

The Minister's Column.

On Preaching.

BY THE LATE ANDREW FULLER.

In every sermon we should have an errand; and one of such importance that, if it be received, or complied with, it will issue in eternal salvation.

I say nothing of those preachers who profess to go into the pulpit without an errand and to depend upon the Holy Spirit to furnish them with one at the time. I write not for them; but for such as make a point of thinking before they attempt to preach. Even of these I have heard some, who in studying their text have appeared to me to have no other object in view than to find something to say, in order to fill up the time. This, however, is not preaching; but merely talking about good things. Such ministers, though they think of something beforehand, yet appear to me, to resemble Ahimaz, who ran without tidings. I have also heard many an ingenious discourse, in which I could not but admire the talents of the preacher; but his only object appeared to be to correct the grosser vices, and to form the manners of his audience so as to render them useful members of civil society. Such ministers have an errand: but not of such importance as to save those who receive it, which sufficiently proves that it is not the gospel.

In preparing for the pulpit, it would be well to reflect in some such manner as this: "I am expected to preach, it may be, to some hundreds of people, some of whom may come several miles to hear; and what have I to say to them? Is it for me to sit here studying a text, merely to find something to say, to fill up the hour? I may do this without imparting any useful instruction, without commending myself to any man's conscience, and without winning, or even aiming to win one soul to Christ. It is possible there may be in the audience a poor miserable creature, laboring under the load of a guilty conscience. If he depart without being told how to obtain rest for his soul, what may be the consequence? Or, it may be, some stranger may be there, who has never heard the word of salvation in his life. If he should depart without hearing it now, and should die before another opportunity occurs, how shall I meet him at the bar of God? Possibly, some one of my constant hearers may die in the following week; and is there nothing I should wish to say to him before his departure. It may be that I myself may die before another Lord's day: this may be the last time that I shall ascend the pulpit; and have I no testimony to leave with the people of my care?"

Every sermon should contain a portion of the doctrine of salvation by the death of Christ.

Far be it from me to encourage that fastidious humor manifested by some hearers, who object to a sermon unless the Cross of Christ be the immediate and direct topic of discourse. There is a rich variety in the sacred writings, and so there ought to be in our ministrations. There are various important truths supposed, by this great doctrine; and these require to be illustrated and established.—There are various branches pertaining to it, which require to be distinctly considered; various consequences arising from it, which require to be inculcated; and various evils inimical to it, which may require to be exposed. All I mean to say is, that as there is a relation between these subjects and the doctrine of the cross, if we would introduce them in a truly evangelical manner, it requires to be in that relation. I may establish the moral character and government of God; the holiness, justice, goodness, and perpetual obligation of the law; the evil of sin; and the exposure of the sinner to endless punishment; but if I have any other end in view than by convincing him of his lost condition to make him feel the need of a Saviour, I cannot be said to have preached the gospel; nor is my reasoning, however forcible, likely to produce any good effect. I may be very pointed in pressing the practical parts of religion, and in reproof of the sins of the times; but if I enforce the one, or inweigh against the other, on any other than evangelical principles, I, in so doing, preach not the gospel. All Scripture preaching is practical; but when practice is enforced in opposition to doctrine, or even to the neglect of it, it becomes anti-scriptural. The apostolic precept runs thus:—*Reprove, rebuke, exhort, with all long suffering and doctrine.*

Ministers Harvest Day.

During the great revival of religion in America, which took place under Mr. Whitfield, and others distinguished for their piety and zeal at that period, Mr. Tennent was laboriously active, and much engaged to help forward the work; in the performance of which he met with strong and powerful temptations. The following is from his own lips:—

On the evening preceding public worship, he selected a subject for the discourse intended to be delivered, and made some progress in his preparations. In the morning he resumed the same subject, with an intention to extend his thoughts further on it; but was presently assaulted with a temptation that the Bible was not of Divine authority; but the invention of man. He instantly endeavored to repel the temptation by prayer, but his endeavours proved unavailing. The temptation continued, and fastened upon him with greater strength as the time advanced for public service. He lost all the thoughts which he had prepared on the preceding evening. He tried other subjects but could get nothing for the people. The whole Book of God, under that distressing state of mind, was a sealed book to him; and, to add to his affliction, he was "shut up in prayer;" a cloud, dark as that of Egypt, oppressed his mind.

