

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.

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Poetry.

THE MINISTER'S APPEAL.

We are men—with passions like to yours,
Then meet us with a smile;
Oh! let some soft, some soothing words
Our aching thoughts beguile:
Be not too ready to recall
The once extended hand,
But deeply feel the Minister,
Your smiles and prayers demand.

We are men—with sorrows like your own;
Alas! with trials too—
With cares, anxieties, and fears,
Like other mortals know;
With love deep center'd in the heart
To each immortal soul;
Oh! let not then the Minister
Be treated thus unkind.

We are men—who walk the pilgrim's path,
Thro' shades of joy and woe;
We sigh like you o'er blighted hopes,
And many a care we know;
We seek your homes in faithful trust,
That charity and love
May on each soul their impress leave,
Until we meet above.

We are men—who seek a happier home,
A world of calm and rest—
A world where weak and weary ones
Shall ever more be blest;
A world where all distinctions end,
Where saints eternal bloom—
A world where suffering is unknown—
A world beyond the tomb.

CARMARTHEN. ELIZA.

Correspondence.

Reminiscences of the Past.

No. XL.

Dear Brother,—I set out according to my appointment, as mentioned in my last, to attend the Associations in Maine. I will now relate a few of the incidents of my journey, as briefly as possible. I took passage in a very small schooner, called the 'Rainbow,' of St. Martins. Mr. Smith, a young man, was captain. Nothing occurred until we reached St. Martins, where we put in to land, brother John Marsters and family, who was about to settle with the church in that place. My time to reach the first association was short; and I pleaded with the captain not to detain me at St. Martins, who promised to leave next morning. But the people earnestly beset me to stay over the Sabbath, as it was Friday evening when we arrived. They remembered my former visit, and showed how glad they were to have another, and bear the same gospel from the same lips. But I resisted all their solicitations, as I was not willing to be disappointed of my visit to Maine. I preached, however, that night. Saturday morning came, and there was not a breath of wind. Now, they said, I would not go; but the crazy and the wilful are full of expedients. I suggested to Captain Smith to get some of the people to go and tow us outside the headland, and set us to drift down the bay on the ebb tide; and went myself and asked some young men to do this for me. In spite of all remonstrances, "I persisted in going, and reminded the captain of his promise to go this morning. We finally started, and a very foolish start it was. We drifted on the ebb finely, almost within sight of St. John; hoping at low water to have a wind that would speed us on our way. And sure enough, we had a wind, and plenty of it, too. When the tide turned, there came with it a gale of wind from the south-west, right in our teeth, and also a heavy fog. There we were, in the Bay of Fundy, with a south-west gale, blowing dead ahead, and not an object to be seen above and around us, in a small ship, with only two souls besides myself on board. Our prospects were rather gloomy when night came on.

At first we lay too, hoping to hold our own, but the gale increasing, we had to put the vessel before the wind, and run for our lives! We could only use a small piece of the foresail, just enough to keep the vessel steady. The hatchways and companionways were all fastened, so that we could not go below. We threw overboard what plaster was on deck, and would have cast the whole cargo to the bottom of the sea, with a hearty good will, if we could have got at it. But it was at the peril of our lives to open the hatches, for the sea was sweeping over us fore and aft. We had to stay on deck all night, lashed with ropes to keep us from being washed overboard. In this condition, we spent the night, only varying our position, by changing from the pump to the helm, and then again, from the helm, to the pump. I took my turn at the pump and at the helm, with a good will. I could steer; but we had to look out sharp to prevent our

bark from falling off, or breaching to, for had she done either, we should most assuredly have gone to the bottom.

We continued in this condition all Saturday night and Sunday. I had been in peril, and experienced inconveniences before, both by sea and land; but I now had more trouble, and worse feelings, than I had ever experienced on any occasion before. I am not easily moved upon, by recurrences, nor have I said much about my personal feelings in these letters. But I am now obliged to acknowledge, that my heart was moved to sadness! I could sympathize with poor frail Jonah, now, when the sailors were lifting him over the side of the ship, to cast him into the deep! I could say as he did, "I know that for my sake this tempest is upon you." I had not only resisted the earnest intreaties of my friends, at St. Martins, but the clear and unmistakable intimations of providence; as well as perilled the lives of my companions. I thought of the sanctuary of God, of the people worshipping Him at St. Martins, and how I did wish I was there, preaching the everlasting gospel.

