

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

2nd Falls, St. George, May 17th, 1854.

DEAR SIR,—According to appointment, the Quarterly Conference of the Charlotte County Churches was held at the Rolling Dam, in Saint Patrick Parish, commencing on Friday, 12th inst., at 2 o'clock, P. M.

Elders Thompson, Miles and Rideout were in attendance. A goodly number of persons were present, who delightfully spent the afternoon in the social worship of God. In the evening Bro. Rideout preached to the people, choosing as the foundation of his remarks, the 2nd verse of the 3rd chap. of Habakkuk:—"O Lord, revive thy work!" &c. An inquiry meeting was appointed to be held at 10 o'clock on Saturday morning, which was numerously attended; it was a very solemn season, awfully solemn, on account of God's presence. Five lovely and interesting young females came forward, related their Christian experience and expressed their willingness to follow the Saviour. The evidence they gave of a change of heart was so scriptural, that with one unanimous vote of the church, they were received for baptism. The afternoon was occupied in receiving the Reports of the churches, which were, upon the whole, encouraging. A prayer-meeting was appointed at 8 o'clock on Sabbath morning, which was well attended, and the people felt that it was "no vain thing to wait upon God." Preaching at 11 and 3 o'clock, by Elders Rideout and Miles, who proved themselves to be workmen who need not be ashamed, rightly dividing the word of truth;—they were listened to by large and respectable congregations with devout attention. During the intermission, the people repaired to the water side, when, after a few very appropriate remarks from Bro. D. Thompson, the candidates above referred to were baptized,—the day was delightful, the scene impressive, and the spectators solemn and orderly. In the afternoon, a large number of communicants surrounded the table of the Lord, to commemorate his death, &c. We have had good meetings. God has been with us, and much good we hope has been done in the name of Christ. The next Conference to be held with the church at the Lower Falls, St. George, the 2d Friday in August.

I must not, however, forget to notice, that on Monday evening a Temperance Meeting was held in the Baptist Chapel, and although the day had been rainy, a goodly number was present who love the cause. Bro. D. Thompson, with ingenuity, talent, and feeling, acquitted himself on that occasion. The audience afterwards was eloquently addressed by Mr. A. H. Gillmor, who in point of talent and usefulness stands pre-eminent, and very popular also in this county. Bro. Miles was unavoidably absent at the time.

By giving the above a place in your valuable paper, you will oblige the churches.

Yours truly,

GEO. ALLEN, Clerk.

[FOR THE CHRISTIAN VISITOR.]

Our Obligations to Love God.

When we contemplate man as a being destined for eternity in possessing a soul that must reign with God forever, in the enjoyment of Heaven, surrounded by celestial beings, or take up its abode in that world of sorrow to reap the fruits of his evil doings—should it not awaken emotions in our breasts to love and obey God?

But does not man generally seem to have very indistinct views of the meaning of these terms? And do not many admit that it is their duty as well as unspeakable privilege, to obey the commands of their creator, as well as the dictates of their consciences, while they continue to act in direct opposition to his will, and appear to think that all is well in regard to their part?

O, may such learn to think not lightly of such important realities, and may both old and young learn to appreciate the innumerable blessings bestowed upon the human family! We take it for granted, that every well-instructed young person feels that he ought to love his parents. And is there not a reason for this? Yes, certainly, it is simply because they are his parents, and he thinks, as all should, that he is under greater obligations to them, than any earthly friends, while on

the other hand, how have our hearts been pained while observing the manner in which the wicked and badly instructed young persons speak of these, their best earthly friends.

But suppose such persons are called to undergo sickness, would not all the excellent virtues of their parents be exercised for their recovery; but still they continue to slight the prayers and counsels of those who continue to labour and hope for their deliverance. Is not such treatment in itself sufficient to lead all to see, that it becomes young and old to obey their parents? If we owe so much to our earthly parents, how infinitely higher are our obligations to God, our heavenly parent?

When we think of that inestimable gift—the gift of his dear and only son, was it not for the purpose of saving us from eternal ruin and giving us a title to mansions beyond the skies? But how solemn the thought, that in a few more rising and setting suns, this beautiful earth, wherein is everything contained, calculated to make man happy, shall have passed away! But to the Christian, how cheering the thought that he is permitted to use the words of St. Paul, and say, "For we know that if our earthly house of the tabernacle were dissolved, we have a building of God an house not made with hands eternal in the heavens."

S. W. H.

Wolfville, N. S., May, 1854.

[FOR THE CHRISTIAN VISITOR.]

The Consolations of the Christian's Hope.

