

the rivers they shall not overflow thee: when thou walkest through the fire thou shalt not be burnt, neither shall the flame kindle upon thee." If they are in poverty, He informs them that "their bread shall be given them, and their water shall be sure." He will supply all their need according to his riches in glory by Christ Jesus. The gold, silver, and cattle upon a thousand hills are his, and he will provide for his children. If they are troubled because Zion languishes, and her ways mourn, He says "your labour is not in vain in the Lord." "Ask and ye shall receive," &c. As soon as Zion travailed she brought forth her children. If they desire the spread of the Gospel, and the salvation of the heathen, He says: "The knowledge of his glory shall cover the earth as the waters cover the channel of the great deep." And again, "Christ shall be God's salvation to the ends of the earth." If they are troubled about their final acceptance with God, he says: "Fear not little flock, it is your father's good pleasure to give you the kingdom." See also, John x. 28; Romans viii. 28.

These portions of scripture, with many others that might be adduced corroborating the same truths, afford strong consolation to the followers of Christ. But the Bible abounds with fearful passages, showing the state of those who are living in a lukewarm state. And yet, is it not astonishing, that in the face of all these solemn truths, we meet with persons bearing the Christian name, who are seldom seen in the sanctuary on the Lord's day, and very seldom, if ever seen in the prayer and conference meetings. The family altar, religious duties, with the training of their children, are neglected; and when the impropriety of such conduct, and the importance of walking by faith are pointed out to them, they say: "O, we are trusting in God, and waiting for the fulfillment of his promises: we believe that there is a set time to favour Zion, and when that time arrives the cause will be built up." Do the promises belong to persons who are living in such a state? CERTAINLY NOT. They are deceived. Let them read the 7th chapter of Matthew, from the 21st to the 27th.

The Apostle Paul shows us very clearly to whom the promises belong, when giving an account of his voyage to Rome, where he points out the duty of hearing and obeying the voice of God. [Read 27th chapter of the Acts.] How clearly does this detail show the necessity of making use of the means, in order that we may enjoy the fulfillment of the promises. The promises of God are not given to cause us to neglect the means, but to encourage us in the use of them. "They are all YEA and AMEN in Christ Jesus," and strictly apply to those who are striving to live in agreement with the written Word.

C. F. FOSHAY.

Canning, Q. C., May 8, 1853.

[FOR THE CHRISTIAN VISITOR.]

Buctouche, May 2nd, 1853.

Messrs. Editors.—We are at the present time labouring with the little Baptist Church, organized in this place some years ago, and we rejoice to be able to say, that we think our visit to this place has had a good effect in building up of the Church, and in the salvation of poor sinners. The Sabbath before last, the second daughter of our respected brother, Elder McPhail, an excellent school mistress, followed her blessed Saviour in baptism. Last Saturday we had a good Conference, the Lord was with us of a truth. The members of the Church seemed much revived, and a number of others that never professed faith in Christ seemed anxious for the salvation of their souls. One young man, an efficient schoolmaster of this place, and of good report amongst all the people, came forward and related his Christian experience in a very satisfactory way, and was received by the Church for baptism. Others showed by their penitential tears, that they were not far from the kingdom of the Lord Jesus. On Lord's day, Bro. Powell was buried with his glorious Lord in baptism. We had three services during the day. The people in this place have a meeting house boarded in, and intend to move forward in the finishing of it. Between Moncton and Canada, we have a vast field for Missionary labor. May we enter in and point the teeming thousands of these regions to the Lamb of God that taketh away the sins of the world. We have had meeting every day since we

came to this place, and rejoice to spend, and be spent for the salvation of souls.

Brother Knight, the Missionary amongst the French, was with us all day yesterday, and spoke well. His heart is refreshed with the decided conversion of one poor Frenchman to the Lord Jesus Christ.

May the Lord bless you in the City of St. John, and add daily to the Churches there! Pray for us!

We are yours, truly in Christ,
JAMES BLEAKNEY,
WELLINGTON JACKSON.

[FOR THE CHRISTIAN VISITOR.]

Newcastle, Miramichi, May 4, 1853.

Messrs. Editors.—Believing that you take a deep interest in the extension of the Redeemer's kingdom, I have the pleasure to inform you that God has blessed this portion of the Province with a gracious revival. The labors of Brethren Blakeney and McPhail, in North Esk, has been blessed. Ten have been Baptised, and many are professing their faith in the Saviour: backsliders have been reclaimed, and the spirits of the Lord's children have been refreshed. The meetings are crowded, and the work appears to be deep and solemn.

