

til one sinner broke out in tears, and said, if any one could pray, he begged him to pray for him. Another followed, and another, and still another, until it was found that persons from every quarter of the town were under deep conviction. And what was remarkable was, that they all dated their conviction at the hour that the old man was praying in his shop. A powerful revival followed. Thus this old stammering man prevailed, and as a prince had power with God.

The Minister's Column.

Ministerial Inefficiency.

THE GRAND DEFECT. One grand reason of ministerial inefficiency is found in the sadly depressed standard of religious character, which obtains amongst those who publish the Gospel. There is a deficiency in the minister's piety. The sure consequence is, a deficiency in the manner, spirit, and thoroughness of performing incumbent duty. Ministers of this stamp do not intensely love the souls around them. Of course, they do not labor and toil, and spend themselves for their salvation. They even sleep at their posts when all the energies of their being ought to be roused and nerve, and solely directed to the momentous business of their calling. They are dead in devotion, sluggish in duty, and inhumanly indifferent, amid all the startling solemnities of truth and eternity. The result is, as might be expected, those for whom Christ died, go on, by them and over them, to perdition. If any are saved, it seems to be by a surprising interposition of God's inscrutable sovereignty. Thus, want of success follows directly from want of piety. First, coldness of heart; hence, neglect of duty; hence, the everlasting death of the soul.

THE REMEDY.

On the other hand, from ardent devotedness to God, follows with equal conclusiveness, the probability, if not the absolute certainty of glorious success. First, deep-seated, energetic godliness; hence, fervor in prayer, promptness in duty; and hence, the Spirit's presence, and the sinner's conversion to God. This is not mere declamation. It is the conclusion of universal experience. On every side we see the fact, conspicuous as noon day, that a low state of pious feeling in the ministry is associated with the tardy and doubtful edification of believers, and the sadly infrequent conversion of the ungodly. Equally decisive is the voice of facts, when we fix our attention upon ministers of eminent godliness and fidelity. Can a single instance be found of a servant of Christ, ardently pious, unceasingly devoted, who has been doomed to the anguish of protracted ill success? Was it Edwards? Was it Brainard? Was it Payson? These men lived almost in a perpetual revival; because they lived near to God, under the very droppings of heaven. As it was with them, so it will be with all those who in spirit and practice are like them. God will bless such ministers everywhere. This is a matter of promise; it is as certain as truth itself.

THE GLORIOUS RESULT. How vastly increased then would be the power of the ministry, if all who serve at the altar would come up to this standard and this spirit. To what a high and venerated dignity it would be raised, and what a rebuking energy would go forth from it upon a wicked and adulterous generation. A new and brighter glory would gather around Zion; triumphs of salvation would attend her progress. She would immediately arise and shine; her light would come, her walls be raised, her courts be crowded with thronging multitudes of converts, shouting in loud accents the praises of her King.—Spirit of the Pilgrims.

In-What Way may a Preacher Sink his Audience.

The following anecdote, which the writer of this article had from the lips of the concerned individual, may aid your readers, Mr. Editor, in coming to the proper answer. It may even benefit the venerated incumbents of the highest office in the sublimity of God; it may prove salutary to many, as it has to some of the commissioned ambassadors of Jesus Christ. To them the question is practical, and every man shall kiss his lips "that giveth a right answer."

I was once designated, said the narrator, to preach the annual election sermon in the metropolis of my native State, (Hartford, Ct.) and before its Governor, its Legislature, and its other professional dignitaries. The weather was fine, the discourse numerous, and composed of the intellectual nobility, civil and ecclesiastical, of the whole commonwealth, including strangers of distinction, and constituting an audience of the highest respectability. I, of course, varied with the pastor of the place, the late Rev. Dr. Strong. As the bell began its monitory tolling, I left the study and descended to the parlor. There I was ushered into a circle of clergymen, few of whom I knew, and none of whom, at that moment, I rejoiced to see. The conversation turned upon my feelings, in view of the speciality of the service. Some sympathized, others prospected, others encouraged, and others counselled,—how many prayed for me I know not. At last, said one, "fear nothing, be bold and independent; just imagine them to be a patch of cabbage, and treat them as such, and my word for it, you will succeed." O, thought I, "if I could sink them upon this principle, and bring my feelings just there, it would do!"—but at this instant Dr. Strong entered the room, and informed those present that it was time to proceed to the church. As the preacher and pastor are ever partners, in the procession, according to our good habits, I had the privilege of walking with the doctor. He soon inquired the state of my feelings; having learned their perturbation, and wishing to assuage them, thus accosted me:—"Well, my brother, can you not sink them? You have not forgotten the advice of Mr. —, which I overheard just before I summoned you to move?" No, I replied, but they are such a select assembly, and will expect so much, and criticize so sternly! and what if I should fail? The doctor rejoined:—"I am not surprised that you find it difficult to adopt that counsel, and preach under the inspiration of a lie. His folly, falsehood, and stupidity, and to which of these ingredients the poisonous composition is most indebted, it was hard to resolve. They are not cabbages, nor cannibals, but a collection of cultivated men and immortal souls; and to you remains the responsibility of addressing them

