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# The Christian Watchman

G. W. DAY, Printer.

BY PURENESS, BY KNOWLEDGE—BY LOVE UNFEIGNED.—ST. PAUL.

REV. E. B. DEMILL, A. M., Editor

VOL. I.

SAINT JOHN, NEW-BRUNSWICK, WEDNESDAY, JULY 3, 1861.

NO. 27

## Original Contributions

For the Christian Watchman.

### Female Education, its Results.

NUMBER 5.

We have anticipated some things which come properly under this head. We shall offer a few additional observations upon what we conceive to be the natural results of such an education as we have attempted to describe.

We have referred to an increased intellectual force to bear upon the active departments of female labour. Whatever aversion to manual employments may be produced by those outside polishings and decorations which we have spoken of, however well merited, may be the sarcasm of those pictures, yet often put before us, of the young lady of finished "education," half-buried in ethereal draperies on the sofa, languishing over the last new novel, while the admiring mother slaves at the wash-tub, the thoughtful reader must join with us in attributing such a state of things, not to education, but to the want of it. There need be no surer indication of a cramped and distorted mind than the disposition to be cramped under active employments and those engaged in them. The intellect, full-grown and healthy, cannot fail to discern both the justice and the benevolence of the Divine appointment which has made bodily labour at once a penalty of moral transgression and an effective means of obviating its direst physical evils. And while the judgment thus apprehends the necessity and consequent dignity of manual labours, the moral faculties, properly trained and exercised, must forbid the baseness which shrinks from a just share of any of the burdens of life, especially where it is otherwise left for the weary shoulders of friends! Vindictive labour is not "wisely but too well." Where physical labour is necessary a broad intelligence and an approving conscience will banish sour or morose discontent, and begot that cheerful acquiescence which sheds a sweet light over the household. Who that has surveyed a lady of cultivation and refinement, unblushingly engaged in the laundry or the dairy, has not felt a new charm added to her graces by the employment?

But we do not believe that unintermitted toil, which is the necessary doom of any, at least in our favoured land. Progress and elevation are the normal conditions of the race under christian influences, and for these we should constantly look. The cultivated mind is ever on the alert. Recognizing labour as a Heaven-imposed necessity, and feeling at the same time the cravings of a Heaven-bestowed instinct after the hidden "treasures of wisdom and knowledge" its worthy aim is so to discharge the former duty as to gain time for the other and loftier pursuit. And not in vain shall its strengthened vision be strained for the discovery of new laws and new forces in nature; not in vain shall its energies be exerted for the invention of new complications and new applications of labour saving machinery. How can we, with the history of the last half century before us, hesitate at the conclusion that the result of the wide diffusion of a sound intelligence among the labouring classes of both sexes must quickly be manifest in vastly increased facilities—such facilities as would secure to all a liberal time for social and domestic enjoyments and for yet greater mental improvement.

But the time is not likely so to arrive when the educated of either sex will be found largely engaged in physical labours. It is all very well to cry out for a larger influx of this class of persons into the agricultural and domestic circles, and to declaim against the motives, fanciful or real, which lead them to seek other spheres, but oracles and declamation will not remedy the evil. Let the supply of disciplined mind be made to exceed the demand for it in professional and literary pursuits, and let there be a corresponding excess of demand over supply in other departments of industry and the operation of the well-known laws of political economy will soon set matters right.

But it is from the altered character of the home over which the educated lady is the presiding genius that we expect some of the happiest results. Woman makes home what it is. With her, in the various relations of mother, wife, daughter, sister, it is chiefly left to determine whether it shall be the "dearest, sweetest spot on earth," or whether barren of all the little kindnesses and courtesies which make life pleasant, it shall be the perpetual abode of discontent and gloomy reserve, if not the scene of daily bickering and heartburnings. We do not of course mean to insinuate that the character of the lady's influence, as thus exerted, is wholly moulded by her education. Natural dispositions, moral and religious principles, &c. must be largely taken into the account. But, other things being equal, we wish to induce reflection upon the many advantages possessed by the educated lady over her uneducated sisters, for making home happy. The thousand little fascinations with which the lady of taste so well knows how to invest the fireside cannot but tell powerfully, in the aggregate, upon the morals of the community. In the lower walks a little knowledge and mental ability can do much to shorten as well as sweeten the employments of the family circle.

