

ing to repent of evil—to watchfulness, fidelity, and perseverance; and reiterating the promise of eternal life and joy. Yet is this not the duty of the officers only. Every one should act the part of a shepherd as he has opportunity. Each one enters the fold to be watched over, it is true; and also, be it remembered, to watch over others. And he is least likely to wander who is most anxious for the welfare of the whole flock. Brethren, let us labor for the unity, the peace, and the prosperity of the church. We may be sure of this, so long as we individually submit to reproof or admonition, when we need it; and especially so if we sincerely request it of each other. Let us labor also to bring others into the fold, that they also may enjoy the green pastures and the still waters, with which we are favored. He who walks in our midst is the Good Shepherd, who laid down his life for our sakes! Behold he goeth before us. Let us follow him closely, listening to his voice, and we shall ever find the richest pasture!

"The footsteps of his flock we see;
The sweetest pastures—here they be!
A wondrous feast his love prepares,
Bought with his wounds, and groans, and tears."

As religious journalists, we should be sorry to speak disrespectfully of the "Powers that be," Romans xiii. 1, 2. We cannot, however, but express our deep sorrow that our Civic Authorities did not order the usual honors to be paid to the memory of the GREATEST BRITON, on which the grave ever closed, up to the nineteenth century. Tell it not beyond the boundary of Saint John, that the inhabitants were too busy to suspend their engagements for a few hours to follow in the track of the loyal people who remember Nelson's last words: "England expects every man to do his duty." By mail we shall get the particulars of the funeral of this great man, and we will then lay them before our readers.

We should have attributed the uncharitable thoughts that were expressed towards us as a Body, and especially towards our venerable brother, Dr. Maclay, in the "Provincial Wesleyan," to XX., and not to the Editors.

We extract the following from the "Wesfeyan," which is worthy a place in every journal in the kingdom.

"Keep it before the People."

1. *Keep it before the People:* That next to the pulpit, the evangelically religious press, is the most potent instrument of good to the Church and the world, in operation at the present day.

2. *Keep it before the People:* That the cheapest, easiest, and most interesting medium of conveying to a family information on a vast variety of important subjects, is through the well-stored columns of a judiciously conducted paper.

3. *Keep it before the People:* That the head of a family who refuses to subscribe and pay for a good paper on account of its cost, is "penny wise and pound foolish," as he not only keeps them in ignorance of many things they ought to know, which cannot be acquired as well in any other way, but he excludes himself from information of practical utility oftentimes contained in a single number, which may be worth to him many times as much as the subscription for the whole year.

4. *Keep it before the People:* That the preparation and issue of every number of a paper is attended with considerable labour and cost, and that there is something more than meanness for a man to make it a practice of borrowing and reading papers for which other people have had the honour and honesty to subscribe and pay.

5. *Keep it before the People:* That every well conducted paper is worth a hundred fold more than what it costs, in its influence on individual and public intelligence, morality, and religion, and that they are true patriots who conscientiously and liberally support a vigorous and enlightened press.

6. *Keep it before the People:* That some excellent papers have for want of the nourishing and invigorating assistance of their professed friends, a calamity brought about naturally as the result of avoidable neglect. When the event has taken place, lamentation and regret come too late—better to have prevented the catastrophe, by timely support.

Our first page, next week, will contain a sketch of the life of DANIEL WEBSTER.

LETTERS RECEIVED.—Rev. George Miles, with remittance; James Ayer, do.; John S. Trites, do.; Lewis McDonald—directions attended to.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

DEAR BRETHREN,—According to appointment we met with the church worshipping at Pennfield, to hold our Quarterly Meeting, on Friday the 12th of November. Ministering brethren present: The pastor of the church, (Bro. Hopkins,) Elders, A. D. Thompson, William Rideout, James Walker and George F. Miles. After a social meeting, on Friday afternoon, we separated to meet at 7 o'clock, P. M., when Father Walker addressed the people from Psalm 50; 5 verse, "Gather my Saints together unto me, those that have made a covenant with me by sacrifice." He gave a very good exposition of the passage, and the attention of the congregation manifested a deep interest in the subject. After some very appropriate remarks from the ministers, the meeting was dismissed. Met at 9 1/2 o'clock, A. M., for prayer and exhortation. We had reason to be grateful to God for his condescension and mercy, in meeting with us, and encouraging us to hope that the cloud of the Divine presence was overshadowing the place. At 3 o'clock, P. M., the delegates from the various churches in the county, gave an account of the state of religion in the churches which they represented. Although the reports were not so cheering as they had been on some former occasions, yet we felt that we had reason to hope that God will soon revive his work in this county. At 7 o'clock, P. M., Brother Rideout, with his usual earnestness, preached a plain, searching sermon from Acts, viii, 21, "Thy heart is not right in the sight of God."

