

## Correspondence.

[FOR THE CHRISTIAN VISITOR.]

## Sad Moments are they!

Silently the knell of time tolls the requiem of departed summer days, hoarsely sweeps the rude winds over Flora's bright train of flowers, sullenly and gloomily does the sun beam forth its cold rays upon the earth, proudly careers the moon in the high heavens, ever and anon struggling to break the cloud by which it seems to be enveloped, so as to enliven and cheer the dull gloom of night.

But, let us turn to fairer scenes. Behold the reward of the toil of the husbandman, as he now gathers into his garner the fruits of the earth, is not this a season of thankfulness as well as sadness, and does not every heart vibrate with gratitude to the bountiful Giver for bestowing upon his creatures so many mercies, yet is it not a saddening thought, that the bright sunny days of summer have gone; those of plentiful autumn are passing, and with them pass away the pure gems of nature. Sad, indeed, is the reflection, that ere long not one of the sweet floral train, will linger to cheer and solace us with their beauties, that they too pass away with the hours that ushered their evanescent beauties to our admiring gaze. And, they, too, are so beautifully emblematical of our own dissolution, that we are led to see the words of holy writ verified, which in words that speak to all, declaring that we fade as the leaf, and as the flowers of the field so we pass away.

But this should not sadden our thoughts, but should have a tendency to lift our minds to where flowers perennial bloom, where no pleasures vanish, where lasting and aramantine bowers of perpetual bliss, and never-fading flowers are beautifully intermingled, and intertwine themselves through countless ages, and form wreaths of unchanging and unfading beauties that shall run co-eval with eternity; and when we anticipate a home amid such beauties, can we regret that ere long we must pass the vale of death; and although we go without any earthly protector, our great Immanuel has sweetened the way, has illuminated the path, and has promised to be with us, to cheer and console the desponding heart, —and when safely over the rough billows of life, what joys await those whose God is the Lord, who are clad in the imputed robe of Christ's righteousness.

There, friend, awaits those a crown of glory, a crown not like that of thy dying Saviour, not a crown of thorns that cause the blood to gush at the touch, nay; but a crown of righteousness shall encircle thy brow; and remember my friend, the price paid for thy crown, think of Christ purchasing it with his life; thy coronation is by his sufferings, his was by dying to save thee, to emancipate thy immortal soul from the inevitable doom of eternal death.

Then why should we sigh to see the rude winds sweep unrelentingly over the loveliness of nature's brightest gems, the poetry of earth; shall we regret their frail nature is such, that we must one day admire their beauties, the next to behold them withering and passing from their silken hues to the sure and withering aspect that at this season of the year we see presented to our view. Such, alas! is the case, but we will willingly relinquish our feeble grasp of them, and yield their beauties to the sad dirge-like winds of autumn, for we hope ere long to dwell amid their eternal beauties, and twine garlands of immortal flowers, whose undying and amaranthine leaves shall not wither in that land where no chilling winds will mar their loveliness, where no autumnal tints are seen, where they bloom in undecaying loveliness.

LUCILLE.

REV. SIRS.—My last communication came out signed "A Country Girl," I supposed, of course, this was a mistake, but I fear that some may stigmatise her with the odious appellation of Plagiarist, and I do not wish to injure her, or to have her feelings hurt on my account. Indeed I do not know what she will think to see her signature put to another person's writing.

We are happy to insert the above correction. The mistake was wholly unintentional.—Eas.

[FOR THE CHRISTIAN VISITOR.]

MESSRS. EDITORS.—Presuming on the acquaintance made with your readers while in the Colportage, I address you a few lines. I am weekly in the receipt of the Visitor, and rejoice to learn of my native Province thereby. It is to me, a leaf of home institutions. I rejoice to learn through its pages, your maturity in missionary operations. This interest in Nova Scotia lacks organization. Although we have our Eastern, Central and Western Boards, yet many are ignorant of their spirit and operations. We need a society auxiliary-ized by every Church in our Province, and a hundred fold more is required to be done than is effected by our Union Societies. Doubtless, our Educational interests have absorbed much of our energies; yet, more might be effected for missionary operations had we a good Constitution before the Churches, and a spirit to act thereupon. Yet, we can bless God for weighty interests nobly sustained. Here are giant minds' bound to deep devotion. Here are youths' emulous of mental riches, determinately prosecuting their theme. Nova Scotia, in times past and present, has been signalized by Divine goodness with a rich provision to do good, and is calculated to exert a powerful influence in sacred things. May her's be the progress of the rising morn, scattering night's gloom away!

