

CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, JULY 26, 1850.

SONS OF TEMPERANCE.

"Whereas one of the greatest hindrances to the spread of Temperance principles throughout this Province is the backwardness and in many cases the direct opposition of the clergy of all denominations."

Such is the first paragraph of a Preamble upon which an effort is to be based towards reaching the clergy of this Province, and which has been proposed to several of the Divisions of the Order in this city and vicinity, and adopted by some of them.

The cause of the Sons, and of every other department of Moral Reform in the States has of late years been most seriously impeded by the arrogance and undisguised enmity of a class of men, who have been ready on all occasions and at any sacrifice to undermine the faith of men in religion, and in its appointed institutions; and who because clergymen and church members, in common with other men of purity and refinement, could not be enticed into intimacy with them, have bent their energies and oftentimes prostituted their professions as Reformers to prosecute a campaign against the Sabbath, the Ministry, and the Church.

It was this that broke the power and wasted the strength of the Washingtonian movement in the States; a host of irreligious, ignorant men were sent forth (on the part of many with the best of motives) to lecture on Temperance, and to tell their experience, and not unfrequently were they heard glorying in their shame; and because pulpits and pastors, and chapels, and the Sabbath were not at their service, it soon became evident that with most of them, Intemperance was a far less evil than those religious elements of society which could not be made to minister to their vanity, or contribute to their support.

It is seldom that habits of intoxication are the solitary vice of an individual; their passions stimulated by drink breaks forth in other excesses and destroy their character, and impair their moral sense. We never therefore considered that signing a pledge to abstain from drunkenness gave a man the necessary qualifications for a Moral Reformer, especially as a leader. Methods adopted as remedies may be worse than diseases. We believe it was so often with the Washingtonians. It has been so among the Abolitionists of a certain class. The Garrison school are well known to be chiefly occupied not for the poor bondmen in slavery, but to overthrow the abominations of Churches, Ministers, Civil Laws, and to propagate infidelity.

From this species of mischief, we have been happily exempt, hitherto, in this Province; and this bombastic gentry, though they have taken occasional opportunities to thrust their impudent and irreligious vagaries upon the public, have not been encouraged to interfere with and destroy our agencies of reform; and we now at this first open attempt warn the friends of Temperance, and especially the Sons, against what will as surely spoil their strength and influence as it is allowed a foothold among them.

The cause of Temperance in this Province does not need the aid of falsehood, and will not prosper through deceit.

The spirit of this movement is evident from the sweeping character of the charge in this Preamble. It is not merely the clergy of some one or more denominations, but it is the whole of the clergy, and of all denominations without distinction. We are not in a position to speak immediately for other denominations than our own (the Baptist). We do not select them invidiously to exult in them over others. We have no doubt our Ministers compare honourably with those of other denominations in this matter, but there are others whom we have every reason to believe are not only undeserving this calumny, but to whom the Sons and the cause of Temperance are specially indebted for consistent and persevering assistance, and constant co-operation.

With reference to the Baptist Ministry both of New Brunswick and of Nova Scotia, we can speak positively, and we hesitate not to deny the aspersion, and pronounce it false and injurious alike to religion and to Temperance. The number of our influential Ministers in either Provinces who are not Sons, and who did not espouse the Order at its outset

and give it their countenance and support, is exceedingly small; they are the exception, and a very small exception, to the general rule. Long before those who are so eager to press this Preamble thought of refraining from their tipping, the Baptist Ministers of New Brunswick, taken as a class, were deeply enlisted in the cause of Temperance, and were at work breaking up the fallow ground, facing the opposition which these mushroom reformers then made to an unpopular cause, and have ushered it on by their labours and influence to the present time; and though they will not now make any peculiar organization a god, or make Temperance the sum total of their religion and morals, they will stand by it and support it, and when they shall be driven from this organization or that to avoid the disgust which every religious man feels when in contact with profanity and irreligion, they will still cleave to Temperance, and will aid it through whatever consistent channel may be left open to their influence.

We would call the attention of brethren of the Order to those who are projecting and pressing this Preamble and Resolution. Who are they? What do they know of the "Clergy of all denominations" "throughout this Province?" What do they know about, or what regard have they for clerical character and responsibilities to justify this indiscriminate and unfounded assault?

If they have any individual in mind, or any one denomination, and feel justified in making a special appeal, let it be done in a proper manner. We know there are some who occupy the position of Clergymen, who do not aid the Temperance cause, and a few who oppose it, and thus pander to the cupidity and lust of those whose money and influence support them; but to judge all Ministers by such, and to insinuate that the clergy throughout this Province, of all denominations are of this character, is no less an insult to the Churches and Societies than to their Pastors, and though some may not be considerate enough to weigh the consequences of this movement, we doubt not, when attention is directed towards it, there will be found wisdom and integrity in any Division sufficient to discountenance and suppress it.