We can wonder but little at the conduct of the man who hurries in disgust from the slovenly room and the group of dirty, noisy children, even though he take refuge in a bar-room, but the man who can forsake a neat and cheerful home and a circle of smiling faces for the low delights of the grogery must be debased indeed. But through all the spheres of life, or our happiness, not to say character, is affected by trifling surroundings, to a much greater degree than we perhaps imagine. A slight force may set in motion the boulder at the top of the declivity, it rushes downward with accelerated speed starting others in its course, till all plunge madly in the puff below. So an untidy room, a smoky fire, a fretful word may often give the first downward impetus to some one, who, dragged by the gravitation of his baser passions, sweeps many others with him in the mad passage to perdition. Woman's influence, we say it as no empty compliment, but as the statement of a well known fact, is usually elevating to the rougher sex. Increase her power, and the tone of public morals is correspondingly improved. Time would fail us in illustrating the way in which her education would tend to this. We all have had our nerves, not to say tempers, tried by seeing mothers training, unwittingly of course, but not less certainly, their own children to habits of disobedience, peevishness or deception, all for the want of maternal fondness being tempered by a little strength of mind, or a little knowledge of the science of mind and of morals. We all know somewhat of the power for good or ill possessed by the youthful fair over their contemporaries of the other sex and long for the time when it shall be yet more widely and more wisely employed for good. We pass by these and many other considerations suggested by them, to notice hastily one other which must close our remarks upon the subject.

We have alluded to what we think will be readily admitted as a fact, that woman is naturally less prone to vice than man. We now go further and state our conviction that she is more easily and more frequently brought under the influence of pure and lofty motives, the motives of the gospel. Most of us have probably heard of the unanswerable reply given by a divine to one who sneered at a religious revival because the converts were mostly women. His demand for a reason was met by a counter request for an explanation of the fact that the prisons and penitentiaries of the world are chiefly filled by males.

We have no means at hand of verifying our convictions, but we have no doubt that could we ascertain the most members of both sexes in our churches who bear testimony by irrefragable lives to the sincerity of their professions, we would find a large excess in favour of woman. Why this is so we shall not attempt to explain. Whether in her restricted spheres, she is brought less frequently in contact with evil influences and temptations; whether the peculiar fineness and sensitiveness of her sympathetic spirit render her more easily touched by the sublime teachings and tender motives of Olivet and Calvary, not for us to determine. Sufficient for our purpose to know that the church of Christ is mainly composed of that sex which lamented most at his cross and came earliest to his tomb. The church on earth has need of them. It has need that they should work more actively for its extension. Their labours are not co-extensive with their number and their influence. The work has hitherto been left too much to the other sex. It is time that the sisters should arise and show their love to their Lord and his cause, not only by blameless lives but by active labours. There they are, doing much, but they can do more. We are not advocating that they should in any way usurp the prerogatives of their brethren or shock their views of propriety in order to do this. Let them but have a large intelligence, a liberal cultivation of mind and they will find abundant ways for the promotion of their master's cause in strict harmony with the wisest views of their modest sphere. They need but broader views of the wants of the cause, deeper convictions of the solemnities of their position, to call forth all their energies. Need we say that these can be supplied by education alone? Let all the women in our churches be thus enabled to reflect more deeply upon their duties and obligations, and to take broader views of the work committed to their trust as the followers of the Saviour, and what results are too great for us to expect, under God's blessing, from their rightly directed labours? PAIS.

For the Christian Watchman.

### Divine and Human Thoughts.

NO. IV.

Men differ widely from God as to what constitutes true christian character, and the preparation for the enjoyments of the heavenly state. The subject of the saints final felicity is second in importance to none in the whole range of theological science. And yet men have vainly endeavored to rob heaven of all its glories and have even denied to it fixed locality. But God represents the saints after their honorable acquittal on the day of judgment, as making a triumphant entry into the place destined for their final reception. This place will be that region in the universe where angels and the spirits of the just abide perfect dwell, and where the righteous shall be finally assembled. We pretend not to be able to tell where it is situated; of one thing however we feel very well assured that heaven is situated