as such, and propounding to them their duty under the sanction of their Creator's will. You must face them, and speak boldly, as you ought to speak." And you need not fear their faces. Take my counsel; when the sun rises at his meridian, the stars are lost in the glory of his beams; and when God is exalted, his creatures are forgotten. Fill your thoughts with a sense of his presence, and your obligations; think of his goodness and his promises; let God fill your whole field of vision, and man will appear in his proper diminitiveness. This is truth and grace; this will sink your audience without injuring them, or inflating you; and, in truth, I know of no other mode of sinking an audience legitimately, than that I have suggested." He paused; and I was relieved. His counsel pervaded my willing soul. I was enabled to magnify my office and my Master, and I have since retained it, and preached upon it with the happiest and most durable satisfaction.

Believing, as I do, Mr. Editor, that every audience must be sunk, and God alone exalted, where the preacher is free and fearless, or the preaching effectual; and that the above counsel of an illustrious preacher may benefit his successors and juniors in office—perhaps private Christians, and even editors—I have sent it, with my respects, as a contribution to your valuable miscellany.—Religious Chronicle for 1840.

THE CHRISTIAN VISITOR.

SAINT JOHN, N. B., FEB. 14, 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.

For we are labourers together with God.—(1 Cor. 3, 9.)

This passage of the Word of God involves not only individual action on the part of believers in Christ, but unity of labor "Labourers together." The whole universe is an impressive and beautiful exemplification of the law of unity, and of the advantages which result from combined action. The fountains from which we quench our thirst, the little rivulets that run down the mountain side, the majestic river that meanders through our lovely valley, and the seas and oceans which bear our ships to distant climes are all made up of small drops of water. The world upon which we tread is made up of atoms bound together by this same law,—of unity, and the family compact and national existence illustrate this all pervading power. If we go from earth to the planetary regions, we see this same principle uniting together innumerable particles of luminous matter and creating a sun to shed his golden light upon our pathway, and binding in intimate association distinct systems, made up of those orbs of light, which stud the blue vault of heaven, all moving in their prescribed orbits in perfect harmony, and thus all these magnificent systems united by this same law of co-operation marching in their appointed spheres around the eternal throne as the great centre of universal harmony. Destroy this law of association in the physical universe and you throw it back into its original chaos.

The opposite principle, viz, disunion has introduced death and ruin into God's moral universe.—It entered heaven and spread confusion and disorder into the regions of angelic bliss—angels became demons, and heaven was robbed of its celestial inhabitants—it entered the garden of Eden and that fair and beautiful spot became a wild and desolate waste—man was separated from his Maker, and he who had stood up in the image of spotless purity, became a child of wrath, and an enemy to all good; and anarchy, bloodshed and death were diffused over all these lower grounds of sin. Wherever this spirit of discord goes it blights every thing that is lovely and of good report, and bitterness, sorrow and woe follow in its train.

Such being the direful effects of disunion, we are not surprised that the Redeemer who perfectly understood this whole question should so earnestly pray that His people might be one. "As thou Father art in me and I in thee that they all might be one in us, and that the world might believe that thou hast sent me." No wonder that the inspired Apostle should exhort the Christians of his day to "speak the same thing, and to be perfectly joined together in the same judgment," or that he should speak of them as "Labourers together with God."

