

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

Frederickton, Oct. 24th, 1853.

DEAR BROTHER BILL,—I have been very unwell since Lord's day, having taken a severe cold. I can't to-day, read or think much—but if you have an odd corner this week, you can insert the following which I have just met with—it might interest many of our youthful readers, and be profitable to all. If I am better, I shall leave on Wednesday for Prince William. I am increasingly anxious to see the friends, and state the true condition of the Visitor, for it will be impossible for us to consent to advance funds to pay the Publisher. Surely those who take the paper ought to make conscience of paying for it. In looking over the late Treasurer's book, I find many who owe for it two and three years! Probably all do not know that we pay for EVERY COPY printed whether we get the money or not. I hope to have an opportunity to preach every night till my return.

With Christian fidelity and love,
I am yours, &c.
R. THOMSON, A. M.

Kirk White.

That youthful poet and eminent scholar, Henry Kirke White, toiled hard for fame. His ambition was, that his name might not be forgotten, that among the claimants for earthly honours he might be recognised, and his genius acknowledged. It was this that made him mournfully inquire;

"Fifty years hence, and who will hear of Henry?"

Under this impulse he sacrificed health and even life. He trimmed the midnight lamp with a hand tremulous and bony, and scanned the classic page with an eye almost drowsy in death. Having received, according to his aims the highest honours of the university, he exclaimed respecting these laurels, which he had so hardly won, and which, as the sequel proved he was soon to relinquish,

"What are ye now,
But thorns about my bleeding brow?"

In sacrificing health to fame, however, Henry Kirke White saw his error in time to reach that higher, purer motive, which combines with feelings of regret and sorrow, the hopes and aspirations of the Christian.

Another Henry toiled in the same path of greatness, but with an eye more steadily fixed on a higher prize. Martyn, the sainted missionary stood relatively in the grade of university honours where Kirk White had stood. But a higher impulse than earthly ambition had taken possession of him. "I hear," said he, "the voice of suffering humanity calling from the dark places of the earth for relief. What but the gospel can afford it? I hear the same time; the voice of my risen Saviour, saying, 'Go ye into all the world, and preach the gospel to every creature!'—Shall I stay at home, and enjoy the learned leisure of a fellowship? Shall I compose eloquent sermons, and preach them in crowded cathedrals? Or, shall I lay my honours at the feet of Jesus, and consecrate my being to the enlightenment of pagan nations!"

The question was soon settled; and Martyn's name and memory are embalmed in the hearts of thousands turned "from darkness to light" by the force of his example, and the labours of his short but consecrated life.

Napoleon and Henry Martyn! Behold in one the soldier of ambition, and in the other the soldier of the cross! The one sacrifices myriads to obtain imperial honours; the other sacrifices his own life to place the crown immortal upon ransomed pagans. Napoleon lives in the praises of his countrymen, in the glory of France, in the pleasing consciousness of his own power. These are his allmost, as they were his impulse. When these are gone, all are gone. But Martyn's life is found in God and in the service of God; sources which never can fail, a fountain of felicity which never can run dry.

Who would not prefer to follow the footsteps of the youthful missionary over burning plains, and through benighted cities, with the lamp of life and salvation in his hand, than to mingle in the stormy career of the conqueror, with the wheel of his chariot dripping in gore, and his ear saluted alternately with the praises and the maledictions of mankind?

[FOR THE CHRISTIAN VISITOR.]

Cambridge, Q. C., Oct. 20, 1853.

