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GEO. W. DAY.

THE CHRISTIAN VISITOR.

SAINT JOHN, N. B., AUG. 8, 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 *the Visitor* 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.

The following letter from the pen of the Rev. C. Mackay contains important information which cannot be otherwise than interesting to our readers.—We have another from him which will appear next week.

Partick, near Glasgow, Scotland,
July 20th, 1855.

Dear Brother,—Nearly thirteen years have elapsed since I left my native land for America; and now that I have returned to it on a visit, I find, that, during my long absence, many and great changes have taken place. It is not to me what it was

"In life's morning march, when my spirit was young."

I have learned that between seventy and eighty of my relatives, friends, and acquaintances have, during these thirteen years, gone down to "the narrow house appointed for all living." Others of them have emigrated to different and distant parts of the earth. Few, very few have been left to welcome me back to the land of my fathers. Here in the city of Glasgow,—the city of my birth, the city where I was brought up, and where, before I left, I was well and extensively known, I have walked a whole day through the principal streets without meeting a single individual whom I could recognize as having been formerly an acquaintance. How forcibly has this impressed me with the fact so beautifully expressed in the language of Scripture, that we are but "strangers and pilgrims on the earth;" that, "here we have no continuing city;" that, "one generation cometh and another goeth;" that soon "the place that now knows us shall know us no more for ever;" that, "when a few years are come and gone, we shall go the way whence we shall not return." "O that we were wise, that we understood this, that we would consider our latter end."

GLASGOW

has greatly improved in appearance, and has been greatly extended in size, during the thirteen years of my absence from it. In the west end of the city the improvement is particularly marked and striking. An area as great in extent as that which is covered by the city of Saint John, N. B.—Portland and Carleton included—and which, when I left was the open country where I used often to wander for pleasure and recreation, is now built up with magnificent streets and crescents, where reside the most prosperous and wealthy merchants of the city. But as it is not my intention in my letters to the "Visitor" minutely to describe localities, and make mention of particular buildings, I shall leave all further reference to the appearance and improvement of Glasgow and proceed to notice an event which was of peculiar interest to myself. This was the public recognition services at West George Street Chapel of a successor to the late venerable and distinguished Dr. Wardlaw. Many of the readers of the "Visitor" have doubtless often heard of Dr. Wardlaw—a man who, for upwards of fifty years presided over the same church; and who, during the whole of that long period was the most distinguished ornament both as a preacher and writer, connected with the Congregational or Independent Body in Scotland. Two of my brothers were connected with his church and died in its fellowship. Often had I myself sat under his ministry, deriving from it pleasure and profit. It was, therefore, a gratification to me to be present at the induction services of his successor. It is more than two years since the Doctor died; and the present is I understand, the fourth call which the church has presented; the three previous calls having been in each instance refused by the party to whom it was extended. The following account of services which appeared in the "Glasgow Examiner" will, I doubt not, be interesting to the readers of the Visitor.

C. MACKAY.

Recognition Services at West George Street Chapel, Glasgow.

REV. A. RALEIGH'S INDUCTION.

Interesting services took place this week in West George Street Chapel, (late Rev. Dr. Wardlaw's), in connection with the induction of the Rev. Mr. Raleigh, formerly of Rotherham. Besides being pastor of a church in Rotherham, he held the office of Hon. Professor in Rotherham Congregational College, and one of the Professors of that college very properly introduced him into the new charge in Glasgow by preaching in the forenoon. Professor F. J. Falding chose for his text Dan. xii. 12. "But go thou thy way till the end be." &c. The learned professor said that the book of Daniel was largely occupied with prophecy, relative to the rise and fall of kingdoms, and the kingdom of the Lord Jesus Christ. Though the study of the prophetic part of revelation may not be essential to salvation, the wise, it is said, shall understand something of them. Many of the prophecies cannot be solved but by the progress of the events in which they have their accomplishment. It is, however, the duty of those who have the ability and means to mark the signs of the times, and compare events with predictions. In studying prophecy the two minute is to be avoided. Confident assertion is not the evidence of successful solution. The times in which we live are important, and present events are of vast meaning. In studying prophecy the tendency is in every age to consider that the events refer chiefly to that age, and to apply predictions to our own rather than to other times. Daniel understood not all the significances of his prophecy, nor will they be revealed otherwise than by the march of history. The 1290 and 350 days are as much as ever matter of conjecture. An end there will be, however—an end of the prophetic days—of the kingdoms of this world, and it is enough for us to believe that what has been spoken will come to pass. It is dangerous to fix the time of events which are parts of a great whole—we are led on by them.

