

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

Acadia College, N. S.,
February 25, 1854.)

COLPORTAGE.

DEAR BRETHREN,—I have been much gratified to perceive that the public mind in Nova Scotia has been recently directed to the subject of Colportage, and that measures are being adopted for organizing a regular system, through the medium of which the country may be supplied with an abundance of religious books and tracts, either gratuitously, or at low prices as the case may demand.

I am also happy to know that the brethren in New Brunswick, have for the last few years been engaged to some extent, in this excellent enterprise, and feeling a lively interest in their religious prosperity. I sincerely hope that their wise movement in this Province may have a tendency to prompt them to renewed action in this important matter.

Through the perseverance and devout labour of the late Rev. E. D. Very, under the auspices of the N. B. Baptist Associations, much good was accomplished by means of this agency. Since his melancholy death, Colporteurs have been in the field during the greater part of the time, either under the direction of brother J. F. Masters of St. John, or on their own responsibility. A considerable amount of valuable books have been distributed, and beneficial results have followed. It is evident however, that the work has not been entered into in that whole-hearted and systematic manner which would have enlisted in its behalf, the sympathies and pecuniary aid of the brethren and friends generally.

The success of the departed brother, who was principally instrumental in introducing this system into New Brunswick, and the experience of those who have since engaged in it are sufficiently convincing that the Colporteur work in that Province, presents a very interesting and inviting field for Christian labour; and it seems clear, that the present flourishing condition of the Province, the extensive emigration from other places, and the increasing thirst for religious books, call loudly for immediate and well-directed effort in this work.

With your permission, I will suggest the following plan of operation, which, if carried into effect, would, I presume, widely extend throughout the Province, the usefulness of an institution that God has greatly honoured in spreading his truth and advancing his kingdom:—Let there be a *New Brunswick Baptist Colportage Society* formed, (or that previously in operation revived and re-organized) the Executive Committee and Treasurer of which, to be located in St. John, and to be either an independent Society under the auspices of the N. B. Baptist Associations, or to be a *Branch of a Colonial Colporteur Society*, to embrace Nova Scotia, New Brunswick, and Prince Edward's Island, and in this case to be under the general direction of the Convention.

Let said Society have in St. John an extensive Depository of religious books, judiciously selected from the American Tract Society, the Sabbath School Union, English and American, the Baptist Publication Societies, and other similar Book establishments, as may be deemed expedient; and let said Society employ efficient individuals who may superintend said Depository, employ, furnish and direct at least two Colporteurs constantly, and travel himself part of the time, presenting the claims of said Society, instituting and supplying Sabbath Schools, preaching the Gospel, &c. Let said Superintendent report quarterly to the Society, and prepare annual reports to be presented at the meetings of the Associations, giving a clear and correct statement of his proceedings.

Let said Society be considered as purely of a benevolent character, and all its transactions such as to enlist the confidence and contributions of the friends generally; and let there be a sum named, say Five Shillings, the payment of which, to constitute an individual a member of said Society.

It strikes me forcibly that an organization formed on principles and governed by regulations similar to the above, would prove itself a most powerful and effectual auxiliary in advancing the Redeemer's cause in New Brunswick, and with regard to the practicability of such an enterprise, I have no hesitation,

should the brethren feel disposed, to engage heartily in it. I cannot but hope that the Baptist friends in New-Brunswick will not be backward in a work that has been so signally blessed as that of the Colportage. They have already distinguished themselves by their devotedness in the cause of Domestic Missions; but it is presumed that they will not consider me censurable, for saying there is abundance of room and ample means for them to multiply and extend their operations in the glorious work.

Humbly and prayerfully are the above suggestions submitted by

Yours faithfully,

W.

[FOR THE CHRISTIAN VISITOR.]

Newcastle, Miramichi, Feb. 14th, 1854.

DEAR BRETHREN,—Since my last, I have been laboring a part of my time at the "Crocker Settlement," nine miles from this place, on the South-west Branch. At this place there is a Methodist Chapel and a Presbyterian Meeting-house, which are occupied a part of the time by the Ministers of those denominations. I have been kindly favored with the use of the former when not occupied by the Wesleyan Minister. Though this place is not far from the "North-west," I am informed that I am the first Baptist Minister that ever preached there. I found some three or four Baptists like sheep without a shepherd. The people in general were very kind and attentive, especially Mr. and Mrs. William G. Crocker. He has recently professed to have experienced the liberating power of truth, and is very anxious for the spiritual welfare of the settlement.

