

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

Springfield, July 20th, 1854.

DEAR BROTHER,—We who tarried at Wickham after the Association closed, proved by happy experience, that the great gathering of God's people in that place, feasting on fat things for a number of days, had not exhausted the abundant glow of the new wine of the kingdom of our glorious Lord, which was largely to be partaken of and enjoyed there. Brethren M. Keith, Lockey, Troop, and myself, together with Bro. Ballentine remained after the Association dispersed, preaching to the church (in the different branches of it, or at its different preaching places), Jesus and salvation in his precious blood; and in the issue, we rejoiced to believe, that the Association being held at Wickham, and followed up by ministerial labour, as mentioned above, had resulted in lasting good to the cause of God in that place. The blessing of God appeared to crown every meeting, especially in one particular, that the church and the ministers were all filled with earnest desire that the people of Wickham should once more become united in sustaining a Minister of the Gospel constantly amongst them. We had an excellent Conference on Saturday, on the East side of the Lake, in the neat little Hall, built chiefly by our Orange friends, and very kindly on their part, opened to the church at Wickham for all kinds of religious meetings. There were about forty members of the church present. Brethren told me, that they had not felt and seen so much union in the church for a number of years. One young sister, towards the close of the meeting related her Christian experience, and was unitedly received by the Ministers and church for baptism. The labours of the Sabbath devolved upon brethren Keith, Lockey, and myself. I preached in the morning, and Bro. Keith in the afternoon, to large congregations, and Bro. Lockey exhorted at the close of each Sermon with good acceptance. Bro. Keith immersed our young sister referred to above.

I am happy to inform you of the decision of the church, in regard to a Pastor. The Rev. T. H. Porter is unitedly elected to become the undershepherd of the church at Wickham; and as Bro. Porter gave his consent to the writer, to take charge of the church of this place, he will not, I am quite certain, refuse the Pastorate of this excellent and pleasing people. May God bless our brother to the church and people at Wickham, that he may see the church revived, and many sinners converted to Christ! I visited Jemseg, on Monday, and preached a Sermon to the people. It was a good meeting. I was delighted to see the country from Wickham to the Jemseg. The church at the Jemseg seems much pleased that they have been able to secure the valuable labours of Elder J. Tremble for one half of his time. I preached this afternoon at this place, and spent the Sabbath with the church of Belisle. Dear Bro. pray for me that my labors may not be in vain in the Lord. Yours in the kingdom and patience of our Lord Jesus Christ.

WELLINGTON JACKSON.

[FOR THE CHRISTIAN VISITOR.]

OBITUARY.

At Johnston, on the 20th inst., Miss REBECCA TODD. The men of this world are careful to preserve reminiscences of earthly greatness and glory; nor should we suffer any opportunity to pass unimproved, by which the greatness and glory pertaining to another state of being shall be deeply engraven on our memories. If the recollections of striking developments of human character be adapted to instruct and improve mankind, surely Zion's friend's should press into their service all those happy examples of Christian character which adorned the past generation, and which are fast fading from human view. Attention is now directed to one, who, during several years exemplified in no ordinary degree, the power, beauty, and glory of the Christian Religion. Though dead, she yet speaks! Her meek deportment, the heavenly joy so expressed in her countenance, and the pious language of her heart, which flowed as from a living fountain, will long live in the hearts of all who knew her. After obtaining a satisfactory evidence of her union to Christ, and being convinced of her obligations to de-

ny herself to take up her cross and follow her blessed Redeemer, our departed Sister related her Christian experience and was baptized by Rev. Samuel Robinson, of St. John. She might be emphatically designated a taught Christian. She read and studied her Bible prayerfully, and longed for perfect conformity to her blessed Redeemer. She loved all who loved her blessed Saviour. She had clear views of the plan of salvation, and of the Christian's duty, and lived near the Lord; hence she often enjoyed much of the divine presence, and often would be overcome with a sense of the divine goodness. After a protracted illness, which she bore with Christian fortitude and resignation, she died in the triumphs of faith, aged 34 years.

This bereavement is one, which, will be very widely lamented, as the deceased was extensively known, and highly esteemed, by all who had the pleasure of her acquaintance—Intelligent, cheerful, and generous, she commanded the esteem of all, and the most affectionate regards of those who have enjoyed a more intimate acquaintance. The large attendance at her funeral indicated the respect in which she was so justly held. She was interred at Cambridge—the Funeral Sermon was preached by the writer, from the Gospel by John xiv., and last clause of the 19th verse; the text being selected by her a few weeks before her death.

JAMES TRIMBLE.

