

CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, JUNE 15, 1849.

BAPTIST SEMINARY AT FREDERICTON.

The readers of this paper were notified last week of the absence of the Editor from his usual post on the day of publication.—Having had it in mind to seek some recreation from the ordinary routine of care, we gladly availed ourselves of the privilege of attending the examination of the Seminary, in which many of our readers feel a deep interest. We had no doubt from our acquaintance with brother Spurden, and also from the uniform testimony of those who have been under his tuition, but that his system of instruction was thorough and its affairs efficiently managed. Still being called in course of duty to allude to its condition and occasionally consulted by parents as to the expediency of sending children there, we wished to be able to speak of what we had seen and heard for ourselves in the school room. And we feel happy to bear our testimony to its friends and supporters of its efficient condition. It is not of course to be expected that during a season of so general depression of business and scarcity of means, many from distant parts of the province would be in attendance, or that the whole number of scholars would be very large.

The Examination took place on Friday of last week, and was conducted principally by the Examiners in behalf of Government: Rev. J. M. Brooke, and Professor Jack of King's College, who occupied the place of the Hon. the Attorney General. Mr. Gregory, of the Board of Education, the Hon. the Solicitor General, Rev. Mr. Elder, and one or two other gentlemen were present during the day.

The former part of the day was occupied by the English classes in Reading, Arithmetic, Geography, and Composition. In connection with reading, the pupils were questioned on History, and in spelling and defining their writing also was presented for examination.

In the afternoon the pupils were examined in Latin and Greek, and in the higher Mathematics; and the whole was most creditable to both the Teacher and the scholars. We think we have seldom seen whole classes so ready in their classics as were those we heard there; indeed there was an ease and freedom from embarrassment which gave of itself a decided testimony to the kind and patient and wise method of teaching pursued by the Teacher.

No unwholesome stimulents are employed to provoke rivalry, the effects of which are so ruinous to the tempers, and so often discouraging to scholars. Study for study's sake, and knowledge for knowledge' sake, are much safer mottoes, and the moral effect of his kind of training contrasted with that which borrow exaltation and degradation in place and prizes, and such like incentives, speaks very loudly to those in circumstances to judge favorably of both systems.

We remember with pleasure the conviction produced by a survey of the beautiful country above Fredericton, and about Woodstock, when attending the Association at Jackson-town, two years since.—that no other place could be selected from which to operate so favorably upon the Province to promote intelligence and meet the wants of the people, who shall not many years hence occupy and cultivate the wide and beautiful parts of the province, as Fredericton. Saint John is better suited for many things, but not in our belief for an Institution; and we say it considerably,—we do not think that our brethren, indeed, we include the Ministry, we do not think they are aware of the great favor with which they are vested, or they would think more, talk more, give more, and labor more, for a Seminary so suitably located, and at present so creditably and efficiently conducted by its excellent Principal.

With all our bulwarks of truth and special advantages frequently conferred by a benignant Providence, we are often led, in view of a seemingly-strange remissness and apathy on the part of the denomination we love and respect above all others, to exclaim, "The Lord help the Baptists."

THE COLPORTEUR.

Trusting to the goodness of the cause, and the generosity of our brethren in the Province, the Committee have sent out their Colporteur again with a good assortment of books. He will give his attention chiefly for the present to Albert County, till after the session of the Eastern Association. So extensive a re-

vival as has prevailed in that County might naturally be expected to create a good demand for religious reading, and especially for the practical works of the good old Nonconformists. We had previously despatched two parcels and ascertained that books would not come amiss. We do not of course need at this late day and since the Report especially to commend the work; we presume it now has the confidence and regard of all who love Zion. We wish however to correct an impression which seems to have prevailed in many places in regard to the Colporteur, and has given him considerable trial, and of which he complains. It is of the work he has to do. Some are urgent when he visits their neighbourhood to have him preach. We would state therefore that the Colporteur is not sent forth as a Preacher. To send forth preachers to the destitute churches, is the work of the Domestic Missionary Board. The Colporteur is not a Licentiate; and the Committee neither have nor wish the power to confer License upon any one. The Colporteur will readily assist in sustaining social meetings for conference when present, or hold prayer-meetings on the Sabbath, if there is no other public exercise to call the attention of the people; but the work to which he is specially devoted is from house to house, leaving Baxter and Bunyan, and Doderidge to preach in as many families as he can introduce them to.—Brother Tabor is authorised to give receipts for the Visitor, and to receive subscribers names, as General Agent; also for the Am. Messenger, the price of which it is necessary to raise from ninepence per annum to one shilling, to cover expenses. This is the price for all new subscribers and for old subscribers for the next year. Its circulation has made a very large demand upon our time and is attended with very considerable labour, and in addition to this we have been obliged to pay this year more than we have received. Those who have been favoured with its excellent communications and interesting intelligence we know will not begrudge the additional threepence.

