

the young, and the longing after excitement which leads them away from home for its gratification. If in former years this was an evil, it is doubly so now, when so many temptations in the city are thrown around the young to lead them away from home to seek for pleasure and improvement. How few young persons spend their evenings at home with books or with the family! What endless gossip by day and by night! Is there no remedy for this! Is there to be no end to this life of dissipation? To some, I fear, there is none—so infatuated with the hope of pleasure abroad, they have no relish for what is provided for them at home. They loathe the simple manna which falls around their tent and which lies daily on their table, and they long for the leeks and onions and fleshpots of Egypt! How perverted their taste! What miserable substitutes for the pure and innocent repast which heaven has supplied! But if we cannot break this bad habit with the more incorrigible, we may check it perhaps in the novitiate; or may give a word of counsel to mothers and fathers that will prove beneficial.

It will be seen that those who in early life have repudiated the enjoyments of home, will not be likely to make the best wives or the best husbands, the best fathers and mothers. Their own homes, if they shall have them, will not be free from ennui, and they will transmit to the third and fourth generations the evils of defective training, the curse of a bad home—education.

The first object to be secured by the parent is an innocent and happy home; this is indispensable to success in raising a family. Children should turn instinctively to home as the brightest, loveliest spot on earth. All the wisdom and skill, which affection can prompt, should be employed to render it such. No sacrifices should be too great, no self-denial too rigorous, to accomplish this object. How many parents make sad mistakes here, and pierce themselves through with many sorrows. They sow the seeds of discontent, in the hearts of their children, which will not fail to produce an abundant harvest in future life. Under parental authority they may be kept in abeyance; a decent but forced demeanor may give promise to the parent that he is succeeding admirably in his domestic training, but it will be seen in due time that the pent-up waters will break forth and sweep away the petty barriers which selfishness may have erected, and ruin irreparable will ensue. Love is the bond of perfectness in the family as in the church, on earth as in heaven, and if this bond be wanting, every thing else is but a rope of sand.

In the absence of Christian principles there can be no good family government, and therefore the Bible should be daily read by the family and its sacred truths studied and remembered. This will be found to be the greatest conservative of its purity and peace, the safeguard of its virtue and honor. No greater blessing can arise to a family than the knowledge derived from the scriptures of truth. The lessons thus early learned never will be lost, the impressions here made upon the mind nothing can eradicate, the seed thus sown will not wholly die. Bad as children may become, a thousand-fold worse they might be without the influence of that word which abides forever; and to whatever of usefulness they may attain, or excellency of character they may reach, it will chiefly be owing to the fact that to them had been committed the oracles of God. The good seed imbedded within the warm and living affections of their souls, under a little sunshine and a little rain, may bear the fruits of righteousness, peace, and joy in the Holy Spirit.

How Christian parents can live without the constant and daily habit of reading the Scriptures of praise and prayer, we know not. Such families cannot enjoy the blessing of God; the failures of so many may be owing to this sinful neglect. "I will pour out my fury upon the families that call not on my name."

But children need recreation; they must have it; God has given them susceptibilities for enjoyment, and it is both safe and proper that they should gratify them by their healthy exercise. It is the part of wisdom to provide for this, and in no place is it more useful than at home. One source of enjoyment which is ever at hand, and which will seldom fail to minister its due share in the family circle, is the cultivation of music.

Music is designed for high and noble purposes, to lead the mind to purity and virtue, to chasten and to exalt the affections. We wonder not that the harp of David exercised

the evil spirit of Saul. A legion of demons, in the shape of wicked thoughts and base desires, may be discharged in a moment by the melody of "linked sweetness long drawn out." When the heart is properly attuned, the tongue, the hand, the ear, become "the lute, the harp," whose every chord awakens its notes in praise to God. Music opens up a thousand sources of improvement to the soul, it spiritualizes the affections, chastens the thoughts, and enriches the mind with sentiments the purest and the most sublime. Our highest conceptions of the bliss of heaven is the choral minstrelsy of its eternal song. It is not that the walls of the city of habitation are of jasper and of pure gold like unto clear glass, with its foundations garnished with all manner of precious stones—the sapphire, the emerald, the chrysolite, the beryl, the amethyst, and the terrible crystal; and that from the throne of God and of the Lamb the river of the water of life flows. Glorious as is that city, magnificent as are its walls, massive as are its gates on "golden hinges turning," who would not turn away from all to "hear the voice of many angels round about the throne, and the living creatures, and the elders, the number of whom was ten thousand times ten thousand, and thousands of thousands, saying, with a loud voice, worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honor, and glory, and blessing; while all which are in heaven and on the earth, and under the earth, and such as are in the sea, unite their voices in saying, Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne and unto the Lamb forever and ever."

