

The Christian Visitor.

A FAMILY NEWSPAPER: DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE.

REV. I. E. BILL,

GEO. W. DAY, Printer.

Glory to God in the highest, and on earth Peace, good will toward Men."

SAINT JOHN, NEW-BRUNSWICK.

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Convention at Yarmouth.

From the Christian Messenger.

On Tuesday evening, Aug. 25, a highly interesting missionary meeting was held in the Baptist meeting-house at Yarmouth, in connection with the Convention. Rev. C. Kupper, D. D., in the chair. After singing and prayer, Rev. S. DeBlois read a report on the state of Religion in the Central B. Association, prepared by direction of the Association. It was chiefly extracted from the letters and presented in a condensed form, the principal items of interest. It was followed by one of similar import drawn up by the clerk of the Western Association. Rev. I. E. Bill then addressed the meeting on the Australian Mission. He spoke to the following effect:—

Mr. Chairman, Ladies and Gentlemen:—I can imagine a condition of things in which I could arise with much more freedom of soul than I can now; to address you on the subject of the Australian Mission. If I knew that a Missionary was on his way across the mighty Atlantic to that far-off land, prepared to labor and die there; I could then speak with feeling and earnestness; I could then speak in a way that would stir up zeal and my own. Our hearts would be moved by the power of divine truth. I did hope this would be the case ere now; but I have been doomed to disappointment. For five years in succession we have been endeavoring to bring this subject before the people. We have again and again carried it to God in secret, and asked him if it were his holy will that he would baptize some young man like those young men I see before me, with the spirit of self-sacrificing devotion to this holy work, and lead him to break away from all the ties of kindred and home, and go out to that distant but interesting country, to toil and suffer and die in the service of his blessed Master; that precious souls might there be gathered into the fold of Christ. At our Convention last year we came on the eve of raising the fulfilment of our desires. A brother, tenderly beloved, came forward and said, "Here am I, send me." Arrangements were made accordingly to send him forth. He was appointed to visit the Churches prior to his departure with a view to awaken their zeal and co-operation. But, alas! a chilling influence came over us. Opposition began to manifest itself, through the press and otherwise; the brother, finding that the churches did not fully enter into the project, became disheartened, gave it up, and is now in the hospital of New Brunswick teaching boys—an important work, no doubt, but a work which hundreds might do, as well as he, who are not called and qualified to preach the gospel. But, am I discouraged because the work is not yet commenced, while a Rand is here before me, who has been labouring for more than seven years and has only had the happiness of seeing one individual from the forest reclaimed and hopefully converted from the delusions of popery and delivered from its shackles? Shall I be discouraged while I see before me a Child labouring until his health is giving way, and yet he has seen but one convert from popery, as the result of all his diligence, labor and toil? Shall we be discouraged while we know that many an ultimately successful mission was prosecuted for more than seven, or ten, or fifteen years, amidst the most distressing difficulties and discouragements before a single convert owned the Saviour? Shall we be discouraged while the "commission" is in our hands and binding upon us, "Go teach all nations?" and "Go preach the gospel to every creature?" and while the precious promise stands unrecalled, "Lo! I am with you always, even unto the end of the world?" Shall we be discouraged while we remember that the song which was sung on Bethlehem's plains was a mission-ary song, "Peace on earth, Good-will to men?" Behold I bring you glad tidings of great joy, which shall be to you and to all mankind. "Shall we be discouraged while we know that that agonized in the garden was a missionary's soul; and while the agonizing, feelings and labors of Paul and his fellow-apostles are before us? No indeed. In due time we shall reap if we faint not."

When we remember there is a land out yonder teeming with gold, and with boundless resources of wealth, to which hundreds of thousands from all nations are daily flocking attracted by the power of its wealth and by the glitter of its gold, and the attractions of its commercial relations and resources, it is impossible that we should not take a deep interest in that country, it is impossible that we should not be deeply anxious for the spiritual welfare of that vast people. We would have Baptists alive to the importance of taking possession of the field in time, and of accomplishing their part in the great work of evangelization. Not that we would have them attracted thither for worldly gain or gain. No indeed. We would spur such sacred motives. If we supposed the Australian mission contemplated no higher object we would trample it under our feet. But it aims at the eternal salvation of these masses who are drawn thither in the providence of God. And, shall there not be found among those who will respond to the Macedonian cry? Who shall be willing to go thither to labor in the harvest in the garner of our Lord, to bring souls instrumentally to Christ, to gather souls who shall be saved to decorate the crown of our Lord Jesus, forever and ever? Mr. Chairman, we cannot but feel

