

intendent, in order to his securing and maintaining the confidence of Teachers and Scholars. It is needful in order to the efficient performance of all the duties of his office.

5. *None but a person of respectable character should fill the office of Superintendent.*

We do not mean respectable as to position in the world, as to wealth, rank, fashionable connections; but respectable as to moral character. He should have a good report among the wise and good and virtuous; he should possess the standing conceded to moral worth. Parents will the more readily commit their children to the rule of such a man, and the School will derive a high reputation, in proportion to his merit, from the eminence of his character.

S. ELDER.

Frederickton, August 6th, 1849.

[FOR THE CHRISTIAN VISITOR.]

Harvey, August 3d, 1849.

MY DEAR BROTHER.—I have just returned from a visit to Macan and Amherst in Nova-Scotia, and Sackville and Salisbury in this Province. A protracted meeting was held at the first mentioned place, which was attended by Elders McCully, G. F. Miles, W. G. Parker, M. Parker, and others. The faithful declaration of God's truth we doubt not will prove a blessing to the neighbourhood. The Church, though few in numbers, assisted by the congregation have built a superior place of worship. Elder S. Viditoe is the Pastor.

At Amherst we held one service, the brethren and friends received us very kindly, we were sorry that we could not comply with their earnest solicitations to remain over the Sabbath. The new place of worship just completed at Sackville, was opened for divine service on Sabbath the 22d ultimo. The first discourse was delivered by Elder Joseph Crandal; the second service commenced at 3 P. M. The house was crowded on each occasion, and ample proof afforded that this addition to their religious privileges was appreciated by the community. The exercises were continued on the following Monday, when Elder G. F. Miles preached to a large and attentive audience, followed by addresses from brethren W. G. Parker, J. Crandal, and R. H. Emerson. A portion of Elder W. G. Parker's labours have been secured for this interesting and promising field.

On Wednesday, last week, according to notice previously given, the usual services in connection with the Quarterly Meeting, commenced with the first Church in Salisbury, the exercises, which were of a deeply interesting character, were continued until Tuesday; the following and other brethren were present, viz: Elders David Crandal, G. F. Miles, James Herritt, W. G. Parker, M. Keith, D. McPhail, and James Newcombe.

RESULTS.

FRENCH MISSION.

A Fund was commenced to sustain a Missionary among the French in this Province. Wm. Stone, Esquire, Coverdale, was appointed Treasurer. Mr. Obed Chute, from Horton Institution, (N. S.) was appointed Missionary, and has gone forth into his field of labour.

GENERAL UNION SOCIETY.

Subscriptions and donations were obtained amounting to £13. Mr. Martin Wortman was appointed Treasurer, and Miss Elizabeth Sinton, Miss Mary Beek, and Mrs. Rosana Harris, were appointed Collectors.

DOMESTIC MISSIONS.

Mr. Cyrus Black, of Sackville, was appointed Treasurer of Westmorland and Albert Board. Elder A. Much, was appointed to visit destitute places in Salisbury and Coverdale for three weeks. Elder McPhail to visit North Shore for two weeks. Elder Francis to visit Bay de Verte Church for two weeks.

QUARTERLY MEETINGS.

The next Quarterly Meeting to be held with the Moncton Church, at the Bend, on Tuesday the 23d of October, at 2 o'clock, P. M.

PROTRACTED MEETINGS.

A Protracted Meeting to be held at Buctouch and Shediac, commencing at Buctouch on Tuesday, October 16th, at 2 o'clock, P. M.

Your's, &c. JOHN FRANCIS.

Moncton, July 16th, 1849.

REV. SIR.—In your paper of the 6th inst., there are certain extracts professedly taken from a letter signed by "E. McLeod," in which

there are certain statements respecting that Minister's labours, success, and trials, which I feel bound to notice and correct, hoping that I may never be under a similar necessity again.

The first statement demanding notice is that contained in the third paragraph. It is said—"this is generally a Methodist community, and a good deal of labour has to be bestowed on Baptism (!) but the prejudice is pretty much broken down," &c. The above language is *incorrect*. It conveys the idea that the people are prejudiced against baptism, and that forsooth because it is "generally a Methodist community." The people believed it to be the duty of Christians to attend to this ordinance many years before they saw our well-meaning but ill-advised brother McL. But perhaps he means that they were prejudiced against *immersion*—if so that is *incorrect*, speaking generally, as some were prejudiced from childhood in its favor, while other some have, like candid persons, weighed it in the "balance of the sanctuary" and found it wanting, consequently with them the "labor" bestowed failed to persuade, although that labour was constant and skilful. As a proof of failure, on Sabbath last three persons joined the Methodist Society, and not one of our Society has left us to join those who preach immersion, save the individual gloried in as "the Local Preacher," who for disciplinary reasons could not have remained with us as he well knows.