Let Music, then, be introduced in the family and cultivated by all its members. It is a Divine science, its principles are eternal, as are all the principles of true science.

We have received a letter from our venerable father Crandall, giving a deeply interesting account of his early religious experience. The press of matter compels us to defer its publication until next week.

We call especial attention to a little work published by Elder J. J. Lenfest, of Machiasport, Me., for the use of Sabbath Schools, Bible Classes, and Families, on the LORD'S PRAYER. It is a most scriptural and beautifully written work, and we strongly recommend every parent to put it into the hands of his children. It can be had of Mr. J. Marsters, Colporteur Department, Saint John. Price 9d.

Godey's Book for April is a most interesting number. It is evident the publisher spares neither pains nor expense in getting up this vade mecum for the wives and daughters of the nation. We wish him success.

We are very thankful for any and every help from our friends, and we beg a continuance of their favors to profit our readers. We must however request our Poetic friends not to send us at one time more than what will occupy half a column. We have now nearly a hundred poetic effusions that we cannot insert on account of their length.

MONEY LETTERS RECEIVED.—Rev. J. Trimble, Springfield, 10s.; Mr. Herrington, Saint John, 10s.; Mark Young, St. George, 10s.; Rev. J. H. Tupper, Queensborough, 10s.; Mrs. Francis Sims, Mishawaka, Indiana, 10s. for Visitor one year; Mr. James W. Sprowl, Hampton, £1 2s. 1d.

## Correspondence.

[FOR THE CHRISTIAN VISITOR.]

### Acadia College.

DEAR BRETHREN,—By this time brother Wallace is among you, for endowment purposes. I presume that he has received instructions from the Board at St. John, and is now at work. We spared him reluctantly, uninterrupted attention to study being so desirable; but the necessity of the case overpowered all other considerations. Allow me to express my hope that the brethren will be ready for him, so that he may be able to despatch the business expeditiously, and rejoin his class at an early period.

Brother Malcolm Ross has engaged to collect in Prince Edward's Island, and Brother Francis in the Eastern part of this Province and in the Island of Cape Breton.

I rejoice to hear of the progress of the good work in your city. May it please the Lord to extend the blessing in every direction!

In the course of my travels through the Provinces I have been frequently told of numbers of persons who joined the churches during revivals and afterwards returned to their former state of life. The occasion of this, in many instances, appeared to be the want of subsequent instruction and training. Young persons, especially, who make a public profession under powerful excitement, and are comparatively ignorant of religious truth, need much watchful care. Would it not be desirable, in all cases, to form them into classes, partly for biblical instruction and partly for pious discipline? In the management of those classes the pastors might be aided by the deacons and other well-qualified members, and opportunity might be taken to administer encouragement, advice or caution, and in various ways to promote the edification of the members. All this would require, I know, much time and attention, and no small amount of sound judgment, christian firmness, and patient forbearance; but there would be abundant reward. A pastor so employed might preach one sermon less per week—but he would save more souls.

Genuine christian enjoyment and holiness are inseparably connected will intelligent apprehension of the truth as it is in Jesus; and for the attainment of that blessing we need something more, than pulpit effort. The Bible Class is an invaluable auxiliary to public teaching. I am, dear brethren, yours, truly,

J. M. CRAMP.

Acadia College, April 2, 1853.

[FOR THE CHRISTIAN VISITOR.]

Cambridge, March 26, 1853.

DEAR BRO. BILL,—The agreeable Visitor comes every week without fail, and affords us much satisfaction. There needs an agent to carry out the Endowment enterprise, and brother Wallace is quite a suitable person for that business. Did not Job live near Petra? Rev. John Brown says that at the end of the Septuagint and of the Arabic copy of the Book of Job as also in the old Latin Vulgate we have the following account which is said to be taken from the Syriac, "Job dwelt in the Ausitis upon the confines of Idumea and Arabia. His name at first was Jobab. He married an Arabian woman by whom he had a son called Ennon. As to himself, he was the son of Zerab, of the posterity of Esau, and a native of Bozrah; so that he was the fifth from Abraham. He reigned in Edom, and the kings before and after him reigned in this order. Balak the son of Beor, in the City of Dinhabah; after him Job, otherwise called Jobab; Job was succeeded by Husham, Prince of Teman. After him reigned Hadad the son of Bedad, who defeated the Moabites in the fields of Moab. The name of his city was Auth. Job's friends who came to visit him, were Eliphaz, of the posterity of Esau and king of Teman; Bildad, king of the Shuhites; and Zophar, king of the Naamathites." This is, says Mr. Brown, the most ancient account we have of Job's genealogy. Aristocas, Philo, and Polyhiston acknowledge the genealogy to be true; the old Greek and Latin fathers did the same; and Thiodotian has preserved it in his translation of the Book of Job; nor does there appear says Mr. Brown, any good reason for rejecting it.