somehow in the measureless regions of space. It may differ vastly from this earth, and be adapted to beings of entirely different bodily constitutions. All descriptions of it in the scriptures are highly figurative; but they convey a distant idea of its consummate beauty and grandeur. No adequate conception can be formed of that habit which God has chosen as the glorious place of his eternal residence. Here will be united all the magnificence and splendor which we behold in the expansive universe, forming the noblest, mightiest work of his Almighty hand. And the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof." Unnumbered millions at the second coming of Christ will be raised to life and immortality, and will triumphantly enter with him into their everlasting state. A sinless state will present one of that waywardness of disposition so frequently met with, even in the most pious here, and as a just punishment for which the chastisements of the Lord become absolutely necessary. Distressing sympathies, unhappy disappointments, broken friendships, and cruel separations from those we love, are all needful to hold us in check, to purge out that old leaven with which we are so sadly infected. But God shall finally wipe away all tears from our eyes.—A calm, indeed, will succeed, where no violent surge ever dashes, and where no angry tempest is ever more to blow. The enjoyment of heaven must mainly consist of the enjoyment of God, yet how little interest is now felt by the multitude in his presence. Remove God from heaven and you remove all that is of value there, and leave it but a cheerless waste. To create enjoyment for a man anywhere, there must be a suitability in the tastes that are in him to the objects with which he is surrounded. To make a man as happy as this world will allow, we must load him with riches, honors and pleasures.—Now I suppose God could make him as happy in heaven as he is on earth, should he see fit to alter the circumstances of heaven, so as to precisely meet his case. But this he will never do, so the character of sin polluted man must be changed to meet the condition of heaven or he can never enter there. Some who profess to be religiously impressed seem to live more loosely than the impenitent around them, and yet seldom have a doubt as to the genuineness of their hopes. Such ought to remember that a shoreless eternity is but just before them, and that time is rapidly bringing them to their final destiny. There is a way which seemeth right unto a man, but the end thereof are the ways of death. SIGMA.

### For the Christian Watchman.

#### THE RESTIGOUCHE.

NO. I.

##### MOUTH OF THE RESTIGOUCHE—CAMPBELLTON—SUGAR LOAF MOUNTAINS—ATHOL HOUSE—RELIQS OF THE PAST—MOUNT PROSPECT AND BLUEBERRY MOUNTAINS.

This beautiful River takes its rise in the County of Victoria. The blue waters for one hundred and fifty miles flow through a picturesque and fertile tract of country, when they empty into the Baie des Chaleurs. As one enters the mouth of this river he is struck with the appearance of the surrounding country so totally different from any other part of New Brunswick. As far as the eye can reach to the North and West, mountain after mountain meets the view in the distance, appearing of a smoky blue. As we approach the town of Dalhousie, we find mountains on our right, on our left, and in front. And we feel an almost unconquerable curiosity to discover how such a body of water as the Restigouche finds a bed among the junior Alleghanians. By way of satisfying our curiosity we ascend the river, noting the varied beauties as we proceed. On the left, and just at the mouth of the river (which is here three miles broad), stands the little town of Dalhousie. It is built on the side of a very gently sloping hill, which becomes more abrupt as we recede from the bank of the river. It contains a population of about 1000, and has a steam saw mill, several lumbering establishments, a ship yard, together with a number of handsome private residences. But we proceed up the river. As we advance the mountains recede from the stream, while between its banks and their base many a well cultivated farm is seen, which appear now to run abruptly to the very river's brink, and then to recede towards the hills. On either side of the river are numbers of the most fertile farms in New Brunswick and many of them under excellent cultivation. About three miles above Dalhousie, and on the Canadian side, the Great Nouvelle River flows down a mountain glen and amalgamates its simple waters with those of the Restigouche. As we proceed upward we pass Point Le Garde, the battery and Oak Point, all on the Canadian side. Soon we come to another Canadian tributary of the Restigouche, that of Riviere de Loup (River of the wolf) which by the way bears but little resemblance to its namesake, which discharges its waters into the river St. Lawrence. To our left and on the New Brunswick side lies the Village, or as its name implies the town of Campbellton. As we approach, its buildings, sparkling in the sunshine, have a very fine appearance, but as their beauty was only sunshine, for as we stroll through the town we can scarcely find a dozen pretty houses within its precincts. It is considerably smaller than Dalhousie, but there are several farms here which