The second statement demanding notice is that contained in the fourth paragraph—viz: "Mr. — has been here to-day and closed the chapel against me to-night, and to-morrow we commence our meetings where Jesus was born—in a barn." Now being tolerably well acquainted with "Mr. —" and all he did, I beg to say that he never closed the Chapel against our over-heated brother, but told him that he was at liberty to use the Chapel whenever he pleased, provided he did not preach immersion in it; supposing in his simplicity that a Minister of the Gospel might find ample matter in the Bible to be explained and enforced, far more valuable and less known to these converts and others, than immersion, and a thousand times more safe. Besides "Mr. —" had heard from good authority that brother McLeod and Mr. D— had been holding meetings in the Chapel for several weeks, while "he" was unavoidably absent from his circuit, and had therein bestowed much of the above-mentioned "labor" to break down the so called "prejudice" against "baptism," and therefore concluded as a conscientious man that he would be unfaithful to his trust as appointed to the charge of the souls of the people and Chapels on his circuit, if he allowed immersion to be preached in it any longer; for be assured he does not believe that dipping the body under the water, is the *Scriptural* mode of baptism.

And now, Sir, permit me to inquire whether the party to whom that letter was addressed was prudent in showing it to you; whether you was "wise as a serpent and harmless as a dove" when you gave those extracts to the Church and the world without the writer's authority, and whether you have done your own cause any good by your note of information at the bottom.

Believe me, Sir, such attempts to prejudice the public mind, and especially the Church you are serving, against a man who never injured you, and who is unknown to you, save by report, are beneath the dignity of a gentleman, and contrary to the will of Him who has said, "Whosoever shall offend one of these little ones that believe in me," &c. While the trumpeting of the immersion of those who choose to leave the Methodists is puerile, rash boasting; and sure to destroy, in the minds of Methodist Ministers and people, all confidence in your professed desire for Christian Union; and to force them to the conclusion that immersion is advocated by you chiefly as an instrument of proselytism. Why, if you believe conscientiously that immersion is the right mode of baptism, can you not preach it and practice it as Christian Ministers meekly, firmly, honestly, and humbly; and forbear triumph until the Judge decides who is right and who wrong. We think our cause so just and our views so correct that we need no such weapons against you.

You would think it very hard if Methodist Ministers were to enter your vacant Churches and there strenuously advocate our views of Baptism, and doubly so were we to pick up your disaffected members. We could do this in a large number of Churches, but we dare not, never having been sent to enter into other

men's labours, much less to proselyte from other churches. Yours, &c.

R. A. CHESLEY.

To Rev. E. D. Very.

We were greatly surprised upon receiving the above letter, and wrote immediately the following letter in hopes that its expressions might some of them at least be qualified. We have received Mr. C's reply this week, insisting upon the letter's being published just as it was written, as it was done upon reflection and not in haste.

We do not hesitate now with reference to the character of the brother against whom the insinuation is made, as we learn since from Mr. M'Leod that this brother was left to occupy the Methodist Chapel with Mr. Chesley's consent, and in joining the Free Christian Baptists presented Mr. C's certificate of christian character.

Mr. Chesley says in his note this week, "Do you think I am so unacquainted with the habits of men, as not to know that both at your office and of Underhill, the enquiry would be made, 'who is Mr. — that shut the Chapel?' and that the answer would be invariably given, of course, Mr. Chesley."—Our friend is as much mistaken in this as in many other matters. No one has ever asked us in the office or out of it, who it was, or aught about it, and we have had no occasion to answer "Mr. Chesley" to any one; but we need make no other comment than the letter we sent, which was as follows:

Saint John, July 21st, 1849.

REV. R. A. CHESLEY,

Dear Sir,—I received your letter last evening with its implied request for publication. I infer that you have written it in haste and hope a little reflection will incline you to modify it somewhat, as I think it would tend as now couched to excite unpleasant feelings.—I did not expect I am sure, that suppressing the names so that they would be known only at the scene of the acts alluded to, the publication of the extract would stir up contention; and far be it from me to wound your feelings, unknown to me not only personally but even by report. Be assured, my dear sir, I had no such intention.

I wish to exonerate Mr. M'Leod altogether from any participation in its publication as it was a friendly letter to one of his brethren here, which I requested when I saw it. As I have some subscribers of that denomination to whom I supposed it would be gratifying, not that Methodists were becoming Baptists so much as that a Minister of their denomination was favoured with a revival, and was succeeding in his efforts. I am not myself personally acquainted with Mr. M'Leod, and would be equally happy to record your success as his; indeed I would consider it a great favour to do so.

If I publish your letter as it is I should feel called upon to make my comments upon it, and I think there are paragraphs which you would alter yourself.

