

The Christian Visitor.

A FAMILY NEWSPAPER: DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE.

REV. I. E. BILL, "Glory to God in the highest, and on earth Peace, good will toward Men." EDITOR AND PROPRIETOR

GEO. W. DAY, Printer. SAINT JOHN, NEW-BRUNSWICK, WEDNESDAY, DECEMBER 12, 1855 VOL. 8.—NO. 50

Poetry.

THE MIDNIGHT VOICE.

Father, at this calm hour,
Alone in prayer, I bend my humble knee;
My soul in silence wings its flight to Thee,
And owns thy boundless power.

Day's weary toil is o'er,
No worldly strife my heartfelt worship mars;
Beneath the mystery of the silent stars,
I tremble and adore.

Not when the frenzied storm
Whirls 'mid a dark sky, till in wild despair,
Bursting its thunder-chains, the lightning's glare
Reveals its awful form:

I wait not for that hour—
In flower and dew in sunshine calm and free,
I hear a "still small voice," that speaks of Thee,
With holier, deeper power.

Above the thunder notes,
Serene and clear, the music of the spheres
Forever rolls; though not to mortal ears
The heavenly canons float.

Correspondence.

Reminiscences of the Past.

NO. VII.

DEAR BROTHER,—As to places of worship, to which I alluded, in my last letter; I have to a sad, that there was not, to the best of my recollection, one in all my travels when I commenced my labors. In the whole extent of the Parish of Hampton, the Baptists had none. Nor had they any at Norton or on the Bellisle Bay. It was the same at St. Martins, at Carleton, and even in the City our brethren met in an upper chamber, like the disciples at the resurrection of our Saviour. This room was in the upper story of a house in the same street, I believe, in which our beloved brother Bill's Meeting-house now stands. The room was so low, that the preacher's head almost touched the top; though his stand was raised but one step, I think, above the floor. Here it was that the old Baptist pioneers in St. John, met to worship God; and to contend for the faith once delivered to the saints. The stronghold, the Sebastopol of Satan, defied this puny battery and the small assaulting column it contained. But there were within that little redoubt, good men and true; and of honorable women, at least a few. There were Pettigrews, Drakes, Hardings, Blakesleys, Hartes, Wilmoits, and some others; men of mark amongst the Baptists in those days. In Hampton and Norton, a small building was commenced soon after I arrived. But we were only able to inclose it with rough boards, seats of like kind, and a loose floor. There were in these places a few good men who loved the cause, and did what they could to promote it. I take pleasure in calling to mind the persons and names of John McCready, Joseph Francis, and John Pickel; with Smiths, Tituses, Tabors, Fowlers, Demills, Morrills, Fitches, Ruperts, Burnets, and last, but not least, our good old, but eccentric Father Groom, who were amongst the first in the Baptist ranks in these settlements.

These Meeting-houses are still used for the worship of God. I had hoped and believed that they would be before this time exchanged for more suitable and convenient edifices, such as would meet the wants of the communities, and be an honor to those who inherit the names and the principles of their fathers, to whom I have, before referred. I had the pleasure, but a melancholy pleasure, to preach in those old sanctuaries this spring. Why do not our friends in those places bestir themselves, and follow the example of their brethren in other places, who have built new and more commodious places for the worship of God? Only let them have a little more faith in God, and obey his command, "and go up to the mountains and get timber, and build the house, and I will take pleasure in it; and see if I will not open the windows of heaven, and pour you out a blessing!"

In Bellisle, now Springfield, I preached one third of the time. Here we assembled generally in the dwelling house of my old friend, Deacon Caleb Davis. He was baptized before I went there, by my respected friend, Henry Hale, from Maine. This old Minister of Christ, is yet alive; but has been superannuated for many years. I shall have an interesting story to tell of him in a subsequent paper. Sometimes we preached at Mr. Downings, and other places on both sides of the Bay. The houses where we assembled were generally crowded with attentive hearers, who were often deeply affected. Many were convicted of sin, and we believe converted to God. But very few had a satisfactory evidence to themselves. They seemed, of a old, to be brought to the birth, but not brought forth!

