

CORRESPONDENCE.

For the Christian Visitor.

SABBATH EVENING CONFERENCE.

Let no corrupt or useless communication proceed out of your mouth, says the apostle, "but that which is good for the use of edifying that it may minister grace to the hearers." Some are of opinion that the public assembly is the only place divinely appointed for imparting religious instruction; while the afternoon and evening visits, as well as other opportunities for Godly edifying, are occupied on the most trifling subjects.

Deacon C., whom I introduced in a former number to the notice of the readers of the Visitor, although he is always at his post in the church of God, and ever ready to communicate at the proper time, "words of truth and soberness," yet his particular element and sphere of usefulness, as it regards imparting instruction, is, in private conversation, and in the family circle. The order of the house of God, the instructions, godly walk, and conversation of the brotherhood, are topics to which he has given considerable attention.

Whilst meditating at an early hour in the evening, on the incalculable benefit derived from being a member of the Church of God. Brother T., of whom we have already spoken, was ushered by one of the domestics into the deacon's room.

Bro. T.—I hope you will excuse our early call this evening, knowing that you are generally accustomed to spend the evening with your young family. We doubt not, however, when the object of our visit is understood, you will justify an apparent intrusion. But allow me to introduce to you Brother B., from the Parish of —. He tells me he has often heard his Pastor talk of you.

Dea. C.—I am pleased to see you, brother; and although I am in the habit of spending my Sabbath evenings in teaching, as you observed, my family in the truths of the holy writings, yet I shall most cheerfully occupy this evening with you; and may the father of our Lord grant us his presence, and make our speech palatable with the word of truth. My pleasure is particularly enhanced in having an opportunity of forming an acquaintance with another disciple of the Lord, who in common with me cherishes a hope of a portion among those that are sanctified at the appearance of our Lord. I often fear that professing to hold to the "one Lord, one faith, and one baptism," we are too ready to overlook the relation which we sustain to each other as members of the one spiritual house.

Brother T.—The conversation which we had at our house a few weeks since, Deacon, has caused both me and my wife to think more seriously on the importance of keeping the Sabbath, than we were accustomed to do; and I came this evening purposely to know what I shall do, for it is impossible for me to live as I have done. I don't enjoy the worship and the ordinances of God, as I think a lover of Christ should do.

Dea. C.—Your case requires peculiar treatment, and he who spake as never man did, has left on record ample instructions to meet your wants, and is himself touched with feelings of your infirmities. Probably the following texts may be to the point, "If any man sin we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins," &c.; "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Bro. T.—I have thought on all these passages, and have endeavoured to draw comfort from them, but in vain. The word of the Lord that was in former days sweet to my taste, refuses me now any comfort.

Dea. C.—The Lord in his wisdom has established an order of things, in connection with the salvation, sanctification, and glorification of his people, to which we do well to take heed. In the neglect of these predestinated means in which God has before ordained that we should walk, we cannot expect any token of the divine approval; it is even contrary to the character of God to manifest himself by imparting the peace and consolation of the gospel to our spirits, while we walk in disobedience, and are treating the institutions of the gospel with apparent contempt.

Bro. T.—But are you not bearing too hard, Deacon? I hope that I have not altogether neglected these things, at least not as much as you appear to think. I think I have never done anything to bring scandal on the church.

Dea. C.—I have no doubt but you think so; but let us hear what the Master says on the subject. "He that is not with me is against me, and he that gathereth not with me, scattereth abroad."—Luke xi. 23. When God converts men, it is to the obedience of faith. "Go, work to day in my vineyard," is an injunction still in force under the reign of Christ. At the time you made the good confession before witnesses, and was baptised into the likeness of your Lord's death, the associates whom you had forsaken, and the church with whom you united, expected you to bring forth fruits worthy of repentance, and the Lord your Redeemer, whose name you then assumed, enjoined on you that day to walk as a child of light. I fear very much, my dear brother, that you have since that time "scattered your way to strangers;" and moreover, if all the other members of our church were to follow in your steps, we would be without either worship, ordinances, or pastor, to instruct us in the way of the Lord. I have been observing the workings of these things for the last twenty years in this community, as well as in other places, and as a general thing, those who have been most attentive in their places in the house of God, observing the ordinances as the Lord delivered them, and supporting the worship of God according to the talents given, might be seen walking in the fear of the Lord and comfort of the Holy Spirit, while those who neglect the means which God has divinely established, are walking in darkness, void of the life of faith and joy of the Spirit.

Bro. B. But, I should suppose brother that you could not be expecting as much from him who is comparatively a young professor, as you would from a more experienced man.

Dea. C. It is very true that the New Testament teaches us that the Christian life may be viewed in regard to knowledge and experience, like human existence—the little child, the young man and the father. From no portion, however, of the oracles of God, can we infer that the young converts of last week should not be as devoted as those "who have borne the heat and burden of the day," but on the contrary we find the young converts in Jerusalem "continuing steadfastly in the Apostles' doctrines, in fellowship, in breaking of bread and prayer." The idea that young persons are not expected to walk as devoutly as those of maturer years, is at variance with the word of truth. "I have written unto you young men," says John, "because ye are strong and the word of God abideth in you, and ye have overcome the wicked one." Probably I can exemplify what I wish to convey by a subject with which all our minds are familiar. The child of six can exhibit as much filial affection and regard for the authority of the father as the son of eighteen, though unable to put forth the same degree of mental or physical exertion in the parental service; and the parent will be equally pleased and honoured by the docility and submission of the former, as by that of the latter.