started when we think of that distant land. But it may be asked, Are there not ministers there? Yes, there are, Christian ministers connected with the Episcopalians, the Presbyterians, the Independents, and the Methodists. They are doing a great work. But while we own this, and do so with joy, we cannot forget that we Baptists have a part to perform. For we must remember, Sir, that there are Baptists there who cannot write with other Christian denominations in certain important points, and they are looking to their own denomination, and they have been crying for many a long year, day and night, for their brethren to come to their aid, they feel respecting their peculiar tenets, as we do. While we feel deeply interested in the efforts of others, our own views of truth and duty are dearer to us than the blood that flows in our veins. And, Sir, there are considerations of a deeply affecting character connected with our Baptist brethren who are now scattered over that great country. Some of them have come from England, and we love our English brethren, and there are those from the United States, and we are deeply attached to our American brethren. But, there are those there who are far dearer to us than either of the other classes referred to, there are those from these Provinces, those who once assembled with us for worship, who came to our baptismal waters, whom we had the happiness of receiving into our churches, with whom we have met around the table of our Lord, and over whom we have solemnly pledged ourselves to watch. There they are scattered and dispersed and exposed to temptations and trials, and no one to care for their souls; no one to lift the solemn warning when temptation is near—no one to visit them in the hour of sickness and death, and they are looking to their brethren for sympathy and aid, and how can we be otherwise than moved.

I am aware that all my brethren don't feel exactly as strongly as I do on this subject. And why? because they are less pious? Oh no! because they are less feeling? Nay! I often feel as if I could be at your feet and confess my inferiority. But, it just happens that a peculiar Providence has led me to consider the matter with more attention than some others, and has brought all the peculiarities of Australia before me. I have studied with intense interest the situation and circumstances of those who have wandered thither, and have said, is there no one of my brethren who will go to that place and hunt up the scattered sheep, and collect them together and break unto them the bread of life? And I am persuaded that if brethren would only take the pains to study the subject and look at it in all its bearings, they could not but come to a similar conclusion with myself. Talk about not being a foreign field! why the place contains about thirty thousand Chinese, and about the same number of Aborigines,—the natives of the country, a most miserable and degraded race, but who have souls as precious as our own, and to whom we are bound by every tie that binds us to Calvary, and by every motive suggests by the religion of the Cross, to send the news of salvation. And, yet, we are told that it is not a foreign field. I can see no force in such an objection. But I do not wish to be tedious. I would like to speak for two long hours on the subject, could I, but speak as I have sometimes felt, I feel satisfied that you would sympathize with me, and that this Convention would not break up until decided action would be taken in this matter. I am persuaded that we should hear some young man whose heart the Lord has touched, exclaim, "Here am I, send me." I may remark in closing that it appears to me, that to the Baptists of these Provinces is committed a great trust. Why, look at our position and our advantages. I ask if in all the world there can be found a spot more signally blessed than this place? How often has the spirit of God been poured out upon this, and that section of the church, and revivals of vast extent and influence have been the result. Why at Nictaux during my residence there, I buried enough there to make up a large church. Then remember how many have been raised up to go forth, to bear the name of the Lord to the people, and to preach the unsearchable riches of Christ. And I ask, is there no corresponding obligation? Oh, Sir, is it not a wonder that any man can be satisfied to sit down contentedly at home while there are so many distant fields ripening for the harvest. The church should awake from her lethargy. She should be pressing on in every direction to the accomplishment of her holy mission. And is she not? Are not exertions being put forth everywhere to carry the gospel to all nations? Is she not knocking at the door of Burmah—saying to the Burmah and the Karens, we have a message of mercy to bear to you; and sending to Africa, and to China, and to the distant islands of the sea, saying we have a message of mercy to bear you? And, Sir, there is a thirsting desire among our English brethren to send a messenger or messengers to distant Australia. But, alas! we in these Provinces have suffered ourselves to grow cold and indifferent of late to this great work of the church. Brethren say, "O, it will cost too much." "The mission will be too dear." But, how do our brethren across the seas feel about it. They are sending help to Australia, and expect that the Mission will nearly supply itself. The outfit and the passage is about all they expect to be called upon to pay. Should we send six young men to that place who would probably cost about six hundred pounds, and its reflex action upon the church

at home, would be worth six thousand pounds, or rather six million pounds. Mr. Chairman, I submit these remarks hoping that God will enable us faithfully to discharge our duty in this and in every respect.

