

THE CHRISTIAN VISITOR.

SAINT JOHN, DEC. 20, 1848.

DEER ISLAND.

Some two weeks since, a young man called upon us, to make enquiries about the authorship of a piece, which appeared on Page 403 of last Vol., with reference to Deer Island. We felt in duty bound to withhold the author's name for the following reason, which we explained to him at the time. That, in our absence, a Brother called and left a rough draft of a letter, which he wished to have published, and which was copied by the Brother in charge of the paper, and the phraseology altered to make more intelligible; this latter Brother being wholly unacquainted with the Island. We supposed some mistake might, in this way, have crept into the letter. We stated, however, that we had the utmost confidence in both Brethren, that they would, neither of them, make a misstatement, knowingly, and would be glad to have any corrections made. We requested the young man, who said he was prepared to make proper corrections of any mis-statements, to do so in our paper, as we feel very anxious to communicate to the public only what could be relied upon as true, and should at once insert any corrections which might be forwarded from Deer Island. This he engaged to do, but has not yet complied. The following letter from Bro. Walker, we received on Saturday last, by mail, which we presume will be a satisfactory account for the mistakes which were published. We regret, very much, that any such should have occurred, for it is far from us, and we believe, also, equally far from Bro. Walker's intention to mis-represent facts, either with reference to ourselves, or any other body of Christians. The whole occurred in the absence of the Editor, who never saw the original manuscript, or knew anything of the matter, till his attention was called to it as above stated. The following is Bro. Walker's letter. We much regret that Brother Walker should not have prepared the article fully himself, and said all that he meant, and just what he meant. But no one acquainted with Brother W. will doubt the integrity of his intentions.

MARLBOROUGH, Dec. 13, 1848.

Dear Brother Very:—Having recently visited Deer Island, I beg to inform you that there is much talk respecting an article which appeared in your columns of the 8th Nov., page 403, calling the attention of the Missionary Boards to the destitute state of the Islands of the Bay of Fundy, with regard to religious privileges, and of which I am thought to be the author. This idea has been set afloat by Mr. Archibald Hailey, who, I am informed, took the trouble to enquire both of yourself and the Printer, who the writer was, and who inferred that I was the author. Having been charged before I saw the article, I denied the authorship of any such communication; but upon seeing the piece, I recognized some of my own remarks, made on a scrap, and given to Brother McDonald, as the groundwork of an article for him to write on the above subject. This was done in a hurry, and I did not expect to see them appear in the Visitor in the manner in which Brother McDonald couches the article. Had he confined the remarks to our own order or denomination, all would have been right. For instance, it says that "Deer Island contains about 800 inhabitants, without any stated instruction." He should have said, by our denomination; for that was what I meant. Again, "several of the people, warmly attached to our views of Bible truth, have erected, some time since, a commodious place of worship, as if they alone had done it. And again, "although no church has been formed in the place," &c. Why not say of our denomination? because, if my memory serves me, I gave Brother McDonald to understand that there was a Church of Campbellites, so called. It would have been competent for him to say that they live without Church order. "We have been baptized," should also have been they have been baptized.

Now dear brother, I want you to explain the mistake, as these people feel somewhat injured, and as a good feeling had previously for some time been existing. Wishing you every success in your labor of love, let me conclude by desiring to be remembered to Brother McDonald, and all our friends in Christian bonds.

JAMES WALKER.

The Minutes of the Eastern Association were forwarded promptly to every church as soon as issued—those for Salisbury amongst the rest. They may have fallen into wrong hands, but they were sent.

We would acknowledge the receipt of 30s. being the first instalment on the Life Membership to the American and Foreign Bible Society, subscribed by Wm. Stone, Esq., Covendale; also, 5s. 6m. Mr. Green Tingley, of Sackville.

We are rejoiced to hear that a happy work of grace is in progress in Salisbury and vicinity. We understand that Sabbath before last and the following day—also on the Sabbath previous, Elder James Herri baptised candidates for church fellowship at New Canaan, in all ten. The Pastor of the church is assisted by Elder Merritt Keith.