It is worthy of remark that the spirit of religion perfectly harmonizes with its precepts. Hence, the delightful concord of the early Christians.—"And all that believed, were together, and had all things common, and sold their possessions and goods, and parted them to all men, as every man had need, and they continued daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favor with all the people, and the Lord added to the church daily such as should be saved." Again it is said, "The multitude of them that believed were of one heart and of one soul, neither said any one of them, that ought of the things which he possessed was his own, but they had all things common, and with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all." Such then was the harmony in spotic times between the spirit and the precepts of christianity. One soul situated the thousands of the redeemed, who received their instructions fresh from inspired lips, and full of burning zeal for the honor of Christ and the salvation of men they went all abroad preaching the same gospel, offering the same fervent prayers, and putting forth the same active and laborious efforts for the redemption of a sin-enslaved world. No wonder and such circumstances that mighty signs and wonders were wrought by them, that cloven tongues as of flame sat upon each of them, that they were all filled with the Holy-Ghost, that their voices were confounded and put to shame

by the boldness with which they uttered God's testimony, and that converts were added by thousands to the ranks of the new faith. This was unity of heart, and unity of life. This was laboring together for the accomplishment of the greatest work that ever engaged the thoughts or the energies of man, and it was laboring not in vain, or spending strength for naught.

The great lack of christian unity in the church of the present age is probably one of the most serious obstacles with which the progress of heaven inspired truth has to contend. Her own internal divisions do more to weaken her spiritual power, and to render her an easy prey to her adversaries than all other evil influences combined. Let her but gird on the armour of brotherly love, and go forth to the conflict with the combined hosts of darkness, laboring together in the name of the Prince of Peace, and her enemies will flee before her or hasten by tens of thousands to render a cheerful submission to her way and counsel; penitent and redeemed sinners by millions will be seen coming up to the help of the Lord, to the help of the Lord against the mighty. We close our remarks on this deeply interesting subject for the present in the words of Paul's address to the Corinthians, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."

Encourage your Ministers.

No. 5.

Encourage him by your sympathy towards him, your prayers for him, and your co-operation with him.

Let him have your liveliest sympathy. Show him that you are deeply sensible of the onerous duties he has to perform; the multiplicity of anxieties he has to endure; the many dangers to which he is exposed; and the awful responsibility he has to bear. He watches for souls as one that must give account. The eminently distinguished, and now venerable Rev. John Angel James, of Birmingham, England, in a recent address to a Christian people on the installation of a pastor over them, thus speaks: "I can tell you that ministers, like their master, have a mixture of suffering and glory. Like Him we have our Gethsemane, where we retire, and agonize not indeed in blood like him, but in groans; ay, and with tears. You see our joys; you do not see our sorrows. These often we keep to ourselves, till by compression and silence the very heart is ready to burst within, while we are shut up from every eye and every ear but His 'who seeth in secret,' and His who heareth the groan that never articulates itself in language. Were you permitted to be an invisible spectator of the study and the closet of any faithful pastor; when his mind sees with unusual clearness the object of his ministry, and his heart is oppressed unusually with the weight of its care, and when his conscience is more than ordinarily tender under a recollection of his imperfections; were you permitted to see it, and come back to others, and to tell what you have witnessed, you would have had to say—I saw him pale and trembling, looking backward and forward in his study, as if some deep sorrow pressed on his heart, and some tormenting anxiety filled his imagination with real or supposed woes. Was it ill health? No; he never was sronger. Was he losing the affection of his friends? No; he never stood higher in their estimation. What then? you saw him clasp the sacred volume to his bosom, as if it were all the comfort that could be left him in this world. He darted a glance upward; a tear started in his eye; his quivering lip trembled; a flush came over his countenance; he sighed deeply; and sinking upon his knees, you heard him say, Lord, am I a vessel in which Thou dost no longer take pleasure? Hast Thou forgotten to be gracious to me? Is Thine influence suspended and Thy grace restrained? Oh! enter not into judgement with Thy servant; for the sins of his ministry, and let not these stand in the way of preaching salvation. My brethren, this is no imaginative picture. Oh! pity us, and pray for us!" Ponder, reader, these solemn sentences and affecting utterances of an aged man of God, who for half a century has borne the burden and heat of the day, in one of the high places of the field; and learn from them, as you have never learned before, how much your minister stands in need of your sympathy.