Never did I experience such a Sabbath before. How often I looked over the larboard side of our little ship, to see if the land was in sight, for often I thought we must be just off St. Martins, and we could run right in there, just as well as not; so strong was this feeling, that I mentioned the subject to our captain. I advised him to work in toward the shore, and see if we could not make out the land; perhaps the fog was thinner near the land, as is often the case on the shores of the Bay of Fundy. I was so earnest on the subject, and perhaps the captain placed more confidence in the opinion of Jonah, than a sailor ought to do in matters of navigation, that he ventured to work the vessel, but very gradually towards the shore. After some time we heard the waves dashing against the rocks, and presently we saw one bold rock projecting out from the land, almost close to us, and threatening to demolish our little bark, if we did not keep our distance. We heeded the warning, and worked our way back as fast the course of the sea and wind would permit. We bid farewell to all hopes of seeing St. Martins that day, and committed ourselves to the care of him—

"Who rides upon the stormy wind,
And manages the seas."

Only those who have been accustomed to navigate this dangerous Bay, know the immense peril we were in. A vessel, of perhaps forty or fifty tons, deeply laden with plaster, in a heavy tempest and thick fog, running before the gale, with land on either side; the waves sweeping over, and the pump going a great part of the time; constituted the subject of our thoughts for at least thirty-six hours!

About two o'clock in the night it began to rain powerfully, and we welcomed it with all our hearts. All our enemies were subdued in a short time. The rain beat down the wind, and sea, and the fog, and soon we saw a light; it was on Grandis Island. We now tacked ship, and about nine o'clock we passed in sight of St. Martins, and saw the people passing to and fro on the shore.

Thus had I heeded those who were wiser than myself, or been guided by the teachings of Providence, how much more happy, and perhaps useful I might have been, and at the same time been four or five hours further on my way. How true the saying of Solomon the wisest, "Man would fain be wise, though he be born like a wild ass's colt." We now got down into the cabin and broke our fast, which consisted from noon on Saturday till Monday morning. Tuesday we reached Eastport, where we were bound.

I had now about one hundred and fifty miles by land to go to the Eastern Maine Baptist Association, and no way of conveyance. After waiting one day, I got on board a packet to Machias. We went as far as Quoddy head, but found the wind was ahead, and turned back. Finally, I got a passage from a young lawyer, who was going through to attend Court; we had a very bad road most of the way, but past in safety. Next day he went to Jonesboro, and lodged with a good old brother Tupper, an uncle to our brother Charles; next day I reached Columbia, and as there was a large Baptist Church belonging to the same Association, to which I was bound, I staid over the Sabbath, hoping somebody would carry me with them. I preached at Columbia, Epping, Addison and Little Marsh, and had a good season; and on Monday I hired a horse for five dollars, and set out for Brooksville, the place to which I was bound.

At Bluehill I found my old friend, Mr.

Milnor, of whom I gave an account, connected with my visit to Granville. There also I was kindly entertained by George Stephens, Esq., and the Hon. Mr. Witham, two, amongst the first Baptists in that town. I have not room to say more about the cause or people in this place, only that there resides two persons, brother Joseph Davison and his wife, from Falmouth, N. S., whom I baptized soon after I went to Windsor. They and their three children all belong to the church in Bluehill.

The next day we attended the Association. It was conducted much as the Associations were in these Provinces. Brother Dunbar, from New Brunswick, and myself, from Nova Scotia, preached, and were treated with the greatest kindness and respect. Each of us preached three times; and we soon found that coming from the British Provinces was the best recommendation we could have.

One incident occurred which I now remember, worthy of notice, viz., Mr. Daniel Merrill, Pastor of the Church in Sedgwick, had written the circular letter, for the Associations; but when it was read, almost all the Ministers objected to its reception; a thing very unusual amongst the Baptists. The letter was a sort of disquisition on the nature of Christ's kingdom. It made out, or attempted to that the Baptist Church, was the true and only gospel church, or kingdom of Christ; and all others were spurious; or in his phraseology, "belonged to Babylon." This was too strong meat for our New England Divines, and so they refused to publish the production. I would say more about this piece and its author here, only I shall have a better opportunity hereafter, should I continue these letters, beyond my sojourn in the Provinces; but, which I have not yet determined upon.