The organisation of the Sons in this Province and their measures and regulations have commanded our fullest assent; and it is because we respect it so highly, and have so much confidence in its efficiency if it can be kept to its legitimate objects, that we are now so forward to meet an attempt to pervert and abuse its power.

EASTERN NEW-BRUNSWICK BAPTIST ASSOCIATION.

But few Churches alluded in their letters to the Sabbath School, twelve only, out of the thirty-eight churches, indeed the Report was so meagre that no table giving any correct idea of the cause could be presented. We have no doubt there are many schools not reported, and hope very few of our Churches are now neglecting so efficient an auxiliary to the cause of Christ.

2d Salisbury, 2d Dorchester. New Canaan, 1st Jemseg, 1st Springfield, Hillsborough, and 2d Moncton, each report one school; Harvey, 1st St. Martin's, 1st Wickham, 1st Sackville, and 2d Sackville, report two each.—We hope each school has a library, though but four of them were reported, including in all 550 volumes, besides 250 Bibles and Testaments.

The Letters from the Churches are intended to represent annually the condition and prospect of the Churches; this with many seems to be quite overlooked. A fair representation could hardly be given of any Church without allusion to the Sabbath School. If any special cause was operating adversely, every allowance could be made for it as stated in letter.

May we be permitted to call the attention of the Churches of the Western Association to this subject, and solicit from Pastors and Superintendants a full and accurate report of the number of Schools, number of Teachers, of Scholars, of Volumes in Library, with name of Superintendent, that a proper and creditable table of statistics upon the subject may be published in the Minutes.

It will be seen by the Minutes, and by the Table published in our last paper that eleven Churches sent no Minute money to defray the publishing of the Minutes and the current expenses of the body. This is a delinquency of which no Church need be guilty, at best it is but a trifle, and is a debt of honour to the body. It is not right that any Church should

east this portion of their expenses upon other Churches. On this account there is every year a deficiency of Minute money, and that which has been contributed for Domestic Missions has to be taken to meet it. This used to be greater than now, but no year since we have had to do with printing the Minutes has either of the Associations forwarded enough to meet the expense. The Minute money of the Eastern Association falls short this year about twelve shillings. But there are other expenses which have to be met by the Association, the expenses of its Delegates to Corresponding Associations, the postage on its correspondence, &c., which ought not to be made chargeable to the Domestic Mission fund, and the only way to save this is for each Church to be honorable in this thing, and pay its proportion; above all things not leave their Pastor to state as some have done publicly that they have paid it repeatedly, and could not get it again from the Churches, which have lost their credit so far that their Pastor could not trust them for five or ten shillings. The plea of forgetfulness or of neglect which is often urged in extenuation of this is only an aggravation. A Church, including the memories of 50 or 100 or more members, surely has no more, nor so much right to forget or neglect its debts as an individual; and to the latter none of us would hesitate to say, if you would be deemed honest among your neighbors, and maintain your credit be sure and not forget nor neglect your debts; owe nothing but love to one another. According to votes of past years in distributing Minutes, three copies have been sent to each Church not sending money; other Churches have received in exact proportion to the amount of money they sent, and with no reference to number of members.

We would call the attention of brother Spurden to the communication of "A Father" on Female Education. All must admit its importance. We should have more confidence to call upon one so well acquainted with the subject, and so much interested in Education generally as brother S., than to set forth our own sentiments so hastily as we would necessarily do if we penned an article upon the subject.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

Records of Council at the Formation of a Baptist Church at Upper Loch Lomond Settlement, distant Eighteen Miles from St. John.

July 16, 1850.

In pursuance of invitation from the brethren residing at Upper Loch Lomond Settlement, a Council convened this day at the residence of brother James Stackhouse, to advise concerning the organization of a Baptist Church.

After an impressive sermon by Rev. Joseph Crandall, from 1 Peter, ii. 5, the Council organized by choice of Rev. Joseph Crandall, Moderator, and J. F. Masters, Clerk. The following brethren then appeared as accredited members of Council: Rev. J. Crandall, from Salisbury. From Brussels street Church, St. John, Rev. S. Robinson, Dea. T. Lockey, and S. Gerow, and brethren W. Hayward, J. Wightman, J. H. Colwell, D. Curry, J. F. Gooldrup, and J. F. Masters. From Hampton Church, Rev. S. Bancroft, and Dea. C. Titus. From St. Martin's Church, Rev. W. Jackson. From Upham Church, Dea. Jesse Tabor; and from Church in Johnston, Rev. C. Thorne.

