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## The Christian Visitor.

SAINT JOHN, FRIDAY, APRIL 29, 1853.

The following are the rules adopted by the Board of the New-Brunswick Baptist Missionary Society for their own direction, and for the guidance of those who may be employed by them in the Mission field. It will be seen that they have entered upon the discharge of the duties of the sacred trust committed to their care, with a determination to prosecute their work in a manner which seems admirably adapted, with the divine blessing, to accomplish much good.

The Board will hold meetings next week, as will be seen by a notice in another column, with the two Churches in the City, and also in Portland and in Carleton, for the purpose of making those Churches thoroughly acquainted with the design of this new organization. The Board will also employ, as soon as practicable, an active Agent to visit several important sections in the country, in the hope of awakening a general interest in the cause.

Brother Burton, of Yarmouth, N.S., is now in the City, and has been invited to prosecute a general agency under the direction of the Board. If he should not be called immediately to form a pastoral connexion, we trust he will feel it his duty to accept this invitation. His ardent love for Missionary work, and his long experience in the Ministry, combined with his highly acceptable pulpit talents, point him out as just the man to whom such an agency could be committed with the utmost confidence, that it would be attended with the most happy results.

Our esteemed brother preached three times last Lord's day, morning and evening for the Church in Portland, and in the afternoon in the Bethel. The people heard him with deep interest. May he be greatly prospered in his labors amongst us!

## Rules to be Observed by Missionaries.

Rule 1. The Missionaries of the Board are expected to communicate with the Corresponding Secretary monthly, and oftener if necessary; giving a condensed sketch of his labors and such items of intelligence relating to his Mission as may be useful to the Board, or of general interest to the denomination.

2. Each Missionary shall be instructed to form Auxiliaries to the New-Brunswick Home Missionary Society in the field of his labor, for the purpose of raising funds for the Society, to take collections publicly and privately whenever he can do so with propriety, and in every way that he can consistently replenish the funds of the Society.

3. A faithful account of all contributions in money, or in other things shall be transmitted through the Corresponding Secretary to the Board; and no money shall be paid him by the Treasurer without an order signed by the Chairman and Corresponding Secretary, or in their absence by three of the members of the Board.

4. Each Missionary shall keep a faithful record of the places visited, the number of sermons preached, of converts baptized, of Churches formed, of visits made, of meetings held, of Sabbath Schools established, of Temperance Societies formed, of Tracts distributed, &c. &c., in the course of the year, and report the same to the Corresponding Secretary, at the close of each year.

5. When Missionaries are employed permanently, in case of their wishing to retire from the service of the Board, they must give three months notice to that effect, and no Missionary shall change his field of labor without consent of the Board.

6. The Missionaries of this Board shall be amenable to the Board for a faithful performance of their duty as Christian Missionaries, and shall be liable to be dismissed at any time for dereliction of duty, or immorality of conduct, or for preaching sentiments in opposition to God's word.

## Regulations of the Board.

1. There shall be a meeting of this Board for the transaction of business on the first Monday in every month.

2. The Recording Secretary shall keep a faithful record of the transactions of the Board.

3. The Corresponding Secretary shall prepare a faithful report annually of the operations of the Society, which, if judged advisable, shall be printed under the direction of the Society.

4. No man shall be employed by the Board who cannot furnish satisfactory evidence of good moral and religious character, of consecration under divine influence to the work of the Ministry, and of such mental attainments, as shall enable him, with the divine blessing, faithfully and successfully to fulfil its responsible duties.

5. In case of wishing to dismiss a Missionary, permanently employed, on account of incompetency on his part to fulfill the duties of his calling, or on account of inability on the part of the Board to pay his salary, three months notice shall be given to such Missionary.

## Salaries of Missionaries.

The salaries of Missionaries shall be governed by their circumstances and by their field of labor. In every case strict economy shall be observed.

We rejoice to see that Bro. Scott is performing a good work at Shediac. It is evidently a most important field of labor, and from our brother's statement, we conclude, that it is "whitening to the harvest." The movement now in progress to build a house for God at Shediac, is deeply interesting. It is delightful to see the people themselves engaged in the effort. This is as it should be. We pray that the work may be carried forward rapidly to a successful issue.