I met with our worthy old father Case; a man who frequently visited these provinces; and helped our fathers in the arduous work of gathering and establishing our churches. It was he and Henry Hale, who ordained father Manning. I kept him company to the next Association. We were carried in a boat from Brooksville to Long Island; and the next day in another, to Camden, on the main land. Here was no Baptist church; but I stayed over the Sabbath and preached to the small number of brethren and others in the place; and was carried to the next town on Tuesday following. But as I have exhausted the limits allowed me, I will here close.

D. NUTTER.

Week in the Wilderness.

(Concluded.)

Missionary Excursion.

The special services at the principal station being ended it was resolved to pay religious visits to settlements and families that might be within a reachable distance. On Monday morning 7th, we visited a settlement at the mouth of the St. Francis' river. Here the province of New Brunswick terminates, the St. John turns into the State of Maine, and the boundary line is continued up the St. Francis for a few miles where it meets the Canadian boundary line. The service was held on the American side, where the majority of the families reside, the number of families is however, small. The people of this region, whichever side of the line they reside on, live together in perfect harmony and no difficulty exists on account of their belonging to two distinct nations. Social blessings in these thinly peopled parts are too valuable to be lightly esteemed and in cases where the love of Christ operates in their hearts they feel that belonging to one family they can scarcely be of two nations. The congregation was necessarily small, but the season interesting. In the evening we returned, met in the school house, when the people were addressed from Acts xi: 23.

Tuesday 8th.—This morning we visited by appointment Baker's brook. This settlement is on the British side of the river, about fourteen miles from St. Francis, the place takes its name from an aged brother of the church whose wife and family are also for the most part members. The address was from Matt. v: 16. There were but few persons present who were not members of the family, nevertheless there was quite a gathering and it was good to be there. The friends here intend to establish Sabbath meetings and probably a Sabbath school; so that when brother March cannot visit them they may yet enjoy the blessing promised to the two and three that meet in the name of Jesus.

Tuesday evening. Fort Kent, called also Fish River. This is an important settlement on the American side remarkable for activity and bustle. The people seem to enjoy the

comforts and even elegancies of life; but they have no Sabbath school, no place of worship, no minister. They have a spacious and commodious school house not yet finished, this building is a credit to the place. When will our people learn to imitate the example set them by their American neighbours and erect suitable school houses instead of the disreputable huts which no teacher can enter without losing all self respect? We visited the school and were very favorably impressed with the intelligence and devotedness of the teacher, as well as with the attainments of the pupils. Our meeting was held in this school room. The audience consisted of from forty to fifty persons, quite a large assembly for this region. The people were addressed from Jer. vii: 22, good attention was paid and many hopes expressed that brother March would pay them visits as frequently as possible.

Wednesday 9th.—Prayer meeting in the school house St. Francis. Interesting addresses were mingled with the devotional exercises, both by male and female members. It was felt to be a pleasant season although there was no manifestation of unusual or extraordinary feeling.

Thursday, 10th.—We proceeded to-day to pay a missionary visit to the Allegash, or rather the mouth of the Little Black; where that river falls into the St. John; the main river up to this point, though shallow, still wears a broad and majestic appearance. Here it begins to lose its dignified characteristics, it is narrow and broken, by many rocks that lie in the bed of the stream, but the wild and bold character of the natural scenery would, to the mind of the poet or the eye of the painter, abundantly compensate for the increased difficulty of navigation. The place where we designed to hold our meeting was twenty-one miles from Deacon Slocumb's, so that we found it necessary to be moving early in the morning as there are no roads and the only way of travelling is by polling up against the stream in a canoe, a somewhat tedious and toilsome labor, which can only be accomplished, especially through the rapids, by experienced men. Two young men of St. Francis kindly undertook this labour, and when we remember that the toil was great, and that it involved the loss of two days, we felt that we indeed were under great obligations to them; but, as they performed the service so cheerfully, we were relieved from every uncomfortable feeling.

