

TERMS OF THIS PAPER.

10s. per annum, in advance; 12s. 6d. if payment is deferred months. Eight copies sent to one address for fourteen dollars.

Where payment is deferred longer than 3 months, or the receipt of 13 p. pers in such parcels of eight copies, 10s. will be invariably charged.

No subscriptions will be taken for a shorter period than 6 months; and in no case will less than 5s. be charged for a half year.

Nova Scotia Currency taken at par when—and only when paid strictly in advance.

No Agent is authorised or allowed to change the above Terms.

CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, MAY 28, 1862.

DEATH OF REV. SAMUEL ELDER.

The painful service devolves upon us this week of recording the decease in Philadelphia, on Sabbath last, of Rev. Samuel Elder, the esteemed Pastor of the Baptist Church in Fredericton. The intelligence will not be unexpected to some, as his extreme debility when he left this city a few months since, though he was assuring himself of a recovery, led most of those who saw him to fear he might not be spared to return. His strength failed rapidly after reaching Philadelphia. The particulars of his sickness and of his exercises of mind during his last few days, and also a more extended and suitable obituary will be given in a future paper. The few facts, we now give, are the only ones to which we can at once have access.

Our esteemed brother was the son of the late Rev. William Elder, formerly Pastor of the Baptist Church in Bridgetown, Nova Scotia. From early life, he was devotedly fond of reading and study, the results of which have appeared in his matured, well disciplined, and furnished mind. Previous to his conversion he had imbibed, we learn, some sentiments favouring the doctrine of universal salvation. When awakened to a just sense of his character and condition as a sinner before God, he discovered by the light of God's law, the fallacy and presumption of such a hope. This important event, his conversion to God, occurred in Pleasant Valley, Western Cornwallis, during an interesting revival in the Church under the pastoral care of Rev. William Chipman, by whom he was subsequently baptized.

Giving early evidence after his conversion of talents and gifts suited to the work of the Ministry, and a disposition also to give himself wholly to any work that might be for the glory of God, his proposal to pursue a course of study at Acadia College, preparatory to his entering upon the Ministry of God's word, was in perfect accordance with the judgment of the Church and met their warm approval. Our lamented brother McDonald, who preceded him a little in entering upon his rest and reward, was at that time also pursuing his studies at Wolfville.

During this course of study brother Elder, as were also several of his fellow students who were looking to the same work, was accustomed to preach the gospel in the neighbouring villages, where his services might be required, and these services were highly acceptable to those who were permitted to hear him.

After closing honorably his course of studies at the College, he was induced to visit this Province, and in November, 1845, he was ordained as Pastor of the Baptist Church in Fredericton: Rev. Charles Spurden preaching on the occasion, Rev. S. Robinson of this City, and Rev. William Harris and also father Thomas Magee participating in the services—all of whom are still spared to review with satisfaction the work of that day.

During his pastorate at Fredericton, brother Elder has commanded the esteem and respect of all denominations, and has especially endeared himself to his flock. Many circumstances have combined to make his duties there peculiarly arduous. The pressure of the debt incurred in building the Chapel, and the general depression in business, and removal of many who had been main supporters of the cause, have been serious embarrassments, but over all these through his unwearied attention to his pulpit and pastoral duties, the Church has been steadily though slowly progressing.

When our dear brother was called the past winter by the Baptist Church in Germain Street, in this City, this circumstance, together with the strong testimonials of attachment and regard on the part both of the Church and society, inclined him to decline the call. He had put his hand to the work, and with such proofs of the Divine approbation,

severely arduous and self-denying exertions were not enough to create even a wish to relinquish it. He leaves a post which it will be difficult to fill; and a chief difficulty will be to furnish from week to week, that amount of carefully prepared and appropriate religious truth, to which he has accustomed his people. We shall not attempt hurriedly to present his valuable traits as a christian, a scholar, and a christian minister. We have solicited this favour from the brother whose intimate acquaintance and connexion with him, and whose taste and habits have been so well adapted to discover and appreciate all these excellencies, will enable him to do more justice to the subject than we could possibly do. In expressing our own profound regard and strong christian affection for him and our grief over the loss which his Church and the denomination sustains in his early departure to his rest and reward, we but speak the sentiment, we are sure, of all who have been privileged with his acquaintance and friendship. As all have had full proof of his talents, and of his acquirements as a diligent, careful student; so none have been left with the least occasion to doubt the unusual depth and maturity of his piety, and that for him to depart was to be with Christ.

THE FRENCH MISSION.