It is understood that Bro. Scott's appointment by the Board is to Miramichi, and that he will locate himself there as soon as possible. His visit to Shediac now, is for the purpose of making the Board fully acquainted with the necessities of the place, and doing what he can to excite an interest. In the mean time, the Board has deemed it advisable that he should visit some of the leading Churches of the Eastern Association, for the purpose of interesting them in the cause. Having done this, he will proceed to Miramichi, where we hope an effectual door will be opened for him.

The letter from Bro. Casewell brings us cheering intelligence. We greatly rejoice in the revival of God's work in the Church under his pastoral care. Some of the most delightful reminiscences of our life are associated with the Church in Fredericton. In the year 1840, it pleased God to pour forth his Spirit upon his people there in mighty power. The Church was very much revived, and numbers were hopefully converted to God. We shall never forget unless memory should be dethroned, those days of religious prosperity. Our Vestry services were seasons of thrilling interest: and it was no uncommon thing to see the spacious Chapel crowded to excess with devout and attentive listeners to the message of eternal truth. What convictions of conscience! What tears of penitence! What joy in the Holy Ghost were witnessed on those memorable occasions. Numbers in the morn of life were bowed by the grace of the redeemer to the foot of the cross, and cordially embraced the invitation of love divine. In the course of a few months some eighty persons were admitted to the Church upon the profession of their faith.

Some of those have since passed over the swellings of Jordan, and as they gazed by faith upon the opening scenes of eternity, they cheerfully gave the parting hand to the things of time and sense, feeling assured that in heaven they had a more enduring inheritance.

Some who still live on earth continue steadfastly to maintain the solemn vows which they made in the presence of God and many witnesses; but alas! others have yielded to the ensnarements of the world, and have sadly departed from the narrow path. We rejoice to learn by Bro. Casewell's letter, that backsliders are returning to their father's house. We earnestly pray that not one will be left behind. Their own personal welfare, the claims of Christ upon them, and the interest of that precious cause that has been clad in sackcloth through their unbelief and sin, imperatively call upon them to return to the fold of

Christ, rending their hearts in deep contrition before the mercy seat. May this good work already commenced, not stay in its progress until every backslider shall be reclaimed, and every poor sinner shall taste and see that the Lord is gracious.

## MIRACLES.

The Christian religion is founded on facts—on things said and done. Hence it cannot be established by mathematical proof. That Christ arose from the dead, and that Julius Cæsar was assassinated in the Senate chamber in Rome, are both historic facts, and are to be established by facts and evidences like themselves, historic—with this difference, however, one being nothing extraordinary—nothing but what might occur in the ordinary course of things, requires only natural proof of its having occurred. The other—the resurrection of Christ—being an extraordinary occurrence, requires EXTRAORDINARY proof of its having taken place. As no man is required to believe the proposition that *Jesus is the Messiah, the Son of God*, except on testimony as supernatural as itself, so no one can reasonably withhold his assent from a proposition so proved: because, while it is reasonable to demand that degree of evidence, it would be unreasonable to require more; and he who would make such a demand would, in so doing, violate that law of his nature, which he would guard—that of believing a proposition on adequate testimony.

An ambassador sent from a foreign court exhibits his testimonials to the proper authorities. These testimonials must be admitted to be authentic before business will be transacted with him as the authorized agent of the foreign power by which he claims to be sent. Nations have agreed what kind of testimonials will be authentic, and a person coming with such is never rejected. To reject him would be to dishonor the government which sent him. These testimonials are called *credentials*, because they give the title on account of which credit is to be given to the claims of the person who brings them.

Christ claims to have been sent an ambassador from the court of heaven, charged with a mission, solemn and of unparalleled importance to mankind. By the authority of the Eternal and Almighty Father, in whose awful name he comes, he makes certain important proposals to the world. He establishes his divine mission by certain credentials which all must admit are sufficient to prove him to be the sent of God. "Him hath God the Father sealed"—by the miracles he wrought. "The works," says Jesus, "which the Father has empowered me to perform—the works themselves which I do—testify for me, that the Father hath sent me." The authority of such credentials none can reject. Admit their verity, and all feel bound to receive his communications as confidently as if they had heard them directly from the throne of God.

If it can be made appear, therefore, that Christ wrought miracles in attestation of his divine mission, Christianity must be acknowledged to be a divine communication.

A miracle, we think, may properly be defined, "An instantaneous act of God, above and independently of the laws of nature."