Pray for him. "The effectual fervent prayer of a righteous man availeth much. Prayer moves the hand that moves the world. God represents Himself as sometimes overcome by prayer. The name of the patriarch Jacob was changed to Israel, because as a prince he had power with God, and prevailed. When Aaron and Miriam held up the hands of Moses on the mount, the tribes of Israel in conflict with the Amalekites in the valley, prevailed; but when through weariness, they let them down; that moment the Amalekites prevailed. Hold up then, your minister's hands by believing, importunate, persevering, wrestling prayer; and God in answer thereto, will do for him, and by him "exceeding abundantly above all that you can ask or think." Pray for Divine grace, to renew, quicken, and preserve him as a vessel unto honor, sanctified, and meet for his Maker's use. Pray that the Holy Spirit may so apply his studies, that he may ever be a learner, and always a teacher. Pray that the Lord would so order and sanctify his experiences, and direct and bless him in the use of his talents, as to prove that he was sent, and is approved of God. Pray that he may always be faithful as a preacher, diligent as a pastor, and exemplary as a pattern. Pray that he may never trifle with the word of God, the souls of men, or the delusions of Satan. Pray that he may be preserved from diminishing his usefulness by a political, a worldly, or a carnal spirit. Pray that he may be watchful to discover and labour to improve opportunities of usefulness. Pray that his hands may be strengthened; by God's providence restraining the wicked—his grace renewing and comforting penitent believers,—and his power preserving his spiritual children in truth, righteousness, and peace. Pray that his principles and conduct may invariably be regulated by the commands and example of Christ. Pray that he may realize and diffuse such an "unction of peace" as may be most salutary to himself and profitable to others. Pray that God may dispose him to ascribe the success of his labour to the Divine purpose, mercy and power. Pray that he may be blessed with such encouragement in His work, as may prove a constant stimulus for renewed exertions." Remember that it is the great apostle of

the Gentiles who says: "Now I beseech you brethren, that ye strive together with me in your prayers to God for me; that I may be delivered from them that do not believe, and that my service may be accepted of the saints. And again, "Brethren, pray for us, that the word of the Lord may have free course and be glorified." Fail not then, to respond to this call to encourage your minister by prayers presented at the throne of grace on his behalf. But let there be more than sympathy and prayer.

Co-operate with him. Be ready at all times practically to carry out whatever plans he may propose for promoting the increased holiness and usefulness of the church, the salvation of sinners, and the glory of Christ. Defer to his judgment; act upon his advice; be prepared, even at the expense of inconvenience, and self denial to follow his counsels; prove that you have the root of the matter in you—that your souls are in powerful sympathy with the cause of the Redeemer; and that there is nothing that you can do, that you are not willing to do instrumentally to save souls, and extend and establish the empire of the Son of Man, "Nehemiah could not build the wall himself alone. No; the people, we are told, had a mind to work. The people had; and thus the wall was built." It is a great work your minister has to do, and a work not to be done by him alone. All that are associated with him in the faith and fellowship of the Gospel—all that believe, and are on the Lord's side, under his pastoral care, must help. "The signal which England's greatest naval hero caused to float from the mast-head of the vessel in which he fought and fell, with a change of one word must float over your church 'Jesus Christ expects every man to do his duty.' There is a duty for every man, and almost every woman to do in connexion with the church—There is to be activity; and that Christian cannot have studied, as every christian ought to do, his resources, his obligations, and his opportunities, if he do not find there is something for him to do in connexion with the church. 'A place for every man, and every man in his place' is the law for all Christian people in Church fellowship."—Thus then, let your minister have your liveliest sympathy, toward him, your most earnest prayers for him, and your most active and unwearied co-operation with him; and so shall he be encouraged.

AMICUS.

Literary Notices.

Reply of the Rev. Charles Mackay, to an Editorial article of comment on the main points of his letter on Capital Punishment, which appeared in the Morning News of Wednesday, Jan. 25, 1855.

Such is the title of a very ably written and neat tract just issued from the Press of Messrs. J. & A. McMillan. The Rev. Author takes the ground that the individual who wilfully, deliberately and maliciously robs a fellow creature of life by this atrocious deed forfeits his own right to life, and by the laws of his Maker is justly doomed to die. He sustains his position by reference to the only infallible authority, the sacred Scriptures. Without attempting to decide positively a question of such grave magnitude, we may be allowed to say that we have read the work with very great interest. The arguments used in favor of the position assumed are presented in a very lucid and cogent light, and the general character of the work is instructive, and well adapted to do good in more ways than one. The following paragraph is from the closing appeal, and is a fair specimen of the style of the book:—

