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## To Advertisers.

For Advertisements relating to Books, Sales, Articles of General Consumption, Situations, and Appeals for Philanthropic and Religious objects, the Visitor, which has a circulation of over 1600, can be scarcely surpassed. The terms are on the same scale as our contemporaries, and a reduction is made on Advertisements repeatedly inserted. Advertisements hereafter will be set up in a uniform close manner.

## To Correspondents.

It is our wish to insert no communication whatever without knowing who the writer is. Those of our Correspondents, therefore, who wish the letters or the intelligence with which they favour us to be published, will best promote that object by attaching their names, which will be considered sacred.

## The Christian Visitor.

SAINT JOHN, FRIDAY, MARCH 11, 1853.

## Do as well as Pray.

We have read with deep interest the impressive appeal of our esteemed correspondent *Servus*, on the duty of prayer for an increase of laborers in the gospel field, which appears in another column. Never was such an appeal, so far as our own Province is concerned, more appropriate than at the present time. "The fields are all white unto the harvest, but the laborers are few"—very few. 26,000 Pulpits belonging to Protestants in the United States without preachers, and only 1600 Protestant Missionaries to supply 600,000,000 of the sons and daughters of idolatry with the word of God, are appalling facts for the Christian Church of the nineteenth century to ponder. It is impossible to know that there is such a far reaching spiritual famine in this world that God made, that sin blasted, and that Christ came from Heaven to save, and not feel that the sin of Meroz must rest with accumulated guilt upon the Church of Christ as the only agency which God has authorised and commanded to "preach the Gospel to every creature." But it is not necessary for us to go to other countries, or to visit far off heathen lands in search of religious destitution. It is nigh us, even at our very doors. What are the facts of the case? We will mention some of them. Probably one fifth of the entire population of this Province are Baptistically disposed, and look, of course, to the Baptist denomination for religious instruction. What are our means for supplying this instruction? We have, it is true, a number of Gospel Ministers, and we believe they are good men and true; but a majority of them are unable to devote themselves entirely to their work. They have large families dependant upon them for support,—the people do not sustain them, and the consequence is that these good men, instead of consecrating their time and talent to the business of their high vocation, are compelled to spend six days out of seven in some secular employment to provide bread for their families. Is it to be expected that men in such circumstances can, to any great extent, take upon themselves the charge of souls? or that they can contribute largely to the religious education of the country. What is the work of the gospel ministry but to educate the people in the noble science of scriptural christianity—teaching men how to live, and how to die. This education is not limited by the narrow boundaries of temporal things, but it has to do with man's immortality, and in its principles, precepts and promises, takes hold of eternal realities. How important is it, therefore, that the men who would be engaged in a work of such magnitude, should be able to give themselves wholly to it: but this cannot be done until the churches are better instructed in their duty, and are ready to adopt measures to provide such with a reasonable support. While we pray, therefore, to the Lord of the harvest, that he would multiply laborers in his field, let us not forget to pray, with equal earnestness, that he would incline the hearts of his people to make provision for them, and for those also who are now in the field.

We hear of some six or eight populous counties in this Province in which there is not one Baptist minister stationed; and that these counties are to a large extent destitute of a Protestant ministry of any kind—in some instances Protestant families have been compelled to send for a Romish Priest to perform

funeral rites for their departed children, or to bury them without any religious ceremony. Is either of these Counties prepared to say, at the present time, we will support a Baptist minister? we presume not. We hear of many Churches that are without Pastors—are any of them ready to pledge a reasonable support to a Pastor? we fear not. What then is to be done? Have we reason to believe that God will, in answer to prayer, not only send us ministers, but that he will feed them miraculously as he did the Prophet Elijah in his day? To us it is plain he will not. If we would have an adequate supply of ministers, we must do as well as pray. The Apostle teaches us that faith without works is dead, being alone, and is it not equally true that prayer without works is dead also.

Suppose some half a dozen ministers amply qualified for their work were to land in the City of St. John to-day—that they had come to us in answer to prayer. They say to us, we are anxious to be employed in the Lord's work, but we have bodies as well as souls, and we have also families to provide for, and therefore we cannot devote ourselves to the sacred ministry unless our temporal wants can be supplied. What should we say to them? Could we say, go to these destitute counties where people are perishing by thousands for lack of knowledge, the people will support you? Or could we tell them go and look up those desolate churches that have been withering for years for the want of pastoral oversight, until they are twice dead, and they will sustain you? Could we send them to any of the Local Missionary Boards now in existence in the Province and say such a board has surplus funds, and will be glad to obtain your services? No, we could not as honest men give any such advice. What then, we again ask, is to be done to meet the crying necessities of the people? We have pondered this question day and night,—we have endeavored to examine it in all its bearings and relations in the light of God's holy truth, and we can see but one remedy: and that is, the formation of a strong *Home Missionary Society*, combining the talent, wealth and piety of the denomination: let this Society put itself at once in communication with all parts of the Province for the purpose of obtaining information, exciting an interest in the cause, and raising funds; so soon as the needful funds can be obtained, employ men of the right stamp to occupy central points in those sections entirely destitute of Baptist preaching, and let others be sent to look up the large number of scattered churches, which are as sheep without a shepherd.