Thus agonized in spirit, he proceeded to the church, where he found a large congregation assembled, and waiting to hear the word; and then he was more deeply distressed than ever; and especially for the diabolical which he feared would fall upon religion, through him that day. He resolved, however, to attempt the service. He introduced it by singing a Psalm, during which time his agitation increased to the highest degree. When the moment for prayer commenced, he arose, as one in the most painful and perilous situation, and with arms extended to heaven, began with this exclamation, "Lord, have mercy upon me." On the utterance of this petition, he was heard; the thick cloud instantly broke away; and

light shone upon his soul. The result was a deep solemnity throughout the congregation; and the house, at the end of the prayer, was a place of weeping. He delivered the subject of his evening's meditations, which was brought to his full remembrance, with an overflowing abundance of other weighty and solemn matter. The Lord blessed his discourse, so that it proved the happy means of the conversion of about thirty persons. This day he ever afterwards spoke of as his harvest day.

THE CHRISTIAN VISITOR.

SAINT JOHN, N. B., FEB. 7, 1855.

TO SUBSCRIBERS.

Terms of the VISITOR, 7s. 6d., per annum in advance, 10s., if payment be delayed over three months.

TO CORRESPONDENTS.

No Communication will be inserted without the author entrusting us with his name in confidence. Unless the opinions expressed by correspondents be editorially endorsed we shall not consider ourselves responsible for them.

Correspondents are respectfully reminded that short communications, as a general thing, are more acceptable to readers of Newspapers than long ones; and that a legible style of writing will save the printer time, which is always valuable, and secure a correct impression.

All Ministers of the gospel, who will send us the advance, for six new subscribers, will get the "Visitor" for one year free of charge.

We are Laborers together with God.—(1 Cor. 3, 9.)

Such is the language of an inspired Apostle, and it represents the church of God as placed under a law nearly allied to that which governs the universe. All nature is full of life and action.—Every atom of matter in vast creation has its legitimate work to do, and every living thing has its appointed vocation in the scale of universal being. The busy bee in its incessant toil to build its house, and to furnish it with ample supplies, only acts in accordance with the instincts of its own nature; and the little ant teeming with such unwearied diligence in its humble sphere of action is but fulfilling the demands of its own existence. The celestial hosts who cease not day nor night to cry Holy, Holy, Holy art thou Lord God Almighty are just working out the laws impressed by their Creator, upon their intellectual and moral powers.

Man is made for action, vigorous action, and he is placed in circumstances demanding it. The body that he has must be fed and clothed; the mind that God has given him must be cultivated, and his passions disciplined and subdued; but this cannot be done without effort. His nature is moved by an innate love for progress, but he cannot enjoy it without labour. If he would see his fields whitening for the harvest he must prepare the soil, sow the seed and cherish it.—The earth upon which he treads is possessed of exhaustless stores of wealth, but they must be dug up and manufactured as the case may require, or they remain unproductive. The wide sea has its treasures of boundless riches; but man must build ships, and subject himself to the hardships and perils of an ocean life, or they continue buried in their hidden depths. Where there is no labour there is no adherence to natural law, no labour no progress. As in the kingdom of nature so in the kingdom of grace. God has unfolded the ample provisions of his mercy for a lost world. He has sent his Son from heaven to die for human guilt—the atonement has been made, the justifying righteousness has been brought in, and the foundation of the sinners hope has been laid in the agonies of Golgotha, and in the sacrifice of the cross; but all this must be known and received by faith, or man is not benefited. The propitiation of Calvary will not save unless we accept it, the unsullied robe will not adorn us unless we put it on, and the immutable rock of ages will not bear us if we fail to build upon it. In a word the whole system of salvation from first to last becomes a dead letter to those, who agonize not to enter in at the straight gate. If we would gain the victory over infernal forces and wear the crown of celestial blessedness, we must fight manfully, the battles of the Lord of hosts, and if we would gain the unfading laurels of the heavenly state, we must like the apostle "press towards the mark for the prize of our high calling in Christ Jesus."