"We have no love to controversy, for controversy's sake; on the contrary, we have a natural aversion to it. But when we see Truth dishonored, laid prostrate in the dust and trampled under foot; when we see the majesty of Law assailed, and contempt virtually cast upon her high seat, and most solemn sanctions; when we thus see the hands of Justice weakened, and more sympathy apparently evinced for atrocious and murderous criminal, than for their innocent and murdered victims; then, say we, away with all natural aversion to controversy, and welcome controversial war—war both with the tongue and with the pen, war from the pulpit, from the platform, and from the press,—until Truth, on which side found to have been dishonored, laid prostrate, and trampled under foot, shall rise triumphantly and reign—as she should ever reign—in all her pristine simplicity and loveliness,—in all her pristine brilliancy and beauty,—in all her pristine grandeur and glory,—in all her pristine majesty and might."

We want to see this work extensively circulated for the following reasons. 1st, Because of the importance of the subject; 2nd, Because of the beautiful influence it is adapted to exert; 3rd, Because any profits arising from the sale will be devoted to Patriotic Fund.

To the Editor of the Christian Visitor.

DEAR SIR,—Will you please give insertion in your valuable periodical, of a visit made by the church and congregation of Bridgetown to the house of our esteemed Pastor, the Rev. George Armstrong, on Wednesday the 24th inst. About 110 persons were present and partook of the "good things" provided by the ladies. After which Deacon Benjamin Fellows delivered to the Pastor a neat and appropriate speech, the substance of which was,—Gratitude to the Giver of every good and perfect gift, for putting it into the hearts of the church, in calling him to become their Pastor, and also putting it into his heart for to accept the call. A purse, containing £17 8s. 6d., was then delivered to him, to which he replied. To Rev. N. Vidotto was present and addressed the company. The remainder of the evening was occupied principally in singing and prayer. The company separated about 9 o'clock for their respective homes, highly delighted with their first visit, leaving behind them for the benefit of the Pastor and his family, about £21 worth of valuable articles—making in all about £38 10s.; and intend at some future period to pay him a similar visit.

Bridgetown, January 25th, 1855.

Bro. J. S. Colpitts, Esq., has kindly consented to take charge of the interests of the "Visitor" at Egin, and adjacent places. The friends are therefore reminded that he will probably call upon them at an early day.

Mr. Robert Floyd has consented to act as our agent at Ten Mile Creek. Persons wishing to transmit money, or names for the "Visitor," can do so through him.

Accordingly named to hear by Bro. Ward's letter, of the death of our valued Bro. Ferguson, of Halifax, and accordingly do we pray that God in mercy will speedily restore him to health, and spare his useful life for many years to come.

For the Christian Visitor.

DEAR BROTHER,—As many of the readers of your very much improved and instructive sheet are interested in whatever tends to elevate and save those who enter our port as seamen, I will furnish a few facts connected with the Marine's Temperance Gatherings and Lyceum. The former have been in operation three months, and for the good they have accomplished, we are very much indebted to the eloquent and instructive addresses of Messrs. W. Wedderburn, Skinner, Smiley, Witmore and Patty, who may be called young Advocates; and Messrs. Keans, Lawrence, and Capt. Wm. Marshall of Liverpool, who are among those of riper years.

While we have been taking from redeemed seamen the total abstinence pledge, all present have deeply felt the importance of those meetings; and many have expressed a warm desire that our Hall could seat six or seven hundred instead of about three hundred.

We are happy to report also that the Lyceum is being more and more appreciated, so that the Hall is now well filled on lecture nights. Of those gentlemen who have kindly consented to give lectures, M. H. Porley, Esq., Rev. William Ferrie, A.M., Mr. John Boyd of the London House, and Rev. Samuel Robinson, have performed that labour. The first so famous for geographical description gave a rich address, illustrated by diagrams prepared for the occasion, "on the harbors of the Bay of Fundy and the gulf of St. Lawrence." The second presented a vivid description of the horrors of Southern Slavery, and eloquently plead for the purchasing of a slave-holder, a fine child, whose parents breath the free air of our city. The third repeated his famous lecture 'On the old world and the new,' which though severely criticised on both sides of the Atlantic, is nevertheless replete with truism illustration of the degradation and sorrow of the poorer classes in England, the recital of which was well calculated to endear to our hearts New Brunswick with its winter's cold and summer's fog. The fourth, (after a descriptive address on Russia, by a venerable citizen,) in his own easy and popular style gave an instructive view 'Of the influence of commerce upon the state of the world.'