Bro. T. I am fully convinced of the iniquity of my course, I cannot any longer continue in this sinful state. Your reference to the time that I put on Christ was like an arrow to my heart. I think that I can say with the poet,

"Here Lord I give myself away,
'Tis all that I can do."

I can only hope for remission of my sins through the blood of the Covenant, and I am persuaded unless I shall conform to the will of Christ, I cannot enjoy the comforts of religion.

At this time Bro. T. was too much overcome to proceed.

Bro. B. How pleased I am brother to see that your faithful and scriptural instructions are so well received. The word of the Lord is living and powerful, and when skillfully applied, will accomplish that whereunto it has been sent. There are many precious souls in our communities that are walking too much after the course of this world, who if scripturally instructed and admonished in the way of the Lord by their brethren, would be bringing forth the peaceable fruits of righteousness, and be living members of our churches.

Dea. C. As our pastor has frequently said to us, "the Church of the Lord is the school of Christ, and the Bible our text book," so have I been regarding it for years. It is a source of much grief to me and to a few of my brethren in this place, that God's order of things, is so lightly esteemed by his professed friends. The public teaching of the pastor—the reading of the

Scriptures—the prayers, the praises and exhortations of the brotherhood, and the Supper of the Lord, appear to have but few attractions around them, in the estimation of many; while the unintelligible effusions of persons under animal excitement, are sought after and devoured as the gospel and spirit of Christ.

Bro. T. We are all here before God brethren, and as you are all better instructed in the way of the Lord than I am, will you not inform me respecting my duty now, for I feel that I must do something to give satisfaction to the Church whose solemn feasts I have despised?

Bro. B. I am so well pleased with the Deacon's views of the subject, and the candid and solemn manner in which they are presented, that I cannot presume to say any thing while you have such an able guide.

Dea. C. I have already referred to the subject, but on this part of your duty I would direct your attention to our Lord's words, Mat. V. 23, 24, "Therefore if thou bring thy gift before the altar, and there rememberest that thy brother hath aught against thee," &c. I would advise you to appear at our next meeting, and there renew your vows to Christ and his people.

ADELPHOS.

POLICE OFFICE.—On Saturday last a descent was made by the Police upon a den of thieves, situated in the north end of the city; where a miscellaneous assortment of stolen articles were discovered; such as Wearing Apparel, Tea, Sugar, Wax Candles, China Ware, &c., &c., abstracted from the dwellings of different citizens. The purloiners wishing, no doubt, to keep up the late Christmas season in as hilarious a manner as their neighbours, resorted to means which got some of the principal actors in a fix, and thus, disregarding the old adage that "honesty is the best policy." An old looking sinner, by the name of Hauss, was taken as the principal; and we observed him taking a walk towards the south end of the city, in company with Ham. There is no doubt that the Mayor found the prisoner comfortable quarters in a sombre looking building, situated in that fashionable locality.—*Hab. fax Herald.*

A most daring robbery was also committed on the afternoon of Saturday. The premises of Mr. Saure, Hair Dresser, Hollis Street, were entered, and £18 abstracted from a cash box. As yet, the perpetrators of this outrage have not been discovered.—*Ibid.*

We announce this morning the death of Capt. McGuire, who died in his cell in the County Gaol on Monday last. It will be recollected that this unfortunate man, was brought to this city from Newfoundland, to be tried for the murder of two of his crew. On his being arraigned, the Jury found a verdict of Insanity. He was then remanded, and his subsequent conduct has been such as to leave no doubt of his being a maniac. From what we have seen, ourselves, (was it not contrary to law,) the unfortunate man should have been the inmate of a Lunatic Hospital, instead of the tenant of a gloomy cell.—*Id.*

We deeply sympathise with our esteemed friend the Rev. Mr. Tupper, under the severe affliction with which his family have recently been visited, and of which the following extract of a letter just received from himself, contains some particulars.—

"Since I left home my family have been in very deep affliction. My son Charles went to Salisbury to attend my son-in-law, Wm. McFee, and caught the disease—a very fatal cholera—and was obliged to hasten home. He has recovered, but my son-in-law has died. He was a fine young man, in the bloom of youth. My youngest daughter, at the age of 18, after having been married to an amiable young man, little more than four months, is left a disconsolate widow. I know, however, that the Judge of all the earth does right. There is also this strong consolation afforded that Mr. McFee, who had previously obtained a hope, enjoyed a sense of Divine favor, and gave good satisfaction, as I am informed by letter, as to his eternal state."—*Christian Messenger.*

HIGHLY INTERESTING FROM TEXAS.

PETERSBURG, Jan. 31, 1848.