On Sabbath week, at the same hour, Elder Crandall was baptising at Salisbury.

At the same hour also, another brother, we presume Bro. Francis, was baptising at the head of the Petitcodiac River. Large congregations were in attendance at each of the above places to hear the gospel dispensed.

Favorable indications are observed also at Butter-nut Ridge.

We should judge from the many Essays, Letters, &c., of late on Infant Baptism, in the *Pedobaptist Journal*, of Nova Scotia, that our denomination was prospering in that Province. There seems to be some occasion for a great mustering of forces either in their own churches or in the Baptist churches.

We admire to see this disposition to bring forth their witnesses. Few things contribute more to advance our sentiments, which of course we regard as the sentiments of the Bible, than these efforts of those who oppose them. Once fairly rouse a man's mind to investigate conscientiously this question, and, ten to one, let his predilections have been ever so strong, he will come out Baptist; and when such are brought out through the course of conviction and self-denial usually attendant on their change, they are whole-hearted Baptists.

We have seen, also, lately, that several works, spoken of as displaying great learning and originality, on the important subject of Infant Baptism, have been issued from the press in the States and in England, one of them demonstrating beyond further controversy, that sprinkling is the only scriptural mode of baptism; another annihilating all the *sophistry* of Dr. Carson. We wish well to these investigations, as we have no doubt that truth will ultimately prevail.

We present, by request of a number of our readers, the sermon preached on the occasion of the death of Mrs. Seely. We do so hoping not only to minister comfort to the many friends who mourn the death of Mrs. S., but also to others who may be in similar circumstances of affliction; and with the hope, also, that Christians familiarizing themselves with such thoughts, drawn, as we trust, from the Word of God, may find death disarmed of its terrors, so as to exercise a patient waiting or a joyful expectation for the coming of Christ.

PRESENT FOR QUEEN VICTORIA.—There has been an exhibition, for several days past, at Little's & Brown's bookstore, a copy of Webster's Quarto Dictionary, intended as a present to Her Majesty, Victoria, Queen of Great Britain. It is superbly bound in Turkey morocco antique, and the clasp and ornamental plates are of solid gold. The edges are gold, and on the front, the English and American flags are beautifully blended in elegant colours. On the edges of the top is a steamer, with the words "E Pluribus Unum," and on those at the bottom another, with the motto, "Honi Soit Qui Mal y Pense." The publishers have addressed the following note to the Queen, to accompany the present:—

To Her Majesty,

the Queen of Great Britain and Ireland:

This copy of Webster's Quarto Dictionary is offered, by the American publishers, as a product of science and art, from the republic which is proud to call England her mother country. May Your Majesty long live to rejoice in the loyal and grateful affection of the millions who inhabit your extended empire, and may the message and offerings from England to America, and from America to England, be the offerings of peace and of mutual good will. May these countries, which are united by one common language, be also one in the common purpose to make this language the bearer and the symbol of the civilization, the science, the freedom, and the Christianity which they shall together diffuse throughout the earth.

GEORGE AND CHARLES MERRIAM.

Springfield, Massachusetts, U. S. A., Dec., 1848.

THE MALAY'S TEST OF HONOR.—A New England sea-captain, who visited "India beyond the Ganges," was boarded by a Malay merchant, a man of considerable property, and asked if he had any Tracts he could part with. The American, at a loss how to account for such a singular request from such a man, inquired "What do you want of Tracts? you cannot read a word of them."

"True, but I have use for them, nevertheless. When ever one of your countrymen, or an Englishman, calls on me to trade, I put a Tract in his way, and watch him. If he reads it soberly and with interest, I infer that he will not cheat me; if he throws it aside with contempt or a profane oath, I have no more to do with him. I cannot trust him."

BANNER PRESENTATION TO THE NEW BRUNSWICK DIVISION, No. 17, S. or T.