and with them, in the great procession. The sum of many prophecies is—many will run to the fro and knowledge would be increased. When Paul stood at Mars Hill and preached before the Athenian philosophers that prediction seemed to have a begun accomplishment. The incorporation of all nations is going on. Insulation, separation, is now impossible. The entire habitable world is now enjoying intercommunication; and the researches of our own Livingstone, and others, facilitated that event. Commerce now is uniting the nations, which feel that they are more dependent than ever upon each other. Emigration also is doing a great work. We see what it has done in the American States, and what it is doing in laying the foundations of vast empires in other lands. Railways and steamers are affording a rapid communication between distant places. The world rapidly becomes one body politic, in which one member feels for all. As when Christ came, the whole world was subject to one power, so now circumstances seem to be favourable to the divine plan of working out the world's amelioration, and indicate that we have reached the filling up of a great prophetic time. Man every where asserts his freedom—superstition, slavery, and other false systems, fall. Science explores new fields, and carries in her hand the spoils of former conquests. Education spreads, and the claims of humanity are considered—justice is respected. Formerly when new territory was seized, the aborigines were exterminated without remorse—the rights of property are respected, and social claims considered. Till lately, slavery had the sanction of the clergy and of the government, and now, in Britain, it is extinct. The neglected classes are being lifted up; and even the guilty and unfortunate receive sympathy and care. The eloquence of the statesman and the fancy of the poet are both employed to awaken conscience and direct it. Even the propriety of war, in any circumstances, is challenged, and the anti-war feeling is spreading, so that by and by wars may cease, and men learn its arts no more. No sagacity can foresee the termination of the terrible conflict going on—every day affairs become more portentous, terrible, and disastrous. Besides the most powerful nations already in the battle-fields others are scarcely resting on their arms, and ready to spring forward into the contest. Still the Prince of Peace reigns, and his plans go forward.

But we may glance also at the religious aspect of the times. At the commencement of this century many thought the world soon to be evangelized—that along with the first missionary efforts a mighty power was to come down on the earth. Prayerful and practical men were at work, and the adversary was aroused. Reviews opposed, and sages and holy men wondered, and even the Government opposed the progress of missions. Yet the work, begun in prayer and faith, went on; and the command that had been neglected for 1800 years began to be obeyed. "Go ye into all the world," &c. Societies benevolent, religious, and literary were founded. Day schools and Sabbath schools were multiplied—the Bible was translated into 200 languages, and circulated in millions of copies. Great was the company who published salvation, and great the company who received and loved it. The light began to glid the tops of the mountains, and to strike into the valleys, and to fill the whole earth with the glory of the Lord. Yet this still lies in the wicked one. Millions have heard of the name of Jesus, and millions have heard in vain. Luther, 200 years ago, wore a winding-sheet for popery; but again it is awake like a giant refreshed with wine. Infidelity, driven from one position, seeks another and yet another. Christianity is being corrupted, and false gospels preached, and the church cries out for the old gospel. They would take away my Lord out of the gospel, and I know not where they would lay him. Others would take our Bibles from us, and so leave us to grope our way in the darkness; and Christians have stood and looked on with astonishment. We seem to have got within the shadow of a great crisis. A new era and a new order of things indicate that we have reached the fulness of the times, and are midway between the ages—darkness behind, and the growing brightness before. The spirit must be poured from on high. Come breath of the Lord and breathe on these slain that they may live. Jesus! add to thy many crowns the crown of the whole earth, radiance as the rest. Let such manifest religious development announce an active faith—live according to the example of Christ. Let us learn reverence for the scriptures, and more than ever lovers of God's holy word, and active in the cause of Christ. He then referred to responsibility to urge to duty. We must stand in our lot at the end of the days. He then said that he appeared to-day to bring the salutations and approbation of the churches of England regarding him chosen to be the pastor of the church. He spoke of his many predecessors—his sound doctrine—his incorrupt life—his great ability, and wished him all the honours and years of his sainted predecessor, who now stands in his lot amid the honours of heaven. He said he had seen him (Dr. Wardlaw) in 1840, and he still remembered his looks, his tones, his words. He wished his successor a happy and prosperous ministry. He thus concluded a truly eloquent and elegant discourse, which occupied considerably more than an hour. We scarcely remember a discourse more complete and comprehensive in outline, more philosophical in its basis, or more beautiful in its language. The style of the professor is exceedingly neat, elegant, and beautiful, and his taste never at fault. The only difficulty was to hear him, as he had only difficulty been accustomed to speak in the classroom till he has forgotten the acoustics of a large place of worship.