I have here a large sphere of operation, the numerous claims of which leave me but few idle moments. The extent of my field may be conceived from my periodical circulation of 100 American Messengers, 30 Macedonians, 96 Child's Papers, and 20 Youths' Temperance Advocates monthly in my circuit, besides the Christian Messenger circulation.

Since my letter of June 17th, I have enjoyed much aid from God. I found my field in great disorganization. Cases were numerous of alienation from Church fellowship. Since then, I have been privileged to immerse on profession of faith 16 individuals, and restore to fellowship 18 more. Our house of worship is rapidly changing its exterior appearance, and we hope next summer to throw it open for the most solemn uses.

I long again to visit my native Province, to learn and tell of a Saviour's love; to be refreshed by the perseverance and spirituality of the dear people of God, with whom I often lodged, and talked, and laboured, to circulate the blessed leaves of the tree of life. I should again love to tour among your vales and hills, and in the devotions of an affectionate people to enjoy again the dew of my youth. Time nor distance can never separate them from my heart's affection. I want to say to your readers to give promptness and energy to their prayers by active benevolence. *It is more blessed to give than to receive.* To pay our dues is a matter of debt, affording no higher reward than a self-approving and business doing one; and yet neither trade can live nor Editors pay their Printers bill without it; but to give as God has prospered us, desiring no other reward than the good we do, is in its degree to imitate a lowly Saviour, who gave a donation equal to the claim of justice, and our present and eternal need. If we have learned of Christ and estimated his action as supreme Beneficence, we cannot be withheld from a laudable imitation of that benevolence.

May the God of Israel who spoke to Moses from the midst of the burning bush, assure your dear people of the hallowed character of their privileges and capabilities, that they may meet his approbation! and may you, dear Editors, be blessed in your labours, both literary and Pastoral, is incessantly the prayer of

JAMES V. TABOR.

Bridgewater, Oct. 27th, 1853.

[FOR THE CHRISTIAN VISITOR.]

MESSRS. EDITORS.—Perhaps there never was a time when united, fervent prayer was more required in behalf of the downfall of intemperance than at present. We have reason to fear that this important duty has been too much neglected, while other means have been going forward among the different Temperance Organizations. The great advocate of Temperance reform has said, "without me ye can do nothing," and we might believe that the heaviest part of the conflict in the Temperance movement is yet to take place. We need not expect that the powers of darkness will be idle while such a potent instrumentality of human destruction is assailed by such a host of the friends of religion and morality, and also when we consider what a

large number of the political department are self-interested in the intemperance traffic, as has been evinced in our own Province. When a Law passed to prohibit the unholy traffic high expectations were raised in regard to the result; but the friends of the cause are disappointed in regard to the practical working of the New Liquor Law. The ridicule that is poured upon it by the promoters of intemperance, is indeed trying to the feelings of every true friend of humanity; and it certainly becomes the duty of all the friends of Temperance in this Province to make use of proper means to have satisfaction on this important subject, and know whether it was for the want of ability on the part of our Legislators, or a wicked policy that such a lame law was enacted. The facts of the case cannot be too soon ascertained, for there is an Achan in the camp, and the sooner he is out the better; and while it is our duty to use all possible means for the peace and prosperity of our country, let us pray to the Almighty to give us more pious rulers, for when the wicked bear rule the land mourns, but when the righteous are in authority the people rejoice!

A SON OF TEMPERANCE.

Springfield, Oct. 27, 1853.

[FOR THE CHRISTIAN VISITOR.]

## OBITUARY.

Our much esteemed sister, Hannah Jones, was called to her eternal rest on the last day of October, in the sixty-eighth year of her age. She was a member of the First Baptist Church in Salisbury. She adorned her profession until the end of her mortal life. When young she adhered to the instructions of her pious parents, both members of the church in New Canada. Our sister was immersed and united to the same church with her parents. She was called to mourn the loss of her husband, a respectable and much lamented young man by the name of Edmund Price; after some years she was happily united to brother Jacob Jones, with whom she lived in peace; she was in possession of a stayed faith not easily cast down or greatly elevated. After her marriage to Bro. Jones she became a member of the First Baptist Church in Salisbury, and enjoyed the confidence of the brethren until death. Her sickness was long and painful, which she bore with more than ordinary fortitude; her trust and confidence being only in the merits of her dear Saviour, which she frequently expressed, to the joy and comfort of her husband and children. Her funeral was numerously attended. Christian friends and relations came from afar; and many felt that it was better to go to the house of mourning than to the house of mirth. I trust the solemnities of this funeral will not be soon forgotten.

With due respect I remain

Yours most sincerely,

JOSEPH CRANDALL.

Salisbury, West., Nov. 5, 1853.