DEAR BRETHREN,—We thought it was duty to give you some account of the protracted meeting recently held in this place. According to appointment we met on Friday last, at 3 p. m., when Father Coy preached from Collos. iii., 1 to 4. Elder Porter, Gagetown, (Missionary,) preached in the evening from Rev. ii., 10. I trust we all felt the force of this passage of holy writ. On Saturday morning public prayer meeting at 9 o'clock, after which Bro. H. Harris preached from Esra. vii., 2. In the afternoon we had conference at 2 o'clock. The Lord Jesus, according to the promise of his word, was in our midst, and we felt it was good to be there. In the evening Elder Keirstead preached from Zake. viii., 13. Truly it was a time of refreshing coming down from the presence of the Lord. On Lord's day the people came from all directions in such numbers that we had to divide our congregation. Elder Foshay preached in the morning in the Temperance Hall, from Luke xxiv., 47. At the same place in the evening preaching by Elder Porter, from Prov. xxiii., 26; the word was clothed in mighty power. Bro. Fitch preached in the meeting-house in the morning from 1st Pet. v., 10. In the afternoon we had a season long to be remembered. The meeting house was densely crowded. Elder Trimble preached from Rev. xix., 16; after which a vast company retired to the meadow fronting Bro. Cary's residence, to hear Elder Keirstead preach from Heb. vii., 25. A goodly number remaining at the same time in the Sanctuary to commemorate the dying love of the dear Redeemer. The administrators were Elders Porter and Fitch. The Lord was in our midst, of a truth. How delightful it is for the disciples of Jesus to surround the table of the Lord; they get their strength renewed, their love is increased, their faith grows stronger, their expectations of glory brighter. Also, Lord's day evening Elder Burns preached in the meeting house from Jer. xxxi., 3. On Monday morning we had a Ministerial Conference; several subjects were brought before the Elders and brethren for consideration, one of which was the more frequent observance of the Lord's Supper. They regretted to learn that this sacred ordinance is sadly neglected, and they respectfully recommended to the Churches a strict adherence to the instructions of God's word, and that they maintain the ordinances as therein enjoined. In the evening Elder G. Rigby preached from 1st Peter iii., 22. This was a crowning meeting. On Tuesday morning prayer meeting at 10 o'clock; Conference at 2 in the afternoon. O, what a season of power, faith and love this was to God's people. Two candidates related their experience, and were received for Baptism, one of which was the aged and respected mother of the Rev. Thos. Todd of Woodstock. Bro. Geo. Day preached in the Hall in the evening from 1st Sam. ii., 30. Truly this was a solemn season to the inhabitants of this place. Life and death were set before the people. On Wednesday we met in Conference, another was received for Baptism; after which we retired to the water, and Elder James Trimble, late pastor of this church, buried in Holy Baptism three willing converts. May the Lord abundantly revive his work in this place and his name shall be praised!

Elders present.—E. F. Foshay, G. Rigby, T. H. Porter, G. Burns, James Trimble, C. Thorn, B. Coy, E. Keirstead, W. D. Fitch, J. Perry, and J. C. Skinner; brethren Geo. Day, H. Harris, and Deacon Lockey. We trust God will bless his dear Ministers who were with us on this occasion. Many persons in this land at present are in deep distress about their souls. Pray for us, that the word of the Lord may run, have free course and be glorified.

I remain yours, in Christian bonds,
GEO. SEALY.

[FOR THE CHRISTIAN VISITOR.]

St. David's, Oct. —, 1853.

Messrs. Editors,—Will you have the kindness to inform a good brother in St. George, through the columns of the Visitor, that I have been to work as his Missionary. This brother gave me five pounds, and told me to go and preach the gospel to the destitute, as he did not wish to let his left hand know what his right hand did. I am not prepared to give

the name; but this is a good example for others. How many in this Province have twenty dollars in their purse that is of no good to themselves nor others? Had they not better bring them to the light as the Lord's money, and let them do something for the cause of God? If they will not, they must be informed, that the day will come when the great head of the church will say—"Give an account of thy stewardship." Many of our Ministers are under the necessity of labouring with their hands while thousands are perishing in their sins. This should not be. I have often thought of many that are prospering in the world, contenting themselves by giving twenty shillings for the support of the gospel. Twenty shillings, why the poor of the church give five times as much, according to their property.

I will now give some account of my labors. I selected the Brookway settlement, forty miles from the village of St. George, on the banks of the same river. There are eight families that will receive the Ministers of Christ. Those people were 12 months without preaching until I visited them. I have spent three Sabbaths, and have had three meetings on week evenings. Many are unwilling to live any longer without preaching—they wish me to labour one-fourth part of the time and they will do what they can, they have a willing mind. This place is 20 miles from my home. I have been encouraged to preach the gospel to that people. I have held three meetings at Tryon, eight miles from the Brookway settlement; and also spent part of two Sabbaths at Tower Hill.

I would also inform the M— Board, at St. George, that I laboured two weeks last autumn at Tower Hill, as their Missionary; since that time, I have a large congregation, who manifest a desire to have my labours to continue. I received from the people £1.10s.

Yours truly,
WILLIAM C. RIDGOUT.

[FOR THE CHRISTIAN VISITOR.]

DEAR BRETHREN,—As you profess to advocate all that is lovely and good, or that will tend to further the cause of pure christianity, I hope you will allow me to occupy a space in your columns, that we may endeavour to impress upon the minds of Christians, the great importance of the cultivation of SACRED VOCAL MUSIC. And when we say Music, we mean Music; and not the discordant sounds which we sometimes hear. Music is a science and is governed by certain laws, which are of course like all our Creator's works, perfect, and can cause pleasure, or inflict pain like other natural laws, according as conformity with them or disregard to them is practised. Some persons object to the idea of learning Music; for what cause we know not—but probably, because they imagine that it savours too much of worldly conformity; but what are the laws that govern musical sounds made for, but to be obeyed.

