

## THE CHRISTIAN VISITOR

SAINT JOHN, OCT. 11, 1848.

## MONTHLY CONCERT OF PRAYER FOR MISSIONS.

The attention of the Convention was called during its recent session at Fredericton to the monthly concert of prayer for Missions. We see by the Minutes of the Nova Scotia Association that they have recommended the first Sunday evening of every month to their churches as the occasion for the concert. Sunday evening to congregations in the country, and in places where their preaching hours are confined to the day time, would doubtless be more convenient, all things considered, than Monday evening; larger numbers would be in attendance, and larger collections be taken up, and the information communicated would be more widely diffused.

We hope this matter will receive proper attention through this Province. The Concert of Prayer is one of the most delightful and profitable meetings a church can hold, where it is properly conducted. Many channels are now open between the several Missionary fields and the Churches, so that the most interesting and cheering information of success, as well as faithful representations of the wants of the great wastes opened for cultivation, might every month be laid before the churches, and if so these meetings would never be barren of interest. The effect of a properly sustained monthly concert of prayer, would at once appear in home prosperity; this has been demonstrated in thousands of instances, and is at once evident to reason. The subjects presented are calculated to waken up whatever of religious feeling an individual is susceptible of—zeal for the cause of God, the honor of his Saviour, and compassion for the souls of perishing millions. It is here especially an individual may expect to secure an increase of the spirit and grace of prayer. It is by such means only that we can secure regular and proper contributions to sustain Missionary labor.

When Christians and philanthropic individuals in our congregations really understand the merits of this great enterprise, and are kept informed of its condition and prospects, their will be, we may rest assured, no lack of contributions, and as our pecuniary liabilities increase, by sending forth new labourers, there must be created a regular and constantly flowing income that the Board may know just what to depend upon, and how to order their arrangements.

The new pledges of the Baptist Churches in New Brunswick, are of a most important and obligatory character, they were made in view of the imperative wants of our Foreign Missions, the comfort and usefulness of our Missionaries, and our character and credit as men and Christians, all depend upon their being faithfully and fully executed; and the best guarantee we can think of, is a monthly Missionary prayer Meeting in every church, Pastor or no Pastor, let the meeting be held. The Baptist Missionary Magazine from London, or the American Baptist Missionary Magazine, which comes every month full of Missionary intelligence, can, either of them be had at St. John, for 7s. 6d. per annum, all expenses covered, and its cost to any church will be repaid ten-fold in the amount of collections, to say nothing of the gratification and information to be derived from them. We hope to hear of a movement in this thing; but few of the churches are proving the blessedness of this meeting in the advantages of which, all alike need to participate.

We see by the last Royal Gazette that Elders A. Stone of Sussex, and James Trimble of Greenwich are authorized to solemnize Marriage.

Those Ministers in regular standing in the Associations, who have not previously secured this right, are aware probably of the method by which it is now to be obtained. Let the fact of their ordination, and their entire devotion to the work of the ministry, and of their present standing in the Association, be attested by two other Ministers and forwarded to the Provincial Secretary.

We see by the Christian Messenger that a new Baptist Chapel was to be opened in the Northern Section of the city of Halifax last Sabbath. This chapel is for the use of the Baptist Church formed there during the past season, and now under the pastoral care of Rev. J. Mullar.

Sermons were expected from Dr. E. A. Crawley and Rev. J. Knox of P. E. Island. We should have been pleased if Rev. Mr. Knox could have extended his visit to St. John.

Editors and Publishers, like all others, must be subject to serious disappointments at times, when it cannot be foreseen or avoided.

We had hoped to have issued the Minutes of the Convention the past week, having received early in the week the Minutes of the Nova Scotia Association, and the other matter being nearly all in type; but sickness amongst the hands employed in the office has prevented us, and also created a delay in the mailing of some of last week's papers. Our friends however may expect the Minutes before our next paper. Friends in town from the country will please call at the office for them, as we are not authorised to be at any expense in forwarding them. The Minutes for Nova Scotia we will forward and announce.

We acknowledge the receipt of £1. from St. Martins through Elder Jackson for the Colportage; also the kindness of J. Moran Esq. in appropriating his perquisite as a Member of the American & Foreign Bible Society to the same end; we feel much obliged for the well prepared sketch of the St. Martins Baptist Church by Bro. Jackson. Following this example of Bro. Jackson every ministering brother may do much in these two ways for the advancement of religion and for the denomination. Whose work of faith shall we next record?

Brother Farquharson returned to Maine in season to attend the Bodotham Association, in connexion with which the Prayer Meeting alluded to below was held. Many of our aged brethren in this Province hold these aged servants of God in affectionate remembrance, and will be gratified to hear of their unabated zeal, and of their ability, after so many years of laborious service in the vineyard, still to attend and participate with the rising Ministry, in the annual meetings of the Associations.

