

CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, NOVEMBER 1, 1850.

COLPORTAGE.

Many will regret with us the retirement of brother Wallace from the work of colportage, in which he has been so acceptably and successfully employed for the past three months. The good that has been accomplished will be permanent from its very nature: so much evangelical truth distributed in so many families must be a sanctifying leaven. Many homes will be made more attractive for the coming long winter evenings, and we hope many social meetings will be favourably affected, as the members of the Churches drink into the spirit and adopt the sentiments of Baxter, and Buynan, and Doddridge in regard to holy living. From seventeen hundred to eighteen hundred families have been visited, and in no case to the Colporteur's knowledge have they been left destitute of religious reading. We regret that our limited means do not allow more liberal gratuitous grants, this now being restricted either to Tracts or the cheapest books. It would be exceedingly gratifying if our means would justify it, to put into the hands of age and poverty the beautiful 12mo. edition of the Saint's Rest, with its fair paper and large type. The increasing evidence afforded to the Churches of the usefulness of this religious agency we have no doubt will contribute to increase our facilities for gratuitous distribution. We have made a few selections from the November *American Messenger*, to show what favor the enterprise is gaining with enlightened Christians in the States, accomplishing as it is seen to do the happiest results.

The previous engagements of brother Wallace require this suspension of his labour, though the regard he has for the work, and the satisfaction he has had in prosecuting it so far, warrant the hope that he will resume it next Spring.

We have received from the Tract Society of the Sons of Temperance "An Affectionate Appeal" by Archdeacon Jefferys. The project of Tract distribution by the Sons is a very commendable one, and much good may be effected at a small expense. As a matter of economy, however, we would suggest that the publishing of Tracts in St. John will cost at least double of what equally good or better matter could be purchased for as published by the large Societies in England or the States. No matter for instance can excell Bishop McIlvaine's of Ohio, Albert Barnes', Dr. Edwards', Dr. Kittridge's, and such authors; as published and sold by the American Tract Society at the rate of 25 pages for one penny. Either way, however, is a cheap way of doing good, and we wish the society much success.

The Quarterly Meeting for Charlotte County will be held next week with the 1st Baptist Church at Saint George, to commence on Friday, P. M. It is expected that one or more may be present from this city; and in such case we hope our friends who may be in arrears for the Visitor will arrange to bring or send the amount to be paid at that time.—Charlotte is considerably in arrears, and we are much in need.

THE WESLEYAN.—In noticing the fact that we copied Dr. Dixon's remarks on the Itinerary of the Ministry a few weeks since, our cotemporary of the Wesleyan commences in the following amiable and catholic strain:

"Methodism is regarded, it appears, by many of the conductors of the press, as an object of especial attack and misrepresentation, as if its polity and evangelically Armenian creed—things by a certain class peculiarly hated—outweighed all the good it has done and is still doing in the world." Now we regard our cotemporary in this as very naughty, and moreover as very ungrateful, for none better than himself knows that the press of these Provinces has been exceedingly indulgent; and it is truly a matter of astonishment that when the English papers of all classes, political and religious, are so frequently referring at length to the condition of Methodism in England, there is hardly an allusion to it in the Province papers. "Every opportunity is seized upon" says the Wesleyan, "both in original and selected articles, to aim a blow at it, and, if possible, to damage it in public estimation." Surely this was not weighed well before it was penned. It could certainly be hardly more untrue. Our brother well knows that if such a disposition was felt by us, a vast

amount of matter might be submitted to our readers to the discredit of his people. But we simply deny the charge, and positively affirm that we have carefully avoided reference to their troubles, and have rejoiced that other papers have been equally indulgent. We have no doubt but there will be a radical reform in the Methodist polity, and that before long, making it more scriptural, and adapting it to a greater efficiency. In its present form it has seen its best days; and we believe if John Wesley were now living, and using the influence he once had, he would in the exercise of his practical good sense and piety be among the first to concede to the now pressing demand for reform. A strong contrast might easily be drawn between the honored founder of Methodism and those who now rule in Conference, and severe as are the criticisms of the Nonconformist Press of Great Britain upon Conference proceedings, we firmly believe that the real foes to its peace and to its progress are those within its borders; and that the result will prove it to such as like our brother are now very unwilling to admit it. If we know anything of our heart we do pray for such a result to the agitations which now grieve the pious of that communion, as will make the body more efficient for good; and we hope to see it more efficient than ever. We consider our brother as doing both himself and us injustice by his unkind and unwarranted suspicions to the contrary.