I am happy to say that I have learned by private correspondence, that the Baptist Meeting-house at Shediac is rapidly progressing. It is expected, (D. V.) to be finished in May next. This is owing to the liberality of a friend of that place advancing largely towards the object; the particulars of which I hope to give at some other time. This must be very encouraging to Bro. Newcomb, who is laboring there a part of his time.

Yours, truly,

B. SCOTT.

[FOR THE CHRISTIAN VISITOR.]

Gagetown, February 27th, 1854.

DEAR BRETHREN,—Since I last wrote you I have visited Jemseg—preached to the people the word of life, and received in aid of the Mission in addition 18s.

I also visited New Castle, Grand Lake, but as there were so many men in the lumber woods with their teams, the congregations were small—and collections for the Missionary light, amounting to £1 3s. 5d. I have also received from Messrs. Coy's £3, in connection with the Canning church.

In my travels, I have obtained signatures, petitioning for a prohibitory law, to the amount of nearly 400. Many hundreds more might have been obtained if suitable exertions had been made. The country at large is being ruined by the horrid rum traffic under the present system of law, and the well disposed part of the community generally, both male and female are crying for the "Maine Law," and they must have it.

Our Temperance Soiree in Gagetown on the 24th inst., came off gloriously. The tea got up in good style by the ladies. The Hall gracefully decorated by the "Sons," and crowded—while the speeches were replete with instruction and interest, which reflected credit to the several gentlemen that occupied the stage.

Yours respectfully,

T. H. PORTER.

[FOR THE CHRISTIAN VISITOR.]

Cambridge, Q. C., Feb. 18, 1854.

DEAR BRETHREN,—As the 1st church in Wickham has requested me to labour with them for three months, in devoting my time in preaching and visiting the families settled on each side of the Lake, my limited sphere of action will prevent me doing much for the paper. However short or long might be my stay here, I shall not forget the interests of the *Visitor*, as I conscientiously feel it to be a duty I owe to God, my brethren, and to my fellow dying men, to recommend it wherever I go, and glad I am to find whenever I ask any of the subscribers, does the paper give

satisfaction, I generally find it to be a welcome visitor to them.

The field for labour here is large, within 20 miles there are 3 churches without Pastors, Jemseg 1, and at Wickham 2. The low state of religious feeling, which is connected with a low state of action, is apparently seen and apparently felt wherever you go; yet the Macedonian cry is heard, come over and help us. When I look around on this thickly settled country, and knowing the state of some of the churches, I think I can realize some little how the prophet Habakkuk felt when he said, "I have heard thy speech and was afraid: O Lord revive thy work." Sickness and death prevail here to an alarming extent—many are going to the grave, few lay it to heart. The field on this Lake where such multitudes of precious souls are on the broad road to ruin, must they perish and not a helping hand to put forth to save them?

My dear brother Porter's remarks, in regard to Queen's County, is just to the point. May some of our churches in the country awake from their slumbers and bestir themselves to action, that they might escape the woe pronounced against them that are at ease in Zion, and that principle and action in religion may co-operate together in building up the broken down walls of Zion, and for the conversion of precious souls to Christ, is the prayer of your Unworthy brother in Christ,

T. LOCKEY.

[FOR THE CHRISTIAN VISITOR.]

Chester, N. S., February 22d, 1854.

DEAR BRETHREN.—Since leaving Liverpool I have visited St. Margaret's Bay, Bridgewater, and Tamook Island. I also made a short visit to Halifax.

On my arrival here, a few weeks since, I found the cause of God in a low condition. I felt sorrowful that this church, (which for more than half a century had been blessed with the faithful and efficient labours of the late beloved and esteemed Rev. Joseph Dimock,) should be without Gospel ordinances; and perceiving a desire on their part that God would again lift up the light of his countenance upon them, I felt encouraged to render them some assistance, which through the blessing of God has not been in vain. Many wanderers have returned; three received for baptism. The place of worship (which will seat 500) is filled with attentive hearers. A Rev. Joseph Dimock Scholarship completed, and £50 secured in addition to the Endowment fund, and an unanimous call (which he has accepted) given to brother Stephen W. Deblois to become their Pastor: the ordination is appointed to take place next Sabbath.

Yours, affectionately,

J. M. FRANCIS.

[FOR THE CHRISTIAN VISITOR.]