But you ask upon what is all this penitence, this faith, this wrestling, this fighting, this running, this labor expended? We answer upon the soul, the deathless soul; and is not this an object paramount to every other? Men rise up early, sit up late, eat the bread of industry care and toil—endure hardships and privations, traverse seas and continents, visit inhospitable climes, rush to the battle field, brave the pestilence that walketh in darkness, and the destruction that wasteth at noonday; and for what purpose? simply to satisfy the demands of the body; but what are these when compared with the higher demands of the soul? The body is tending to the dust and will soon take its humble place with the clouds of the valley; but the soul is indestructible in its nature, and will bloom in immortality. Men deal with the soul's salvation as if it were a matter of trivial import; but is it so? Is the salvation of the immortal soul of man a thing of little moment? What say you, ye students of God's inspired book? What say you, ye innumerable company of angels and ye spirits of just men made perfect in heaven? What say you, ye lost spirits in hell writhing under the curse of a violated law and drinking in the vials of eternal wrath? Do you not all with united voice exclaim in the language of him who is fully competent to measure the destinies of immortality, "What shall it profit a man should he gain the whole world and lose his own soul?—What shall a man give in exchange for his soul?"

Some may enquire why all this labor on our part? Are we expected to merit salvation by it? Not so. "It is not by works of righteousness which we have done, but according to his mercy he hath saved us by the washing of regeneration and renewing of the Holy Ghost." By grace are ye saved through faith and that not of yourselves, it is the gift of God. We have nothing to do therefore in point of merit; but as a matter of solemn duty to our maker, to ourselves, and to the world, we have much to do. As the people of God we are said to have been chosen in Christ before the foundation of the world, and to have been predestinated unto the adoption of children, but we are nevertheless commanded to "work out our own salvation with fear and trembling," and to "give all diligence to make our calling and our election sure." Can this be done without perse-

vering effort? Think of the foes with which we have to contend. The flesh lusteth against the spirit and the spirit against the flesh. The old man strives for the mastery, and contends sharply every inch of the ground. Satan has had a long experience in his unrighteous contest with believers and his wiles may be called legion for they are many. He has at his command all the principalities and powers of evil, all the rulers of the darkness of this world, and all spiritual wickedness in high places, and he wields them all at pleasure to oppose the march of the child of God in his pursuit of heavenly bliss. How pressing then the necessity for a careful study of God's word, ardent zeal in obeying its laws, a vigilant guardianship over our own hearts and lives, a diligent observance of the ordinances of Christ as delivered unto us, an incessant cultivation of the gifts and graces of the Eternal Spirit in our hearts, and above all unceasing prayer to him who alone can succour us in times of temptation, sustain us as we pass through the deep waters of affliction, deliver us out of the hands of our spiritual adversaries and make us more than conquerors through the blood of the Lamb.

(To be Continued.)

Encourage your Ministers.

No. 4.

Encourage him by respecting his official authority, and esteeming him very highly in love for his work's sake.