In the afternoon the Rev. A. Raleigh, the new pastor, preached on Gal. i. 3d to 5th inclusive, to a large and attentive congregation. A sketch of him appears in the first vol. of "Our Scottish Clergy."

In the evening the Rev. A. Frazer, West Nile street, preached from first epistle of John, 5th chapter, and verse 3d. "This is the love of God," &c.

RECOGNITION SERVICES.

On Thursday evening the congregation met at half-past six, for the purpose of recognizing their pastor, and giving him the right hand of fellowship. On the Deacon's seat we observed the new pastor, the Rev. Alexander Raleigh, Rev. Dr. M'Farlane, Erskin U. P. Church, Rev. Dr. Robertson, of Shamrock street U. P. Church, Rev. Professor Falding, Rotherham Independent College, Rev. Alexander Fraser, West Nile Street Chapel, Rev. David Johnston, Great Hamilton Street Chapel, Rev. A. G. Forbes, North Hanover Street Chapel, &c. The Rev. Mr. Forbes opened the services by praise, prayer, and the reading of passages of Scripture, suitable to the occasion. F. Finlayson, Esq., one of the deacons, then read an address from the Church, in connection with the appointment of Mr. Raleigh, and welcoming him as the pastor. Mr. Raleigh, in acknowledging the address, stated the reasons which influenced him in coming to Glasgow, and gave a short summary of his views on the leading doctrines of Christianity.

The Rev. Dr. Johnston then engaged in prayer, and a hymn having been sung, the Rev. Mr. Fraser proceeded to address minister and people. He commenced by congratulating the pastor on thus entering on so important a sphere of labour. He then referred to the magnitude of the work of the ministry, and particularly some of the qualifications necessary for that work. It first was personal godliness; there should be a sympathy with the spirit of

the Christian ministry. As the work of the ministry was carried out by human means, talents adapted to the work, both natural and acquired were also necessary. However rich the natural soil it must be subjected to the process of cultivation. He warned the young pastor against extempore discoursing, and recommended careful and suitable preparation for the pulpit services. He also referred to the duties of a pastor, in visiting the sick, taking an interest in schools, missions, &c. In addressing the people, he commenced by saying that to them this occasion was one of sacred interest, both as regarded past and future, as they could not but think of one who was their pastor, and endeared to them by so many ties. He hoped, however, that this would be the commencement of a new and equally prosperous era in the history of the Church. They were to bear in mind that their pastor was not an angel, but a man of like passions with themselves. He warned them against giving countenance to any insinuations which might tend to destroy his peace, and their past history was the best proof, that they would treat their pastor in a proper and becoming manner. He also counselled them not to be too exacting on his time, and read a statement from the Rev. Dr. Alexander, of Edinburgh, which very forcibly showed the absurdity of exacting from a city minister attendance on all trivial occasions. He concluded by addressing a word to the deacons, whose influence for good or evil was extensive.