[FOR THE CHRISTIAN VISITOR.]

## A Pleasing Tribute.

The following testimony to the many excellencies of the lamented J. G. Estabrook, son of Deacon Jarvis Estabrooks, of Canning, will be read with interest by his numerous friends. He was lovely in life, and happy in death.—Eas.

This young man lived a life worthy of imitation, and died in the full hope of a blissful immortality. When a boy his agreeable and harmonious disposition won the esteem of all who knew him—and at the age of about 17, he professed faith in Jesus, and united with the Baptist Church in this place, after which he was always at his post—attending Divine service on the Sabbath, Prayer Meetings and other religious exercises at their proper periods. Soon after his conversion, his mind became exercised on the subject of preaching the gospel—which led him more earnestly to engage in the cultivation of his intellect, that he might be the more useful in after life, and while thus engaged, he made rapid progress, until fatal disease caused him to yield. He was possessed with a lively, soul-stirring, pathetic address, and an easy, and agreeable flow of language rarely to be met with.

His speeches on Temperance and religious occasions, his fervent prayers and exhortations have not been in vain, and although taken away in the morning of his labour, there are those who have cause to remember that short

labour is instrumental of good, and fondly trust he is gone—

"Where momentary ages are no more,  
Where Time and pain and chance and death expire,  
Where seraphs gather immortality  
On life's fair tree, fast by the throne of God."

—Communicated

Canning, 24th Oct. 1853.

Extracts from the Minutes of the recent Convention at Nictaux, as published in the Christian Messenger.

(CONCLUDED.)

REPORT ON THE STATE OF THE DENOMINATION.

The Committee on the state of the Denomination beg to present the following statement:—

The number Baptized in the three Provinces during the past year was 585. The number reported at the last Convention was 750; in 1851, 1280.

Churches.	Baptized.	Whole No.
Central Asso'n, N. S.,	81	116
Western do.	40	71
Eastern do.	45	50
Eastern do. N. B.,	45	74
Western do. do.	41	274
	202	585
		16580

The average proportion of baptisms to churches is nearly 3 and the net increase of the body during the year is 282, being not quite two per cent.

With reference to pecuniary contributions, the Committee state with satisfaction that the benevolent energies of the Churches have been brought into vigorous operation for various objects, so that large sums have been collected. They advert with peculiar pleasure to the completion of the Endowment of Acadia College, and they rejoice in the liberal arrangement recently made in New Brunswick for Home Missionary purposes. These are indications, as they hope, that the christian use of money is understood and practised by a goodly number of the professors of the Gospel, belonging to the Baptist Denomination in these Provinces.

New meeting houses have been opened during the year in the following places, viz:—

Nov. 27, 1852, Ohio, near Yarmouth, N. S.  
Jan. 30, 1853, New Canada, N. B.  
Feb. 6, " Carleton, N. B.  
" 26, Salem District, Amherst, N. S.  
" 27, German Town Lake, N. B.  
May 21, Amherst Point, N. S.  
July 10, Gaspereaux, N. S.  
" 17, Salem, near Carleton, N. B.  
" 22, Liverpool, N. S.  
Aug. 14, St. Simonds, Co. Carleton, N. B.  
Seven brethren have been ordained since the last meeting of the Convention:

Sept. 25, 1852, W. H. Coldwell, Lower Granville, N. S.  
Feb. 13, 1853, Henry Angell, Milton, near Liverpool, N. S.  
March 13, 1853, P. A. Shiels, Hantsport, N. S.  
May 11, 1853, W. G. Goucher, Yarmouth Ponds, N. S.  
May 17, 1853, James Spencer, Chester, N. S.  
Aug. 10, 1853, J. C. Hurd, St. Margaret's Bay, N. S.  
Aug. 17, 1853, Arthur Crawley, Wolfville, N. S.

Nine new Churches have been constituted—four in Nova Scotia, and five in New Brunswick:—in Nova Scotia, at Chelsea, Ohio, South Yarmouth, and West Yarmouth:—in New Brunswick, 2nd Hillsborough, Kingston, Point Monask, 2nd Johnston, and Shediac.

A review of the history of the year suggests some considerations and inquiries.

1.—It is of the utmost importance that the principles and policy by which, as Baptists, we are distinguished, should be faithfully kept and observed; and particularly, that clear evidence of conversion should always precede baptism—that young converts should be carefully instructed and trained—and that the discipline of offenders should be prompt and impartial, yet tempered with Christian kindness. Whether our low rate of increase can be proved to be traceable to any degree of neglect in these matters, may deserve serious inquiry.

2.—The spiritual destitution of various parts