After spending more than an hour on Lord's day morning, in supplicating the throne of grace, we were addressed by Elder Thompson on the importance of self-denial. The sermon and exhortations caused many to determine that by the grace of God, they would deny themselves of "ungodly, and worldly lusts, and live soberly, righteously and godly, in this present evil world." At 3 o'clock, P. M., Brother Rideout preached (previous to the Lord's supper being administered,) from the solemn and impressive words of our Saviour, "This do in remembrance of me." We had a precious season while we commemorated the death of our blessed Lord, and "after we had sang an hymn we went out." At 7 o'clock, the people were again assembled, and after a sermon from the writer, powerful addresses were delivered; many felt the importance of religion, some wept for sin, and some rejoiced,—a goodly number spoke; it was a season of solemnity. The truth found its way to many a contrite heart. Stout-hearted sinners were made to bow, and a number arose, for the first time, to ask an interest in the prayers of God's people; at a late hour the meeting broke up. On Monday, at 9 o'clock, A. M., we were again addressed by Elder Thompson, from Gen. xxiv, 49. The speaker in his usual happy and ingenious style made good use of this subject. A number spoke, and the church seemed to be alive to their best interest. After the meeting closed, we parted; but still we remember with gratitude those blessed manifestations of the goodness of God. The church at Pennfield, prior to the meeting, was in a scattered state, many had wandered far from the right way, and some had grown bold in sin; the pastor was well nigh discouraged; but it pleased the Lord to make his word powerful, to humble the sinner, and revive the drooping graces of his children. The backslider has been restored and the wanderer brought back. "Some may be seen asking the way to Zion with their faces turned thitherward, saying, come let us join ourselves unto the Lord in a perpetual covenant that shall not be forgotten." We hold our next Quarterly Meeting with the church worshipping at St. Andrews, on the second Friday in February, to commence at 11 o'clock, A. M. The introductory sermon will be delivered by Elder Walker: we hope to have a number of brethren from other places to help us in the good work of the Lord. The ministers contemplate holding protracted meetings in various parts of the county this fall and winter. "Brethren pray for us."

Yours affectionately,
GEORGE F. MILES.

P. S.—Amount of collection for domestic Missions at the Quarterly Meeting, at Pennfield, £1 10 3.

[FOR THE CHRISTIAN VISITOR.]

Charlottetown, P. E. I., Nov. 8th, 1852.

DEAR BRETHREN.—After a long and tedious voyage of 23 hours, owing to head winds, I arrived at the Bedeque harbour, P. E. I., on Tuesday morning last, about 9 o'clock. I proceeded to Mr. Green's Inn, which was near the landing, where I found every comfort and accommodation I could wish, and after receiving rest and refreshment travelled to Bedeque Village, where is situated a Baptist church. There I had an opportunity of presenting the claims of the College publicly, but as little response was given to any statements, I thought it best to pass on to Charlottetown, and upon my return canvass Bedeque more thoroughly. Brother Phillip Baker, to whom I am indebted for much kind attention, subscribed £25, also Deacon Schurman £12 10, and I have every reason to expect that on my return, at least, one scholarship will be made up in Bedeque.

From Bedeque I proceeded to Tryon, where is the residence and part of the field of labour of the late Elder Alexander Crawford, the first Baptist minister that laboured regularly on this Island. When I stated the object of my agency, I was gratified to witness a desire manifested by his sons and others to found a scholarship to bear his name. His three sons subscribed each £12 10, and others have followed their example, so that I have no doubt the Crawford scholarship will be completed. The Baptists then are limited in means, but they feel disposed to do as the Lord has prospered them.

I next proceeded to Charlottetown, where I met brother Hobbs who was appointed by the Convention to assist me in the endowment Agency, on the Island. He did not seem very sanguine as to our success at Charlottetown and vicinity, but I hope to be able next week to report encouragingly of what has been done here.

Yesterday (Sabbath) at 11 o'clock, I preached at Lot 48, in the Rev. John Knox's chapel. Brother K. has a large and intelligent congregation, and lives in the affections of his flock.

At 3 o'clock, P. M., I preached to Brother Hobb's people at Charlottetown. At both places I presented the case of the College. I am well pleased with the appearance of the Island, as far as I have travelled on it. In many respects it is an excellent farming country. The land is generally level and free from stone, and well adapted to the growth of grain. Oats is the principal article of export and are raised in great abundance. Upwards of 500 horses have been purchased on the Island during the last summer and taken to New Brunswick and Nova Scotia.

In the western part of the Island, the hopes of the people are raised with regard to E. and N. A. Railway, to be commenced next season. No doubt it will considerably improve their markets.