Towards evening we arrived at our place of destination, 315 miles from the city of St. John. Word was passed around among the few families that were within reach, and at the appointed hour seventeen persons were addressed from Math. xi: 28, 30. Last winter our young brother Porter preached here, and four years ago they had a sermon from a Presbyterian missionary; these were the only services—the good woman of the house informed us—that had ever been held during the eighteen years that they had resided there, and probably none were ever held in the neighborhood before their time. This locality is sometimes called Moose Town, because moose abound here and are hunted, in some cases for sport, in others to supply the wants of the family. We had some moose meat set before us, of which we gladly partook, after our day's journey was over.

On our return we called upon several families and joined in devotional exercises with them. These families, as respects their intellectual, social and spiritual wants, are labouring under great disadvantages. They are generally living at a distance from each other, and have no day school, no Sabbath school, no preaching, no roads, and those at the remotest points, no mills. Large families are consequently growing up without the means of grace, or even the blessings of common education.

We met with many intelligent young people who could scarcely read in the easiest kind of book, and indeed with many who could not read at all. I have often heard people talk of removing to Iowa, Wisconsin, &c.; but it strikes me that if they could spend only a short season in these regions they would shrink from the responsibility of rearing up families that almost from necessity must grow up in ignorance and without the advantages of social and especially religious culture.

We were kindly received by all on whom we called, though in some cases with a shyness and timidity that might be expected from persons living in such circumstances, rarely seeing the face of a stranger. The children in several cases ran out of the houses and concealed themselves in the barns or in the woods.

In one house we met with a female who

was baptized a few years ago at Restigouche, by Father Crandal. She inquired very affectionately after him and Elder Blakeney. We found lying on the window ledge some tracts, left with her years before by Mr. Blakeney, and could not but be struck with the importance of circulating among our families useful religious books, which may be of incalculable value when they may be from circumstances isolated from the world. This family had no Protestant neighbours nearer than six miles each way. We urged upon this friend the consideration of the increased weight of responsibility resting upon parents in such circumstances, and pressed her to read the word of God and pray with her family daily.

We have sometimes felt opposed to what may be termed flying missions, deeming it more important to assist in establishing pastors to labour in given districts, and we yet think that this work is of the greatest importance, but at the same time we strongly feel that occasional tours should be made in those districts that are not, and cannot be favoured, with stated religious ordinances.

Our mode of travelling to these regions and back was simple and sufficiently romantic. Our good friends had, before we started, provided us with all necessaries which were requisite, as we had to travel among the windings of the river, sometimes for miles without seeing a house, nothing but a broad and shallow river, skirted to the water's edge by majestic forest trees, or more lowly shrubs, some in blossom, all covered at this season with majestic foliage. When we required refreshment we drew the canoe ashore; the young men lighted a fire by a purling brook, boiled water for tea, and we partook with a relish the viands with which our friends had stored us. After thus recurring ourselves we resumed our agreeable journey. At its close we could but wish that the young men who had assisted us at such great personal fatigue to themselves, might receive from our Heavenly Father every temporal and spiritual blessing that might be conducive to their present and eternal happiness.

Sunday, 13th.—In the morning, meeting was held on the British side and in the afternoon on the American side of the river. The congregations were good, and the attention paid most encouraging. Brother March preached twice, and held Sabbath school at the mouth of the St. Francis, six miles higher up the river. It was particularly trying to leave a people who had shown us no little kindness, and who were so actively and earnestly engaged in their Master's work; but still it was gratifying to know that they had at last a pastor settled among them, who fully enters into their feelings, and who will labour among them zealously, supported by their prayers and sympathies.

Monday, 14th.—This evening we had another meeting at Baker's Brook. A farewell address was given, founded on Phil. i: 27: "Only let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." The attendance was gratifying. A conference was held at the close of the service. One female offered herself to the church and was received for baptism. There were others present concerning whom the warmest hopes were entertained.

So ended the services of somewhat more than a week, among a people cut off from the world, in a great measure, by a catholic district of nearly seventy miles in length, but at the same time a people more than usually alive to the importance of spiritual things. May matters long continue thus, and the young pastor's heart rejoice in the growth and prosperity of the church. E. H. D.

Canada Correspondence.

MONTREAL, July 30, 1856.