At Johnston, Washademoaic, on 22d ult., Mr. ADAM TODD, in the 73d year of his age, after several weeks illness, which he bore with patience and resignation to the Divine Will. This bereavement will be the more deeply felt; as he died only a few minutes before his daughter's corpse was removed from the house to the place of interment. He was interred at Cambridge. The Funeral Sermon was preached by the writer, to a very large congregation. The text was Amos iv. 12.—“Prepare to meet thy God.” Mr. Todd lived a respectable, moral life, and was connected with religious society in his native land; and a few weeks before his death gave reason to believe that the Lord had shone into his soul by the bright beams of his grace. He died praising the Lord for the gift of his dear Son Jesus, our Saviour. We deeply sympathize with his aged companion and remaining children, and especially with our esteemed Brother Rev. Thomas Todd, of Woodstock, under the loss of a kind Father and loving Sister so suddenly. May the Lord sustain them under these trials, and prepare them for the trials of life, the solemnities of death, and the consequences of the judgment!

J. T.

Never Break a Promise.

In no way, perhaps, can a young man destroy his business character more effectually than by obtaining the reputation of one who breaks his promises. The mercantile world, in placing under its ban the individual who suffers his note to be protested, is less unjust than is popularly supposed. Instances of hardship, we are willing to concede, do occasionally arise under the operation of this rule; but they are less frequent than is generally believed, and not more cruel than in similar exceptional cases. Nine men out of ten who fail owe their insolvency either to having traded beyond their means, to a careless management of their affairs, or to criminal speculations. That is, they have undertaken more than they could perform, and this while knowing at the time of the promise that there was great doubt whether they could meet their engagements.—Perhaps, indeed, they had no deliberate intention of violating their promise. But they either were more ignorant than they should have been of their ability to perform, or they trusted too confidently to the chances of the future, or they took heavier risks subsequently than was consistent with their liabilities. The innocent, therefore, suffer but rarely by this species of mercantile proscription. On the other hand, the rule is absolutely necessary to the commercial world, for without it, payments could scarcely ever be depended on, and financial distress would frequently be alarmingly increased.

Strict business integrity, in this particular, depends much on the general character. A person who pays little regard to slight promises, usually is somewhat careless of greater ones also. Defects of this kind, like flaws in machinery, never lessen, but always grow worse, until finally, under the strain of a powerful temptation, they often break down a man's character for ever. The most punctual man in keeping a trivial engagement, we have always found to be the exactest in their business transactions. Washington was a memorable example of particularity in small things as well as great, and his strict probity in the latter, was unquestionably the result, in a considerable degree, of his fidelity in the former.

In our experience also, the men who never kept

an engagement to the moment, the men who were proverbially “behind time,” have been, mostly, those who have failed subsequently in business.—We have learned, too, to be cautious of those who are over-ready to promise. It is the individual who carefully considers before he makes a pledge, who can be most surely depended on to keep it. A multiplicity of promises necessarily prevents the promiser from observing them all, for one conflicts with the other, and disables even the best intentioned. A disregard of promises, finally, is like a fungus, which imperceptibly spreads over the whole character, until the moral perceptions are perverted and the man actually comes to believe he does no wrong, even in breaking faith with his warmest friends.—Philadelphia Ledger.

Miscellaneous.

Fancy Fairs' Post Offices and Fortune-telling.

We hope that the length of the following excellent extract from the Vermont Chronicle will not prevent its being generally read, both by those who “get up” such entertainments and by those who submit to them. Now that there is no “Fancy Fair” in prospect, we can discuss the question without any personal bearings, and we trust the subject will receive its due attention:—

Cannot something new be thought of?—A Fair! that's the idea, a fair! but to bring this about, there is work to be done. The proposal is made public, and gains great popularity. Members who forsook the society meeting because it was “so dull” come back, full of spirit, and for months the circle is a busy hive. Ingenuity is fertile—beautiful, curious, useful, novel and comical things are manufactured here with a skill and rapidity truly wonderful. Energy, ability and devotion augment as the crisis approaches.

Everything else sinks into insignificant importance. To her amazement, the hurried housewife finds, instead of “no time for family cares,” the day is all at her command.

The delicate lady, who had supposed herself unequal to any exertion, or exposure, somehow is strengthened to fabricate divers things of wonderful beauty and utility; she even gets to the Society meetings, and acknowledges, with surprise, that she feels no worse for it. The young ladies and Misses, who always thought work so “dreadfully tiresome” forget it now, and busy themselves from morning till night, day after day without weariness. Ladies feel that their credit depends upon the success of this thing, now that they are fairly committed, and are ambitious for the eclat of their public demonstration.

The money which is to be made out of it, very nearly concerns their pride. Brains are busy, contriving ways and means other and beyond the sale of articles. A Post Office is established and divers questionable schemes are proposed. Some of the more conscientious ladies object, but ready answer is made, such expedients are customary everywhere; everybody expects them at a Fair. The object is charitable and we ought to get all the money we can; besides, nobody is obliged to patronize, unless he chooses to. The popular voice is carried, and, leaving their consciences at home, the ladies go to the Fair, laying to their souls the soothing unctious, “To the fair and for the fair, no fare is unfair.”