It does appear to us that the time has fully come when the Press and the Pulpit should speak out upon this subject in tones of thunder, calling upon the churches of the living God to bestir themselves in the great work committed to their care. We shall do nothing for Sabbath Schools, nothing for education, and nothing either for the home or foreign fields, compared with what we ought to do, until we take hold in good earnest of the *Home Missionary work*. Let such an instrumentality as we contemplate come into the field having the confidence of the denomination, and pastoral labour, missionary exertions, the diffusion of a religious literature, and benevolent action for the heathen would soon multiply an hundred fold.

We are now in our fields, in our counting-houses, in our offices, in our schools, or in our pulpits: it may be, but we shall soon be in our graves. God has committed to us a solemn trust, and he has commanded us to transmit it in its purity to posterity. This trust constituted the theme of ancient prophecy, it brought the brightness of the "Father's Glory" from Heaven, and nailed him in awful agony to the cross—for it Apostles laboured and martyrs bled. Do you ask what this trust is? We answer, it is christianity; not christianity withered, mangled, dead—but christianity in its vital energy—in its transforming power—in its stable hopes—in its abundant consolations—in its holiness of life, and in its deeds of pure benevolence, spreading light and glory throughout the earth. This is an inheritance of more value than millions of gold and silver. O, let us transmit it in all its apostolic purity and vigor, as the richest boon that we can bestow upon those who shall succeed us upon the great theatre of religious enterprise, for the honor of God and for the salvation of the world.

Our correspondent has most justly and appropriately called upon the people of God to pray for an increase of gospel laborers. Let

us remember that believing prayer and christian effort, blended in beautiful harmony, are the agencies that the Lord of Hosts has ordained to fill the whole earth with his glory.

We rejoice to say that preparations are now being made in the city to enter upon the *Home Missionary work* upon an enlarged scale. Several brethren have come forward nobly in the cause, and a considerable amount is already pledged towards this important object, which we trust will be very much increased in a few days. May God bless this effort of his servants to glorify his name.

## The First Disciples of Jesus.

Matthew xxviii, 19, 20.

THE Apostles of Jesus were commanded to go into all the world and make disciples; and by the proclamation and potency of the truth, this result was wonderfully accomplished. This simple fact to which they gave such prominence in all their discourses—that Jesus is the Christ, the Son of the living God—contains within itself an embodiment of the Christian system. This truth, when received in faith, hope, and love, produces invariably the theoretical and practical results intended. Tens of thousands were converted to Christ by its promulgation. These first gave themselves to the Lord, then to the Apostles, and afterwards to each other, according to the will of God. It was by this three-fold bond of union—the will of God, the authority of Christ, and the testimony of the Holy Spirit in the Apostles—that the first disciples were so firmly united in common brotherhood for the maintenance of truth and righteousness in the world.

But these brethren were formed into churches, and the same facts, commands, promises, threatenings, and order of worship, were given to every congregation of believers. The divine Redeemer did not impart to his ambassadors any truths of a "non-essential" character, about which the disciples might speculate and disagree in after ages. The Apostles said, "We taught, practiced, and commanded the same things in every church." Let it ever be remembered, too, that the authority of the Apostles, speaking as they did by the Holy Spirit, is in every respect equal to that of the Father and of the Son. "He that heareth you, heareth me; and he that heareth me, heareth him who sent me: he that despiseth you, despiseth me; and he that despiseth me, despiseth him who sent me." "We are of God," said the Apostle John; "he that is of God heareth us; he that is not of God, heareth not us. By this we know the spirit of truth and the spirit of error." The Apostle Paul said, "The things which I write unto you, they are the commandments of our Lord Jesus Christ." Indeed the Apostles taught and practiced the same things in every country which they visited.

The converts of these divine ambassadors gave themselves to the Lord, to the Apostles, and to each other, that they might reduce to practice the entire Christian system, for the glory of God and benefit of mankind. His fraternal brotherhood became a living embodiment of the divine mind among men. The church in her united capacity, was the depository and support of the truth—the *Temple of the Holy Spirit*—the HABITATION OF THE LIVING GOD.