This delightful and heavenly science is one before all others, capable of affording us a large amount of happiness; of that kind too, which leaves no sting behind. It will, indeed, sweeten the cup of life's sorrows and help us to overcome many obstacles to our Christian progress. Can there be a more pleasing sight upon earth than a congregation of believers united in the act of offering sincere vocal praise to God, in accordance with the laws which he has impressed upon us. If there be such a thing as a foretaste of heaven, it is this—such an employment would indeed—

"Kindle a flame of sacred love
In these cold hearts of ours."

and nerve our souls afresh, for the Christian conflict.

The practice of Vocal Music is extremely useful to all classes of society; if it were conducted in an efficient manner, it would tend to make the heart better, and no doubt be the means of preventing many of the sons and daughters of our land, from indulging in amusements, which too often result in the destruction of body and soul. This science deserves peculiar attention from the Christian, inasmuch as its influence is capable of strengthening every Christian grace. Good Music will, indeed, strengthen all the benevolent affections and emotions, which a kind and all-wise Creator has endowed us with. Glorious employment! while engaged therein. How are we encouraged and cheered in our hope of heaven,—and faith, which is coupled

with love to God and our fellow-men,—how will our theme tend to confirm and improve us in the exercise of these graces. But, we feel assured, that these happy effects will never be realized until the experiment be fairly tried. The universal cultivation of Vocal Music also promises great temporal blessings—bodily health is one of the most prominent of these. Without this every other comfort is comparatively worthless. How many a millionaire would give his whole fortune for it! Now, to produce a strong and pleasant musical tone, it is necessary that the chest be expanded, so that the lungs may have room to admit as much air as nature intended they should contain; and bodily exercises which will tend to develop these organs; will be the sure means, especially in children, of establishing a healthy system, and robust constitution.

In this science, we have the direct means of offering praise to God. Prayer is praise—there is joy in heaven when the sinner repents and prays, "God be merciful to me a sinner." This is also the case when the whole congregation are engaged in supplication toward the mercy-seat; but we venture to say that there is not the going forth of the heart in lively and exalted emotions, nor the stirring up of all that is within us to bless his holy name, as when engaged in offering the heart-felt song of praise. Brethren think of these things, and if you will engage earnestly in this matter you will reap an hundred fold for your sacrifice.

Music.

[FOR THE CHRISTIAN VISITOR.]

OBITUARY.

Sackville, October 20th, 1853.

Died at Ridant, State of Illinois, Sept. 17th, 1853, Miss Mary E. Cole, in her 20th year, fourth and youngest daughter of Mr. Michael Cole, of Sackville, N. B. About two years ago, the subject of this notice became seriously impressed, under a sense of her lost condition by nature. She sought for mercy at a throne of grace, and finally obtained a good hope in her Saviour. She united with the second Baptist Church in Sackville, and persevered unto the end; and in all her relations she adorned her profession, unpretending and distrustful of herself, she was quietly drawn along after her Saviour and to a sad heaven. Surely one of earth's loveliest flowers has fallen; her memory demands this tribute of respect to her worth. She was mild and affable, as a daughter, kind and affectionate, and to her latest moments was anxious to spare her parents every pang. Long will her name be cherished as one who has gone to reap the reward of her doings; and deeply do we feel the vacancy her death has occasioned, both in the Church and in the circle in which she moved. We sorrow for the smiles that have faded and that will return no more. With her pain and suffering are over, and a day has dawned upon her soul which no shadow of night can dim. That fatal disease, consumption, became apparent last winter, and in the summer she was desirous of trying a change of climate, and took a journey to the far west in the hope of arresting the progress of the disease, but a change of climate did not produce the desired effect—death had marked her for its victim—and the nearer she came to her end, the more she became reconciled to her fate. Her mind was calm and peaceful, so that not a murmur escaped her lips, and when death came he had no sting for her; she rejoiced in view of the Christian's inheritance that appeared so distinctly before her, and at her latest breath could say—"Jesus is mine and I am his, what can I want beside," and past away to a better world, there to bask in the ocean of God's everlasting love. She has left parents, brothers and sisters to mourn their loss. May the surviving relatives look to Him whose tender mercy fails not in this dark hour of affliction—when they feel the charms of life departed, and sorrow a constant companion—be incited to follow her in the path of virtue and religion! A Sermon was preached in the Bethel Meeting House on this mournful occasion, by the Rev. James Newcomb, from Joshua xxiii. and 14th verse—"Take good heed therefore unto yourselves, that ye love the Lord your God."

A. SHARP.