None, for sometime, came forward to profess religion, and be baptized. I could not account for this defect. Was there something wanting in the preaching? I could not tell what was the cause of this indecision. After it was ordained, I had the happiness of baptizing Deacon Davis' wife, and some others; and of ordaining her husband. This season was one never to be forgotten. A singular, but to us, not unprofitable circumstance transpired in connection with the services of that day. There was an old church standing near our baptismal waters. It was then abandoned by the owners who had erected a new one some distance off. Our friends applied to the proper authorities for the use of it for that day, and obtained their consent. At the time appointed for meeting the house was crowded. When I was about ascending the pulpit I observed an old gentleman, (perhaps I had better not give his name) sitting in there

with the door a little opened, and in rather a menacing attitude. I saw at a glance that he meant to show fight; so I sat myself down on the bottom of the stairs, and waited for the next movement. Presently our old friend Davis said it was time to begin meeting. As this was addressed to me, by name, I replied that there was a gentleman in the pulpit who I supposed was going to preach. The old warrior above raised himself and said, "he was not going to preach, nor should any one else preach there that day." As the gentleman was like the dog in the manger, who would neither eat the hay himself nor let the ox, I advised the people to leave the house, and assemble under some young trees near by. We immediately left, and in a few minutes we were made, and we found ourselves in a very comfortable place, and in a suitable frame of mind to worship God in spirit and in truth. And what is singular and worth recording that old church is now occupied as a dwelling by a Baptist preacher, and many of the descendants of that old rigid churchman are members of Baptist churches, and one of his own sons is a Baptist preacher. But it must not be understood that our old friend was so bitterly opposed to the Baptists as would at first appear. No; it was not so much opposition to us, as it was his strong attachment to his old mother church, which he feared might become polluted by being occupied by the Baptists, a people "everywhere spoken against," in that day. After we had collected in our newly-made sanctuary, the gentleman who had taken this stand, followed us, and took his seat near where I stood, and was that day one of my most attentive hearers, and seemed to be much affected. After the exercises were over he invited me to dinner, and lest he should think I had any unkind feelings towards him, I went with him.

The meeting was exceedingly interesting. It was a solemn, and I believe, blessed time to many precious souls. On a late visit to Springfield many persons referred to that day, who were then quite young, but who are now members of the church. We had that day the ordinance of baptism administered—the church organized—a deacon ordained—and the Lord's supper. And these things were done with the wide world for a temple, and the canopy of heaven over our heads! The grain of mustard seed then sown, has become a tree, and the birds of the air lodge in the branches thereof. In their prosperity I rejoice—may they yet abound more and more.

D. NUTTER.

SALISBURY, December 3d, 1855.

esting and united people, but the cause of religion is in a low state in consequence of their being destitute of Pastoral labour. I trust the church there may soon be revived and enlarged.

I intend to leave this city to-morrow morning for Sussex and thence proceed to Albert County.

I have enjoyed my visit in St. John very much, having received many tokens of encouragement and christian sympathy in the work in which I am engaged, from the Brethren here. Yours &c.,

ISA. WALLACE.

Burmah.

The following deeply interesting letter from our valued brother A. R. R. Crawley in Burmah was received by the last English mail. We rejoice to hear that he and his partners are in the enjoyment of health, and that they are encouraged in the blessed work in which they are engaged. Frequent communications from this esteemed missionary of the cross would find a most welcome place in our columns, and would tend greatly to rekindle the Foreign missionary flame, that we fear burns much more feebly in our churches than in days gone by.