After praise and prayer by Dr. Robertson, Dr. M'Farlane said he had that day travelled nearly 30 miles that he might be present on this occasion, and he would have regretted much if he had not been here. He then adverted to his friendly and Christian intercourse with their late pastor, Dr. Wardlaw. A more straightforward and Christian minister than the illustrious Wardlaw never lived. When he, that evening, heard Mr. Raleigh speak of the duty of cultivating a friendly catholic spirit, he thought he heard his illustrious father himself. He (Dr. W.) seemed to have no church in his eye but one—the church of Christ. No Christian was ever hurt in his feelings by one word that ever came from his lips or pen. He (the speaker) and his brethren of the U. P. Church, were much gratified at the appointment of Mr. Raleigh. At the departure of their late pastor he felt for the congregation, as in looking around him he did not see where one was to be found to fill his place, but he believed they had found one at last, though they could not expect in one so young to find all the ripeness of a Wardlaw. The Doctor then assuredly would consider it an honour to meet and assist him on all occasions, on which their presence might be desired. As the evening was far advanced, the Doctor did not enter upon the subject on which he intended to have spoken. The benediction having been pronounced, the people gave their pastor the right hand of fellowship. The proceedings throughout were interesting.

The settlement is one of great importance, and many eyes will be on the man chosen to succeed the much lamented Dr. Wardlaw.

For the Christian Visitor, by a Traveller
HOME.

Mr. Editor,—I left Chicago when the meetings were about to close, did not return as I went, but through Indiana, Ohio, Pennsylvania, New Jersey and thence to New York. I remained in the city of New York for two or three days, and visited several places of much interest, among which was Greenwood Cemetery of Brooklyn. Brother Wyckoff kindly took me to this delightful place of tombs, where we rambled through its pleasant groves, its well trodden paths, and among its peaceful mansions of the dead for a long time. I have no space to describe its beauty if I were able, but certainly it is one of the most enchanting places I ever saw. Proceeded to Boston by the cars, and there remained for three days, visited Mount Auburn and other places of importance. Auburn is quite inferior to Greenwood in my opinion. From Boston I came directly home, after having occupied a few weeks as pleasantly as ever I did in my life. During my absence I had the satisfaction of becoming acquainted with many ministers, from different parts of the Union, and of seeing and hearing many more, some of whom are considered the best preachers. I have not time or space, Mr. Editor, to make many remarks respecting the preaching, or practice of Baptists and other dissenters in the United States. In many respects they perfectly coincide with ourselves, but in the following I think they somewhat differ from us. 1st. They read their sermons, as a general thing, which you know is not the case in the Provinces. I must say it appeared a little strange to me, to see dissenting ministers, ever and anon turning the leaves of their manuscripts, during the whole sermon. I have no disposition, however, to give an opinion upon this practice. 2d. Many of them appear a little inclined to a kind of quaintness in the exercises—a studied desire to make the congregation to smile, that we are not accustomed to in these provinces—and that to me did not appear very interesting in many cases, or, at least, not very profitable. I had much rather see a tear than a smile in the house of the Lord. 3d. There appears a great tendency in their public exercises to speak highly (I don't say boast, you see), of their "great country," their "home of freedom," &c., &c., both really and relatively. They think it the greatest country in all the world, in itself, and infinitely the greatest when compared with every other, and I do not blame them much for this, for really it is a fine country. I do cordially believe that this great Republic has done more, during the last hundred years—and is doing more at the present time, towards moulding the whole political world, and giving man that natural religious freedom to which he is entitled, than any other nation on whom the sun of heaven shines, England not excepted. I do not say the world feels and sees this benefit now, but they will hereafter, neither do I think the Americans the happiest people in the world, I think we are much happier in the provinces than they are, in many respects. We have about all the blessings of freedom, and on the other hand, are not troubled with all that excitement, or social fever, if I may so call it, that must be a characteristic of a Republic, made up of the inhabitants of all lands. The inhabitants of this great Union after all have not much room for self-exaltation. They have only to throw their eyes across those great prairies of the west, and think of the many hordes of poor red men, who deprived of almost all that was dear to them on earth—their lands and their hunting grounds—have slowly wandered over their unnumbered acres, towards the Rocky Mountains—up whose rugged steep, they were compelled to clamber, and down whose western declivity they were compelled to descend. They have only to think of those hated chains of captivity that chafe the weary limbs of their fellow creatures in the "country of the