New places have been visited on this branch of the river, where there appeared to be no concern for religion from its first settlement. God has blessed the labors of a pious schoolmaster, (James Tweedy, a member of the Methodist connection,) who commenced holding prayer meetings in the Allison settlement. He was followed by a visit from Bro. James White.

Brother White is still at work on his old ground, Black River. It is a fine settlement, almost all Presbyterians, who are encouraging him in the good work, believing it to be of the Lord. We hope Brother Scott will soon be here.

O, my brethren, plead for us at a throne of grace! We have had a long night, but the morning cometh.

I am much revived and thankful on account of Brother John Harding's coming to live in this town. I have been almost alone for nearly twenty years—NO BAPTIST BROTHER, (except a transient one,) and now I believe that at even time there will be light.

We are glad to hear, (through the Visitor,) that the blessed Lord is with you in St. John and Carleton. May you be encouraged to go forward, always abounding in the work of the Lord, knowing that your labor will not be in vain.

Yours, dear brethren, in the Lord,
WM. GREMLEY.

☞ We do indeed rejoice in this good news from a far country.—EDS.

[FOR THE CHRISTIAN VISITOR.]

Hillsborough, A. C., May 2d., 1853.

Messrs. Editors.—I propose, with your permission to contribute to the pages of the Visitor, a series of articles on the subject of Sabbath School instruction. I do not intend to go into lengthy disquisitions upon the general features of the subject, but to confine myself to practical suggestions; and these in the present, and a few successive articles will relate to a systematic teaching.

It is not only important that Sabbath School instruction should be methodical, it is absolutely essential to secure general and permanently beneficial results. True the Sabbath School may accomplish much without system, but it can accomplish vastly more with it. It is well to gather groups of children on the Sabbath morning

To sing and pray,
To read God's word on his glad day,
even if no regular system is pursued, but it is better still to unite with these exercises a carefully planned course of instruction, adapted to secure the objects which the Sabbath School teacher has before him—namely, to INTEREST his scholars in the Bible, to INSTRUCT them in its contents, and to lead them to a PERSONAL APPLICATION of its truths.

While teaching systematically is highly favorable to the attainment of all these particulars, it is chiefly so as regards the second, for it enables the teacher to place before his pupils the Bible, as a whole, to show the connection of its separate parts, and to lay the basis of a valuable superstructure of religious knowledge. The course of instruction which I am

about to suggest is formed on a principle which needs no argument in its favour—that of giving an outline first, and the details afterwards. The first series of lessons will relate to the Historical portion of the Bible. I shall add to each lesson a few hints for the assistance of such teachers as are not used to this mode of instruction and may wish to adapt it.

FIRST LESSON.

The history contained in the Old Testament may be divided into six periods, each terminating at some important event.

First Period.—From the Creation of the world to the Deluge. Length, 1656 years. Ending, 1656 A. M.

Second Period.—From the Deluge to the call of Abraham. Length, 426. Ending, 2082 A. M.

Third Period.—From the call of Abraham to the Exodus. Length, 431. Ending, 2513, A. M.

Fourth Period.—From the Exodus to the Dedication of the Temple. Length, 479. Ending, 2992, A. M.

Fifth Period.—From the Dedication to the Captivity. Length, 454. Ending, 3416, A. M.

Sixth Period.—From the Captivity to Christ. Length, 584. Ending, 4000, A. M.

HINTS TO THE TEACHER.—The whole of this lesson should be committed to memory by the scholars. They should be questioned with a two-fold object in view, to ascertain if they know the lesson and also if they UNDERSTAND IT. The following is a specimen of the kind of question which they should be expected to answer:—

Into how many periods is the Old Testament history divided? What is the meaning of history periods? With what event does the first period commence? With what event does it terminate? What is the length of that period? What is the date of its termination? What is meant by Creation? What is meant by the Deluge?

The teacher will find it necessary to make a few observations for the purpose of tracing the connection between the different events mentioned in the lesson. Should the children become inattentive from want of interest, the teacher should seek to interest them by a graphic description of something alluded to in the lesson, as the Deluge or the Exodus. The following passages may also be read by the pupils in the course of the lesson—1st c. Gen.; Gen. vi. 5; Gen. vii. 11, 24; Gen. xi. 27, 32; Gen. xii. 1, 3; Ex. xiii. 17, 19; Ezra i. 1; John i. 14. A. H. MUNRO.

[FOR THE CHRISTIAN VISITOR.]

Shediac, May 6, 1853.