The Rev. S. T. Rand in writing from Tuskent on the 5th inst, in reference to some items of Convention business not given in his otherwise full report remarks:—
"It was decided unanimously to raise Dr. Cramp's salary to £250, the same as that of the other professors, and to obtain as soon as practicable an additional professor, so as to keep pace with the demands of the age. If the price of beans, oats, and horses, and flour, tallow, and molasses, has risen a third higher than it was, and the value of labor in every other department has gone up in proportion, it would be an anomaly, not to be submitted to, that mind and intellectual capital, should not rise also in value."
"It was unanimously decided to raise the endowment fund. Certain short effective speeches were heard from different parts of the house, of which unfortunately I did not take notes, but which will I trust come to the light in the proper way and at the proper time; but I remember such a sentence as "I'll give twenty-five pounds towards it," and others of similar import. Brother Thompson has been following up his work since the meeting. A "M. J. mac Scholarship" has been started for the use and behoof of the sons of the forest, and which will be filled up and used, or I shall miss my guess."

A meeting of thrilling interest was held in the evening. No resolutions were prepared, but an opportunity was given to bro. Bill to speak upon the Australian mission, to the Rev. C. D. Haynes, agent of the American Publication Society, to advocate that object. Rev. Mr. Woods' y, agent of the American and Foreign Bible Society, delivered an address on the Bible cause, and bro. Rogers of Pugwash, advocated in a very good speech, the claims of the Bible Union. Of all these speeches I took notes, but I have since been too busy with my own peculiar work, to transcribe them.

REPORT OF EDUCATIONAL MEETING CONCLUDED.
Rev. D. C. Haynes, Agent of the American Baptist Publication Society, supported the resolution. He said—Mr. Chairman, Ladies and Gentlemen: The resolution, in support of which I am about to speak, commends the disgrace which would result from relaxing your efforts. I don't think for my part, that there is any danger that, with such giants as these to advocate the claims of our Institutions, there will be any relaxation. Nor will you allow the College to languish with such a host of young men and young women as I see here to-night ready to come to the rescue. What I have to say this evening is not to show the advantages of Education. That would be superfluous. I might as well go and tell your farmers that the sun and showers are desirable to bring forward and ripen the fruits of the earth. They would reply, "don't you suppose we know that?" In the days of my boyhood I sometimes heard the question debated, whether education was desirable to the Christian ministry, but the discussions have ceased long ago. Certain'y, you have no doubt on that head. If your College suffices, it will not be because you do not feel the necessity of an educated ministry. It will simply be a question of dollars and cents. Some of your people may be like one of the characters described by the preachers this morning. You remember one had only one talent entrusted to him, and instead of using it properly he went and hid it in the earth, and when called to account he told God to his face he was afraid of him. Now we Baptists are the last people in the world to be afraid of anything in the direction of duty. A timid Baptist is a contradiction in terms. A timid Christian, by burying his talent and hiding his lord's money. Since I have been acquainted with the dealings of God with our church since the days of John the Baptist, and learned how he has supported her in all her trials, and led her forth in triumph from every encounter with the adversary, I have never for a moment had any doubts of her future success. Nay, sir, come what may, we have nothing to fear. You remember, sir, the anecdote of Luther and Melancthon. Melancthon was a timid man, always forboding troubles, and anticipating dangers. Luther was as bold as a lion. Once he came and found Melancthon all down. He saw no way of escaping the gathering storm. "Now, brother," says Luther, "What is the use of your giving way to such discouraging feelings. Cheer up! Don't you think God is going to let those kings and cardinals, and potentates have their own way in everything? Do you think the devil is going to swallow me up?" "I fear he is," said Melancthon, "Well," replied Luther, "Let him swallow me then, and by the grace of God, I will give him such a belly ache as he never had!" (Laughter.)