My extracts were not only "professedly" but actually from Mr. M'L's letter.—Your intimation is not a proper one.

I consider your remarks upon the expression about "prejudice against Baptism" a mere play upon words. All my readers—you and your folks as well as Baptists—knew Mr. M'L's meaning, and of course will not deny a prejudice against it as used by him.

Mr. M'L, not participating in its publication is not liable as I consider to be openly reproached as a "well-meaning but ill-advised man" or an "overheated brother."

Your insinuation against the Local Preacher is not a proper one by any means. A church member declared publicly as liable to exclusion from church relationship leaves the public mind to imagine the occasion, and of course makes a man liable to great injustice. If he has been actually guilty of immorality, say so; if he has merely adopted views of doctrine differing so much from the body that he could not be retained, let that be stated; at all events not open a door so wide for misconception in the public mind, and so unjust to the man. As to your closing the chapel I can conceive circumstances which would fully justify you in doing so: it may be that it was so in this case; if so, I have no objection to stating it, and further of defending your course; for I do believe Ministers are bound not only to be careful to advance their own sentiments, but also to respect the sentiments and more especially the rights of Ministers of other denominations.

I do not conceive that he or any one else

had a right to take advantage of your kindness to wound your feelings or influence. I should never think myself of seeking a Methodist pulpit to preach sentiments peculiar to my own denomination.

As to your reflections upon my "wisdom" or "harmlessness" it is of little consequence to me, nor would it be to our readers, for setting myself so prominently before them week by week, they would not perhaps be seriously influenced by your covert reproach.

I may make the same remark in regard to your reflection upon the manner in which Baptist Ministers preach baptism.

My dear sir, as Baptist Ministers and Methodist Ministers, if we know ourselves we have little whereof to boast. I wish for myself and for my brethren larger measures of grace, of "meekness," "firmness," "honesty" and "humility." Our views perhaps on the subject of baptism will account for the different degree of regard we may have for the ordinance. Few Baptist Ministers, I presume, will feel conscience-smitten for having preached what is placed so prominently in His great commission, "He that believeth and is baptized," &c.

Your remarks upon picking up unworthy members and proselytism I leave by themselves; the public, my dear sir, may judge between the denominations in this matter; and I know my brethren of the Baptist Ministry will not shrink from hearing their verdict. I will not trespass further upon your attention, but leave it with yourself whether to have your letter published as it now lies before me, or whether you would not prefer to make a plain and kind correction of any misstatements that may have appeared in my paper, without personal insinuations which could not fail to be offensive to others, and of no possible service to yourself. I send this by mail this P. M. that you may reply by Monday's steamer or by private conveyance, that what you may wish may appear in my next paper. Your letter by yesterday's mail did not reach Saint John till after my paper for this week was issued. I remain dear Sir, respectfully yours,

E. D. VERY.

Although Mr. Chesley gives us leave to drop from his letter what relates to myself, yet we feel bound in justice to all to publish the whole, simply adding, we shall be happy to publish Mr. M'L's further success, or Mr. C's, but nothing more of this, which we conceive to have been quite unnecessary to say the least.

A FRAGMENT.

I love the hour of solitude. Yes! to steal from the busy scenes of life to some lonely spot, some sylvan shade.

'Tis morning, and I recline in a beauteous bower, beside a lovely stream whose transparent waters flow on in silence, and whose gently sloping banks are covered with a soft carpet of nature's velvet, adorned with flowers; here they bloom in rich luxuriance and pour sweet perfume on the air; and here majestic trees lift their proud heads, as if to reach the clouds, whilst their branches wave gracefully in the balmy breeze.

But in this sweetly shaded spot all is solemn silence, save the rustling of leaves and the mellow lay of the birds as they chant their Maker's praise. And this is solitude's enchanting hour that twines a wreath around the brow of care, and sweetly soothes the grief-worn spirit.

Here the fleeting pleasures, the toils and sorrows of earth are forgotten, and meditation calm and sweet takes possession of the mind. Methinks the works of nature are an open book on whose pages are inscribed in lovely characters lessons fraught with truth and wisdom.

Let us gaze for a moment on the flowers now decked in pearly dew, gay children of nature with voiceless power, they tell of an all-wise God, that rules over earth and reigns in heaven above. And now upon the trees whose giant arms are spread over us, whilst the zephyr which gently fans the burning brow sweeps amid their deep green foliage, and the low rustling is to the ear soft soothing music, but to the heart it speaks in thrilling tones of that glorious Being who spoke this beautiful world into existence, and all nature joins in chorus to celebrate his praise.

And now I would ask in the fulness of my heart, how dare the infidel affirm that there is no God; when not only this vast globe on which we live, but the simplest flower which blooms on the wild, proclaims in language loud and clear "His all-creating power."

LEONORA.