Last evening this interesting ceremony took place at the Indian Town Temperance Hall, in presence of a large and respectable audience, who manifested a deep interest in this pleasing occasion. The meeting, which assembled at 7 o'clock, was opened by singing an appropriate hymn, selected from the "New Brunswick Temperance Songster," when a suitable portion of Scripture was read by the Chaplain of the Division, the Rev. Mr. Harrison, Rector of the Parish of Portland; and the Rev. gentleman then offered up to the Throne of Grace an impressive prayer, in that solemn and effective manner, which the occasion required.

The Banner, which was a beautiful specimen of art, and which did great credit to the skill and execution of Mr. James Holman of this city, was borne at the head of a procession of the ladies, at whose expense, and through whose praiseworthy exertions it was obtained—from the ante room of the Hall, and during the period occupied by this part of the ceremony, an appropriate hymn was sung by the temperance choir.

Miss Elizabeth Stevens presented the banner to the Junior P. W. P. of the Division, Mr. Henry Dalton, with the following address, delivered in a manner which was at the same time marked with becoming modesty of deportment, and a pleasing and suitable self-possession.

Past Worthy Patriarch—

It has been customary in presenting New Colours to a Regiment which has distinguished itself on the field, briefly to recapitulate its daring exploits, and to recount its claims to hard won honours. A much more pleasing duty has devolved on me; in the name of the Ladies of Indian Town, I here present to New Brunswick Division, No. 17, this Banner, as a testimony of our esteem for the cause and principles of the Order of the Sons of Temperance. We have not to direct the attention to the stern conflicts of man with man in the field of murderous strife, and award a meed of praise to the victor; but we wish to distinguish with our most unqualified approbation, the nobler warfare which you are waging, a warfare of Virtue with Vice, of Truth against Error—a warfare in which the conquered is, by the very act of being overcome, a conqueror. It may, by some, be said that we are travelling out of our appropriate sphere in taking part in a public demonstration; but we cannot forget, that as Sisters as Daughters, as Wives, as Mothers, the women of this Province have a mighty interest in the result of the various efforts now making for the promotion of domestic felicity and public good; and we therefore cheerfully and proudly add the tribute of our praise to your own consciousness of doing right.

Go on boldly in the work as well commenced; when you look upon this banner, remember that you are pledged to endeavour to carry the Olive Branch to many a domestic hearth, whence it has been long banished by Intemperance; that you are united to overthrow the demon under whose baneful influence, blight and desolation have taken the place of peace and happiness.

Go on, and may it please the great Giver of all good gifts to promote the harmony, unite and strengthen the exertions of all Temperance organizations, until that most desirable of earthly blessings shall be realized—A Temperance World—Sons of Temperance, receive your Banner.

The following reply was then made by Mr. H. Dalton, on behalf of the Division, which he officially represented.

Ladies,

In the name of the Officers and Brothers of N. B. Division, No. 17, I beg you to accept for yourselves and the other Ladies of this place, our most cordial thanks, not only for the beautiful and characteristic deed of your approbation in this Banner; but for the cheering encouragement we have received by perseverance in our labours.

The discouragements which we necessarily meet with, the difficulties which beset the cause of the promoters of Total Abstinence seem to vanish, when we know that our efforts and our motives are appreciated by those who are always to be found on the side of mercy and of peace. Your proceedings cannot fail to exert a powerful influence. The steadfast will be still more confident, the wavering and lukewarm will be sustained, friends of our cause will rejoice, and opponents will feel that another link in the chain by which they have too long bound us, has been broken, and joining in the prayer with which you so appropriately conclude, we trust that the habits of intemperance in our land may pass like the waning year, while the approaching year may be marked with more rapid progress towards that great object we hope to attain—a Temperance Land.

Ladies, we have again to request your acceptance of our warmest thanks for your kindness and encouragement, and may the Great Patriarch above direct you to that haven of rest where sorrow is never known, and love and harmony reign forever.

The Worthy Patriarch, Mr. David Tapley, Jr. then appointed a Standard Bearer, to whom the banner was entrusted.