Respect his official authority. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls." This means something. "While on the one hand, the most absurd notions have been entertained of ministerial authority, and it has been deemed the result of a mysterious power, handed down from age to age in the apostolical succession—the creation of an undefinable influence, hallowing every one, no matter whom, who has received the mystic grace from prelatial hands;—on the other hand, some have gone so far as to divest ministers of all sacred official authority, and have considered them simply in the light of speaking brethren, or chairmen of a christian club. Thus, while some have exaggerated, others have annihilated the influence of the ministry, as recognized in the Scriptures. New ministers, clearly, are appointed to rule over the churches in the name of Christ. Not to legislate, but to execute the laws which Christ has revealed; not to coerce but to exercise a moral influence which every good man will feel himself bound to respect; not to utter their own fulminations, but to expound and apply the decisions of the Bible; not to tyrannize over the consciences of men, but to speak the truth in love. The ministerial authority, such as the Scriptures recognizes, be it observed, is such as only the Christian can understand, such as only the Christian will feel, such as only the Christian will be disposed to obey. The respect paid to such authority will depend on the state of the heart. If your piety be of the right stamp, you will feel it your duty and your privilege to be subject to him who has been appointed over you in the Lord; to bow to the administration of the law by his hands; to refrain from all opposition to the legitimate exercise of his pastoral authority; to do all things which he enjoins upon you by scriptural warrant 'without murmuring and disputings,' 'that you may be blameless and inoffensive, the sons of God without rebuke;' remembering always that to be unruly in the church is to incur the displeasure of the King of Zion—that to walk disorderly is to subject yourselves to the stroke of that sword of excision—that spiritual sword, which though it pierce not through the hard scales, and the tough skin of arrogance, pride and obstinacy, will inflict a wound on the humble and sensitive mind which no skill can heal and no ointment mollify."

"Esteem him very highly in love for his work's sake." This too means something. And it means precisely what it says; nothing more, nothing less. Understand then, what it means. "Esteem him;" that is, set a value on him, prize him, regard him with favour, act toward him as you would to a friend. "Esteem him very highly;" that is, set a high value on him, prize him greatly, regard him with peculiar favour, act toward him as you would to your best friend. Esteem him very highly in love;" that is, let your esteem for him be the esteem of love. Love him as the man whom God has given to you, in accordance with your choice, and in answer to your prayers. Love him as the man who devotes himself to your welfare, who feels it his duty to spend and be spent in your service, and who makes it his great aim to present you faultless in Christ Jesus. Love him, as the man who loves you, whose heart beats with affectionate concern for your welfare, and whose sympathies rush forth toward you in an overflowing stream. Love him, as the man who rejoices when you rejoice and who weeps when you weep. Love him, as the man who at any hour of the day or of the night is ready to attend you, to administer the consolations of religion, to pray by your bed-side, to visit your sick relatives, and with sincere sorrow to bury your beloved dead out of your sight. Love him, with that love that rejoiceth not in iniquity, but rejoiceth in the truth; that beareth all things, believeth all things; hopeth all things, endureth all things; with that love that never faileth; that love that will induce you not to speak depreciatingly of his labours; that will lead you to be careful not to criticise unfavorably before your children, his sermons; and that will make you ready at all times to defend his character and reputation; that love which will incline you to draw a veil over, rather than expose to the view of others, what you may regard as your minister's foibles or defects. Remember, that although he is a saint and a minister, he is not an angel, but a man. And as the old adage well expresses it, "The best of men are but men at the best." Do not therefore look for absolute perfection in your minister. If you do, you will be sure to be disappointed. You must wait till you see him in heaven for that. There will be no doubt about his perfection there; just as there is no little doubt about his imperfection here. Love him, then, not for his perfection but for his sincerity; for what the grace of God has made him; for what you see of the grace of God in him; and for what the grace of God has made him to you, your minister. We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love." But something more has to be noticed, as finishing this

