

overbearing, devoted to war, impatient of the restraints of law—loyal it might be to the Crown, but by no means willing to set the example of respect for the decisions of the Crown's judges, neglectful of learning as fit only for churchmen and pedants, and still more disposed to despise trade as the proper occupation only of ignoble minds. But a law that compelled all the eldest sons of barons to learn Latin in a country where there were no exclusive aristocratic seminaries, by mingling the haughty youth of the aristocracy with the sons of merchants and tradesmen at the burgh schools, even where no tincture of learning, or taste for it, was acquired, must have had the happiest influence in softening down the asperities of a feudal aristocracy in the opening of life, when the temper and character are most susceptible of impressions, and plastic under them.

Again, a law that compelled those barons to send their eldest sons and heirs to college to learn *jure*, that is, we presume, the civil or Roman law, was admirably fitted to inculcate respect for law in general, and to lead them to mark how far the heritable jurisdictions were purely administered; not to say that the study of Latin and the Roman law must have concurred to create a respect in the minds of the youthful chieftains, for accomplishments which they would otherwise have despised; to associate honour or fame with the judge's ermine, as well as the warrior's coat of mail; to see in scientific agriculture a pursuit eminently becoming a patriot land-holder, and to apply the grand principles of equity, where all were free, to all individual rights. These kindly tendencies, introduced in the reign of James IV., were strengthened by his son, who wisely encouraged the study of law among his barons, by instituting the Court of Session, and making the office and emoluments of a judge an object of ambition even to the peers of that age. This necessarily connected the aristocracy with the bar, and drew all, as well as the fifteen judges, to the metropolis, which soon became also the seat of a university.—There, even before the Union, they found but the shadow of a Court, and not even that shadow afterward—a happy exemption if we are to judge by the ill success of a vice-regal court in Dublin. Thus, what might be called the forensic aristocracy, a pretty numerous body, in proportion as London drew off the peers and wealthiest commoners, was brought into closer connection with bankers and merchants, the heads of the other two learned professions, the college professors, and the clerks or writers to the signet, a body of legal practitioners, ranking among the gentry, yet of inferior status to the advocates.

In the theory of the Scottish judicial system, all the nobles and lesser barons were expected to study law and have a competent knowledge of it, and the Court of Session was a mere special jury of such qualified persons. But in fact, it was only from such as practiced at the bar as advocates, in a few rare cases as writers to the signet, that the selection was made; those advocates took fees; and a fee, though a honorarium, wonderfully broke down the prejudice against a gentleman's working for gain. And if an eldest son in one case took fees as an advocate, why should not another of a different professional taste, take fees as a physician, or his younger brothers despise the banking-house or merchant's counting-room? In short, feudal notions and aristocratical pretensions soon gave way on all sides, and yet so universal and deep-rooted was the prestige of rank, and the respect for old names and families, that even the opening of a shop did not infer total loss of caste; and the near relations of ancient peers, with but a few steps between them and the title, might deal in silks and laces, bear civic honours, and consort with bailies and town councillors, without being disowned by their titled cousins. What a difference between this state of things and that in France, Germany and some other parts of the continent.—*North British Review.*

#### THINK AGAIN.

It is related that during the first few days of the reign of Queen Victoria, then a girl between nineteen and twenty years of age, some sentences of a *Court Martial* were presented for her signature. One was death for desertion—a soldier was condemned to be shot, and his death warrant was presented the Queen for her signature. She read it, paused, looked up to the officer who laid it before her and said:

"Have you nothing to say in behalf of this man?"

"Nothing," he has deserted three times," said the officer.

"Think again, my lord," was her reply. "And," said the gallant veteran, as he related the circumstance to his friends (for it was none other than the Duke of Wellington), "seeing her majesty so earnest about it, I said, he is certainly a bad soldier, but there was somebody who spoke as to his good character, and he may be a good man for aught I know to the contrary."

"Oh, thank you a thousand times!" exclaimed the youthful Queen, and hastily writing *Pardoned* in large letters on the fatal page, she sent it across the table with a hand trembling with eagerness and beautiful emotion.

Now what a world of instruction, goodness and true philosophy is contained in those two words, *Think again*. Could we adopt their spirit as the rule of our own lives, one and all, what a happy change would come over society. In all our business concerns, in our social and moral relations, our political and religious duties, what important results might follow, if, on many, very many occasions, we should *think again* before we decided upon action.—*Young People's Mirror.*

#### CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, JANUARY 25, 1850.

In order to present the English News, which reached us at the last hour, we withhold our Editorial.

The Colporteur will leave immediately for Charlotte County. Those friendly to the enterprise will learn by his communication how much of a source of care, labour and expense it is to those conducting it, and we hope also they may be able to judge favorably of its tendency as a religious agency. We have received nothing as yet to sustain these expenses since the meetings of the Association. We hope the enterprise will not be forgotten or neglected. Whatever donations are made to the Colporteur, or whatever collections he may be allowed to take up at religious meetings for the cause, will be duly credited.