They can be furnished to any extent; we now circulate upwards of seven hundred. A semi-monthly paper for Sabbath Schools, which has now become a great favourite with many readers in the Province, can also be had at the same price, one shilling per annum, and the Sabbath School Journal, semi-monthly, for Teachers, each number containing nearly as much as the Am. Messenger, for one shilling and sixpence per annum. We hope great good may arise from the extensive circulation of these excellent papers.

THE SAINT JOHN.

We availed ourselves of the convenience of this excellent boat in our trip to Fredericton, and found as we expected nothing wanting to make our journey pleasant. One thing alone troubled us, and we sincerely wish the Agent could have his own way in this matter, and we know he would set a suitable example for all the others, that is, in regard to the BAR. We concluded, however, when we saw to what extent it was patronised, and by whom, that much, very much was to be said and done yet before such a wholesome revolution should occur in our River Boats.

The officers of the boat seemed unceasingly vigilant and attentive to meet every wish of those on board, and we heartily commend the Saint John to our travelling friends.

✂ We would call particular attention to the Prospectus of Mr. Reynolds in another part of this paper, for a Bridge across the Saint John River.

Mr. Reynolds is a practical man, well known, and just suitable for the undertaking. We wish him abundant encouragement.—The work completed would be of immense advantage to the public, and its construction, besides making a large amount of property more valuable in its vicinity, would afford labour for many who are willing and anxious to have employment in the Province, but who seem to have no other present alternative than seeking support abroad.

✂ We hope our subscribers in the Eastern section of the Province will make their arrangements to forward the money for their papers to the Eastern Association, if not previously paid. We do not expect the privilege of being present, but several authorized agents will be there. Rev. D. Crandal, Rev. J. Francis, or brother J. V. Tabor will receive it in our behalf, and give receipts accordingly.

FINANCES OF MAINE.

Below we present an extract from the Report of the Treasurer of the State of Maine. What an awkward affair must that Balance of Cash be in the Treasury every year; If they should chance to see the report of New Brunswick Finances they might learn how to avoid encumbrances of the kind. We suggest to our readers to consider in connection with the extract below the extent of Territory in Maine, the amount of population and of business, the excellent system of Common Schools reaching to every hamlet, and their gross Expenditure for the year, \$323,330 56 = £80,832 12s. 10d. Leaving balance on hand, \$79,038 26 = £19,759 6s. 4d.

THE TREASURER'S REPORT.

The Finances of the State, it appears from this Report are in good condition. We gather from it the following facts:

Amount of receipts from May 1, 1848, to April 30, 1849, inclusive,	\$275,890 57
Balance of cash in the treasury, May 1, 1848,	126,478 25
	\$402,368 82
The expenditures for the same period amount to	\$323,330 56
Leaving balance on hand	79,038 26
	\$402,368 82
The estimated receipts for the ensuing fiscal year, the Treasurer states at	\$599,257 84
Estimated expenditures at	381,307 40
Leaving a balance of	\$177,950 44

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

SABBATH SCHOOLS.

No. IX.

Objects and Modes of Sabbath School Instruction.

A much higher object than that which we have discussed in the previous numbers, now demands our attention. It is that of *moral cultivation*. The cultivation and training of the mental powers, however commanding in interest and importance, sinks to a subordinate position before the transcendent object of converting the soul. It is this object which gives to the office of the Sabbath School Teacher its momentous character, and invests it with the most solemn responsibilities. To it belong the duties not only of seeking to draw forth and strengthen the mental powers of the young, to beautify and enrich them with the treasures of knowledge, but to produce upon them indelible impressions of divine truth, to convey religious knowledge, to purify the conscience and to win the heart to God. No teacher can feel the pressure of his obligations, or perceive the magnitude of the undertaking committed to him, who does not solemnly consider that the souls with which he is placed in so intimate and serious a relation, are immortal; that their destiny for eternity will derive its stamp from the characters impressed upon them in life; that they are born into this world polluted, and with a bias towards evil; that they must be cleansed from sin or be forever miserable; and that the means of their purification and salvation is—the *Word of God!* Behold then the vast, the precious, the all-important object of Sabbath School instruction. It is to labour, in dependence on the blessing and will of God, who alone can renew and save the depraved heart, train up the young in the nurture and admonition of the Lord. It is to seek, by the use of the means appointed and granted by God for this purpose, and as a humble instrument in his almighty hand for effecting his gracious designs, to bring the young and tender spirit under the influence of saving truth, that it may be enlightened and sanctified by the power of that truth. How poor and even mean in comparison appear the greatest of those worldly designs and enterprises which too often give to genius its only inspiration, and to ambition its only reward. The greatest of these is earth-born and earth-ending. The enrichment of nations in worldly wealth, the spread of commerce, the triumphs of art and science,—however needful and valuable—are but temporal ends. They stir the heart with strong emotion and quicken to intensity the energies of great minds, but they awaken no feelings of a pure and religious nature, they kindle no heavenward aspirations, they exercise no power in making meet the

