructed his small band of men that, on meeting their enemies, a certain word would be given, which was to be taken up and shouted by all in concert. That word was "hallelujah," and when the time arrived the word was given by the bishop, and taken up by the officers and men, and at the shout "Hallelujah," the Picts and the Scots were panic-struck, and immediately fled. That Victory was called *Victoria Alleluetica*, and, sir, the victory at which this society is aiming, and which it shall gain, shall be called, and I now christen it, "*Victoria Alleluetica*!" (Loud and continued applause.)

THE ANNUAL MEETING OF THE MISSIONARIES AT GRANDE-LIGNE.—The laborers composing the Grande-Ligne mission have been in the habit, for some years past, of meeting together once in twelve months, for the purpose of edifying and strengthening each other for the difficult work in which they are engaged. These meetings are generally much blessed, as they are not only attended by the Missionaries themselves, but by many of the converts and some anxious inquirers, or even Romanists, who come from a distance to be present at the services of this occasion. This year we are happy to say, we have enjoyed an unusual share of blessing from our Heavenly Father, during the two days we spent together; and we hope that the good impressions then received will be lasting. Our meeting this year took place on the 15th and 16th of this month and was well attended. It was probably the largest gathering of Canadians we ever had. The chapel was full to overflowing. One may imagine the sweet emotions of the Missionaries—especially of those who came to this country some fifteen years ago, when there was not a single convert known among the French Canadian population, in beholding such a number listening attentively to the truth as it is in Jesus. There are enjoyments on such days, that are more than a full compensation for all the sacrifices one can make. A circumstance which added to the interest of the meeting was the baptism of six converts, which took place on the first day. After an address from brother Roussy, who was called to officiate, on the ordinance he was about to administer, we repaired to the baptismal font on the Mission premises, where our brethren and sisters were buried in baptism, according to the command of our Saviour. It was a solemn, and we trust, a blessed season. The next day we partook together of the Lord's Supper, commemorating that death which has given life to our souls, and we experienced it was good for the brethren to be together at the table of their blessed Master.—*Grande Ligne Mission Register.*

EXTEMPORANEOUS PRAYER.—The liturgy of the Episcopal Church is usually highly lauded in the papers of that Church. A controversy has been going on in the Western Episcopalian for some time past as to whether extemporaneous prayer is admissible in any social worship. The Editor, who seems to favor its use under some circumstances, makes the following significant remark: "It is a remarkable fact, that the dangerous system of error which now most besets the Church, has not, in a single instance, coalesced with extempore prayer or prayer-meetings. We never find them coexisting in the same congregation. Their antagonism seems to be so inveterate, that the entrance of the one is invariably the death of the other."