Last Wednesday evening, a very crowded house, (notwithstanding the intense cold,) listened with instructive delight to Messrs. Witmore, Sumner of Boston, and Wedderburn. It would be gratifying to many of your patrons to read how these very young men handled the great question of Temperance, but your very important caution to correspondents to "be short," induces me to break off for to-day. Hoping that every effort to improve, elevate, and save our country will be owned and blessed of Him, who assures us that he who converteth a sinner from the error of his way, shall hide a multitude of sins."

This, Wednesday evening, the Editor of the Intelligencer, Rev. E. McLeon, will lecture at the Marine Hall, "On Capital Punishment and War." Admittance free!

E. N. HARRIS, Seaman's Captain.

St. John Feb. 14, 1855.

NEWCASTLE, Miramichi, Feb. 6, 1855.

DEAR BROTHER,—I returned last week from a pleasing tour to the following places:

SHIPPIGAN.

This place is situated in the northeastern extremity of the province. It forms a good harbour, and is inhabited by French Roman catholics, except some seven or eight protestant families.—The inhabitants live by fishing and farming, but mostly by the former. There is, however, some trade in shipbuilding, driven by a few enterprising persons. It was here that Bro. J. H. Harding & Co. had their steam mill establishment before they removed it to Newcastle. The French part of the population is about ninety years behind the age. Bro. Bishop, who removed to this place last Spring, is forman in the shipyards. His family are Baptists, and it is a home for Gospel ministers of all denominations. The protestants have a commodious chapel but are seldom visited by ministers. I passed a sabbath with them and found them very attentive to the word preached, and forward to contribute in aid of the funds.—They are about commencing a Sabbath School, and other religious meetings. I have just received a letter from an interesting young man residing there, in which he gives an account of his conversion; who, I trust, will soon publicly declare himself on the Lord's side. A young man attended the preaching on the sabbath, who said he had not before heard a sermon for four years. He informed me that where he resided on Shippigan Island and Misco Island, some fifteen miles from Shippigan, there are eighteen families which have not had a sermon preached among them for four years. He told me that they were very anxious to have ministers visit them. I purposed to visit those places but a heavy snow storm prevented. The families of the above places are desirous to obtain the labors of a missionary a part of his time, and think that they can make up a considerable part of his salary.

POKEMOUCHE.

This lies nine miles south from the former place. The River forms only a boat harbour.—There are but three or four protestant families, the mass of settlers are Roman catholics, French and Irish. This is where brother Thomas Harding resides. His family is located in a dark place, like a lighthouse on a dangerous coast, to warn the bewildered mariner to shape his course aright.

TARBIENTALE.

This place though long neglected is now getting a good share of attention from the Presbyterian ministers. I preached here on my return and found the people kind and attentive.

BLACK RIVER.

I spent a day here in going from house to house; but as brother McPhail was on the ground, I left to preach in a more destitute settlement.

POINT LEGARD.

I arrived at this place on Saturday, and preached on the following day (Sabbath) to attentive congregations. It is but seldom the word is preached to this people, as they are in a secluded spot. I visited a young man in the prime of life, lying low under the withering influence of a fever which had produced large ulcerations. He was very much reduced and unable to help himself. But he had kind parents, brothers and sisters, who gave every possible attention to him. He said that he was glad to see me, for though he had been confined since last October I was the first

minister, who had visited him. He spoke very freely upon the all important subject of salvation giving evidence that he had found the "pearl of great price." It was exceedingly gratifying to thus witness the Lord's work in this dark corner of the world. But the "desert shall rejoice and blossom as the rose." I now left for home with many invitations to return again as soon as possible.

Received at Shippigan, by collection, £1 15s. per Mission funds; do. £5 per Chapel, Newcastle, Pokemouche 2s. 9d., per mission; do. £1 4s. per Chapel, Newcastle, Black River; A Friend 4s. per mission funds.

Your's faithfully,

R. SCOTT.

BENB, FEB. 10, 1855.