passage that has just been quoted. Esteem them very highly in love for their work's sake. That is it—their work's sake. A minister is not to be esteemed very highly in love merely for his readiness and fluency of speech, or elegance and eloquence of language or beauty and exuberance of imagery, or deepness and richness of thought, or force and fervency of expression. We can imagine Satan, transformed into an angel of light possessing and exhibiting all the foregoing gifts. And were he thus to be transformed, and thus to possess and exhibit all these gifts, would we be justifiable in that case, in highly esteeming him in love for his work's sake? No more would we be justifiable in highly esteeming a man possessing and exhibiting all these gifts, who is destitute of grace. The curse of the church at the present day is the worship of talent. When a people are in want of a minister at the present time, as a general thing, they go in search of a smart man. Eloquence, not holiness; talent, not humility; greatness, not goodness is, or apparently seems to be, what the people are anxious to find in their minister. And yet, what is it that makes an angel in heaven? Holiness. What is it that makes a devil in hell? The want of holiness. What is it that makes a saint on earth? Grace. What is it that makes a sinner on earth? The want of grace? Fluency of utterance, eloquence of diction, brilliancy of fancy, exuberance of imagery, paeisopacy of expression, lucidity of arrangement, cogency of reasoning, profundity of argument, sublimity of thought—all may be possessed by a devil, as well as by an unfallen angel: all may be possessed by a sinner, as well as by a saint; and although possessed by a minister, will be powerless for good, unless like Barnabas he be "a good man and full of the Holy Ghost and of Faith." Reader, I do not ask, is your minister a great man, but I ask, is he a good man. I do not ask, is he a man of talent, but I ask, is he a man of grace? If he be, then use him well and thank God that he is neither great nor talented in the ordinary meaning of the phrase; for had he been so, you would have lost him long ago. The many hunters after great and talented men would have found out his whereabouts long ere this; and the prospect of a wider sphere of usefulness, and the promise of a larger salary, would have been a clear call in Providence for him to have preached to you his farewell discourse. Do, then, as we advise. Respect the official authority of your minister, and esteem him very highly in love for his work's sake." And so shall he be encouraged.

AMICUS.

Colportage.

The following extract from a business note just received from Bro. Isaiah Wallace, is so interesting that we take the liberty, at the risk of incurring his displeasure, of giving it to our readers. We are heartily glad that he has made up his mind to return to his native province, after he shall have finished his course at Acadia, to engage in Colportage operations. There is a mighty work to be done in this department in New Brunswick, and brethren are doing what they can in different sections to push forward the matter; but if we would fully meet the necessities of the country, we must have some man of business tact who shall devote his whole energies to the work. Bro. Wallace is the man for this department. God grant that he may come to us in the fullness of the blessing of the gospel of peace!

ACADIA COLLEGE, JAN. 26th, 1855.

DEAR BRO. BILL.—According to my intention when I last wrote you I spent the winter's vacation with the Church at Billtown. I never spent a month more happily, and I hope my labours among the people there will prove to have been without their beneficial results. The church in Billtown has been for some time past in a low scattered state, but I trust the set time to favor Zion in that place is not far distant.

Your Brother's family is quite well. I made his house my home chiefly during my visit. I used frequently to hear reference made to you and to your early ministry. Many remember you with deep interest and affection.

The "Visitor" is highly prized in Cornwallis. I have thought very seriously of the request contained in your last letter to me in reference to Colportage, and I think it not at all unlikely that after having finished my education I may direct my steps towards St. John, in compliance with said request. Meanwhile I hope you will do all you can to keep the matter moving and to present it favorably before the people. If I can find time I will send you an article on the general subject of Colportage shortly. The N. S. B. T. and Colportage Society is moving along prosperously. We have two Colporters in the field. Two of the students of the college spent their vacation in its behalf and succeeded very well in collecting funds. We resumed our studies on Monday last, and are getting along pleasantly.

Yours affectionately,

I. WALLACE.

We are pleased to see by the following certificate handed to us for publication, that Elder Spurr has been restored to the fellowship of the church at Brighton. He was present at our last Association in Fredericton, and made such communications as awakened the sympathy and kindly feeling of his brethren, and they advised him what course to pursue. He followed the advice, and the result is satisfactory. Bro. Spurr is now in the city on his way to Nova Scotia, and has preached for Brethren Robinson and Bill.

Dear Brethren of the Baptist denomination.—We have to say to you that Brother Spurr, according to the request of the Association, came home again to us and was unanimously received by us without a dissenting voice on the 16th of September 1854. And God grant that he may advance in being successful in winning many souls to Christ the living and true vine.