I don't think it is quite clear that Job was like a Bedouin Arab chief, as Satan's hurricane tore down houses not tents. I perceive when I read the Book of Job, that the people where he dwelt were quite advanced in arts and sciences and they had the true religion. Both Job and his three friends were men who feared God no doubt, but the latter it seems did not know how to administer comfort to Job, therefore through their speeches and arguments they all got into a knot together, but Elihu, a young man who was no doubt watching for every opportunity to improve his mind, saw the difficulty they were in and was constrained as the appointed instrument to set them right.

You may think strange that I should fill my letter with quotations which in your library you can turn to in a few minutes no doubt; but my thoughts were directed to the subject from reading on the first page of the Christian Visitor, 11th March, "The Fall of Petra." I was pleased to read that piece. That young man did not live in vain. His progress and attainments at Acadia College is an example to all young men. He was early taken away

from a life of much usefulness no doubt.—We are all well and hope you and yours are enjoying the same blessing.

I remain yours sincerely,  
J. C. SKINNER.

[FOR THE CHRISTIAN VISITOR.]

Hampstead, April 1, 1853.

MY DEAR BRETHREN.—In looking over your valuable paper, I felt rejoiced to find that the brethren in the city had devised means to supply the spiritual wants of the destitute portions of our highly favored Province. The prayer in the 67th Ps. has been offered up to God, and He who is faithful has heard and answered it. This subject has born with much weight on my heart for a long time and after much prayer and trial of mind led me to take the stand I have done in labouring in my feeble way to be useful to my dying fellow men. No person can sufficiently know the true state of things unless he goes over the ground and is an eye witness of the moral waste. In travelling over from 150 to 200 miles I find so many churches without pastors. Over the whole range of the Washademoac and the Grand Lakes there are only three ordained ministers. There are on the two lakes eight organised churches, with nine places of worship and only four ministers to supply the wants of these eight churches, and these four only part of the time.

My dear brethren, will you please send, through your periodical, some useful hints for the information of the churches, what constitutes a true church of Christ in regard to its order, officers, government and discipline? I do think it of great importance in order to render our churches in a healthy and prosperous state.

Where I have been engaged the last two weeks from the Nerepis, Jerusalem, Summer Hill, New Ireland, there is a very inviting field for missionary labour, and I do believe the people, when properly instructed, would be willing to do their part in bearing the expense. The people are apparently prepared and the fields are already white—may God send forth faithful labourers that the wilderness may rejoice and the desert blossom as the rose. Pray for your affectionate brother,

T. LOCKEY.

[FOR THE CHRISTIAN VISITOR.]

Baptist Seminary, Fredericton, April 2.

MY DEAR BRO. THOMSON,—I received your letter and was glad to hear of your present good health, and was also cheered at the intelligence of the prosperity of the Churches of Christ in St. John. It gives me great pleasure to announce to you that the spirit of the Lord is at work in the Baptist Church in this place. At our monthly Conference last evening we were much edified. Three came forward and professed faith in Christ and on the morrow (D. V.) will be baptized and receive the right hand of fellowship. The meeting was solemn and the flowing tears from many youths clearly indicated a deep anxiety for the salvation of their souls.

C. H. C.

[FOR THE CHRISTIAN VISITOR.]

APRIL 4th, 1853.

Dear Editors.—I was remarkably struck with the thought at the Baptismal waters on Lord's day last, when some white and colored persons were buried with Christ in baptism, that we must all die, and that after death there is no distinction. It reminded me of an anecdote which I will relate. I hope it may tell in the Churches, for I fear sometimes the colour of a Believer is too much thought of.—But with God in life, in death, and at judgment there is no respect of persons.—ALEXANDER THE GREAT, seeing Diogenes looking attentively at a parcel of human bones, asked the philosopher what he was looking for? "That which I cannot find," was the reply, "the difference between your father's bones and those of his slaves."

A. B.

[FOR THE CHRISTIAN VISITOR.]

MESSRS. EDITORS.—I am sometimes almost at a loss to know exactly what to do with a certain class of subscribers whose papers have been stopped "for want of confidence," and bills still stand unpaid. It certainly must be humiliating to a young man, in particular, with no person to provide for but himself—as far as temporal matters are concerned—and

(Continued on page 70.)