DEAR BROTHER BILL,—Since I wrote you last I have been endeavoring to give a right direction to the efforts making for the establishment of the cause here. I think, through Divine mercy, that matters look encouraging. The meeting of Delegates from other parts of the Province, together with the friends of this place, came off yesterday most interestingly. There were present, of ministering Brethren, Elders Marshall, Coleman, Parker, Jackson, Blakely, Newcomb, Roe, Scott, and Brother Knight, the French Missionary. The site was decided upon. The Chapel is to be 40x52 feet, ground floor, and 18 foot post, without galleries.

It was considered necessary to the progression of the building, for an Agent to enter immediately into the field of the Eastern Association, to solicit aid for that purpose. The meeting, therefore, requested me, in accordance with the expressed wish of the New-Brunswick Baptist Home Missionary Society, to visit the Bend, Hillsborough, Harvey, Hopewell, Sackville, &c., to awaken an interest in favor of the objects of the above Society, with reference also to the securing of funds for the intended house.

I intend, if the Lord will, to leave for the Bend to-morrow. I am fully aware that there are many calls for benevolent purposes, but I think that the New-Brunswick Baptist Home Missionary Society is paramount, at present, to all others in the Province.

The appearance of so many Baptist Ministers was a novel sight at Shediac. Their private counsels, as well as their public ministrations, were well received. Like the "coming of Titus," it infused increasing vigor into our operations, and brightened our hopes for the future.

Yours truly,
B. SCOTT.

[FOR THE CHRISTIAN VISITOR.]

Messrs. Editors.—I believe it to be the duty of honest men who really desire to obey the commands of their Lord and Master Jesus Christ, and his Apostles, to examine the rules of conduct and practical commands laid down by him, and see what specific duty there is in the present day that seems in an especial manner to bear upon them all; and if by the present appeal they should be convinced, that the duty I have now to recommend is according to the Scriptures, a few of which I will quote, then I entreat them as in the presence of the Lord not to go away and seek for objections drawn from isolated texts of Scriptures. Let us look for a moment at the exhortation of Paul in the Corinthians—"Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you." Now, if they were desirous of obeying this command, let them lay their hands upon their hearts, and ask themselves this question. What is the unclean thing in the present day? If they can call to mind any thing that deserves this name more than INTemperance, that, certainly, is the unclean thing, but if not, most certainly INTemperance is its appellation. But what is the unclean thing of one country may not be of the next. But in order to abbreviate I will refer them again to the sayings of the Apostle—"The grace of God that bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." If ever any thing on earth deserves the name of worldly lust, it is INTemperance. It is a soul-murdering lust to millions. In Britain alone, six hundred drunkards die weekly! Again the Apostle says—"Follow not a multitude to do evil." Do not the Temperance Societies speak the same language? Again the Apostle says—"Have no fellowship with the unfruitful works of darkness, but rather reprove them." Now the blackest deeds of darkness that ever were done on earth, are done by intoxicating drinks. Almost all the cases of burglary and larceny that are committed, are planned under the inspiration, and executed under the excitement of intoxicating drinks. They give courage to the burglar, and sharpen the steel of the midnight assassin.

Again the Apostle says: "Neither be partakers of other men's sins." Now he whose custom keeps up a spirit shop, whereby another finds his sin and ruin, is certainly partaker of that man's sin.

Again the Apostle says: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." Is it possible for any to take intoxicating drinks, and give to others to drink, to the glory of God? When they behold the effects produced; the oaths, curses, blasphemes, and crime that follow, they must perceive that this only can be drunk to the glory of the enemy of God. According to these and many more scriptures, we say that TEMPERANCE is in strict accordance with the tenor of the whole sacred Scriptures, and if so, it is the duty of Ministers to hold this up before their audiences. The influence of the Temperance Associations has wrought out, and about to bring in, a garment which will shield the inhabitants of New-Brunswick, and generations yet unborn, from the use of intemperance which gives rise to so many thousand cases of infamy. I presume we shall ere long be able to sing the song of victory by the aid, not of a partial, but a WHOLE LAW over the monster intemperance. A. KEITH.

Butternut Ridge, April 26, 1853.

[FOR THE CHRISTIAN VISITOR.]

St. John, May 6, 1853.

DEAR EDITORS,—I have cut this out of the Presbyterian Herald, and think it too good to keep to myself: if you can find a corner for it in your welcome Visitor please do so, and oblige your's truly,
J. M.

Refusal to Commune.

Sometime since, on a Sacramental occasion, we observed a worthy deacon sitting on the seats with those who did not wish to partake of the ordinance. Knowing him to be a very good man, we took occasion, after the service was over, to express our surprise and regret at seeing him in such a position. He replied that he had a personal difficulty, in a pecuniary transaction, with one of the mem-

(Continued on page 134.)