The reprisal which it has pleased our brother to exhibit, and which he thinks would be so afflictive, we consider a very harmless one indeed. If we idolized Robert Hall as our founder, or had laid ourselves under a solemn engagement by ordination never to believe or teach aught but what Robert Hall did, we should not of course be able to maintain our complacency when thus confronted; but we beg leave to assure our brother that we never considered one point of God's truth the better for Robert Hall's believing it, nor at all the worse for Robert Hall's rejecting it. Though it was the statement of so celebrated a man as Robert Hall, we consider it a very foolish one, and it will require but a small degree of frankness on the part of a Methodist or a Presbyterian to say so too. In saying that the Baptists were at variance with the whole world in making Baptism a prerequisite to Communion, Robert Hall not only said a very foolish, but a very false thing; and when a Methodist, whose Articles maintain the same principle, adopts his charge, he sanctions both its folly and its falsity. Robert Hall, as our brother will find in Gregory's Memoirs of Hall, in Hall's works, vol. 3, page 20, Harper's Edition, once wrote as follows: "I should not think myself authorized to re-baptize any one who has been sprinkled in adult age."—Our brother we doubt not will say amen to this; but does he think because Robert Hall and a thousand great names should agree on this point, that we should be ashamed of Christ's ordinance, or of Christ's commandment, or that in our estimation it would at all take the edge from Christ's words, "Full well ye reject the commandment of God, that ye may keep your own tradition."—"Howbeit in vain do they worship me, teaching for doctrines the commandments of men." No, we never made the credit of God's truth, or the sacredness of Christ's ordinances to depend on this man's or that man's accepting it. We never feared nor cared to share the odium of supreme allegiance to Christ as our Lawgiver and our King; and we hope never to discredit the name and reputation of the denomination to which we are attached, by being ashamed of what we believe to be right and true; or by being bound to the doctrinal opinions and ecclesiastical polity of any Head less than Christ.

The Grand Division of the Sons of Temperance is now holding its Annual Meeting in this City. Mr. S. L. Tilley, G. W. P., presented his Report, which gives a very encouraging view of the cause in this Province. Our respected G. W. P. has been unwearied in his efforts, and his visits have been uniformly acceptable. Fifteen new Divisions have been chartered in this Province during the year, and 1000 members initiated. The officers for the ensuing year are as follows, viz:

- Rev. JAMES PORTER, G. W. P.
- RICHARD SEELY, G. W. A.
- JAMES S. BEEK, G. S.
- JOSEPH SALTER, G. T.
- H. E. SEELY, G. C.
- ROBERT HAY, G. S.
- JOHN FRASER, G. Chaplain.

more civil, than in 1828. They were incomparably less picturesque and imposing in their outward appearance. The forced change of costume has transformed them into a rather mean, shabby-looking people. But for the glaring red fez, (a mean, ungraceful head covering in itself,) they might pass for Franks who employed bad tailors and seldom got their clothes brushed. A blue frock coat buttoned up to the chin, and dirty duck pantaloons, not wider than we wear them, were the prevailing fashion. In my time, Sultan Mahmoud had made war on flowing, bright-colored robes, and a fierce attack on the loose, baggy garments of the Mussulmans; but still the prejudice was strong in favour of an amplitude of trousers, and a shabby fellow continued to be designated as a "tight breeches," or a "narrow breeches;" but now every man's breeches were narrow in Stamboul, except among the common people, Oalema, Dervishes, and a few old-fashioned country people from the mountains in Europe or from the interior of Asia Minor.

In many cases it cost me thought and trouble to distinguish between Mussulmans and Rayahs. Twenty years ago there was no possibility confounding them; for, even without the then marked distinctions of dress, of head gear, of boots or papoushes, the Osmanlees were to be known by their swaggering gait, their overbearing looks, and their contemptuous insolent manners. The Turks now seem to have lost their pride and sense of importance. Over in the city they were the quietest and most modest part of the population. Their former swagger and rudeness appeared to be transferred to the Armenian seraffs and their dependents. Where I had been repeatedly insulted, and more than once spat at by the Turkish rabble, we, certainly found nothing now but civility. In 1828 there was no going across Golden Horn into Constantinople without being attended by one or two armed Turks; and the presence and guard of the faithful could not always screen one from the most gross and opprobrious language. We are now alone, my son and I.

In the bazaars we meet some Frank ladies, dressed in the French fashion, unveiled and unattended, walking about unconcernedly, and making their purchases. They are constantly doing this, walking over by the Galata Bridge, which is about the best promenade here, and walking quietly back in the midst of Turks, and not unfrequently in the midst of troops. Formerly it was a solemn and hazardous enterprise if any European ladies ventured from thence to Stamboul! It was quite a field of anxious forethought, and many preparations were necessary. The Turkish authorities must be spoken to, half a dozen cavasses or chaoushes, girded and armed to the teeth, must be provided for the escort by some embassy or other, or the ladies must be muffled up and disguised in Turkish costume, and wear the white muslin face-covering yashmac, which makes the liveliest and loveliest of living women look like so many walking spectresses.