The brother, who last sat down, said he would be a hundred pounds richer if he had never given his money in support of Acadia College. I would like to ask the good brother, how he knew that? I would like to know how he found that out (Rev. Mr. Chase, "I don't know it.") The teachings of our Bibles, both of the Old Testament and of the new, lie all in another direction. (Brother Chase, "I take that back, I was wrong.") According to that blessed book, so far as it from being the case that Christians cannot

afford to be liberal, that in truth they cannot afford to be anything else. To be generous, is to secure the blessing of God upon our basket and our store; to be covetous is to bring down upon us the withering light of God's displeasure. Why, look at it. When a prophet went on a certain occasion to a widow, and asked her to make him a cake because he was hungry, and when she objected, that she had only a handful of meal in the house, and herself and her son to provide for, and really could not spare anything for him, he replied, "provide for your own family as you have said, but make me first a cake, for thus saith the Lord, the barrel of meal shall not waste, and the cruise of oil shall not fail." This principle has been illustrated ever since. Those who trust in God and honor him He will bless. Baptists love to appeal to the Bible. We always ask, What does the Bible say? Now, brethren, what does the Bible say about sustaining your College? Hear it, "Honor the Lord with thy substance, and the first fruits of all thine increase;" and then what? Why some of our brethren say, "We shall go to the poor house, become paupers, starve." But no, "So shall thy barns be filled with plenty, and thy presses burst out with new wine." The teachings of the New Testament are to the same effect— "Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over." This it must be confessed is not the manner of men exactly. They don't often press the article down, and pile it up so that the measure runs over, but it is the manner of our Father who is in Heaven. And he says give. Now you might as well burn up your Bibles, and put no faith in their teachings. What does the Saviour say. He was a man of few words. He always came directly to the point. He says, "give." This commandment of His has been coming to you always, and the largeness of the promise is indicated by these repetitions. The Saviour did not pile up these expressive words "good measure, pressed down; shaken down and running over," without a design. He meant to teach us that we would not lose but gain, by using what he has entrusted us with aright. I have no more doubt upon the subject than I have about baptism.

You observed this morning in the passage of Scripture spoken from by our brother, the men who used their money according to the will of their master, doubled it. And I know plenty of men who are living illustrations of this principle. I know a young man in Philadelphia, whose father came from England and lived on the Delaware as a farmer, a poor hard-working man. The boy when quite young experienced religion. He said one day he was determined to leave the business he was trained to, and that he was resolved to try something more profitable. He did so, entered into business, trusted in God, and traded for God, and God blessed him abundantly. His both hands are open to the calls of benevolence. He is always giving away. He is now but 40 years old, and is worth half a million of dollars. He belongs to the Dutch Reformed Church. And you have heard of bro. Daniel Ripley Cobb. He was another illustration, and many more whom I might mention. "Give and it shall be given unto." God does not give us money, or anything else, because we deserve it. His plan is that we "give." He knows that we are naturally selfish; he would overcome this disease of our nature. He would have us liberal and the more we have of this grace, the more ample room shall there be for its exercise. He has promised us that it shall come back. I know a church where an extra effort for any particular object always falls on a few individuals. "Well," said they when a call was made for aid "if it is done, some half a dozen of us have got to do it." "Well," said I, "have you grown poor upon it?" "Oh no," was the reply "we are getting richer and richer every day." In conclusion I would say, go on, don't be afraid. Trust in God. He will, as he has always done, take care of us better than we can take care of ourselves.

The third resolution was moved by the Rev. John Davis, and seconded by the Rev. S. T. Rand. It was as follows:—
Resolved, "That the Board of Governors be encouraged to rely on the denomination for its sanction, and support, with a view to the extension of the efficiency of the College both in its literary and theological departments."
Rev. John Davis: Mr. Chairman, Ladies and Gentlemen, he would be a bold man who would undertake to make a speech at this late hour. Certainly I shall not attempt such a thing. But here is the resolution. I presume that when it says the board of governors may rely upon the denomination, the meaning is that we are to rely upon God. Now, Sir, there are some who would make us believe this building of Colleges, and places of education is a modern invention. But this is a grave mistake. We read of such things in the Bible. They had their schools of the prophets in ancient times. And, Sir, on one occasion as you are aware the place got too strait for them, the buildings needed enlarging, and they said to Elisha, (who was their Dr. Cramp I presume,) Sir, "let us go to Jordan, and cut down some trees, and build a larger place, and be content, and go with thy servants." Elisha complied, and they went. I suppose they were preparing a Baptist Institution, for they went to the Jordan, and while they were at their work, one of the young men lost his axe. It fell into the water, it was baptised, it was immersed, and