Alexander Campbell, Esq., P. G. W. P. of New Brunswick, addressed the audience in a length,

speech, which was marked by that good sense and appropriate language which have always been observed in the public addresses of our Past Worthy chief officer. The Rev. Chaplain then pronounced the benediction, and the meeting was closed.

Sons of Temperance and temperance men thus witnessed a scene of the most gratifying character, rendered doubly grateful by the opportunity which it afforded, of exhibiting the deep interest which the ladies manifest in the temperance cause, exemplified by the presentation of a beautiful and appropriate tribute of their substantial regard, generously given, and thankfully received and recognized, as a splendid offering at the shrine of TOTAL ABSTINENCE.

ANTI-SLAVERY SENTIMENTS AT THE SOUTH.

The noble expression of anti-slavery sentiments quoted below was made on the floor of the late General Conference of the M. E. church, North, by the Rev. Dr. Tomlinson, President of Augusta College, Ky. It is an encouraging indication when such bold language falls from the lips of a prominent and influential clergyman in a slave holding state. Dr. Tomlinson, alluding to the church South, says:—

I do not hesitate to say that the controlling influence in that organization is decidedly unblushingly, and I may add, exultingly pro-slavery in its character. And the church itself stands before the bar of God, as a pro-slavery church. It is the first and only church that ever has been, and for the honor of our holy Christianity, I do trust in God that it is the last one that ever will be formed with the evident design of throwing up an impregnable rampart for the maintenance and perpetuation of human slavery! (Amen, from different parts of the house.) And surely, sir, it is one of the most humiliating spectacles that the sun ever shone upon, that while the civilized world is making a gigantic and glorious struggle in behalf of human liberty, men bearing the name of Methodist preachers, and tracing their genealogy to John Wesley, should be found with coats of mail, sleeves rolled up, and hammer in hand, as it were, to rivet more tightly, and to rivet forever, the chains of human bondage. Sir, it is a shame—it is a burning shame; it is a most grievous desecration of the very name of Methodism; it is doing gross injustice to the memory of our venerated founder; it is a flagrant outrage against the spirit of the times; it is a scandal to the Christian ministry in the light of the nineteenth century, it is a scandal to human nature. And in perfect keeping with these sentiments, an able and excellent minister of another denomination, who was born and reared in a slave State, and who then resided and still resides in an interior slave State, remarked to me in conversation on this subject, that the course pursued by the Methodist Episcopal Church, South, on the subject of slavery, was enough to bring the bones of John Wesley out of his grave.

For the frank and fearless utterance of these sentiments let no one charge me with being an enemy to the South. I love the South ("my own, my native land," with an undying affection, and it is because I love it, that I thus speak. Neither let any man say that I am a Southern man with Northern principles merely. I claim to be a Southern man with American principles. I hazard nothing in the assertion that a large majority of the people of the delightful land from which I hail, do most sincerely deprecate the idea that the withering curse of slavery shall be fastened upon them forever, the very thing that this new organization is calculated to do. I believe that I do, but echo the predominant sentiments of the great mass of our population, when I say that my heart's desire and prayer to God is, that in some peaceful, constitutional way, the time may soon come when that beautiful and glorious country may not only be the "home of the brave," but the "land of the free," and of the free only. Then, indeed, will it occupy that commanding position in this great confederacy, which its climate, soil, productions and the generous character of its people, so eminently fit it to occupy.

STATE AFFAIRS.—It is reported that the Lieut. Governor has received despatches from the Colonial Secretary of unusual importance, by the packet this week. According to the impressions or reckoning of some, the Home Government has conceded a large extension of authority to our local Government. Others, again, say that the Colonial Secretary intimate the necessity of the Legislature sending an address to Her Majesty for the purpose of effecting the removal of certain public officers whom the House of Assembly designed to dislodge by the Departmental Bill of last session. But we likewise hear that Earl Grey insists on the establishment of the principle of pensioning heads of departments in the case of those who may be superseded on political grounds by the local Government. We do not vouch for the correctness to these reports, but if they are unfounded the Government organs can correct us. —Halifax Recorder.