Brother James Stackhouse then stated to the Council that there were about sixteen brethren and sisters present who desired to be formed into a Church if the Council thought it would be for the glory and honour of God and the advancement of his cause. The Moderator then requested that such as were desirous to be formed into a distinct Church would express it by standing up, which was unanimous. After the brethren retired, the Council proceeded to consider the matter, and after mature deliberation, the following Resolution was adopted.

Resolved, That the Council proceed to organize the brethren and sisters who have requested it, into a Church, and that the right hand of fellowship be given them accordingly.

They being called together, the articles of the Baptist Church were read by Rev. S. Bancroft. Right hand of fellowship given by Rev. J. Crandall. Charge by Rev. S. Robinson.

Brother Charles Stackhouse was unanimously chosen to the office of Deacon, and the services were concluded by prayer by Rev. S. Bancroft. Whereupon the Council was dissolved. J. F. MASTERS, Clerk.

[FOR THE CHRISTIAN VISITOR.]

Halifax, July 18th, 1850.

MY DEAR BROTHER,—Will you allow me to say through your paper to all our friends that I am practising and prospering in my agency in behalf of the effort to raise £2000, and hope soon to be over to our brethren in New Brunswick, that they may have the honor of completing the sum above named. If we cannot find in Nova Scotia a second donor of hundreds, we hope we shall in New Brunswick.

Please acknowledge in addition to sums in your paper of 12th instant, subscriptions from:

- Mr. E. D. Harris, £1 0 0
Walter Wilton, 2 0 0
Rev. I. E. Bill, 25 0 0
Mr. Samuel L. Chipman, 20 0 0
Weston Hall, Esquire, 5 0 0
Mr. John E. Reed, 5 0 0
William Weatherspoon, 10 0 0
Benjamin Reed, 1 0 0
Rufus Bent, 2 0 0
W. H. Everett, (paid), 1 0 0
W. H. Chipman, 5 0 0
Beniah Spinning, 2 0 0
Rev. William Chipman, 5 0 0
Mr. Thomas White, 3 0 0
Gideon Cogswell, 10 0 0
James Bligh, 5 0 0
C. R. Bill, Esquire, 25 0 0
Simon Fitch, Esquire, 20 0 0
Dr. James R. Fitch, 10 0 0
Mr. G. P. Payzant, 2 0 0
Dr. E. F. Harding, 10 0 0
John Whitman, 20 0 0
James Strong, 20 0 0
J. W. Notting, Esq., 10 0 0
Rev. R. McLean, 10 0 0
Dr. D. W. Parker, 5 0 0
Dr. A. F. Sawers, 5 0 0
Mr. C. A. Waterman, 1 0 0
J. W. Johnston, Jr., Esq., 5 0 0
Mr. G. F. Fuller, 1 0 0

I am doing all I can, and if I do not make up the entire sum of £2000, in Nova Scotia, I do not mean that the blame shall rest on me. But unless I can find some very large subscribers, we shall have to trust to our New Brunswick friends for a pretty handsome sum. I feel a strong desire to say to our entire denomination come! come, let us go forth in the greatness of our strength and wipe away this shadow of obstruction. Yours, &c., JOHN CHASE.

[FOR THE CHRISTIAN VISITOR.]

FEMALE EDUCATION.

MR. VERY,—In looking over the Christian Visitor of the 19th instant, I observed a number of extracts from the Minutes of the Eastern Association of this Province, and likewise an article on "Female Education," on the last page of the same paper to which I would recommend the attention of every parent who has a daughter to educate, and more especially every female, who may have a desire to elevate herself to a becoming standard.

Before I proceed further, I would merely premise that when the Baptist Seminary was first established at Fredericton, it had a department for the education of Females. The patronage of that department of the Institution was very creditable both in respect to the number and class of pupils. Young ladies from all parts of the Province, and several beyond its limits, went thirsting to the fountain of knowledge and eagerly partook of the pure living spring, as it flowed from its source to satisfy their desires. The good that has already resulted from the education of females at that Institution cannot be questioned, as there many received that instruction which qualified them for future usefulness; and a number of them are now engaged in imparting sound moral and religious instruction to others in various parts of the Province. This should be a source of satisfaction to all who were instrumental in the establishment of the School.

First attempts are often frustrated, but perseverance in a good cause is not likely to go unrewarded. An all-wise Providence has an undoubted right to overrule all things and make them redound to the honour and glory of God. Thus, at a time when there could scarcely be a doubt of the permanency of the