he cried out to Elisha, "Alas! master, for it was borrowed." An honest thoughtful man always feels more anxious about a borrowed article, than about what is his own.— He will be exceedingly careful that it get no injury, and that it be returned at the proper time, and in good condition. No wonder that worthy young man felt so sad, about the borrowed axe, and no wonder the governors of Acadia College feel so sad about that £500 which they have borrowed from the endowment fund, and are so desirous that it should not be hopelessly sunk. But faith came to the rescue. "Where fell it," said Elisha. The young man pointed out the spot. "It fell right in there in that deep hole." Elisha cuts off a little twig and casts it in,—uses means you see—as we want to raise that £500—and up came the axe. The young man reached out his hand joyfully, and seized it, and, I will venture to say, took good care not to let it slip out of his hand a second time—as our brethren have also promised to do. Now I don't think God will work a miracle to help us raise that money, unless it be to open the hands of the people! but I doubt not it will come, and the borrowed money will be paid as soon as possible. We have had this evening ample illustration of the importance of education, to people in general and especially to ministers. But per-son another. I read of a Kentuckian preacher whose method of exposition and sermonizing will show the value of education. You know the Kentuckians think there is no state like Kentucky, and no productions like theirs in every department. Well some ladies were saying at the house of a worthy Kentuckian, and he wished much to give them an opportunity of listening to Kentuckian eloquence. So he took them to meeting, and the minister announced at a proper time, that a text had struck his mind in Job, and he proceeded to read, "Though after my skin-worms devour this body," &c. He proceeded to his discourse thus. First I shall tell you what skin-worms are. Secondly I shall tell you what the skin-worms did—viz., they ate Job up. Thirdly I shall tell you what Job did after the skin-worms had eaten him up." Such was the worthy man's exposition, and truly when would-be expositors make such blundering as that with our old English Bible, there is room for improvement somewhere. No doubt the English version can be improved, but the Book cannot be responsible for the mistakes of illiterate and conceited ex-pounders. It must be a good Bible to have accomplished all it has done for the world.— It was from this pure translation that Bunyan drew his incomparable allegory—the Pilgrim's Progress. Illiterate people will not be able to appreciate an improved revision of the Scriptures. There cannot be expected to be much demand for such a work until through the influence of our educational institutions, the tone of intellectual training be elevated. We must not, therefore, suffer our zeal in this great work to relax.

Now, there is one thing more which I must refer to, before I sit down. Reference has been made to our venerable fathers in the ministry, who have gone the way of all the earth. One of them, your venerable pastor, sleeps not far hence. It is well known that he was not as zealous for the success of the College as some others were, but his heart was in the right place. Almost the last time I visited that holy saint, reference was made to an educated ministry. And, Sir, by the way, I shall always rejoice that three years of my life were spent in Yarmouth were it for no other reason, than that I had the privilege of becoming personally acquainted with Father Harding, and that I saw the last sands of his glass run out, and had the pleasure of ministering to him on his dying bed.

Our good brother Wilson, Congregationalist minister had just arrived from England at the time to which I was referring, and Mr. Harding did not seem pleased, he did not know what they were sending out those men from England for, with their Greek and Latin. Mrs. Harding was present, and she seemed afraid that my feelings would be hurt. But I remarked to Mr. Harding, "Oh, you know I came from England myself, and make some pretensions to Education." "O, well!" said he, "there is no harm in that, only don't let them write it over the cross." Such was the dying testimony of that venerable man, and in that sentiment I most heartily concur, Mr. Chairman.

I thought to add that Mr. Harding was a member of the Educational Society, an annual subscriber of one pound, which he always paid.
Rev. S. T. Rand, simply seconded the resolution which was passed, as were all the rest unanimously. The meeting was a full one, and the addresses were listened to with great interest, and as extensive notes had been taken by the writer in Phonography, he was requested to furnish a full report for the papers, with which request it has given him great pleasure to comply.