A PRAYER MEETING OF OLD MEN, held in a private house. I never was present before at such a meeting. There were old father Isaac Case, in his eighty-eighth year—father Pillsbury in his eighty-second—father Owen, in his seventy-sixth—father Kendall, in his seventy-fourth—and Elders Norton and Day, who I should think are now well strickened to years. The only young minister present was the pastor of the church at Greene, where we met—Bro. Cyrus Case. There were besides, some seven or eight brethren, all old men, such as Deacon Perkins of East Windthrop, a man of God, in his seventy-eighth year—and others of a similar spirit. Only one sister present. Who could look on such a little assembly of old faithful servants of Jesus Christ, without emotions of gratitude to God for being identified with a cause which makes men holy and happy in time and gives the well assured hope of spending eternity in such society.

Who could look on the meeting or the faces of men who have been honoured of God in converting hundreds and in forming many churches—who traversed the wilderness of this State, fifty, aye, some of them sixty-eight years ago, in search of lost sinners, to preach to them the word of life! Father Case was called on to lead the meeting. The old man, with surprising ability, sang a long spiritual song, and made a most appropriate opening address to us, on what should be the subjects of our prayers that evening: first ourselves, next for those who were expected to meet the next day, and then for the churches of the Association. He prayed most fervently. Father Pillsbury sang a long and most instructive song, "The lifting up of Jesus," comprehending a whole body of admirable evangelical divinity. Others prayed and spoke; and the evening was filled up with most profitable exercises. Next morning at six o'clock, a few of the same dear old brethren met for a like purpose, in a school house—Father Case being again the leader. Oh! that in fifty years hence all of us who were present at these little meetings—our young brethren now in the ministry—our sons and daughters—may be engaged like these old fathers, encouraging the youthful disciples of that time in the good ways of the Lord.

JAMES FARQUHARSON,  
Ag't of Am. & For. Bible Society.

We owe an apology not only to Bro. Spurden but to our readers, for deferring his article upon the Lord's Day. We could not find room but for a part, and it would be injured by dividing it. These articles are of sterling value, and we are glad to know, highly prized. We are obliged also to omit other interesting articles, as a large part of our original communications came in late, when selections had been set up for the paper.

SALE OF BANK STOCK.—Commercial Bank Stock to the amount of \$2,400, lately changed hands at 50 per cent discount. The purchaser, we learn, has recently been offered a handsome bonus for his bargain.

## CORRESPONDENCE.

[For the Christian Visitor.]

Saint Martins, Oct. 4, 1818.

MR. EDITOR.—As I have been requested, by my brethren to send you some statistics of the Baptist Church at St. Martins, for insertion in the *Christian Visitor*, I now yield to their request. All that I can communicate to you in regard to the rise and progress of the Baptist cause in this place must necessarily be short, and quite imperfect, as there was no record of the Church kept for years after its first organization. The statements which I now send you in the history of this Church, I have gathered from aged members of the Church, who are still living, and able to testify of the Lord's goodness to them and others in this place some forty five or fifty years ago, and from the imperfect Church record, which has preserved only a few particulars of the History of the Church. Saint Martins was first and chiefly settled by disbanded troops, after the revolutionary war with America, but after a short time they moved away except a few families leaving a favorable opening for others to move into the place. Hence in 1793, ten families removed from Newport, Nova Scotia, and settled in St. Martins. These families were favorable to religion, and a number of individuals amongst these families were members of Baptist Churches. Here we can trace distinctly the origin of the Baptist interest in this place. Some that had regard to their pleasures were not so well reconciled to living in this place as others, and were inclined to murmur that they had come; but when the Lord was pleased to pour out his spirit upon the people, and revive his cause they could then rejoice that God had brought them to the place to see the work of Christ prosper in the salvation of precious souls. Elder Elijah Eastabrooks a Baptist Minister was the first of any Denomination that preached the glorious gospel of Christ in this place. It was on his return from Horton, N. S., whither he had gone as a Delegate from the Baptist Church in Canning, N. B., to attend, as I am informed, the first Association held in these Provinces. His preaching was not without effect. His preaching was the joyful news of salvation to believers in Christ, whilst others looked upon the preacher as many of the people of Athens looked upon Paul, when he preached unto the Jews and the Resurrection, viz: a babbling, and a setter forth of strange Gods; however, the Lord was with his people as in olden times, and the shout of a king was amongst them. At this time there were a few Christians in the place, of different Denominations, but the Baptists appeared obviously to possess amongst them the ark of the everlasting Covenant of the God of Israel. Elder James Innis of Norton, was the second Minister that preached the Gospel in St. Martins. His preaching was attended, with the blessing of God in the conversion of souls, and though he encountered some heavy trials and difficulties during his ministrations in this place, yet God was manifestly with him to sustain him and to render him useful in his cause. He baptized the first in this place that offered themselves as Candidates for that holy rite of the Christian Church, some thirty five or forty years ago. Elder Innis seemed more inclined to proclaim the Saviour to sinners, and to baptize such as believed with the heart unto righteousness than to organize the people into a regular Church of Christ. He, however, was in the practice of frequently calling those whom he had baptized around the Table of the Lord, to administer to them the symbols of their Saviour's broken body and precious blood, shed for the remission of their sins. The Rev. Thomas Ainsley well known in these Provinces, as a man of great faith and zeal for the glory of God, visited this place about the time that Elder Innis was preaching here. As in almost every place that Father Ainsley visited he was powerfully moved upon in preaching Christ, so in this place, with the deepest emotion he besought Christians to be faithful, and sinners to be reconciled to God. The writer can well imagine what his communications were in his visit to this place, inasmuch as he had the privilege of being baptized by him, of belonging to his Church and of sitting under his powerful and faithful ministry for a number of years after he professed faith in Christ. Both these men of God have some time since gone to their everlasting rest, to reap the fruits of their labour in the presence of the inheritance of the saints in light. Elder Peter Crandal, who has also gone to his reward, made some laudable attempts towards the organization of the Church according to Gospel order. Mr. Daniel Vaughan who moved to this place from Chester, was a Deacon of the Chester Church and became the first Deacon of this Church. He is, long since, with Christ. The Church struggled on, sometimes much scattered and tried, but at other times refreshed and encouraged in the Lord,