Passing Away.

When we look upon the various objects which present themselves to our view, we cannot but be forcibly impressed with the thought that all things are transitory and fleeting. A few years ago and we were children, sporting in youthful innocence around the firesides of our own dear home; but alas! how changed! The attractions of those scenes are now no more; the dear friends whom there so frequently we have met; we will meet no more forever: the green grass waves o'er the tombs of the loved ones of our youth. Even the forest which in the days of our childhood surrounded our homes is gradually yielding to the improving hand of the husbandman. The fabrics of man's rearing soon disappear and are no more to be found. Change is going on even in the earth itself. Although the sun now cheers the day as brilliantly as ever; and the "silver queen of night" still continues to shine on, and the starry hosts in all their appointed courses; yet they must change—the sun himself shall at length become bedimed with age, nature grow old and sink in years; the stars shall fade from the blue vault of heaven, and it shall be said of all things that "they have passed away." This should remind us of our own frailty and the end to which we are hastening; even this thought should afford us encouragement; the thought that we are not always to remain encumbered with trials and imperfections, should lift up our minds above the things of time, that they may soar away in contemplations of the glories and blessings to be enjoyed in that region of unalloyed happiness.

ness where there shall be no night; in that land of unspotted holiness where the inhabitants shall not say I am sick.

C. H. C.

[FOR THE CHRISTIAN VISITOR.]

St. John, March 6, 1854.

DEAR BROTHER THOMSON,—Please through the *Visitor*, reply to this question.—What is wisdom, and how is it obtained?—See James 1st c. 5th v. In what does it consist? Does God bestow it on man except through the medium of his senses?

In the hope of eternal life, I am,

Yours truly,

R. E.

Reply to R. E.

I understand Wisdom to consist in making a right use of the knowledge we possess, and the circumstances through which we are called to pass. It implies the capability of judging correctly—See Kings iii: 9-18, discerning between *truth* and *error*, *right* and *wrong*, *good* and *evil*; and in the passage to which our attention is called, of wisely and patiently enduring the trials to which Christians are exposed in this world—Heb. v: 11-14. *Wisdom*, when combined with *prudence*, is more precious than rubies.

2. I understand the Divine Being to bestow every thing upon man through *his own* appointed medium. Nor can any blessing, either *temporal* or *spiritual*, be realized except through its proper channel. The Apostle, in the chapter referred to, says that Wisdom is to be obtained through the medium of "Faith and Prayer;" of course he would take it for granted that any one desirous of obtaining this blessing, in using the proper means to secure it, would exercise his sense—Read the passage in its connexion, James, i: 2-8, and James, iii: 13-17. FAITH has to do with *testimonies* and *promises*, and is restricted by them; PRAYER has to do with God who gave them and who cannot lie; therefore let a Christian exercise his *senses*, believe the testimonies, use the means prescribed, and the blessing will be realized. But a half-hearted, unbelieving, irresolute, double-minded man, is not warranted to expect any thing from the Lord.

R. THOMSON, A. M.

[FOR THE CHRISTIAN VISITOR.]

Saint John, March 4th, 1854.

MESSRS. EDITORS,—Please insert the following, and oblige yours,

A PARENT.

A Teacher's Authority.

1. *There must be authority in the school room.* A company of children thrown unrestrained together would not only derive no real advantage from such intercourse as would ensue, but actually receive great injury. Conflicts would follow as jarring interests call upon subdued wills for redress—endanger limb, if not life. Tempers become hard, and disgusting habits are formed—"Evil communications corrupt good manners." Such a school had better disband. No study can be pursued to any great advantage under such want of discipline. Little interest can be secured in plans of self-culture, or of mutual improvement. A few minds, too bright to be listless anywhere, may grow. But the mass will inevitably sink lower and lower in ignorance and vice. Common sense everywhere claims the absolute necessity of some authority in school.

2. *The authority of the school-room must be adequate to the proper control of all the internal affairs of the school.* So many and so various are the duties and employments of the most obscure district school, that unity of design and execution become indispensable. One mind must plan and carry out that plan. Even in private establishments where partnerships exist among the teachers, there is a division of labour and responsibility to meet this demand. Without unity of this character, the objects sought cannot be reached. Now if a teacher is employed who is to consult others at every step, before deciding what to do and how to do it, there arises at once such a diversity of opinion that success is out of the question. There might as well be a number of equal and independent teachers in the same room. The authority of one must be ade-