It must be noted, however, we did not stroll far from the bazaars, where they are accustomed to the daily visits of Franks; and that the ladies from Galata and Pera confined their rambles to that quarter. We very soon found that beyond these limits a good deal of the old fanaticism and hatred of Christians remained, and that we could seldom walk or ride about without being insulted; and it was fear, sheer fear of consequences that saved us from actual assault. The Turks were usually said to commit more crimes during their Ramazan than in any other month in the year. It struck me, however, that the common people in the capital fasted with much better humor now than formerly. A new-school Turk would tell me the reason—it was because a great many of them had emancipated themselves from prejudice; and secretly broke the Ramazan.—*Macfarlane's Turkey.*

PAPAL ESTIMATE OF FREE-SCHOOLS.—The editor of the Freeman's Journal, the leading Catholic paper in New York, says, "Out of every hundred Catholic children educated in the public schools of the United States, the Reviewer may set down ninety-eight as a clear and certain gain—to the devil."

SIGNIFICANT FACT.—The coroner of London praises gin as his best friend, as it adds to his salary the fees of ten to fifteen thousand inquests annually, of persons who die of drinking.

DR. COTE.—Our readers will remember that two weeks since we noticed the death of this good man, which occurred at Hinesburg, Vermont, and which was as tranquil and triumphant as his life since his conversion had been pure and devoted.

Rev. Dr. Cramp preached a funeral sermon at Montreal on the occasion of his death, Sabbath, October 13th. In the course of his sermon he read the following account in substance from the "Melanges Religieux," a Roman Catholic paper, "that Dr. Cote was preaching in a chapel which belonged to his sect, while at the same time a Catholic Priest was preaching in a neighboring Church. All at once he felt a sense of suffocation, and fell down in great agony. Some expressions of remorse in view of his life fell from his lips, but he died without manifesting any signs of true repentance." A brief notice of Dr. Cote's life will be found in another part of this paper, which we copy from a correspondent of Zion's Advocate.

BOOKS.

WELD'S ENGLISH GRAMMAR.—This Grammar seems well adapted to give a thorough knowledge of the English language. The author's lucid and interesting method of illustration, his numerous exercises in analysis, parsing, and composition, cannot fail, we think, even in the hands of an ordinary teacher, to divest this study of many of its former difficulties, and to give the scholar something more than a mere mechanical knowledge of the subject. It has already passed to the fiftieth edition, and is now used in the schools of Boston, Cambridge, Springfield, &c., facts that speak well for any book in these days of active competition. We would commend it to all interested in this department of education. It is for sale at Colporteur Depository.

GREENLEAF'S COMMON SCHOOL ARITHMETIC.—This book consists of mental and written Arithmetic, and is sufficiently extensive for all classes in common schools. The subjects are well arranged, and the reasons for the operations and rules clearly explained. The examples are practical and well calculated to secure mental discipline, and a thorough knowledge of the principles of the science. It is deservedly a popular work, and one that school Trustees and teachers would do well to examine. It can be had at the Colporteur Depository.

THE AMERICAN TRACT SOCIETY'S ALMANAC.—This beautiful Annual is for sale at the Colporteur Depository. Price 4d.

Also—THE BAPTIST ALMANAC, by the Am. Baptist Publication Society. This Annual contains full statistics of the denomination and its benevolent institutions, and is much enlarged beyond its size for past years. Price 4d., at Colporteur Depository.

Rev. C. Tupper writing to the Christian Messenger, from Prince Edward Island, Oct. 8, appended the following note in Postscript: "The above has been written while an unusual storm—of snow—has prevented me from travelling."

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

St. John, October 29th, 1850.

DEAR BROTHER VERY,—Upon the eve of resigning my office as Colporteur, allow me through the medium of your paper to offer a few statements which may serve as a Report of my proceedings.

Three months have elapsed since I entered the service of the Colporteur Committee, during which time I have travelled through a good part of St. John, King's, Queen's, Albert, and Westmorland Counties. I have sold 1860 volumes of books, amounting to £165. About £30 worth of these were Bibles and Testaments; the remainder were chiefly cheap religious works. I have gratuitously distributed about 4500 pages of religious tracts, besides, in cases where families were destitute, supplying them with the Scriptures and other religious books.

I visited several families destitute of the Scriptures, and some of them, comparatively speaking, destitute of any knowledge of God or of the plan of salvation. I supplied such with the Word of God, and endeavored to point them to Christ.

In Albert County I succeeded better than in any other in effecting sales. In one week there I sold books to the amount of £21 10s. I find generally an increasing thirst for reli-