do a very extensive business, chiefly in lumber. Were some of the buildings in the front streets replaced by larger and lower ones, the town would assume a very respectable appearance, but it needs not to be so to make this and the surrounding spot beautiful. Nature here has been lavish in forming all that can attract attention or call forth admiration. In the rear of the town rises the picturesque and beautiful sugar Loaf Mountain, and is nearly 1000 feet high. At its summit we obtain a splendid view of the surrounding country—to the North on the opposite side of the river, and apparently just beneath us, lies the Indian Village, usually known in the adjoining neighbourhood as "the Mission," containing about 400 Indians of the Micmac tribe. Its neat milk white chapel appears quite conspicuous, surrounded by numbers of Indian houses; no wigwags, no campfires are to be seen in the olden time. The war whoop has died away and the war dance is among the things that were. The worship of the Great Spirit has ceased among them, and a worship less simple and but little more truthful has been substituted.—All things around proclaim that the Indian has been overcome by the cunning and force of the white man. Here from the top of "old Sugar Loaf," we see numbers of the dusky brothers peacefully paddling their birch canoes on the mirror like surface of the river. On the top of this mountain there is a soft stone, on the surface of which we see names and initials of names of persons of all classes; plainly showing that this is an old frequented spot. But let us descend from our vantage point and proceed up the river lest we have to forego the pleasure of seeing the beauties beyond. The next place that would attract our attention, on account of its beauty and appearance of comfort, is the "Athol House," and farm owned by A. Ferguson, Esq. The house is a plain white building of two stories, but it is rendered attractive by its peculiarly beautiful situation on the bank of the river. Just above the house is a flagstaff, flanked by two cannon.—These we understand are to proclaim the presence of His Excellency the Lieutenant Governor, who honors this house with his company when on this vicinity. On this farm also stands an antique church, within whose walls in bygone days the first settlers were wont to assemble for worship, some coming in canoe, some on foot, and some on horseback. But these zealous pioneers are many of them now no more.—Their remains slumber beside the old church, which is now forsaken; its congregation assembled at the more fashionably built one at Campbellton, and its time honored walls are now used for holding hay. "O tempora O mores!"

On the opposite and Canadian side of the River is the spot where once stood an old French fort, and a town of 200 houses, destroyed by the English. Many an "Auld wife's tale" is told of immense treasures buried here, but the hideous sights which have been seen by those who have dug for them—of a mysterious cannon visible at the bottom of the river, and filled with old French coin. But cannon balls, knives, forks, &c. have been frequently ploughed up where the town once stood.

Nearly opposite to this on the New Brunswick side of the river we approach that part of the settlement known as "Head of the Tide," because this is the farthest point on the river to which the tide of the Baie des Chaleurs reaches. The settlement of "Head of the Tide" is a fertile level tract of land, about two miles in length, averaging half a mile in breadth. As we stand in the centre of the settlement and look around we involuntarily exclaim "how very beautiful." To the south the mountains are somewhat depressed and assume the form of hills covered with maple, elm, and other branches of the hardwood tribe. To the north, on the opposite side of the river, the mountains are more abrupt than we have before seen, and descend to the water's edge. To the west the mountains appear still more complicated than heretofore, and our curiosity again arises to know from whence the river can come; for we cannot see its course half a mile before us. To the west and farther extremity of this settlement flows Christopher's Brook, whose mysterious waters when drunk by a stranger, are said so to revolutionize his plans for the future, that he will ever after make Restigouche his home. A few miles up the river we come to the most beautiful scenery we have yet seen, to obtain a better view of which let us climb to the top of Mount Prospect, hard by. Once on its top, we have the most splendid view to be obtained from any point on the whole river. Beneath us we can count fifteen islands belted with maple and elm, while the river meanders among them appears like a stream of liquid silver. The beauty cannot be described; to appreciate it one must stand on the top of Mount Prospect and gaze for himself. "O for a mountain home near some grand spot like this!" If these islands and the surrounding mountains are beautiful now in the spring they are still more so in Autumn, when the frost has changed the natural verdure of the foliage. Then we can behold on its stately elm, leaves of purple, scarlet, red, and green. Every object is tinged with an additional beauty; "the fir tribe" which here and there dot the mountain side alone maintain their eternal sombre green. But if we wish a more extensive view of the surrounding country we must cross the river and climb Blueberry Mountain (so called from the quantities of Blueberries which grow on its side) the