Lottery-offices are opened; tickets sold and prizes drawn by the fortunate. Express-packets arrive, directed to individuals present, and are delivered at enormous charges, though perfectly valueless in themselves. Mysterious boxes are carried around, which may be looked into, for so much a sight, so trifling indeed, that no one would like to refuse the pretty proprietor, though her show be all a sham. Chances are opened, at which, after a certain sum deposited, any one may “grab” — a fortune. Loaves are cut and sold by the slice, at a high price because, perchance, the lucky buyer may find therein, a ring of greater value than the cake. Fortune-telling, though disreputable elsewhere, is in order here, and many a bright coin is laid on the Gypsy's lily palm. Saleswomen are faithfully instructed that the value of an article, is all which it will bring in the market, and she does best service, who makes it bring the highest price which can be extorted, however unreasonable it may be. Our city clerks are even outdone by the ladies in crying up goods and pressing the sale, till the “splendid article” is forced upon the victim. Sometimes, when the thing is paid for, the seller refuses to make change for its over-payment, and feels no compunctions; for is she not the agent of a charitable society?

Such a piece of excitement cannot be long

sustained, and when the grand finale has become a matter of experience there must, of course, be a reaction. Many individuals feel that they have, indubitably, purchased absolute for all past remissness and indulgence for a comfortable period to come. But when the next benevolent spasm does come on, it urges to some other means than a Fair.—There is too much work in it. The weariness consequent upon the last, is too vividly remembered. Festivals, Levees and Tableaux take its place, embracing as many as may be, of the short methods and witty devices, for money-catching, which paid so well before.—Such gatherings are found to bring large profits with comparatively little trouble or capital.

Now we would not wish to crush a single aspiration for usefulness, or discourage any right effort to do good, but we would be sure it is right, before engaging in it. We cannot believe that “the end sanctifies the means.” Both the end and the means must be pure if our offering shall be “an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God.” We believe that to woman as well as to man it is given to prove the truthfulness of the saying, “it is more blessed to give than to receive,” and that, money too, the value of which may, often, be greatly enhanced by her ingenuity and industry. But let her act as an intelligent, accountable being. If ladies can increase their sphere of benevolence, by co-operation, let them form themselves into an organized society, whose objects shall be charitable. But let them do so understandingly, as a means of usefulness, and while it appears to be such, let them faithfully adhere to it, uninfluenced by the presence or absence of others. If its meetings are dull, let each ask herself if the fault is not, in part, her own. Is she cheerful and affable and pleasure-giving? Might not she introduce some entertaining and useful reading? for women do sometimes tire of talking. If the evening is given to conversation and visiting, and gentlemen are invited to partake and enhance its pleasures, let the same acknowledged rules of propriety and decorum be recognized here, as elsewhere. In the business transactions of the Society, let ladies never forget the dignity which belongs to them, or imagine that, in their organized capacity, they are privileged to buy, or sell, or get gain, in any other way than they would that men should do unto them. If less money is received by fair trade than by the extorting process, which we are unwilling to believe, what of it? It is all which belongs to the Society, and that is enough. While ladies are doing with their might what their hands find to do, may they not make the social gathering a rich opportunity for cultivating in themselves and others, those graces of heart and mind and practice, which should adorn general society? Is not this an object worth considering? Do not women increase their usefulness by extending an influence for good?

If it is thought best to adopt extraordinary means, such as the Fair, the Festival, the Levee and similar devices, let every lady who engages therein, do it conscientiously, neither for the excitement and the fun of it, nor for the indulgence of vanity or fondness for publicity, but because she believes it to be right.

That a practice “is customary,” is a reason why it should be looked upon with suspicion, for the command is “be not conformed to this world.” Then let not the effect of its intoxication be felt in the family, which ever has prior claims upon woman. She has no public duties which can interfere with home-claims, for where there is collision, the first are no duties. Let her ever be watchful for her peculiar temptations arising from her excitable, ardent temperament. Judgment is often blinded by desire.—Even for purposes of benevolence it is not safe to “make haste to be rich.” Rather let us not be weary in well-doing, for in due time we shall reap, if we faint not. Let us accept only that which may be obtained honorably, requiring no compromise of principle. Let ladies, in their sales, show the same honesty which they wish to find in the merchant, and the milliner. Let them presume upon no greater generosity in others than they are willing to bestow in their own dealings with domestics, berry-girls and others, to whom a good bargain would be a charity. Too great care cannot be taken lest the bright ideal of purity and integrity be dimmed which woman presents to man. What can the wife say to the husband whom, with tears, she would dissuade from the perilous risks of the gaming-table and the lottery.