HEUTHADAH, British Burmah, }
September, 18th, 1855. }

My dear Brother Bill.—As you have kindly offered to publish in your paper anything I may write from this interesting missionary field, I will profit by your offer and send you a few lines by this mail. All in this heathen city, is pretty much as it was when I last wrote you. The season has indeed changed. Instead of oppressive heat we have floods of rain. The river has risen uncommonly high, and we have been fearful that one city of the plain would be flooded. But the waters have subsided, and the great had which opens the floodgates is now sealing them up again, and the dry season is fast approaching. During the rains it is impossible to do much missionary work beyond the zayat which is built within a few steps of our door. Accordingly, during a great part of the season, I have spent from three to four hours a day instructing the assistants and the disciples in the scriptures. I had it a most agreeable task, for they are very anxious to obtain a good knowledge of the Bible, and are most attentive. As they go along with the inspired story, it is quite observable that their minds are occupied in comparing the pure morality inculcated by the Saviour, with the principles of the Badagat, the religious book of their ancestors and their nation. And they never hesitate to show in the most palpable manner their appreciation of the "law of love" by which the Saviour would have us regulate all our conduct. The frequent ejaculations "a-may," "a-may," accompanied with a most energetic clapping of the hands together, are the favorite methods of expressing their admiration and pleasure. I have been delighted in noticing how adapted to their understanding the parables are. Tho' they may fail to perceive the drift of a didactic passage, as soon as they come to the illustrating parable, a flood of light seems to break in upon their mind, and they frequently laugh outright with pleasure at seeing so clearly what before was obscure to them. I was quite amused at the readiness with which they ascribed the character of the Pharisees, as drawn by our Saviour, to the Phooings or Priests. These Phooings are truly the Pharisees of Burmah, and the disciples perceived in a moment how applicable our Lord's language was to them.

I was in hopes when I last wrote, that I would be able in my next letter to speak of additions to our little company. I have yet only three to speak of—tho' I am in hopes that the coming dry season will bring more inquirers to the zayat. Having been now nearly a year in the city and the inhabitants generally having become acquainted with the fact that the Gospel is in their midst, I think I shall spend part of the dry season, with one or more assistants, in visiting the villages that line the river's banks between this and Promone on one side, and Rangoon on the other. In village-preaching there is a better opportunity for learning the language than in the city.—Spending day after day with no society but Burmese, we are obliged to speak in Burmese or not at all, and thus insensibly acquire the conversational language of the people. I anticipate much pleasure from these boat excursions. The "Romance of Missions" is a term much used and much abused. There is a romance in Missionary work, but unlike the romance of other things, it is not seen at first view, but grows upon one, after the repulsive, squallid, every day matters which the missionary has to encounter, have ceased to exercise over him any discouraging influence, or any influence prejudicial to the poor, proud, self-righteous souls to whom he has come to make known a Saviour. There is something romantic in the best meaning of the word, in the kindling eye of a man who listens for the first time to strange words about a Saviour who seems exactly suited to his case. It is a sensation very closely akin, at least, to that caused by romance which is felt when we witness a grey headed man calmly shoving from beneath him in the eleventh hour of his life, the laboriously raised structure of merit, the life-work, on which he had fixed himself and all his hopes of a blissful future,—and, while with scorn he casts away his idols, beads, and all the appendages of his former faith, and clings to the foot of the suffering Saviour's cross with an earnest, impassioned

"Lord remember me,"—this is romance.—Yes there is a "romance of missions" which the missionary learns more about the older he becomes.

I rejoice to see that you have been having such great revivals in both provinces. I am glad because souls are saved, and because I know the cause of missions is never more warmly thought of than when God is reviving His people. I feel now that Heuthadah with its 20,000 or 30,000 souls will be held in remembrance before God. And that our little band of assistants and disciples will be thought of and prayed for as a light shining in a dark place. And surely, from the young men converted in those revivals there are some missionaries for God and the heathen.

We receive your papers regularly. I noticed in a late number a letter from Mr. Whiting of Assam. You spoke of the authoress as an English missionary—whereas she is a missionary of the Baptist Missionary Union. Mr. Whiting was a fellow student with me at Newton. The English Baptists have no missions in Assam. Farewell for the present.

Yours sincerely,
ARTHUR R. R. CRAWLEY.

Nova Scotia Baptists.

An interesting Editorial appears in the Christian Messenger of Canada, the organ of the Canadian Baptist Churches in that Province, giving an account of the Baptists of Nova Scotia; and as it refers to several matters of interest we transfer it entire to our columns. Justice however, to all concerned, requires that in doing so we should correct some mistakes into which the Messenger has inadvertently fallen.

By reference to the Minutes of the Nova Scotian Association for 1855, it will be seen that the Eastern Association has 40 churches instead of 28, and that the three Associations have a membership of 11,541, instead of 10,970 as stated by the Messenger.