The annual rent that the farmers generally are required to pay for their land is very much against the prosperity of the country, and many young men are leaving the Island in consequence of it.

Next week I propose giving you some information respecting the cause of religion here. I will only say, now, that Brother Hobbs baptized three a few days ago, in connexion with the church at Charlottetown, of which he is the pastor, and that his church has engaged Brother Philp to travel during the ensuing six months as their missionary.

I proceed this evening to Lot 49, thence to the Three Rivers and East Point, and will D. V., return to New Brunswick in about a fortnight.

I am, dear Brethren,
Yours faithfully in the Lord,
ISAIAH WALLACE.

[FOR THE CHRISTIAN VISITOR.]

Reasons why the Reader should exercise Decision in Religion.

Because the Magnitude of the Subject, the greatness of the responsibility, the woe from which it saves, and the bliss that it secures, concern you Personally. In this matter you stand alone. All that is sublime and solemn in religion itself;—what is blessed in its experiences; sweet in its promises; ennobling in its prospects; quickening to the Conscience and beautifying to the Character. All that is distinct and weighty in the responsibility that it devolves; severe and terrible in the woe from which it saves; and pure and imperishable in the bliss which it secures,

concern you as an individual. It is your spirit, your conscience, your memory, your heart, your raised body that are concerned. And it is you, in all the powers you possess of thought and feeling—of suffering and enjoyment, that, in your relation to an endless future, must either be the heir to eternal life, or eternal death. Do not these call upon you to break away from all sinful indisposition to Decision? To regard the solemn Future; and to allow the full, practical claim of religion upon the awful Present? That you may not allow one portion of your time to pass away after another till the whole is gone, and you, in consequence undone. Then the darkness of ruin will thicken around you; the thunders of wrath will fall upon you; and the woes and wailings that are to fill Eternity will commence. Be intent now. The Considerations that now address your reason and conscience, why this should be the Deciding Moment, are as strong as any that it is possible to feel. Let them move you in the direction of the Cross of Christ! Let them carry warmth through your whole being and kindle up all your affections and passions into one Act of Religious Decision! J. D. C.
Fredericton, Nov. 15th, 1852.

[FOR THE CHRISTIAN VISITOR.]

MESSRS. EDITORS.—Dear Brethren,—My recent visit to New York appears to have been favourably noticed by the "Chronicle," of that great city; and as that article has been copied into other papers, you will please allow me to refer to it, as the reader of it would presume that the object of my visit was to collect funds for our contemplated Home. This was not my business, as yourselves know; but to learn if the Board of the "American Seamen's Friend Society" would entertain the idea of granting a sum, by which to sustain, in part, a Seamen's Chaplain for this port. I had the pleasure of presenting the subject to the committee, who gave it a very favourable hearing, and who will doubtless present the matter to the Board at its next meeting, when an appointment will be made, and some provision also, by which to sustain the man whom they may elect to that very important office. The Chaplain will be expected to act in concert with a committee, who shall be appointed by the S. F. S., of this city. To pass three months of the winter in the country and out-bays, advocating the claims of the sailor, and in attending to the duty of a Seamen's Chaplain. The Rev. William Scovil, of this city, has volunteered his valuable services in aiding me in the collection of funds for a Sailor's Home, and I am happy to say, that the names already upon our book are such as to secure, at least in part, our contemplated object. By the blessing of our Heavenly Father, a brighter day will soon dawn on those feet whom so little has been done. It is my purpose to furnish an occasional article for your very useful sheet, by which to keep your numerous readers apprised of what is being done for the elevation of the sons of the ocean.
St. John, Nov. 16, 1852. E. N. H.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER THOMSON,—In my letter of the 4th instant, I informed you that Elder Keith was labouring in this place, and that two individuals had professed faith in Christ, and upon that profession were baptized. You will now be glad to learn, that the hope which I then entertained, respecting the work of the Lord here, has been realized. Our brother has been labouring faithfully and indefatigably in preaching the gospel, and the Lord has blessed his own word. Several have been brought to a knowledge of the truth, and have gone forward in the ordinance of baptism. On Lord's day, Nov. 6th, three individuals, who had previously given evidence of conversion, were baptized. The exercises of the day throughout were marked with great solemnity, the people listened to the truths of God with deep interest and evident concern. During the evening service, notwithstanding the heavy rain, the house was crowded, and in every part thereof was to be heard the voice of supplication from individuals crying for mercy. I have no doubt but their cries were heard, and that God had mercy on several. During the past week eleven gave good satisfaction of a change of heart, and yesterday, being Lord's day, they were baptized according to the command of our divine Redeemer. Since our brother has been labouring here, sixteen have been added to the church by baptism.
(Continued on page 350.)