south," and they find enough to make them humble enough to induce them to continually ask the Governor of the Universe, to give them that grace, as a nation, that will prevent them "waxing so fat," that like Jeshurun of old they will feel inclined to "kick."

No man can pass through the United States, that is a friend to education, without admiring their efforts for its advancement, they appear to study every means by which to make their people intelligent, and you immediately see the effects of this effort on society. Why, you cannot enter a ferry boat without seeing almost all on board with a newspaper in their hands. This induces the poor foreigners to get an education, for they see all around them enjoying the pleasures of reading, and as schools are on a different system there from here, they avail themselves of the opportunity. Were it not for this educational effort the Union could not stand. By the way, I have heard many objections to the principle of taxing for schools, that is direct taxation—as not working well in the States, but I took the pains to enquire of intelligent persons—and find that these objections are entirely groundless. I wish it were introduced among us, as it ought to be.

Yours,
PROGRESS.

For the Christian Visitor.

I will not leave you Comfortless.

Affliction is the lot of all who travel this vale of tears. Adam, by his transgression, has entailed on all his posterity this sad inheritance. Hence all must expect affliction and sorrow in their journey through the world. In addition to this, God sometimes corrects his erring children in a manner unknown to others. But it is for their good. By thoughtful contemplation they will be enabled to find many sources of comfort. The bitter waters of Marah will become palatable, even if not pleasant.

It is God who afflicts. We are apt to forget God in affliction, and look to what seems to be the more immediate cause of it. But in our better and calmer hours, we feel that whatever makes up the rod, God is the chastiser. The universe is under his control, and whatever he pleases he can employ for the comfort or sorrow of his people. But we should not lose sight of him in this, as if his hand had not caused it. He has a right to correct, and he will not be unjust. He condescends to call himself by the tender name of Father, and if he is our Father we need not fear. All the attributes of his character are perfect, and his dealings towards us will meet with our approbation in this world, or in that which is to come. He makes no mistakes. He is too wise to err, too good to be unkind. He afflicts, but not willingly. He compassionates when he smites, and smites only in mercy. And chastisements are only tokens of his love. What he does for us, he does for our profit. All the dispensations of his providence, however dark and mysterious, will tend to promote his people's good and his own glory. They are dearer to him than the apple of his eye, and he will not forsake them in the time of trial. His power enables him, his truth engages him, and his honour binds him to do all that is needful for his suffering children.

God afflicts for some important purpose. God has purposes in all his providential dealings with his creatures. Nothing comes by chance in the kingdom of nature or grace. His eye is over all his works, and not even a sparrow falls without his notice and concurrence. How, then, can his children suffer without his permission or appointment? God's design in afflicting his people may be to punish them for sin. He hates sin, and he will afflict them till they put it away. If we will wander from him he will correct us for our faults and punish us for our sins, in order to bring us back to himself. He will not suffer us to wander away unrebuked, but will kindly seek and reclaim us, though by sufferings. Thus correction is the effect of his love. But his aim may be, not only to correct for sin, but to keep us from forbidden ground. We are short-sighted creatures, and our greatest danger may lie in our fancied security. But God sees the end from the beginning. He knows what is best for us, and that he will give through it to bring us to human nature. His intentions by afflicting us may be to develop our graces. The blind man, shut out from the world of sight, has the peculiar privilege of being undisturbed by scenes of iniquity that are enacted around him. The deaf man can find pleasure in reading and meditation even amid noise and strife. So the Christian, when not too heavily pressed with sorrow, hears in his better moments the dying away of the cherubim's song, and feels the pure breezes of Paradise floating around his brow. It is then the heart experiences the joys, with which the stranger intermeddeth not. God's design may be to prepare us for higher blessedness in glory. By purging away our dross, he may yet bring us forth as gold, refined in the fire of sorrow. And, ere long, God's people will see that the furnace of their affliction served as a stepping-stone to a lofty seat in their Father's service.