We have had for some time some most interesting meetings in our Churches in the City, in Portland, and in Carleton. Many believers have been added by Baptism, and many are still enquiring the way to Zion, with their faces thitherward. May this good work go on and increase to the salvation of sinners—to the joy of Angels in Heaven—the comfort of the Saints on Earth, and to the Glory of Him—OF WHOM, AND THROUGH WHOM, AND TO WHOM, ARE ALL THINGS: TO WHOM BE GLORY FOR EVER." Amen!

We are encouraged by several letters from our Agents. We trust our Ministering brethren will do what they can to get the *Visitor* into a wider circle of influence than it has hitherto attained. It takes high ground in support of *New Testament institutions*, and all who love the "old paths"—all who belong to the MOTHER CHURCH, should not be ashamed of their colours, but should be anxious to unfurl the flag. We place this conviction on record, as well in behalf of our principal writers as ourselves. We thank them for their gratuitous offerings.

Brother Randall's letter with cash has been received, and his directions attended to. We

wish him to write immediately, as we have received a letter for him and know not where to send it.

Deacon Lockey's letter also has been received, and his wishes carried out.

We have uncommon pleasure in laying before our readers a letter from the pen of Lord John Russell, to the British representative in Florence. It does him credit as a British statesman, and there is not a heart in Europe or America who reads it but what will be touched by its contents.

Oh how thankful we should be that we live under the Flag of a Queen that has a *RUSSELL for a Minister*.

"Lord John Russell to Sir Henry Bulwer.

"Foreign-office, Jan. 18, 1853.

"SIR—According to the last accounts received from you the Grand Duke of Tuscany still hesitates on the subject of the Madiai.

"But this is a matter on which hesitation implies capital punishment. It is the same thing in effect to condemn a man to die by fire, like Savonarola; or to put him to death by the slow torture of an unhealthy prison.

"It seems to be imagined, indeed, by some Governments on the Continent, that, if they avoid the spectacle of an execution on the scaffold, they will escape the odium to themselves, and sympathy for their victims, which attends upon the punishment of death for offences of a political or religious character.

"But this is an error. It is now well understood that the wasting of the body, the sinking of the spirits, the weakening of the mind, are but additions to the capital punishment which long and close confinement too often involves.

"If, therefore, as has been lately reported, one of the Madiai were to die in prison, the Grand Duke must expect that throughout Europe he will be considered as having put a human being to death for being a Protestant.

"It will be said, no doubt, that the offence of Francesco Madiai was not that of being a Protestant, but that of endeavouring to seduce others from the Roman Catholic faith; that the Tuscan Government had the most merciful intentions, and meant to have shortened the period of imprisonment allotted by law to his offence; that such offences cannot be permitted to pass unpunished.

"All this, however, will avail very little. Throughout the civilized world this example of religious persecution will excite abhorrence. Nor will it be the least of the reproaches addressed to the Government of the Grand Duke that the name of Leopold of Tuscany has been thus desecrated, and the example of a benevolent Sovereign thus departed from. The peaceful, mild, and ingenuous character of the Tuscan people makes this severity the less necessary and the more odious.

"As this is a matter affecting a Tuscan subject, it may be said that her Majesty's Government have no right to interfere. If this means that interference by force of arms would not be justifiable, I confess at once that nothing but the most extreme case would justify such interference.

"But if it be meant that her Majesty has not the right to point out to a friendly Sovereign the arguments which have prevailed in the most civilized nations against the use of the civil sword to punish religious opinions, I entirely deny the truth of such an allegation.

"You are, therefore, instructed to speak in the most serious tone to the Minister of Foreign Affairs, and to lay before him all the considerations stated in this despatch. You will do it in the most friendly tone, and take care to assure the Government to which you are accredited that none are more sincere in their wishes for the independence and happiness of Tuscany than the Queen of Great Britain. I am, &c.,

"J. RUSSELL."

We have received an outline of the Lecture delivered by Dr. Cramp at Acadia College, on the *History and Advantages of RAIL ROADS*, on the 1st March, 1853. We shall have this printed on the 1st page of the *Visitor* next week. It is a well written article.

From the following note, just received, it will be seen that Deacon Daniel Whitman, of New Albany, N. S., has been suddenly removed by death. We have known this faithful servant of God intimately for more than twenty years, and we can truthfully say, that the genuine piety of his heart, as exhibited in domestic life, in his relations to the Church, and in his connexion with Society generally, was a beautiful illustration of that touching passage of inspiration graphically