SEAS T. RAND.
SCRIPTURE PRICES.—Abraham bought a piece of land for a burial place. He paid 400 shekels of silver. The lowest sum at which a shekel is estimated is two shillings and three pence. This would make about \$200 for the burial place. In Solomon's time it is mentioned that the price of a chariot from Egypt was 400 shekels of silver. This would be about \$250. The price of a horse was 150 shekels, or about \$75. King Solomon, in a valuable chariot, drawn by two or four horses made as showy and dignified an appearance, perhaps, as any prince has done since.

Correspondence.

New York Correspondence.

New York, FRIDAY, Sep. 11, 1857.

DEAR BROTHER BILL,—Did I promise you a letter? Here it is. But where is the Visitor? You may keep this, burn it, or print it, as you please, and if you send me the Visitor I will do what I please with it.

The weather has been very cold here for the past month. There was a frost in this vicinity this week on the low lands. Tobacco, corn, buckwheat, and grapes, need a fortnight of warm weather to bring them to perfection. The indications are favourable that we shall have it. The mercury stands now in the shade at 78 Fahrenheit.

The flood in June did a great deal of damage to our Village. It will cost the Corporation about \$75,000 to repair the streets and bridges. Personal property was also much injured. Barns were swept away. Horses were drowned. Basements and cellars were filled with water. Houses were flooded; and carpets and furniture were soiled, sometimes carried away, and often when left were ruined. But while multitudes were exposed to death, only three were drowned. In the midst of wrath God remembered mercy.

Pleasant revivals have been in several of the Sabbath Schools. In February last a S. S. Union was formed for prayer by the Presbyterian, Dutch Reformed Baptist and Methodist churches of this place. The meetings are held monthly in our several places of worship. In their origin a revival commenced in the Baptist S. School, which has brought eighteen in the church by baptism. It has extended to all the S. Schools connected with the Union. How many have indulged hope I am not prepared to state, but enough to show that prayer has been heard and answered, and to encourage its continuance for an extension of the work.

One fact has been exhibited during these revivals that has filled many hearts with sadness. In some of the churches the great body of professors have manifested an entire indifference to what God was doing, and when some of their children gave evidence of conversion, they showed no spiritual interest. They could not be induced to come to the place of prayer to join in the supplications, and to witness the display of divine grace and love. Can it indeed be possible that such persons are born of the Spirit?

We have had a pleasant meeting every Monday morning of the ministers, for prayer, conference, and mutual instruction. One spirit seems to pervade the whole, and brotherly kindness prevails. Each maintains as sacred his own views of truth, but pays due respect to the opinions of his brethren. Thus are our hearts drawn together and united in love. Its influence is good on the churches and congregations. As is the priest so are the people.

Unless there are more frequent and powerful outpourings of the Spirit, there is great danger that a spirit of worldliness will so pervade the church that true piety and its influence will be greatly diminished. We have many societies, originated by the wants of the country, and that have accomplished a great amount of good, that now have appendages productive of evil. With these societies many professors are connected, some of them as members, and others, both as members and managers—their own personal interests seem to command that their relations should continue, but if they remain their Christian profession will suffer.

The Agricultural and Horticultural Societies of this County are now of this description. They hold their annual meetings in libraries. An appropriate place has been prepared for the purpose, but a race course has recently been fitted up on the ground, within the enclosure, for the exhibition of horses, and the hall assigned for the annual address, and for the exhibition of the fruits and the flowers, is this year to be used at the close of the fair for an Agricultural Cotillion. Should not all professors come out from such Societies and separate themselves? But will they while they have so many interests connected with them that they desire to sustain?

These days demand a religious character that will command the respect of, and overcome the wicked. Did it really exist would such societies, among whose members are so many professors, have such appendages?—The church needs a frequent baptism into the influences of Pentecost to maintain its moral position. A pure gospel, a consecrated ministry, and a holy church, are imperatively demanded to obliquely the world.

Yours, in love,
J. M. HARRIS.
Address to the Rev. George Seely.
ADDRESS.
Woodstock, Aug. 8, 1857.
DEAR BROTHER,—As you have felt it your duty in the order of providence, to take leave of the church in this place, in order to proclaim the glad tidings of salvation in a distant and more destitute field of labour; permit us to address to you a few words expressive of our appreciation of your work of faith and labour of love during your sojourn with us, of our sincere regret on account of your departure.