In some respects Montreal is looked upon as a first-class Catholic city—as a model for quiet and propriety on the Sabbath. If this be true—and we presume it is—"bad is the best," and what must be the state of a city wholly relieved from the pressure of true religious principle, and entirely given to Papal idolatry? Use is second nature, according to the true principle; but our souls will be stirred within us sometimes by what we see, hear and know, although not strangers in Montreal. What will the readers of the *Visitor* think of pleasure excursions advertised for every Sabbath during the season? Of shops open for the sale of intoxicating drinks, not out of the way places and half concealed, but paraded just as on other days of the week; of fruit stalls on the same principle, and apple

women going about on the most public streets? Of cabs, coaches, and calashes perpetually on the move, with even more rapidity and frequency than on the other days of the week? Of ball-rooms lighted up on the Sabbath evenings, whence issue all the usual sounds of merriment and revelry? Of a professed Protestant press, whose editor very ably and earnestly contends for the overthrow of the puritanical observance of the Sabbath that the morals of the people may be purified, and labourers allowed a few hours weekly for innocent amusement, which is sometimes in full operation on the evening of the Lord's day? Of being disturbed in one's own dwelling by the din, the music, and the singing, of dancing, playing Sabbath-breaking neighbors? What, we repeat, will the readers of the *Visitor* think of these things? Montreal can produce more extensive evidence than these afford to justify the assertion that "bad is the best." We say nothing of martial music, of ball playing in the public squares, of deserted afternoon and evening services, of streets crowded with pleasure-seeking promenaders, of many other things which contradict the divine command: "Remember the Sabbath day to keep it holy." We write this with the distinct remembrance of the searching inquiry, "What do ye more than others?" and of the possibility of condemning ourselves in judging others; and we hope the reader will forbear all harshness in censuring those whose violations of the Sabbath take the forms described above, until he has prayerfully considered his own methods of spending the blessed day. A comparison of different sins excuses none; but it would not be amiss to institute a comparison between our conduct and the misdoings of others; as would embrace the differences between Gospel and Scriptural teachings respecting Sabbath duties. Many stripes will be inflicted upon those who know and do not the Master's will.

An effort was made in Toronto, on the Twelfth of July, by the Rev. Dr. Lett, to give the Orange Association a High Church character. This Episcopal clergyman, who follows closely in the footsteps of his Bishop, was selected to deliver a sermon before the assembled thousands of Orangemen, and took advantage of his position to speak insultingly of hypocritical puritanism. He has not been permitted to pass without merited rebuke; and it is to be hoped that the eyes of the true Protestants connected with this organization in Canada, will be opened to the false position in which they have put themselves. The Association, as a whole, is unquestionably opposed to real reform; and an unfettered christianity, if its developments in this Province are its legitimate fruits.

The *Church* newspaper, published at Hamilton, and expressing the views of the High Church party, has, among other proofs of its popish tendencies, given one recently, which is as amusing as it is instructive. It would appear that the ladies connected with one of the Episcopal churches of that thriving city, feeling the need of funds for some religious or benevolent purpose, made arrangements for a bazaar; and, forgetting the authority of the church, as expressed in the Book of Common prayer, appointed Friday as one of the days of sale. Little did these ladies think that the next number of the *Church* would seriously assure them that they were guilty of "a flagrant violation of an evangelical law of Christ and his church." W. W.

To the Right Rev. the Bishop of Fredericton.

MY LORD.—Since you have actually entered the arena of politics, and taken the list in newspaper communications, the public will not be surprised if, in the defence of principles which you have unjustly assailed, they should behold the unseemly spectacle of *Claymore against Crozier*; for bishop though you are, neither you nor your acquiescing partisans—the opponents of *Burns-Prohibition*, need lay the flattering unction to your souls; that the friends of that moral reform are no more, and that mere assertion of what you "believe," and of what you "consider," as in your letter to the Hon. Charles Fisher, will bring intelligent and independent minds into an adoption of your unsubstantiated opinions.

You "consider the Liquor Law unconstitutional in its nature." Do you suppose that unbiased and intelligent minds will, at once, conclude Mr. Lord Bishop of Fredericton to be the better judge of the unconstitutionality of a law, than the members of Her Majesty's Privy Council, whose sanction it received; and that too in contempt of Mr. Mannors