In relation to Foreign Missions, what is done in that department is not done by Nova Scotia Baptists alone, but by the Baptist Convention of Nova Scotia, New Brunswick, and P. E. Island. At present they have, strictly speaking, no missionary in the Foreign field, but last year the Convention contributed \$600 towards the support of Rev. A. R. R. Crawley and wife, natives of Nova Scotia, who went out to Burmah under the patronage and direction of the Baptist Missionary Union of the United States.

ACADIA COLLEGE, instead of belonging to the Baptists of Nova Scotia, is the property of the Convention of Nova Scotia, New Brunswick, and P. E. Island, was endowed by the three Provinces, and is governed by a corporation composed of eighteen gentlemen, one half of whom reside in New Brunswick, and the other half in Nova Scotia. The Theological Institute over which Dr. Cramp presides is governed by the same Board, and not by the Executive Committee of the Baptist Education Society of Nova Scotia, as stated by the Messenger. This Committee has in charge the Baptist Seminary at Wolfville, but it has no control either of the College or Theological Institute.

The Messenger may rely upon the correctness of the above statements, in confirmation of which we beg to enclose a copy of the Minutes of the recent Anniversary of the Convention held in Liverpool, N. S.

With these explanations and corrections we introduce the Editorial in question. It is headed:—

BAPTIST DENOMINATION IN NOVA SCOTIA.

We think a more useful editorial service cannot be rendered to our readers this week, than that of giving them in a brief form, a view of the Baptist churches in the province of Nova Scotia, together with notices of their institutions and religious organizations. We hope this will produce a degree of emulation, amongst many of our brethren in Canada, according to the wise and benevolent maxim laid down by the Apostle, when writing to one of the primitive churches, "let us consider one another to provoke to love, and to good works." Through the kindness of Dr. Cramp, we have received documents, that we hope will enable us to perform the task, in a tolerably complete form, and should we fall into any misstatements of moment, he will, we know, correct them, when he begins to write in the Messenger.

CHURCHES.

There are in the province of Nova Scotia, three regular Associations of Baptist churches, called respectively the Western, the Central, and Eastern Associations. In the Western there are 42 churches, having in all 5923 members—in the Central 35 churches, with 3318 members—and the Eastern having 28 churches, with 1729 members, making in all 10970.

This sum does not however constitute the whole number of Baptist members in that province, as there are churches in various parts who are not connected with any of the Associations, although they are of the same faith and order. There is one defect in the Minutes of the Association which we regret

to see, because it will leave us ignorant of the state of their ministry, as to competency or incompetency of supply. We refer to the entire omission of a regular list of Pastors, Missionaries and Licentiate. On this account we cannot give any definite statement of the number of persons now engaged in the different departments of the christian ministry, belonging to the Baptist churches in the sister province. From reading over the Minutes, and taking the proportion of Ministerial delegates sent to the annual meetings, we judge that the supply is about the same as in this country, or perhaps rather more ample.

RELIGIOUS ORGANIZATIONS.

In the effective modes of evangelical organizations, for promoting the spread of the Gospel and accomplishing the great purposes of redeeming mercy, they are considerably in advance of the churches in Canada. We must not omit a reference, under this head, to their College; a truly important institution as we shall see.

They have a foreign Missionary Society, and have sent a gospel laborer to Burmah—a Mission amongst the French population, another for the benefit of those who speak the Gaelic language—they have a system of Colportage, for the diffusion of Bibles, Sabbath-School Books, and other approved publications—all the three Associations agreed to make an effort to double the circulation of their religious denominational paper, and sustain the editorship of it, in a more efficient form—they support both the "Bible Union," and "American and Foreign Bible Society," very wisely leaving every person entirely free to aid one or both, "as may seem proper to their own minds—they have a fund, for assisting to support aged and infirm Ministers—each Association requires to be rendered or given in, reports on Sabbath-schools, Temperance, the Bible-cause, the College, the Paper, Tract distribution, Sabbath observance; besides the Circular Letter, and Memorials of deceased Ministers, Deacons, or eminent members. These reports are made very brief, and are printed along with the minutes. This year they memorialize, Father Theodore Harding, the last of the original pioneer preachers in Nova Scotia and New Brunswick, except Elder Crandall.