We have received by overland express, the New Orleans papers of the 26 inst., through which we have important advices from Texas, per steamer Globe, from Galveston, Jan. 23.

War had broken out between the Delaware and Comanche Indians.

One desperate battle had been fought in which the Delawares were defeated, with a loss of 26 warriors.

The alleged cause of the war was an incursion of the Delawares upon the hunting grounds of the Comanches, and also favoring the whites in the war between the Indian tribes and Texas.

The loss of their warriors had excited the Delaware nation to revenge, and they would probably have a considerable force to engage in future conflicts.

A general Indian war was apprehended, and it was rumored that several tribes had volunteered to carry the war to the city of Mexico.

A party of Comanches state that twelve horses were stolen from the camp of Captain Gillett, on the Scio, a few months since.

Lieut. Cozzens and twelve men followed

them, and in nine days overtook and routed the Indians, killing seven. They recaptured the horses, and took others belonging to the Indians.

FROM CUBA.—The following is an extract of a letter from Neuveitas dated Jan. 8, published in the N. Y. Herald:

"The brig Caroline sails to-day, leaving our harbor, for the first time this year, without an American vessel.

Our planters are just commencing to grind.—The crops this year are not near so fine as last; there will, however, be about the same quantity to go forward, as a great deal of additional cane has been planted during the last year. Less mahogany will go forward this year than usual, as the quantity got out is much smaller than heretofore, on account of the very low prices at which it has been selling with you.

The railroad from this place to Puerto Principe has just been opened six miles farther, and measures are being taken to complete it to Puerto Principe during the coming year, which will give a great impetus to the trade of this place.

It is said that one hundred sharp shooters of Genesee county, Michigan, have offered their services in Mexico, provided they are mounted and allowed to select their own weapons—revolvers and sabres. The poorest shot among them can kill a deer on the run nine times in ten at forty rods.

A COLORED LAWYER.—Robert Morris, Jr., a young colored man, made his debut in the Court of Common Pleas, in Boston, and acquitted himself with much credit. It is said that there are many lawyers with whiter skins and blacker characters than his.

YUCATAN.—Com. Perry has returned from his late visit to Yucatan. The Indians in insurrection, though they have been repeatedly routed, still carry on a cruel warfare upon the white population. All the inhabitants of Merida and its vicinity have been compelled to take up arms to defend themselves from the savages.

A COMET EXPECTED.—We see it stated that Prof. Madler, of Europe, has predicted that a brilliant comet will show itself soon, being the same one which appeared in 1264 and in 1556. It takes it 292 years to travel around its orbit.

FOLKS IN TEXAS.—According to the late census taken in Texas, there were 140,000 inhabitants, including men, women and children, slaves, Indians, and free negroes.

STATISTICS OF CRIME.—Captain Wily has favoured us with a copy of "The Statistics of Crime in the City of Montreal for the year 1847." By this document we perceive that there has been an increase in the graver offences, with the exception of larceny, which shows a decrease in the number of offenders apprehended, of 52 men, and an increase of 7 females and 35 boys. This latter item is ominous. The fruits of our liquor trade are exhibited in the next class of offences.

	Men.	Women.	Boys.
Drunk in the streets.	1298	803	16
Drunk and disorderly.	673	2	2
Vagrants.	470	269	53
Total.	2439	603	71

This presents a total of 3113 cases caused, doubtless, by intoxicating drinks. We might add the cases under the heads "breach of the peace," and "indecent exposure," but will leave them to stand against any possible cases of vagrants who are not made so by drinking.—*Witness.*

WITHIN—NOT WITHOUT.—Look at the mass of mankind; they are seeking happiness; but whence? From outward delights: from wealth, from honor, from friendship, from the pleasures of sense. It does not occur to them that an inward preparation of mind is necessary to make even these objects the ministers of solid good; to say nothing of the higher sources of happiness which pertain to man's spiritual nature. O, blindness unparalleled! Will a sick man neglect the disease that is wasting his vitals and racking his frame with agony, and seek health, and strength and rest from delicious viands; from sweet odors, from soft music, from goodly prospects? Will he quench the flame of a fever by the fragrance of a rose? Will he cure an ague by arraying his body in gorgeous apparel? Will he remove a deep-seated consumption by listening to a jovial song? Will he heal a dropsy by feasting on a dainty meal? Will he eradicate a cancer by gazing upon a pleasant garden? Will he restore a mortified limb by resting it upon a downy pillow? He may do all this sooner than the sinner, with his heart unchanged, will find peace and rest from objects of external good. The torment is within him. His soul is a den of corrupt passions, a cage of impure desires. It is desperately diseased with pride, self-will, rebellion, discontent, envy, fear, inordinate affections of every kind. These are the fever, the ague, and the dropsy of the mind. These he carries to the pursuit of earthly good, and it is all one whether he is successful or unsuccessful. If successful—if, for example, he gains wealth—then he is a miserable rich man; if unsuccessful he is a miserable poor man.—The wretchedness is in the soul itself, and all the kingdoms of the world, and the glory of them can neither remove nor palliate it.