task is no easy one, but once at its top we obtain a most imposing view. Looking towards Campbellton and the Indian Village they appear almost at the base of the mountain, although they are at least seven miles distant, while far beyond we behold the blue waters of the Baie des Chaleurs, and with a spy glass Dalhousie, twenty-six miles distant can be seen. The course of the river can be traced for miles down, appearing like a silver cord in the distance. If we turn our face towards the River St. Lawrence we see mountain after mountain rising as far as the eye can extend. On the top of some of these mountains are level plains, containing thousands of acres of land of the very best quality. Some of these bordering on the Restigouche are settled and partially cleared, but nearly the whole of them is one unbroken and magnificent forest. Here also to the north we see the Kempton road, (leading from Campbellton to the St. Lawrence) winding in a serpentine course—now up hill—now down hill—now proceeding along the side of a mountain, and so on. To the south we see another insignificant forest, while "Squaw's Cap," Bald and Slate mountains, are plainly to be seen rearing themselves in majesty above the surrounding ones. Leaving this natural observatory and proceeding up the river about a mile, we reach the thriving settlement of Flatlands, but why it has received this name we cannot tell, for with the exception of a strip on the Canadian side of the river the settlement is very hilly.—We would suggest Blue Ville as being a far more appropriate name than Flatlands for this place. To the south of the settlement there makes out a glen called Glenlevit, which also contains a very flourishing settlement. To be continued.

### Report of the Brussels Street Juvenile Baptist Missionary Society.

In presenting the seventh annual report, the Board of the Brussels Street Baptist Missionary Society have some facts from which encouragement may be drawn, while there are others of a contrary nature. Among the latter may be mentioned the decreased attendance at the monthly meetings, and a falling off in the receipts of the society as compared with those of former years. The distribution of books, papers, tracts &c., during the year has been continued, and in several destitute parts of the province Sunday Schools have been commenced and kept up by these agents. More might have been done in this field had the Society obtained a supply to distribute. Your Board is indebted to N. P. Kemp, of Boston for a number of papers, and as more are promised during the year, we may hope to do more in this field. Besides the several parts of the province, papers and tracts have occasionally been sent to the Penitentiary, Jail, Asylum, where we understood they have been read with pleasure and we may hope with profit. There have been distributed during the year 600 Sunday School Papers. 50 " " Books. 12 Testaments. 8400 Pages, Tracts.

The mission school at the Bethel has been for some time in a languishing state, and during the winter month was closed. It has again been opened under encouraging circumstances. The Secretary reports

The number of Scholars on the books. 50. Average attendance, 33. There have been distributed to the school 615 papers and 80 vols books. The receipts of the school have been \$15.85. Expenditures for books, papers, &c., \$19.44; leaving a balance due the Treasurer, of \$3.59. Your Board has continued the support to the native missionary in Burmah—under Rev. A. R. R. Crawley.

Mr. Crawley, under date 15th Dec. 1860, writes in reference to our own missionary as follows:—"During the past season of the rains M. Yan Gin together with the other assistants attended a class of theological studies, and I endeavored to give them such Biblical instruction as would be of service to them as preachers to their native countrymen. When about half through the term, a deputation from a village about 60 miles from Henhadra, came in, earnestly begging that a teacher might be sent there. To such a request it was impossible of course to turn a deaf ear. But who would go? The village is situated in an unhealthy part of the province, and a part infested with thieves and robbers, and I knew there was no place to which the native preachers would rather go. While I was fearing that the villagers would have to go back without a preacher to lead them to Christ, your man cheerfully volunteered to go. He has now been absent about two months, when I expect to hear good news from him. In a letter recently published in the "Christian Messenger," dated 1st April 1861, Mr. Crawley writes that he has indeed received cheering news, he says "that he was sent for to the village where your man was labouring, to see those who had asked for baptism. Having arrived at the village I found three young women—who had been enquirers for some time—prepared to solicit baptism. Upon a strict examination they were approved and baptized on Sunday 27th March, in presence of a large assembly of brethren. These candidates, along with some 15 others, whom I baptized in an adjoining village, impressed me more, perhaps, than any I have previously seen in Burmah, with their earnestness, sincerity, and

trine appreciation of the nature of salvation thro' Christ."