Rev. S. Robinson, will leave for Charlotte County next week, he will be in Penfield the last of the week, and unless it may conflict with any appointment previously made, will preach in Penfield, Sabbath Morning, and Lower Falls, St. George, Sabbath Afternoon. He will visit Masquarime, Monday. After the Quarterly Conference he will visit the Churches beyond St. George. We will endeavour also, if circumstances favour to be at the Conference.

We have received by Mail this day, noon, a letter from Elder Joseph Crandal, written at Dalhousie. He is prosecuting his mission, and we will publish his letter next week.

#### Correspondence.

[FOR THE CHRISTIAN VISITOR.]

MR. EDITOR.—Having been engaged now for nearly two years past in the Colportage, and thus becoming practically acquainted with its working as a system of benevolence, I wish to present a few thoughts to the friends of religion in its behalf.

Having recently reviewed my work in the course of settlement with the Committee, I see that I have sold £285 3s. 7d. worth of books. My travelling expenses and grants, exclusive of Tracts, have amounted to £23 12s. 7d. My salary for 99 weeks, at £40 per year, has amounted to £76 13s. 0d., which together with expenses make £97 5s. 8d.

The Societies with which the Committee trade make a discount of 20 per cent.; but as the most of my books for the first year were entered when a duty of 8 per cent. was paid, besides freight and cartage, 15 per cent. is the largest allowance to be made on the sales, exclusive of cost; which would give towards meeting the expenses of the Colportage during this period £42 15s. 7d., leaving a deficit of £54 10s. 1d. The contributions from the churches, grants, &c. from all sources during this time, have not exceeded £25. The balance of about £30, has had to be raised by the economy and diligence in connection with the Depository at Saint John, the Chairman having paid me satisfactorily, and fully to the extent of the engagement.

It is difficult to state the amount of labour performed, and some unaccustomed to travelling steadily may think this an exaggeration, but being convinced that it is below the real amount, I submit it as two years labour.

I have distributed 7532 pages tracts; sold

1340 vols., and granted 104 vols. at prices from 3s. to 4d. each; 564 vols. sold and granted were bibles and testaments. Besides this I have sold stationery, &c., maps, cards, and plates for Sabbath-schools, and included above, I have furnished Sabbath-schools with 11 libraries of from 24 to 100 vols. each. Obtained 190 subscribers to religious periodicals; addressed 120 meetings; attended 40 prayer meetings; 60 sermons; 5 inquiry and 25 conference meetings; visited 70 catholic families, prayed with 310 families; conversed on religious subjects with 602 families, and visited in all about 1965 families. My labours have been scattered over 182 settlements, reaching from the State of Maine round the Cumberland Bay, thence from the head waters of the Grand Basin to Digby, in Nova Scotia. About 80 settlements have been visited the second time, and some the third time, with increasing interest, so that I conceive the sum total of visits in the two years time would exceed 2947 visits. With my straight-forward routes, together with my circuitous windings through my tours, I have travelled not less than six thousand miles.

I beg leave to make some statements respecting the Colportage.

That the Colporteur is an effectual means of exciting the minds of all persons under its influence to do good, is clear to all persons acquainted with its history. In France, in Germany, in the United States, and in Nova Scotia and New-Brunswick, witnesses have, and are continually rising up to bless God for this instrumentality; and while priest-craft and sectarianism, the offsprings of ignorance and irreligion, have each given way before it, it only remains for those who wish to see peace and prosperity crown our churches, to endeavour to advance its interests, and add to its efficient operations against the kingdom of darkness.

Various measures have been adopted to meet the expenses above named, together with the expense of the purchase of horse, carriage, sleigh and harness, with the wear of the books by transportation, &c. Thrice has it been laid before the Baptist Associations, but by far too little has been realized to meet the demands. A penny-a-week society was put into operation in Portland, rather more than a year ago, the object of which was to sustain the salary and expenses of the Colporteur, but designing minds have undermined it with some, and its operations are impaired. Its success however warrants us in saying that *three societies of 60 contributors each of one penny a-week*, would pay a Colporteur's salary, and give £15, or \$20 per year, arising from percentage on sales, in books and tracts, to poor settlements, and individuals to form Sabbath-schools, and give interest to the cause of Truth. If six churches of 30 paying subscribers each, would give one penny a week, a second Colporteur might take up another section of the Province, and the salary and expenses paid, and grants to the amount of £15, made to the destitute therein.