Signed on behalf of the Church,
JOSEPH NOBLE, Clerk.
Brighton, Sept. 16, 1854.

FREDERICTON, 4th Feb. 1855.

MY DEAR BROTHER.—You will rejoice to hear that we are not left without tokens of the Divine favour. The son of Brother and Sister Read of Minudie, N. S., has been awakened and led to religious decision by a discourse which Brother White preached a few weeks since; and this evening I had the satisfaction of baptizing him in presence of a large congregation. Brother Seely from Caledon preached on the occasion, as well as in the morning, and on the previous Thursday evening, with much power and edification; I feel greatly indebted to him for his assistance.—We are anticipating a visit from Brother Scott about the middle of this month. Soliciting an interest in your prayers.

I remain, yours very truly,
C. SPURR.

Quarterly Meeting.

DEAR BROTHER.—The Quarterly Meeting has just closed in Cambridge, and I hasten to give an account of its proceedings.

Ministers present, Elders J. Trimble, W. Fitch, J. C. Skinner, W. Jackson and G. Seely. Licensed brethren, W. Troop, T. Locky, H. Harris, W. G. Hoben; and brethren who assisted us in the services, Balentine, A. Estabrooks, Deacons Estabrooks and O. Marr.

On Sabbath 20th, our services commenced by a social conference which was well attended, and a season of interest. In the evening, Bro. Troop preached a very appropriate discourse for the occasion, founded on Acts 8: 5, 6, from which he proposed and answered two inquiries—

- I. What is it to preach Christ?
- II. How such preaching should be received.

1. Christ was to be preached, as the consummation of all the Jewish types.
2. As the fountain of life.
3. As the restorer of peace.
4. As the door into the visible and eternal kingdom of God. On the manner in which such preaching should be received, we were informed it should be, just as it was on the occasion on which the Samaritans listened to Philip, viz., 1st, With one accord. 2nd, With candour. 3rd, With self-application. The speaker applied his subject by an inquiry, whether we had personally thus received the gospel?

Lord's day morning came with all the glory and sublimity of Spring—the travelling in perfect harmony with the weather. We met for prayer at 10 o'clock, and such prayer must surely prevail in behalf of the church and people of Wickham and vicinity. At 11 o'clock the house was filled to overflowing, and the attentive multitude was addressed by Bro. Trimble, on the important subject of keeping holy the Sabbath. The speaker founded his discourse on Ex. 31: 14. In his introductory remarks, he showed that as Jehovah had made us reflecting beings, that he had a right to legislate, and we were under infinite obligations to attend to such legislation.

- He called our attention
- I. To the constitution of the Sabbath.
- II. The design and uses of the Sabbath.
- III. The way the Sabbath ought to be sanctified.
- IV. Some of the ways in which it is violated.

He showed it was a moral precept; and not a ceremonial one; and also, the manner of its change from the seventh to the first day of the week. On the design of the Sabbath, he said, it was to glorify God—

1. In the conversion of sinners by a preached gospel.
2. To promote heavenly-mindedness.
3. For the benefit of the bodies of man and beast.
4. For the moral and intellectual improvement of the mind, and society generally.

On the third head, he observed that our Sabbaths will soon end, hence, it should be sanctified—1st, In our hearts. 2nd, In our words. 3rd, In our actions.

On some of the ways in which the Sabbath is violated he remarked—1st, By sinful amusements, such as visiting, pleasure excursions, &c. 2nd, By sinful thoughts; and 3rd, By our actions.—The subject was listened to with attention by all, and deep interest by many, as a subject of practical utility. After some stirring speeches, the Lord's table was spread, and a considerable number commemorated in that institution, the death of the Saviour, in honor of whose resurrection we now observe the Christian Sabbath or Lord's day.