Jesus sympathizes with the afflicted. Christ's human nature is before the throne. His divine nature is present everywhere, and makes his human nature acquainted with our sorrows and fears. And although he is in the heavens, his heart beats as kindly towards us as if he were sitting by our side. It is relief in affliction to feel that an earthly friend sympathizes with us. How much more comfort does it afford to know that our High Priest is touched with our infirmities! And that he is, we cannot doubt. He is represented as considering himself injured when a wrong is done to his meanness and remotest members. Then we have nothing to fear. Our stay here is but short. Sorrow will last only for a little while. And when we look back on the present life, and look out on eternity, we shall not feel that we have suffered too long. And when from the heavenly heights we trace the way in which we have been led, how trifling and brief will seem all the sorrows of our pilgrimage below!

G. E. D.

Jessie, August 2, 1855.

Mr. Editor.—We have to regret that no messenger went from this Church, to represent us at the Eastern Association. The blame must be attributed to our neglect of duty. May the Lord arouse us to a sense of our obligations to him and his cause!

Be the Gougher from Nova Scotia is labouring with us at present. We received him as a good minister of Jesus Christ. Pray for us that the Spirit from on high may descend to revive us as a Church, and to convert poor sinners.

G. W. C.

The Baptist Church at Pugwash, to Elder William Hobbs.

Dear Brother,—We feel it to be our duty as well as our privilege to address you on this occasion, regarding the connection that has existed between yourself and us as a church and pastor, which hath continued for the greater part of seven years, and when we look back to the time when God, in his providence, directed your steps to this part of his moral vineyard, at a time when his cause was in a languishing condition, the love of many growing cold, and sin stalking abroad as at noontide. When we take a retrospect of the past, and compare it with the present, we are constrained to say "what hath God wrought!"

At that time how discouraging the prospect that was before you; but believing in him who had commanded you to preach the Gospel, and having a firm reliance on the promise, you continued to point the sinner to the Lamb of God, until we were constrained to say with the poet,—

God moves in a mysterious way
His wonders to perform.

We trust that some are now in glory who can bless God for having made you instrumental in their conversion, and many more on the way, who will have cause to praise His name through eternity, for having heard through your instrumentality, of the free salvation offered to the chief of sinners. At the time of your entering in among us, there was but one place of worship in Pugwash, now there are four nearly finished, and here we feel it our duty and privilege to acknowledge that it was through your energy and perseverance that we now enjoy the benefit of a comfortable house of worship.

You have been with us in prosperity and adversity, and although dark clouds have at times passed over us, we have reason to bless God that they appear to be breaking away, and we pray that the sunshine of prosperity may again cause our hearts to rejoice, and your hands to be strengthened and upheld by the fervent prayers and co-operation of your brethren.

Our prayer is that the blessing of God may continue to attend your labours as in years gone by, so that at last you can say with the apostle, "I have finished my course, I have kept the faith, and henceforth there is laid up for me a crown, which the Lord the righteous judge shall give me at that day."

Signed by the unanimous request and vote of the Church on Saturday 29th July, 1855.

JAMES HUTCHINS, Clerk.
BENJAMIN BIGLOW,
LEVI W. EATON,
ALEX. MCKENZIE,
ISAAC BIGLOW,
W. H. HODGES,
DAVID ROGERS.

The Pastor's Reply to the Baptist Church at Pugwash.