deathless soul for the inheritance of the saints in light. They are of the earth, earthy.—All their elements, motives, appliances, are worldly. The desires and hopes, the passions and thoughts which they engender are confined to this world, and are hostile, in most instances, to all influences coming from heaven or leading thither.

But the noble and exalted object which we contemplate rises to the heavenly regions and mingles with the skies, like those loftiest mountains that lift their crests in dazzling sublimity above the clouds and darkness of earth, and seem to belong far more to the celestial than to this terrestrial world. The elements of divine greatness and glory, give to it untold dignity, magnificence and solemnity. When we speak of it there rushes upon the soul a vision of eternity; we seem to bear the beat of angels' wings rejoicing over a saved human soul; we catch the tones of the heavenly harps, which sound forth in transporting harmonies swelling through the illimitable depths and heights of heaven, the praises of God and of the Lamb. And in awful, everlasting contrast to that ineffable state of blessedness, glare the unquenchable fires and howl the unceasing agonies of the world of woe. And it is while dwelling on these contrasted scenes, that we feel our hearts burn within us at the contemplation of the chief object set before the Sunday School Teacher. The far reaching aims of his momentous labours, the surpassing magnitude of the interests which should absorb his attention, beam upon us from the mighty bosom of the Future, as stars shine out from the magnificent obscurity of night. We see from what horrors the soul may be saved, by the blessing of God, through his devoted efforts. We behold to what heights of happiness and purity it may be elevated. And if we view for a moment the condition of the human soul whose destiny is so solemnly associated with his labours, the pressing urgency of its claims yet more deeply moves our concern. Not only are the deathless spirits submitted to his training, born in sin and prone to alienation from God, but they inhale the breath of life in a world filled with the all-pervading power of evil.—The presence of temptation surrounds them like the air they breathe. Unnumbered influences, malignant and terribly efficient to deprave, surround them. The force of almost universal example solicits them to sin, and urges them towards ruin. If therefore, they entered into this world with a far weaker bias towards estrangement from God than that which unhappily sways them, they would be in awful danger, unless prevented by divine mercy, of being borne away by the tide of moral corruption and hurried to perdition. But this is in fact, the real and alarming peril that meets the soul on its entrance into life. This is the dreadful course on which human beings are rushing every hour. No sooner does the human spirit appear on the threshold of existence than the powers of darkness seize upon it and bear it onward to perdition in their relentless grasp. The comparative innocence of childhood soon darkens into guilt. Vice casts its pernicious seed into the inviting soil of the depraved heart, and its harvest of death and misery is speedily ripe. To a thoughtful mind it is a most sad and painful contemplation, to mark with what celerity the process of degeneration goes on; to see how fast the gentle aspect of childhood becomes disturbed and darkened by fierce passions; how soon the young begin to imitate the vices of the mature and hardened sinner; by how rapid a transition the human being is transformed into a fiend.

Yet this is not the universal history of man. Earth has been visited by other beings than the powers of darkness. A mightier influence than that put forth by the great Deceiver has proceeded from the presence of the only begotten Son of God. Hell has not been suffered to take possession of our world and triumph over it with undisputed empire; nor have all the human souls that have passed away from time been carried down to the blackness of darkness. He who bled on the cross, a holy and all-sufficient sacrifice for the redemption of men, vanquished the great tempter of man and foe of God, led captivity captive and received gifts for man. His kingdom has been gathering into its expanding circle, redeemed and sanctified souls from many nations and through all generations.—Among the means which, in an age of multiplied christian efforts, the Redeemer has signally sanctioned by conferring upon it the abundance of his blessing, is the Sabbath School. By its instrumentality the hosts of