DEAR BROTHER BILL,—Aware that you feel a deep and lively interest in the welfare, prosperity, and advancement of the dear Redeemer's Kingdom, in the world, and rejoicing therein myself, I have taken the liberty to write again. Since writing before—I have been added to the 2nd Moncton Church, 2 more have been received, and we believe there are many more in that vicinity deeply impressed, and burdened with a sense of their ruined condition; and it is our delightful privilege to encourage them, and to direct their attention to the poor sinners only hope—Christ, and him crucified. We rejoice that Zion in that place had a holy travail of soul for the spiritual welfare of precious souls; and also at the Bond many of the dear children of God have been burdened on account of the low and languishing state of the cause of Christ, and have been enabled to manifest a special interest in the advancement of the Redeemer's Kingdom here. Yesterday we had a precious season. 3 precious souls were enabled to confess Christ—making 4 received. And last evening we were made to rejoice in the interest manifested by numbers of precious souls. We had the largest attendance that ever was witnessed in this place at our Conference Meeting.

The Lord our God has been calling loudly on us all, as it were in thunder tones, and the attention of many has been called up to seek the salvation of their immortal souls. May the glorious begun work spread throughout the whole province and the world, is the prayer of your

Unworthy Brother, Wm. L. PRINCE.

Written for the Christian Visitor.

DEAR BRO. BILL,—Some weeks since a protracted meeting was held in the meeting-house on the Annapolis side. The Lord has been pleased to revive religion, to some extent in this locality, and several have been baptized, and added to the Church. Some of the older members have been considerably quickened and engaged in the work of the Lord. Hope is entertained that the grace already bestowed upon that section of the Church, may operate deeply, and extend much more among the people. The brethren in and near Bridgetown, having shown a desire to have a series of meetings held in town, we accordingly commenced such meeting there, and continued them for about three weeks. We have reason to bless God for the visits of his mercy to this locality. Some members who seemed to have been "slumbering and sleeping," have awakened to attend more earnestly to the things that belong to their peace, the interests of the Redeemer's kingdom, and the salvation of perishing sinners. A goodly number of precious souls, have we trust, found peace in believing on Jesus, and have given themselves to the Lord and to us. The baptismal waters have been frequently visited, to lead the willing converts to the footsteps of their God; it is earnestly hoped that they may continue to follow him in all things unto the end. These scenes beside still waters, have been to us delightfully solemn and deeply impressive. Gladly has the word been received, and gladly have we visited upon the children of God.

Twenty-nine, as we hope, true and happy converts have been baptized by the pastor; that is, including all who have joined on both sides of the River. My oldest child is among the number—she is in her tenth year. We expect more to follow soon. Truly God is good. Bless the Lord, O my soul, and all that is within me bless his holy name. We cannot be thankful enough for the visitations of Divine grace and mercy to our languishing and thirsty Zion. May we ever live to the glory of God. We were favoured frequently with the timely and valuable aid of our dear ministering brethren, N. Vidotto, W. G. Parker, R. S. Morton, H. Achilles, James Spencer, and others. We feel thankful that our brethren were enabled to be with us, and to preach the word of God to our good. I am glad to inform you that there is a revival in the Methodist Society in Granville, under the charge of the Rev. Mr. Pickles of this town. May the work of revival extend all around. Zion, awake, awake, put on strength—the Lord's strength!

Your's truly,

Geo. Armstrong.

Bridgetown, Jan. 19, 1854.

WESTPORT, January 29th, 1855.

MR. EDITOR,—Union is strength in every sense of the word, and if the people of God would study and practice on this all-important principle, with the blessing of God they would accomplish glorious achievements in the evangelization of the world, and the walls of our Zion would present an impenetrable front before which the enemies of God and man should fall prostrate.

Some eight months since, the Rev. W. H. Caldwell made a visit in this place, found the field unoccupied and the cause in adversity. After labouring with the church a short time we felt that he as a minister of the gospel was just that sort of a man we needed; we therefore extended a call which our brother accepted and became our Pastor; and I am happy to say that his straight-forward course of procedure, his independent and practical expositions of Divine truth with the blessing of God are working a happy revolution in this field. His audience from time to time is large and interesting, comprising all parties; and as a proof of their interest in their pastor, it was announced at the close of the lecture on Wednesday evening, by Deacon Coggins that the church and congregation would pay their pastor a donation visit on the Friday following. Accordingly on Friday afternoon the pastor's house was filled to overflowing with cheerful visitors coming with right good will to manifest their interest toward him and his family. At 6 o'clock the company sat down in number about 130 to partake of a sumptuous