DEAR BRETHREN,—I beg you to accept my best thanks for your most cordial and flattering address, containing your views and feelings in reference to my labours for the past seven years, the most of which time as you state has been spent with the church at this place. These seven years, to me, at least, have been most eventful ones and the present affords a good opportunity to linger a little and review the past, and contemplate the scenes that have transpired. Alas! what changes have taken place, in the world as well as in the church. Kingdoms, cities, towns, villages, families and individuals, all have changed. Some of our members as you observe have since that period taken their departure and are no more with us, they have crossed the narrow stream, and it is delightful to know that they died in the Lord. Others we hope have been converted to supply their places, and are journeying heavenward—we hope they will prove faithful unto death, and that the good seed scattered will ultimately produce a rich and an abundant harvest. Now whatever were the instrument employed in the accomplishment of this work, to God belongs all the glory, and in view of any good accomplished through my agency, we would say with the Apostle "not I but the grace of God that was in me." But on a further retrospect we are pained to know that some then bidding fair for heaven, and who run well for a season, have gone back. This is a source of deep regret to all true Christians. Others alas! we fear, are seven years nearer the dark world of misery and woe, consequently more hardened by the reproach of the Gospel. O that their feet may not stumble ultimately, and they cry out, when too late, "The harvest is past, &c."

At the time of my entering in amongst you I was a stranger to you all, but have since formed many endeared acquaintances who will always be remembered with the strongest feelings of affectionate regard whilst memory holds her seat. True it was with some degree of discouragement that I acceded to your invitation to labour in this locality which I have never yet regretted doing, although dark clouds may have at times looked portentous, but like the thunder storm which passes along the heavens tends to purify and destroy the noxious vapours which otherwise would prove injurious to the human constitution; even so it is with the clouds of affliction, they purify the soul and cause the Christian to breathe in a purer atmosphere, so that at last he may breathe the atmosphere of heaven.

During my sojourn amongst you I have had little else but the most unbounded kindness from the church and the community at large; in fact from different denominations, the Roman Catholics not excepted. Our congregations from the first until the present time have been large and attentive on all occasions. Hoping the time is not far distant when large accessions shall be made and the word spoken in weakness shall be raised in power, and the spirit poured out from on high, without which all our attempts and efforts will prove abortive. Craving an interest in your prayers and co-operations.

I subscribe myself, yours most fraternally,
WILLIAM HOBBS.

PUGWASH, July 30, 1855.

Point De Bute, August 4, 1855.

Dear Brother Bill,—It is with much pleasure I forward you this short communication, in reference to brother I. Wallace's visit around this region. It has been attended with signal success, and we have no doubt will rebound to the glory of God. We travelled in company, earnestly desiring the Divine blessing on our efforts in establishing and advancing the Redeemer's Kingdom. As we advanced in humble faith, looking to God, heaven paved the way, not only to the homes of the people, but to their hearts. They were ready to em-

brace any plan adapted to advance the cause of God, so that brother Wallace had only to suggest the best plans of carrying these desirable objects forward.

Brother Coleman rendered us essential service. We preached repeatedly at the following places—Gaspereaux Cove, Tignish, and Shimoque. Brother W. represented to the brethren and friends the necessity of having a building erected for the worship of God at Bay de Verte, or Gaspereaux, they responded at once to this object, and immediately entered into measures for its completion, so that a Baptist Meeting House will be raised at, or near the Gaspereaux. The utility of organizing a Church in this place, was proposed, and a Conference meeting appointed for that purpose, and many others we expect will come forward at a future appointment we then made, in which these brethren will be organized into a Church.

We had some heavenly visits amongst many families, where God met with us. We proceeded in the same manner at the Cove, and they are going immediately to work to build a Meeting House for God. This field is white for the harvest. Brother W.'s visit will be long remembered amongst us.

Yours truly,
JOHN ROWE.

LONG ISLAND, July 20, 1855.