God ordinarily employs means for the accomplishment of his purposes, but He can, when He chooses to do so, act as well without means as by them; and He has chosen to do so for the accomplishment of results which could not be brought about without them. This we call a *miracle*.

The operations of nature and miracles are different in many respects. The former are carried on by established and uniform laws—the latter are above such laws. Vegetable growth, for example, is the product of nature—the result of her unvarying laws. But the blasting of a fig-tree by a word, in an instant—the feeding of five thousand hungry persons in the desert with a few loaves of bread—are *miracles*. The products of nature are common. We look for them in their season. Miracles, in all the ages during which they were performed, were comparatively rare; but they were performed at all times without respect to seasons. Still all rare occurrences are not miraculous. The appearance of comets, and even hurricanes, have ever been comparatively rare. Still they are not miraculous, because they are caused by the operation of the laws of nature. Nor must miracles be confounded with things unaccountable or wonderful. Many such there may be: as the falling of meteoric stones—the giving

sight to a man born blind by means of ointment, or by a surgical operation.

The design of miracles being to arrest the attention of mankind, and to prove the truth of the message sent them, it is not to be supposed they would have been performed, except on such occasions as would be likely to secure these ends. SUCH WAS THE CASE WITH THE MIRACLES OF MOSES, AND OF CHRIST AND HIS APOSTLES.

How strikingly illustrative of the power of the gospel is the letter which we publish to-day, addressed by a Karen convert to our late esteemed Missionary, Rev. R. E. Burpe, and published last week in the *Christian Messenger*. The explanatory communication from the bereaved widow, Sister Burpe, renders any explanation from us unnecessary. It will be satisfactory to the supporters of our Foreign Mission to know, that one at least of the benighted sons of Idolatry was turned to God through the instrumentality employed by them; and who can measure the results of the salvation of that one soul? He may be the means of turning many to righteousness in that dark land, and they in their turn become laborers in the Lord's vineyard; and thus the influence of our first missionary to the heathen, notwithstanding all the discouragements which attended his pathway, may go on to accumulate and expand until it stretches far into the eternal world, populating the blessed regions of immortality with a multitude rescued from the iron grasp of superstition, to sing the song of redeeming love "before the throne." For ought we know, some glorified Karens in Heaven were the first to greet the happy spirit of our departed missionary at the golden gate of the "celestial city," and to acknowledge him in the presence of an innumerable company of saints and angels, as their spiritual guide to that better land. Brother Burpe "is dead, but he yet speaketh."

Brother Wallace informs us that there is now about £3500 secured in New-Brunswick, in notes and cash. Several of the parties he could not see. Some paid their first instalment, who felt an antipathy to giving their notes; these, however, pledged their words, as gentlemen, that they would arrange the several instalments as they become due. We therefore mark them as safe.

Our Brother has just started, by the steamer, for Acadia, to resume his studies. He deserves our warmest thanks for his indefatigable labors in behalf of the College.

Brother Porter, who has been ill, but is better, returned in the same boat, in order to make arrangements to move his family to the place appointed him as Home Missionary, by the Home Missionary Board.

We commend these Brethren to the Lord, praying him to bless them, and make them blessings.

Several Communications omitted for want of room.

MONEY RECEIVED.—Rev. E. Webb, by Mr. J. Masters, 30s.; Mr. Thos. Bradshaw, St. Martins 10s.; Rev. T. W. Saunders, Prince William, 10s.

## Correspondence.

[FOR THE CHRISTIAN VISITOR.]

Shediac, April 21, 1853.

DEAR BROTHER BILL,—Having accepted of a Missionary appointment under the New-Brunswick Baptist Home Missionary Society to labor in the north-eastern parts of the Province, I left St. John in the *Forest Queen*, (steamer,) on the 7th inst., for the field of operation. After a pleasant voyage of eleven hours we arrived safely at Sackville. With the kind assistance of Brother Ford I was conveyed, with my trunk, to his house, where I lodged during the night. From this place I travelled in a hired carriage to Dorchester. On the same day Brother Smith harnessed his horse and brought me on my way, "after a godly sort," as far as this place.

Shediac is a growing and interesting village. The land is level, the soil rich and free from rocks. The harbor is capacious, but the water is not deep, though it is sufficiently so for good size shipping. Lumbering and farming are the principal business. The Railroad enterprise is looked forward to with great expectations. This port is, doubtless, destined to become the great depot of the principal trade of the Gulf of St. Lawrence,