They also record their high regard for the late Mr. Ferguson, one of the Editors of their denominational Newspaper. These wise arrangements show that they have a great love for the Zion of God, and are willing to sacrifice time, money and labor to promote her everlasting welfare. We hope to be able to give our readers a regular Memoir, of Elder Theodore Harding in a short time. He was a remarkable man in many respects, and travelled and labored amidst the wilds and snows and floods of Nova Scotia and New Brunswick, during the long period of sixty years, as Mr. Chipman states in the memorial concerning him.

ACADIA COLLEGE.

When we think of this noble Institution, in a province so small when compared with Canada, we blush that the Baptists of this country are so far behind the Nova Scotian brethren in providing the means of Christian education and training. The University of Acadia College, shews what willing and united hearts can do, when they are actuated by enlightened christian zeal for the blessed cause of the Redeemer. This Institution was founded and endowed by the voluntary generosity of the Baptists of Nova Scotia, aided in part we believe by their brethren in New Brunswick.

We do not propose to give a view of the College at large, but merely of the Theological Institute, of which Dr. Cramp is the Principal, assisted by other accomplished Professors. Dr. Crawley is President of the College, and Dr. Cramp, and A. P. S. Stuart, A. M., are Professors. In the Collegiate Academy there are a number of Preceptors and Teachers, which together with the Institute and College, makes the whole Establishment a very ample nursery of Literature, Science, and Theology. No religious or sectarian tests are enforced, nor is any bias attempted in a religious sense, on the minds of the College and Academic students. The Theological Institute is strictly Baptist, and for the express purpose of educating and training Baptist Ministers; as every one well knows who attends the College.

Over this Institute our dearly beloved and highly respected friend Dr. Cramp, presides, as Theological Professor, assisted by Dr. Crawley as Professor of Hebrew and Biblical Criticism, and Interpretation. It will be seen that by the whole of these arrangements, the Theological students have very great advantages well suited to the various stages of attainments which may mark the standing as to learning, of those who go there to study for the Christian ministry.

The College endowment is £40,000, and we are sorry to see from the reports referring to the Institution, that they have either lost, or were in danger of losing some part of it, which was invested in the United States. The Collegiate Academy for Junior students, has a liberal course of education reaching to Latin, Greek and French.

The Theological Institute embraces a course of instruction calculated to fit young ministers for any position in either city or country, that may open to them if they rightly improve their advantages, extending from instruction in the learned languages down to the composition of a plain sermon, and the writing out of sound theological essays, which they are all required to attend to. The students admitted must be men of approved piety and gifts, recommended by the churches of which they severally are members.

The Institute is managed by an Executive Committee, appointed by the Baptist Education Society of Nova Scotia, consisting of thirteen gentlemen and ministers of tried worth and fitness, along with a Secretary and Treasurer. The number of Theological students is not very large, but we hope that the late gracious revival amongst the College students, and in the churches of the province will considerably increase it.

We have thus endeavored to draw out a sketch of the state of things in the province of Nova Scotia, as respects the Baptist denomination, and we hope our labor will not be lost as to its effects on the hearts and minds of our dear brethren in Canada. They are more numerous more rich and more specially blest in temporal things, than the worthy brethren of the sister province, of whose liberality and zeal we have been writing; and yet they do not consecrate their means and influence and wealth to the glory of Christ and the good of souls to any thing like an equal extent, as we see they are doing and have done for many years past. O that God would rouse up the zeal, the energy and the devotedness of Canadian Baptists, and the whole of our churches, that the gates of Zion may no longer mourn for want of watchmen to warn the people and blow the trumpet of the gospel Jubilee. Thousands, are every year swelling the numbers of the public community—thick wildernesses are being turned into fruitful fields—our cities are enlarging their bounds, and the business of trade, commerce, and manufactures is multiplying in a surprising manner—and many dear families belonging to our churches have become rich, and their wealth is still increasing. In the midst of heaven's great blessings, with souls perishing on every side, shall the wants of Zion, and the solemn calls of God, remain unheeded and be trampled under foot?