Mr. Editor,—In travelling through this place not long since, I was so delighted with its improvement during the last ten years, that I was induced to purchase a farm here. I find the land excellent for farming purposes. It produces potatoes, turnips, and almost every kind of vegetables in abundance; also oats, barley, and excellent crops of hay. The most of the people here follow fishing for a living, and the farms are neglected, but those that farm are well remunerated for their labour. Land is very cheap, and a good opportunity is offered for a man of small means and correct morals, who chooses to be industrious, to accumulate property. The people are kind-hearted and strictly temperate, and correct in their habits, as far as I can learn, and a large number of them are professed Christians and members of the Baptist Church. They are also blessed with the labours of an excellent minister, who is held in high esteem by the people of his charge. They have this week erected the frame of a large Baptist Meeting House. I would give you the description, but no doubt that it will be furnished by other hands.

Yours truly,
A. B.

PRINCE WILLIAM, Aug. 3, 1855.

Dear Bro. Bill,—The Lord is still visiting us in mercy. At our Conference on Saturday last, it was delightful to hear the young people speak of the goodness of God, and tell what he had done for their souls; four young persons gave satisfaction of their union with Christ, was received by the Church, and on Sabbath I administered the ordinance of Christian baptism to them. Brother Tupper, I was informed, baptized five at the Mackataqua on Sabbath last. I have baptized seven at the Keswick of late. Our esteemed brother White had to leave his field of labour there on account of his health having failed him; may the Lord restore him to his health again.

Yours in Christ,
T. W. SAUNDERS.

DEAR ISLAND, July 9, 1855.

DEAR BRETHREN,—It affords me much pleasure to read in the columns of the "Visitor" and "Intelligencer" the blessings that have been bestowed upon the efforts of God's people in promoting the gospel in New Brunswick. There is nothing that makes my heart rejoice like the tidings that souls are being converted to God.

I laboured in Percan, N. S., three months last spring, a number professed to experience, the renewing influence of the Holy Spirit, some of whom were baptized by Brother Hunt. I have been on a visit to the U. S. A., to see my brethren. In many places that I visited, the work of God revived, and many souls were added to the churches. On my return I was informed that Deer Island was an interesting field of labor. I called at Eastport to visit some friends and went to the Island to spend a Sabbath with them, and was requested to preach the funeral sermon of Mrs. Elizabeth Mountain, consort of James Fountain, she experienced religion in Ireland and joined the Wesleyan Methodists, but was so persecuted for her religion, she resolved to leave for America and arrived about the year 1813. I am informed she lived a devoted life to Christ, she suffered much for two years but endured her affliction by waiting until the change should come. She fell asleep in Christ, July 8, aged 62 years, leaving many to mourn her departure. The sermon was preached from Rev 14 chap. 13 verse. "Blessed are the dead that die in the Lord, from henceforth; yea, saith the spirit, that they may rest from their labour and their works do follow them."

Yours truly,
AARON THORP.

We regret exceedingly that in consequence of the Windsor boat leaving at an earlier hour on Tuesday evening, than usual, we found it impossible to get off the "Visitor" in time to go by her.

Elder Blakney.

We learn by a letter received yesterday from this devoted Missionary, that he has returned to Oranmore, the scene of his recent successful labours. He writes, "I find things going on well, and young converts rejoicing in the Saviour's love." He has baptized three converts since his return, and the good work is progressing.

The number of Communications from our esteemed Correspondents prevent lengthened Editorial remarks this week. We shall find space for these at a future time. The extracts from the Minutes of the Eastern Association which appear on our first page will be read with interest. The Circular Letter was prepared by Brother Isaiah Wallace, and contains valuable suggestions in regard to the obligations resting upon our churches at the present time to bestir themselves in the field of Christian effort, and to hasten forward in the work of the Redeemer.

HOWE'S CARAVAN.—This monstrous source of depravity arrived in the City yesterday morning. So far as the simple exhibition of wild beasts, or of General Tom Thumb is concerned, we can certainly have no objection to it; but the low theatrical amusements, and drinking, &c. associated with it are a disgrace to our common humanity. Its footsteps through the province are marked with deeds of evil, such as a truly Christian people cannot contemplate but with mingled feelings of pity and disgust.

ERRATA.—The letter of "Progress" published last week in the 24th line from the top instead of without power read with power over.

A letter just received from our Agent, Brother H. S. Fillmore, has added a hundred new names this week to our subscription list.