In the afternoon, the congregation again assembled and listened to an interesting sermon by Bro. Seely, from Isa. 9: 6. From this passage, our attention was called I. To the facts stated, in reference to the character of Christ, as predicted in the Old Testament, and fulfilled in the New Testament, Isa. 7: 14, Matt. 1: 23, Micah 5: 2, Matt. 2: 1, &c. 1st, In regard to his birth. Born for us—given for a special purpose. He referred to man as lost, like a sheep, a lamenter, a leper. He was given to find—to save. 2nd, Our attention was directed to His government; and 3rd, To his wonderful character. In his conception, birth, person, miracles, sorrows, death, resurrection, ascension and intercession.

In the evening, again, we found our chapel too strait to comfortably seat the assembled multitude, which listened with marked attention to Brother Hoben, while he expatiated upon the nature and advancement of Christ's kingdom, as recorded in John's gospel 18: 36. "My kingdom is not of this world." He showed how little similarity there is between the kingdom of Christ, and the kingdom of this world. The kingdom of Christ was represented—1. As a spiritual kingdom, hence, it differs in the manner of its establishment. Not by the force of arms, but by the inward teaching of the Divine Spirit. It differs in its laws, rewards, and protection. Hence, it cannot be advanced by earthly measures; and again, it does not interfere with earthly kingdoms, and therefore it does not require their interference.

It was represented, also, as more exclusive than earthly kingdoms. Lastly.—We were called to consider some instructions which the subject was calculated to afford. 1st, The impossibility of connection between Church and State. 2nd, It cannot be overthrown by earthly power, as it remains in our internal obedience to its laws and institutions, and not external rites and ceremonies. The subject was treated in a lucid and interesting manner, and listened to with solemn attention.

Monday, at 10 o'clock, a good congregation convened and was addressed by Brother Skinner, from Acts 8: 35. The preacher represented Christ as the beginning and end of the gospel, and spoke—1st, Of the personality of Christ. 2nd, His Divine character, as Prophet, Priest, and King. This was a plain, doctrinal sermon. He was followed by Bro. Harris without intermission from Luke's gospel, 22 chap, last clause of the 54th verse.

We were—I. To consider some marks of dejection, such as, forsaking the house of God when it is in our power to attend, &c.; and 2nd, Some of the reasons, why Peter forsook Christ.—Here he alluded to presumption, shame, unbelief, &c. 3rd, Spoke of some of the consequences of following Christ after all. Such as—1st, A reproach to the cause of God. 2nd, Shame. 3rd, Remorse, &c. His remarks had some touching practical points that were not easily evaded.

In the P. M. we had a ministerial conference which was as usual very interesting. It was formed by electing brethren Fitch, Mod, and

Porter, clerk. Prayer by Bro. Jackson. Resolved that the next quarterly meeting be held with the 1st Church at Springfield, on the 3d Saturday in March. Lord's day, a. m., Brother Fitch is appointed to preach a sermon on the subject of Church discipline. Some important subjects were discussed when we adjourned to Tuesday, 10 o'clock. Prayer by Bro. Seely.

In the evening, although the weather was boisterous and rainy in the extreme, yet the house was well filled with earnest and attentive listeners to two powerful sermons preached by brethren Fitch and Jackson. Brother F. discoursed from 2 Kings, 7th chap, last clause, 19th verse. We were led to reflect upon unbelief,—its cause or source, and its punishment.

- I. Unbelief as affecting the young; 2, the aged; 3, differences among brethren; 4, the awakened sinner; and 5, the desponding.
- II. On this head we were led to contemplate that state of mind which would lead to the impossibility of the fulfilment of the promises, and went on to show the desperate nature of the case. On the punishment of unbelief, he showed most emphatically how that all the blessings and promises of the Gospel may be 'apread' out before us, but we will never taste them.