What can heal the wounds inflicted by disappointment? What "balm" is there out of "Gilead" for the troubled soul when its most favored pursuits or expectations fail, and its most desired hopes are dashed to the ground? What application can soothe the chafing of the restless mind, when it writhes under the lash of adversity? When the pangs of blasted prospects sink deep into the soul, and every emotion of the inner man seems ready to rise up in rebellion against that providence which, in unsearchable wisdom, saw fit to cross his favorite scheme, or put beyond his present grasp that to which in all the ardor of his soul he aspired, with immoderate longings, it may be,—what is sufficient to sustain the spirit within him in such times of peculiar trial and difficulty? Is there not something in man to ward-off the blight of adverse winds—to stay the soul in the time of the east wind of frowning fortune—when the kind hand of God is concealed amid the thick clouds of the dark day when he blows upon us with the breath of his east wind? Is there not any thing in man that can do this? Let the past speak. What was ever found to be an infallible remedy against the sorrows of an afflicted spirit? Was hope ever? All human hopes decay. The very realization thereof grows old. The wise man has said—"Hope deferred maketh the heart sick." The Psalmist has said—"Happy is he that hath the God of Jacob for his help, when hope is in the Lord his God." Hope in the Lord implies submission to him. Hope in the Lord implies love to him. Hope in the Lord implies trust in him. Hope in the Lord is the only sure ground of support in times of affliction. When the grace of God enables us to say submissively in trouble—"Thy will be done,"—not my will, but thine, O Lord! be done,"—then, and only then are we ready to say in true earnest, with the sweet singer of Israel—"Why art thou cast down, O my soul? and why art thou disquieted within me? Hope in God; for I shall yet praise him, who is the health of my countenance and my God."

T. M. M.

[FOR THE CHRISTIAN VISITOR.]

OBITUARY.

Died at Sackville, on the 11th ult., Mr. Voace Bent, in the 84th year of his age. Mr. B's life was a pattern of justice, temperance, and morality, which secured him many friends. Though he never made a public profession of religion, his conduct was regarded as an example of piety. He has left five daughters, one son, and a large circle of friends to mourn their loss, but they are comforted by the belief that he is occupying a higher sphere in Heaven. On Saturday 13th ult., his mortal remains were taken to Fort Lawrence, the place of his former residence, where a sermon appropriate to the occasion was preached in the Wesleyan Chapel to a

solemn and attentive congregation, by the Rev. W. A. Coleman, of Sackville, from Isaiah lvii. 2, after which, numerous friends gathered around to take the last look at that countenance so familiar to them for many years, then amid tears and sighs the body was committed to its last resting place, to await the voice of the "archangel and the trump of God." "They that sleep in Jesus will God bring with him."—Communicated.

Sackville, May 23, 1854.

Miscellaneous.

The Leader of the Chinese Patriots.

To a citizen of our own country belongs the great honour of having trained and disciplined the chief who set in motion the ball of the revolution. His name is Rev. I. J. Roberts, a native of North Carolina, and now a Baptist missionary on his own account. The chief leader and originator of the revolution is Te-pau-wang, who was for a long time pupil of the Rev. Mr. Roberts. Te-pau-wang, in becoming acquainted with the principles of Christianity, as well as the international relations which existed between the various Christian and civilized states of the world, became convinced that it was his duty to destroy Paganism, establish Christianity among the people, and to overthrow the venerable walls of China, as well as to open that country to the world. So strong were these convictions on his mind, and so anxious was he to accomplish these results, that he did not stay in Canton long enough to connect himself with the church under Mr. Roberts, but quietly left the city with a few friends, some tracts, and portions of the Old and New Testaments, to commence the work of revolution in the interior. Neither Mr. Roberts nor any of his friends knew where he had gone, until they heard of his movements several hundred miles from that city.

He showed himself not only a great teacher but a great leader, and soon had around him a body of enthusiastic devotees numbering 10,000. The Tartar Emperor, on learning this fact, ordered an army to march to the camp of the insurgents with the view of putting them all to death. The two armies met and after a hard contest the Emperor's troops were defeated. This was the beginning of the revolution, and now more than two-thirds of China have been conquered, and that country may be said to be under a new civil administration. Te-pau-wang has recently written a letter to the Rev. Mr. Roberts, in which he invites him to the camp of the insurgents as their teacher and chaplain. In this letter he alludes to their former acquaintance, and to the deep impression which still remained upon his mind, from the religious instructions he had received from him. He says nearly all the provinces have come under his control—that myriads of men assembled morning and evening for worship, and to observe the ten heavenly commandments. But he confesses with apparent regret, that few of them are deeply versed in the doctrines of the gospel. He therefore, urges Mr. R. to come to his camp, which invitation has been accepted, and Mr. R. is now travelling as chaplain to the army of the revolutionists.