From the foregoing extracts it will appear that the labors of your Missionary are being blessed, and your Board would recommend the continuance of the support of the Missionary for another year.

The Treasurer of the Society reports:

June Bal. on hand,	£35 9 7/4
Premium on N. S. Money,	0 0 9
Raised at Monthly Meetings,	3 8 9
" by Donations,	2 0 0
Collection Books,	0 19 8
" at Anniversary Meeting,	3 8 9
Box Collection,	0 6 3
	£47 4 0/4

Expnditures. Paid support of Native Miss. in Burmah, £23 15 0. Paid to Sundries, 1 1 6. £24 16 6.

Leaving a Bal. on hand of £22 7 6/4.

President, F. A. Everett. D. A. Vaughn, Vice Presidents. W. Short, J. Reed, Corresp. Sec'y, F. A. Kately, Ass't Sec'y, J. Estey, Rec. Sec'y, W. Everett, Treasurer, H. L. Everett.

BOARD. Rev. S. Robinson, Mr. Z. Estey, J. E. Masters, J. Smith, T. P. Davies, W. H. Brown, G. Titus.

For the Christian Watchman.

MR. EDITOR: I intended ere this to have sent you farther extracts from the minutes of our Sunday School Convention but my time has been so fully occupied the last few weeks it has not been convenient for me to do so, still I think your readers will not complain, as your columns have been well and profitably filled, so much so that I should not occupy your space with any farther extracts were it not that the next subject that was discussed is one of such vital importance to all our Sunday Schools, "The qualification of Sabbath School Teachers."

MR. FRANKLIN SNOW, of Boston, first obtained the floor. He thought the Sabbath-school teacher, should be a man not easily discouraged in his work—that he should hold on, and keep a stout heart, under all his trials and difficulties. He of all men should never be "weary of well-doing."

THE REV. H. L. WATLAND, of Worcester, followed. He saw in some persons the ability not only of doing things themselves, but of making other people do them—in other words, the propriety of impressing their own character upon those under their influence and care. Such a man the Sabbath-school teacher should be. MR. ADDISON BOYDTON, of Dedham, desired to impress upon all the feeling of responsibility that should rest upon every one who had undertaken the great work of a Sabbath-school teacher—so great a work, indeed, that all might well exclaim, "Who is sufficient for these things?" And it was a comforting answer to such a query, that the sufficiency was, "not of man, but of God." He would have the teacher share fully the responsibilities of the superintendent in making the school useful. The teacher should support him heartily in all efforts to increase its efficiency and interest.

MR. ALBERT WOODRUFF, of Brooklyn, N. Y., referred, in able and eloquent terms, to the aggressive spirit which should characterize every teacher in a Sunday-school. He should not merely have the fire burning in his own bosom, and enjoy its light and warmth at the monthly concerts, in the house of God, and at the consecrated prayer-meeting, but he should go forth, and taking the word of life with him, should put himself in personal sympathy, in personal contact, and grapple with the masses all around him who was ready to perish. This spirit the speaker thought could not be too much insisted upon as a teacher's qualification. He ought also to visit among his scholars, and carry the influence of the school into their families, and in every way shed around him the transforming and elevating principles of the gospel of the grace of God.

THE REV. MR. TILTON, of Brookfield, thought that the teacher should have something definite in his mind every time he came before his class; and that he should not entirely trust to the shaping of circumstances. Some one point must be impressed upon his pupils in every lesson. To this end he should be well prepared. He should do his thinking beforehand, and then impart his thoughts in the simplest and most expressive manner of which he is capable.

W. J. KING, of Providence, believed all teachers should have a "go" in their them. But they must not "go" in their own strength. Our Lord when he enjoined upon his disciples, "Go ye into all the world," and added the promise "Lo I am with you always," no doubt meant if they preached, and not otherwise he would be with and assist them. The teacher must therefore look to Christ for strength, and set himself earnestly to his task. He should possess Piety, Prayer, Preparation, Punctuality, Patience, and Perseverance. The speaker enlarged on each of these qualifications.

MR. EDWIN CHASE, of Holyoke, thought it important that teachers should note the absence of scholars, and when such absence happens, go to them before the next Sabbath and ascertain the reason therefore. By means of this visiting