Duty to Pastors.

We are not alarmists or complainers or faultfinders. We are not disposed to dwell needlessly on unfavorable aspects in the present, or auguries of evil in the future. It is best to look on the bright side, let patience have her perfect work, and trust in God. Still it is not possible to repress feeling away; nor would it be right, if possible. That many faithful ministers of the gospel are annually brought down to premature graves, or compelled prematurely to quit the pastoral office, from causes which they cannot remove, but which the people might, is obvious to all; yet there is a most painful indifference to the fact. We are not speaking of ministers who bring such evil upon themselves by their own fault, or who voluntarily leave their sacred calling.

There is too frequently an unaccountable carelessness, not to say recklessness, on this subject. A people enjoy the labors of a faithful pastor whom they greatly esteem, yet will allow him to toil on month after month and year after year, with just enough to meet the absolute necessities of life, making no provision for the infirmities of age, or for the education of his children. If he has a little property, they will see him spend the last penny, and perhaps involve himself in debt, while they are accumulating by hundreds and thousands. And if money is to be raised for some benevolent object, from whom but these same ministers must it come?

Men in society will subscribe ten, twenty, thirty dollars a year for the support of their pastor, while he perhaps expends a hundred dollars annually besides his salary. Where is the equality? Here is a pastor who in some worldly calling could readily make hundreds more than he receives for preaching, yet his salary comes hard and slow. Where is the justice of such procedure?

Are ministers alone or mainly responsible for sustaining and spreading the gospel? Are they alone called to make sacrifices? We know of no evidence or reason why private members are not equally responsible according to their means and opportunities. If a faithful pastor is crushed, in consequence of the lack of co-operation of his people, and the consequence is that the church languishes, and souls are lost, the watchman has cleared his skirts, but some will have to answer for blood.

What is to be the issue of the present tendency of things in this respect, we would not attempt to divine. It is a deeply distressing subject. It is one attended with much delicacy to pastors, it is an unpleasant one to contemplate in any aspect. Yet it is of the highest practical importance.

The complaints are numerous of fluctuation and change, ministers leaving the sacred office, the ministry and the churches declining, few candidates for the sacred office, few laborers in the gospel harvest. But what wonder? In view of the worldliness, and parsimony, and covetousness of the times, the wonder is that so many are able to stand at their posts so long.

You may consult the annals of the world in all ages, and you cannot find a class of men who have exhibited more heroic self-denial, and who have toiled harder, accomplished more, and in every way been more deserving than evangelical pastors and ministers. They seek not their reward here, but surely they ought to have a fair chance with their fellow men.—Morning Star.

with the door a little opened, and in rather a menacing attitude. I saw at a glance that he meant to show fight; so I sat myself down on the bottom of the stairs, and waited for the next movement. Presently our old friend Davis said it was time to begin meeting. As this was addressed to me, by name, I replied that there was a gentleman in the pulpit who I supposed was going to preach. The old warrior above raised himself and said, "he was not going to preach, nor should any one else preach there that day." As the gentleman was like the dog in the manger, who would neither eat the hay himself nor let the ox, I advised the people to leave the house, and assemble under some young trees near by. We immediately left, and in a few minutes we were made, and we found ourselves in a very comfortable place, and in a suitable frame of mind to worship God in spirit and in truth. And what is singular and worth recording that old church is now occupied as a dwelling by a Baptist preacher, and many of the descendants of that old rigid churchman are members of Baptist churches, and one of his own sons is a Baptist preacher. But it must not be understood that our old friend was so bitterly opposed to the Baptists as would at first appear. No; it was not so much opposition to us, as it was his strong attachment to his old mother church, which he feared might become polluted by being occupied by the Baptists, a people "everywhere spoken against," in that day. After we had collected in our newly-made sanctuary, the gentleman who had taken this stand, followed us, and took his seat near where I stood, and was that day one of my most attentive hearers, and seemed to be much affected. After the exercises were over he invited me to dinner, and lest he should think I had any unkind feelings towards him, I went with him.

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D. NUTTER.

SALISBURY, December 3d, 1855.