If 12 Societies, of 15 paying subscribers at one penny a week would engage therein, a third Colporteur might go forth in another field with the same success. Will parents tell their sons and daughters of this? Will Ministers tell their churches of this? Will parents and Ministers reflect thereon? Our doings in the Associations have been like children sitting in the market places and crying, "We have piped unto you and ye have not danced; we have mourned unto you and ye have not lamented." For neither the "widow's mite" nor the "abundance of riches" have been cast into the treasury for this purpose, but the affairs still devolve mainly on the Chairman of the Committee. No church has as yet authorized its Minister to say that they will pay any amount thereto. As the denomination has not taken it upon themselves to be answerable for its liabilities, they have too little interest therein. The Tract Society gives a discount of 20 per cent. of which 4 per cent is consumed by freight, duty, &c., the rest is given to the Colporteur. Much time, labour, and anxious care are devoted in connection with this work at the Depository to sustain it. Thus the matter has gone on, and the Colporteur Committee, and those supplying books have been the interested parties. I conclude by asking the Ministers to raise *penny-a-week societies* in their churches if they wish the cause to be promoted—by asking responsible individuals to aid us by their influence—by calling attention to the benevolence of the American Tract Society, which between last November and December granted to the Colportage and other means of circula-

tion for foreign distribution 185,800 pages of books and tracts; to the shipping 146,773 pages; to Sabbath-schools 500 pages. Home and domestic missions 13,000 pages; Colporteurs and Agents among the destitute, 1568,900 pages; other grants 290,765 pages; total in one month, two million, three hundred and thirty-four thousand, seven hundred and thirty-eight pages.

While thus we see more done in one month in the United States in book circulation than has been done in Nova Scotia and New-Brunswick for thirty years, shall we continue to sit still. The cause God forbids—the march of sinful influence forbid—the Macedonian cry "come over and help us" from many parts of our Province forbids; and while this may be my last address as Colporteur, as the tenure of all human life is frail indeed, let this request forbid; and may the Father of our mercies and the rewarder of all that seek to advance his cause enable every heart to forbid our sitting still while it may be effected at so small an expense.

V. TABOR, Colporteur.

St. John, Jan. 23d 1850.

[FOR THE CHRISTIAN VISITOR.]

#### NO FICTION.

In real life, how often are bright and joyous scenes succeeded by those of an opposite character. This was experienced by one well-known to the writer, who had entered into the married state under a combination of most happy circumstances. Not only were beauty and bloom, and the youth and sprightliness of early womanhood seen in the young wife, but the meekness of wisdom, the purity of virtue, and the warmth and activity of love. These too, were the manifestations, not merely of a happy mental and moral constitution,—of qualities that may unfold their loveliness and diffuse their sweetness in separation from renewing grace and purifying faith, but were the lovely "fruits of the Spirit"—the visible out-goings of inward spiritual religion—the gentle streams, silenced over with the light and peace of heaven, flowing from the deep fountains of the soul in which a celestial piety existed. A wife, "kind and moving and having her being" under the power and guidance of so precious an element, cannot fail to make home happy, blessed, and heaven-like. Like a mild star, shining in quiet beauty, she must diffuse a soft and ready radiance, and give nought but happiness to all within the sphere of her light and influence. Of one so excellent the husband is constrained to say,

"She do seem beside me  
Like the bright shade come immortal dream,  
Which walks when tenet sleeps, the wave of life's dark stream."

She has children. The first dies: the second lives, and on the third she expires.—Here religion is triumphant. Faith fails not, peace is unbroken, and the spirit like a setting sun clothes her mourners, sorrowing friends with the mild radiance of its departing glory. The husband is loneliness and woe, and the following is his fit meditation:

#### EDIFICATION.

How favourable is the time of affliction to communion with God! Man is drawn from the outward—the glare, bustle, competition and vanity of the world—to the unseen and the spiritual. He feels more deeply his need of the provision of the Gospel. Now, how precious is the crucified One! In Him the afflicted believer, is conscious of being encircled by the absence of the Divine Perfections. "The name of the Lord is a strong tower, he runs into it, and is safe." Humility and brokenness of spirit is nourished, and the soul is encircled with the spiritualities of a true and heavenly piety. In the season of prosperity it is little or no mind to speak to God, or to let him speak, but in the quiet and calm of affliction his gentlest whispers reach the heart, now his still small voice fills the soul. It is not that as well as all that it is. In this there is no fatality, goodness, faithful discipline, notices from God, of his supremacy, holiness, sovereignty, claims; is roused to thought and feeling, is inspired with humble submission and his resolution. How deep is the feeling of personal sinfulness! This gives a willingness to endure the fire, if it may lose its dross; to go through the deep waters, if it may be cleared; and to endure the severest afflictions, if it may be saved from the tyranny of the passions and the deceits of sin. With what energy and fervour does it pray! It now enjoys Divine teaching, becomes more discerning and ear-sighted, more sensible to the