Mr. Roberts is an original, and we may say a remarkable man. We knew him in our boyhood, before he left for that great theatre on which he is now acting so distinguished and extraordinary a part. On making a profession of religion in Mississippi, where he was a large planter, he suddenly emancipated his slaves, leased out his plantation, and offered himself to the Baptist Board in Boston, as a missionary to China. His proposition came so unexpectedly, and being so little known, that body of Christians declined to receive him. Nothing daunted by this refusal, he packed up his trunks, and left for China, as a missionary on his own account. Since he has been there he has been in the service of the Northern and Southern Baptist Board of Missions; but never obeyed their orders only when it suited him."—California Courier.

The Praying Shoemaker.

Not many years since, there was a poor man in the village where I lived, who, with a family of young children and a wife in very feeble health, found it extremely difficult to obtain a livelihood. He was at length compelled to work by the week for a shoe-dealer in the city, four miles from the village, return-

ing to his family every Saturday evening, and leaving home early on Monday morning.

He usually brought home the avails of his week's labor in provisions for the use of his family during the following week; but on one cold and stormy night in the depth of winter, he went towards his humble dwelling with empty hands, but a full heart. His employer had declared himself unable to pay him a penny that night, and the shoemaker, too honest to incur a debt without knowing that he should be able to cancel it, bent his way homeward, trusting that He who hears the ravens when they cry, would fill the mouths of his little family. He knew that he should find a warm house and loving hearts to receive him, but he knew too, that a disappointment awaited them which would make at least one heart ache.

When he entered his cottage, cold and wet with the rain, he saw a bright fire, brighter faces, and a table neatly spread for the anticipated repast. The teakettle was sending forth its cloud of steam, all ready for "the cup which cheers, but not inebriates," and a pitcher of milk which had been sent in by a kind neighbor, was waiting for the bread so anxiously expected by the children. The sad father confessed his poverty, and his wife in tears begged him to make some effort to procure food for them before the Sabbath. He replied that he had kind friends in the neighborhood, who he knew were both able and willing to aid him, and that he would go to them and ask relief. "But first," said he, "let us ask God to give us our daily bread. Prayer avails with God when we ask for temporal good, as well when we implore spiritual blessings." The sorrowing group knelt around the family altar, and while the father was entreating fervently for the mercies they so much needed, a gentle knocking at the door was heard. When the prayer was ended the door was opened, and there stood a woman in the "peltings of the storm," who had never been at that door before, though she lived only a short distance from it. She had a napkin in her hand which contained a large loaf of bread; and half apologizing for offering it, said she had unintentionally made "a larger batch of bread" than usual that day, and though she hardly knew why, she thought it might be acceptable there.

After expressing their sincere gratitude to the woman, the devout shoemaker and his wife gave thanks to God with overflowing hearts. While the little flock were appeasing their hunger with the nice new bread and milk, the father repaired to the house where I was an inmate, and told his artless tale with streaming eyes, and it is unnecessary to say, that he returned to his home that night with a basket heavily laden, and a heart full of gratitude to a prayer-answering God.—["C. C." in the American Messenger.

A Curious Passport.

Peter Henry Bruce, in his curious memoirs gives the form of a passport which, in the reign of Peter the Great, always before the coffin of a Russian was closed, was put between the fingers of the corpse:—"We, N. N., do certify by these presents, that the bearer hereof hath always lived amongst us as became a good Christian, professing the Greek religion; and although he may have committed some sins, he hath confessed the same, whereupon he hath received absolution, and taken the communion for the remission of sins, that he hath honoured God and his saints,—that he hath not neglected his prayers and hath fasted on the hours and days appointed by the church,—that he hath always behaved himself towards me, his Confessor, in such a manner that I have no reason to complain of him, or to refuse him the absolution of his sins. In witness whereof I have given him these testimonials, to the end that St. Peter, upon sight of them, may not deny him the opening of the gate to eternal bliss."—Southey's Doctor.

The Death of Hume.

To a man who believes the truth of revelation, and therefore the threatening of divine vengeance against the despisers of it, this scene will present as mournful a spectacle as perhaps the sun ever shone upon. We behold a man of great talents and invincible perseverance, entering on his career with the profession of an impartial inquirer after truth, met at every stage and step by the evidences and expostulations of religion, and the claims of the Creator, but devoting his labors to the pursuit of fame and the promotion of impiety, at length acquiring and accomplishing, as he