having, sometimes, meetings among themselves, sometimes preaching by ministering brethren that would visit the place, and other times no meeting at all, till at last for the want of faithful Pastoral labour, the Church all but lost its visibility. The brethren under existing circumstances thought it would be best to request counsel and assistance from what is called in the Church Book, "The Nova Scotia and New Brunswick Association." The Association appointed Elder J. Dimock and D. Nutter, together with Brother Nicholas Flood as a Council to assist and to reorganize the Church.—According to the appointment of the Association, the brethren came to St. Martins, and the Lord crowned their visit with a blessing to the church and to the community. These brethren went through all the forms of a regular organization of a Baptist Church; all the services were attended by a numerous assembly. The number of brethren that united together in Church order, at this time, were twenty nine; brothers Jacob Berry and William Bradshaw were ordained Deacons of the Church, and Brother David Vaughan, Clerk. The Elders before mentioned, at the close of the services, which lasted for two days, administered the Lord's Supper to the Church, and all the exercises are spoken of as deeply interesting. The services commenced the 27th of June, 1819, hence the regular organization of this church was nearly thirty years ago.—The Church now moved forward in the ways of God shining as the "light of the world," and exerting a divine influence like the "salt of the earth," and the Lord gradually added to her number for eight or ten years, of such as shall be saved. But whilst the Lord was slowly adding to the church, the brethren were encouraged to call more earnestly upon him for a more copious outpouring of his Spirit upon the church and community, and the Lord heard their prayers, opened the windows of heaven, owned the labours of his ministering servants, and gave forth an abundant blessing to the church in the increase of its gifts and graces, and in a large addition of members, swelling the number of the church to upwards of a hundred. The ministering brethren whose labours were blessed in this revival, were Elders B. Coy, and F. Pickels, who were instruments in the hands of God of adding to the Church a large number, and some of her most valuable members. This revival was about 30 years ago, but it is still fresh in the minds of many in this place. Such seasons are not easily forgotten, though not reflected upon as their importance demands.—The wilderness and the solitary place having now both in a temporal and spiritual sense budded, blossomed, and ripened into fruit, St. Martins began to be a place of some importance, so that the place had frequent visiting from different ministers of the Baptist denomination, as well as visits from ministers of other religious bodies. For some 12 or 14 years but few were added to the church, and though it had experienced some seasons of refreshing, through divisions arising from various causes, the church became much scattered. The people, however, went forward in building a commodious Meeting House, in which the ministers and messengers of the churches assembled in 1810, to hold a general Association. The season was one of deep interest to all that attended, and it resulted in a special work of grace throughout this whole place. Brethren D. Coy and David Chase, [the latter now with God] continued here after the Association, preached and laboured, and God was with them, and many were added to the Lord. The Church Record shows 132 added in that reformation, since which there have been, at different periods, nearly 30 added to the church, 230 members have been added to this church since its regular organization in 1819. But though so many have been added, the church is but small yet, and I am astonished to see the scattered state of the Church after such large additions. As many as 15 have been excommunicated, and as many more dismissed to join other churches of the same faith and order; 15 dismissed to form the second St. Martin's Church, and about 50, at the will of God, have left the church in full fellowship to join the church of the first born, which are written in heaven. Many of these dear brethren and sisters that have left the church below, have died in the full triumph of faith, rejoicing in hope of immediate beatitude in the presence of their Saviour, and triumphing in sure and certain hope of a glorious resurrection from the dead, when the Lord Jesus Christ shall come to be glorified in his saints, and admired in all those that believe. O, for a preparation to follow them into the kingdom of God's everlasting glory. O, for a resurrection of the whole house of Israel that remains in this place from moral slumber, darkness and death, that Zion here as in other places, and as in days gone by, may again put on her beautiful garments, that her wilderness may become as Eden, and her desert as the garden of the