The friends of this Mission are aware that as yet no society has been formed, under whose controul funds could be raised or expended; and that brother Knight, encouraged by the vote of the Association, and depending mainly upon the solicitation of brother Miles in his behalf, cast himself into the field. We are happy to say subscriptions have been sent in liberally, but it is quite evident that for the satisfaction of the Missionary, and to give permanence to the Mission, it requires that some organisation should be entrusted with the support and controul of it, as it is too much with which to tax any one person.

We received a suggestion from brother Miles, a few days since, which strikes us very favourably, and we now throw it out to be considered previous to the meeting of the Association, that brethren may think of it, and if they approve of it may be prepared to adopt it, or, if they can, project some better way. It is, that the French Mission be incorporated under the head of the Domestic Mission department with the New Brunswick General Union Society. We think this would be a prudent step for two reasons.

1. The appropriation of the Domestic Mission money, or a stated part of it, towards this object would be calculated to give more general satisfaction than is now the case with much that is expended; and it would not be left as it now often negligently is, in the hands of the treasurer, months after the order has been drawn for its disbursement to the several local Domestic Missionary Boards.

2. The object is one which commends itself so strongly to the Churches, that any agent in behalf of the Union Society with this among his objects, would be more cordially received; much more would probably be raised for all the other objects by this means.

Besides these reasons it will save the time and expense of a separate agency in its behalf, which must be performed by some one, or brother Knight himself must be called off from this favorite work, one part of the time, to procure support for the rest. We commend the subject to the careful attention of the brethren.

THE DANCING SOIREE.

We do not feel at liberty to decline publishing the communication of "Meditation," as we should probably have penned the same sentiments had we not received it, and most truly should we have done it, as we now do this in sorrow.

We believe those who have thus grieved and wounded both the feelings and the reputation of the best friends of the order cannot have been sensible of the real character and tenor of their doings, or they would have declined to participate in a scene, not only unbecoming such an occasion, but so offensive and insulting to every professor of religion present or invited, and who were present or invited upon entirely different pretences.

We feel ourselves personally insulted in being called upon to publish the card of invitation, and advertise the Soiree. We would just as soon advertise a rum shop as a dancing saloon. Indeed, we would rather this day advertise a rum shop openly, as such, than lend the sanction of this paper to advertise a Tea Soiree when the intention is a dancing

frolic, and thus covertly stab an institution to which we have pledged our aid and regard.

On a former occasion we referred to the suicidal policy of persisting in a course which can result only in driving away from the organization every minister of the Gospel, and every professor of religion who has a character to keep, and knows how to appreciate a fair reputation.

It was this alone which fatally maimed the Washingtonian movement in the States, when it had commenced so auspiciously its work of reform; nor has the cause there recovered to this day. Ministers of all denominations and professing christians to a very great extent refuse to have aught to do with the organization of the "Sons" for fear of just such unpleasant associations as they were drawn into by the Washingtonian movement.

Who then can be a consistent lover of Temperance and feel a proper regard for the excellent organization of the Sons of Temperance and persist in outraging the feelings of so large and respectable a part of the order?

This has been now repeatedly done, till a minister of the Gospel dare not accept an invitation to a steamboat excursion or other festive occasion of the "Sons" for fear of being drawn into some unpleasant position lurking in the intentions of the managing Committee. The only hope of correcting this is in drawing public attention to it. Far be it from us to publish what will grieve so many, without a hope that in this way the evil may be corrected.

Of one thing we are confident from the free and determined declaration of several of the most respectable clergymen of the city, that if such a thing receives the sanction of the Divisions to which they are attached, or are allowed to be repeated, they will feel compelled to withdraw all such connections and relations with the Order as could be in any way construed into even a connivance at such acts.

The Massachusetts Legislature closed its session on Saturday last, after 117 days, at a cost to the State of \$125,000. Previous to its close, the Liquor Law, which had been vetoed by the Governor on a very slight pretence, was passed again by both houses, the clause referring it to a popular vote upon it having been stricken out; it was then signed by the Governor, and will now become the law of the State. One of the most important acts of the session was the extending to aliens the right of holding real estate, thus a very large class of citizens is relieved of a depressing incapacity. There were passed during the session 302 acts and 108 resolves.

We received last week, a copy of the Lecture delivered by Rev. Dr. Cramp a month or two since at Wolfville, on "The Future of the Baptists, and their duty to prepare for it." We were promising ourselves much satisfaction in the reading of it, and also in giving some selections to our readers, which we doubt not it would richly afford, but in some unaccountable way it "went off," and as we cannot say where it was last seen, we have reason to fear it was — borrowed. We shall put ourselves in possession of another as speedily as possible.

We have received several very acceptable communications this week from those whose pens might be often most profitably employed, and we feel obliged by their kindness. They will appear next week, as we desire to present always at the earliest moment the account of such Religious Anniversaries as our readers are interested in.