He appeared to feel the force of the truth, and others felt too. He was followed by brother Jackson, who preached from Genesis 15: 1. He showed that God was everything to his people that they needed, as their defence and reward. He stated, 1st, the peril and danger of God's people arising from the allurements and temptations of the world—the flesh—and the devil. 2, he spoke of the counsel of the text; and 3, the declaratory promise,—God, as a shield and exceeding great reward. Our brother was happy and somewhat enthusiastic in the discussion of this interesting subject, and while the storm was beating vehemently against the house of the Lord, some at least from within felt themselves secure amid all external circumstances of life, death, and the judgment, while elevated to the position of a christian, with such a hope, and such protection, as God in the promises. The meeting broke up reluctantly, and probably would have been protracted only for the inclemency of the weather. Under the blessing of Almighty God I trust these meetings will be productive of good to the dear people of this place, and others who attended. On Tuesday morning the ministering brethren met according to adjournment,—prayer by brother Troop.

Among other subjects brought before the meeting was that of the Lord's Supper. It was the universal opinion of the meeting that Pastors of Churches should administer this sacred ordinance once a month in the ordinary manner, and once a month as a part of the service in the presence of the congregation.

Another subject which led to an animated discussion was that of ministerial support. It was resolved that Brother Fitch write an article on this subject for the "Christian Visitor." Prayer by Brother A. Estabrooks.

May that brotherly love, which leads to a desire to assist each other as the servants of the Lord, and the churches in the district, which has so generally characterized our quarterly meetings, continue, and abound yet more and more.

Yours affectionately, T. H. PORTER, Clerk.

Cambridge, Jan. 23d, 1855.

For the Christian Visitor.

DEAR BRO. BILL.—By the request of my Brethren, I send you a brief account of the protracted meeting held in Harvey. It commenced according to appointment, at 2 o'clock on Saturday, with a Conference meeting, and in the evening preaching by the pastor Elder Marshall, as other Brethren had not arrived. Sabbath morning preaching by Bro. Hughes, in New Horton, in the afternoon by Brother Mueh, and in the evening at the Bank Temperance Hall, by the writer, who had just arrived. Monday morning prayer meeting at half-past nine, in the New Horton meeting house, and preaching at eleven o'clock by the writer. In the afternoon there was a meeting of the Ministers and lay Brethren, when the subject of domestic missions was brought up and after some consultation, it was resolved that Brother Hughes preach a sermon on domestic Missions. On Monday at our next protracted meeting which is to commence at Hopewell the last Saturday in February. In the evening preaching in the Rosheba Meeting house by Bro. Hughes. Tuesday morning prayer meeting in New Horton, at half-past nine o'clock, by the writer, and in the evening at the Bank by Bro. Hughes. The meetings were well attended, good attention was paid to the preaching, and a deep solemnity appeared to rest upon the minds of the people. May the God of all grace grant that the seed sown may spring up and yield an abundant harvest to the praise and glory of his great name! Wishing you success in your arduous work, I remain yours in the hope of eternal life.

E. F. FOSYAT, Pastor.

January 29, 1855.

SHEFFIELD, January 18th, 1855.

DEAR BROTHER BILL.—You will see from this, that I have returned to the scene of my labours. I have found things as well here as can be expected, and I am encouraged to hope that God will be pleased to bless my poor unworthy labours here again in leading sinners to Jesus, and in comforting and strengthening his children. O, brother, tell all the brethren in the city, I need, and earnestly request their constant prayers to Almighty God, to give me in some measure, to be like Barnabas, "filled with the Holy Ghost and with faith," and that the presence of him that went before his servants of old in a pillar of cloud by day and fire by night, may go with his unworthy servant.

JAMES BLAKENEY, Missionary.

Revival Intelligence.

The following communication is like cold water to a thirsty soul. What so cheering as to know that the spirit from on high is descending upon any portion of God's heritage. Most earnestly do we pray that this spiritual refreshing at Moncton may extend its reviving and healthful influences far and wide! Awake, awake, O Arm of the Lord, awake as in the ancient days and as in the generations of old!

DEAR BRO. BILL.—Since Bro. Newcomb wrote to you last, 14 more have been baptized and united with the second Moncton