If there should appear for the two ensuing weeks any seeming inattention to our correspondents, they will please be indulgent, as we comply with urgent solicitations to attend the Examination at Wolfville, and also the Association at Liverpool, N. S. This will require an absence from our post of better than two weeks.

Every attention will be given to the business of the paper and to correspondents on our return.

We acknowledge the receipt during the past week of five shillings from Mrs. James Calhoun, Hopewell, for the French Mission; also ten shillings forwarded by brother James C. Hurd from friends in Springfield for the same object.

LETTERS RECEIVED.—Mr. T. O. Donnel, with remittance; Rev. A. Mutch, do.; Mr. James C. Hurd, do.; Rev. J. Knox, do.; Mr. Johnson Cleveland, do.; Mr. John S. Colpitts,

do.; Mr. J. H. Hughes, do. Mr. Henry E. Seely, Mr. R. S. Davis, Mr. John Guio, Mr. A. B. Burchard, Rev. E. F. Foshay, all right.

CORRESPONDENT.

[FOR THE CHRISTIAN VISITOR.]

"By their fruits shall ye know them."

"Ye epistles seen and read of all men."

Holy Writ.

MR. EDITOR.—It is an established truism that there are greater facilities for spreading false and erroneous doctrines than for the promulgation of the dogmas and principles of any institution in itself moral, just and good; and also, it is established, that by the "very appearance of evil" or any untoward, immoral conduct on the part of the members of any great Institution odium falls undeservedly on the inoffensive head of the whole organization.

The fact was pressed home to my prayerful consideration after the TEA SOIREE of Gurney Division, of the Order of Sons of Temperance.

When we momentarily reflect on the great and enduring blessings conferred on society through the instrumentality of this great engine of Reform in the Almighty hand of a kind and beneficent God, it must cause the throbbing of grief within and the innate poignancy of regret; either, to read ONE FACT recorded to their shame, or feel called upon to remark on proceedings which are contrary to the spirit, if not the very letter, of their Constitution, and which must undoubtedly redound to the injury of a great and holy cause—the retarding of a good and glorious Reformation; and the division, desertion and ultimate death of the Order in the Province of New Brunswick. And how deep and black would be the sin of having proved the murderer of so great a Society, were it committed by those who covertly or secretly oppose our movement. But for the order to be sacrificed by its own members! that would be a still more stupendous crime, and call for the condemnation of every true and good citizen, and the angry retribution of an offended Jehovah.

The Soiree to which I painfully refer, was held on the fifth anniversary of the introduction of the Order into Saint John, May 19th, on which day "Old Gurney," as the Division is familiarly termed, was legitimately organized. In the first place, (owing I doubt not to the prior circulation of the intention of the Committee) but a comparatively small audience assembled, and that composed chiefly—a significant fact—of the young, the giddy, and the gay. As regards the "substantials" and refreshments they were truly excellent, and at the opening of the evening's entertainment everything seemed to blend in happy union, conspiring to make the evening like its predecessors, a jubilant convocation of the friends of social and moral reform, but soon was that unity divided, and that happiness marred, for before the gentlemen urgently solicited to deliver addresses had closed their remarks, suddenly, by the intimation doubtless of a pre-elected ring-leader, the benches were ruthlessly broken, the tables demolished, and "confusion most confused" reigned in the festive hall, where but a moment before with eloquence and soul-felt fervor the blessing of Heaven was sued for, and the propitious smiles of an over-hoarding Providence invoked.—The hollow laugh bespeaking the vacant mind rang through the room; laughter wild, and hasty clattering bespoke the banishment of dishes, while the senior members of the meeting retired in sorrow and disgust, and the violin pealed its notes through the "Ball Room," and ere many minutes elapsed all were wrapt in the thoughts of the giddy waltz or voluptuous polka, with all their meaningless attitudes, and all their own peculiar antics, while the rules of formality were despised, and the idea of promulgating the blessed doctrines of "Righteousness, Temperance, and Judgment to come" evaporated; and thus, in all its unhallowed depravity, till the rosy morn hailed the coming day was the temple of the great cause of Temperance ruthlessly profaned, and that Great God whose assistance [what to dance?] was invoked upon the anniversary impiously and blasphemously reviled.

I decline writing more on this subject; but let me in concluding, calmly, and I trust convincingly say, that if such meetings are to be held—such Balls covered under the shallow, artificial veil of a Temperance Tea Soiree, and under the auspices and with the consent and concurrence of the "Sons," I much fear their untimely death as a beneficial institution is at hand—a death dishonorable and