

# 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, FEBRUARY 20, 1856. VOL. IX.—NO. 8.

## Poetry.

### What Can Harm the Christian?

BY REV. T. POOCK, OF IPSWICH.  
One thing there is, and one alone,  
That can the Christian harm;  
And that one thing the Christian feels,  
Which fills him with alarm.  
'Tis not the loss of earthly store,  
Nor yet of native land;  
No, nor the weight of galling chain,  
Nor dread of iron band.  
The Christian reads his title clear,  
Nor doubts of entering in;  
But still one thing will harm him here,  
And that one thing is sin.

## Correspondence.

### Reminiscences of the Past.

NO. XVII.  
*My Dear Brother,*—You will pardon me for my prolixity in relating these events. As I have said, this was the first time I had witnessed so copious a shower of divine grace, poured out on this dry and thirsty earth. I have, therefore, a more strong and vivid recollection of it than of many others which I have witnessed since. The work of the Lord continued, the vessel lay there in the creek, quite contented; for she had to carry a new crew when she next departed; for the Lord gave us, as well as Paul, all them that sailed with us.

I will not try to call up the particular incidents connected with this good work. They were such as were common in reformations. We stayed sometime; for the wind was often ahead; and when fair, there was frequently a fog prevailing; and when there was neither head wind nor fog, it looked as though there might be, at least, sometime or other; and then, neither preachers nor sailors were very anxious to leave our snug harbour, and comfortable quarters, while it was a time of singing of birds; and the voice of the turtle was heard in the land. The vessel was owned by three or four brothers of the Bradshaw family; and they are well known as a Baptist race. As they all became interested in the work which was now progressing; worldly gain and quick trips, were not now, of so much consequence as when they hurried us off at five o'clock in the morning. What is also worth recording is, that these young men were named Abraham, Isaac, and Jacob; and I have heard said that they married three sisters, daughters of a Baptist brother Marsters, in Newport, N. S., who were severally named Faith, Hope, and Charity. But it may not be, that all these statements are strictly correct; but these are the impressions on my mind, after so many years have passed away.

The old members of the church, were the Vaughans, Bradshaws, Browns, Founds, Messrs. Moran, Mosher, and many others, whose names are gone from my mind. Many of their children found a Saviour for their souls, at that time; but many more in subsequent revivals, even down to the present time. Most of the members of that day, are gone to their rest; but James Moran, Esq., and Mrs. Vaughan, the companion of Deacon Vaughan, a faithful old soldier of the Cross, are yet in the land of the living. I am unable to express the satisfaction I have experienced, since I have returned to this Province, to meet with such a multitude of the children and even grand children of these old friends, interested in the great salvation of Christ, and worshipping the God of their father. How true is the promise of God, that "instead of the fathers shall be the children; whom He will make princes in all the earth."

We continued to preach and labor all the time we tarried in St. Martins; and the work still went on. Every few days we visited our Jordan; and still there were more on the way. These baptizing times were precious seasons; and God blessed them to the conversion of other souls. I am not now able to say what number of persons joined the church at that time; but I know it was a very great number. Besides, it was remarkable that every one, almost of those who were excluded at the beginning were brought in. As there was no society of Christians in the place, at that time, excepting Baptists; all who were brought to the knowledge of the truth united with that Church. The consequence was, the church became quite large for those days, and would have supported an efficient minister if they had been trained to it.

Perhaps, I may here mention that the character of the experience related then, and in other seasons of revival in those days, corresponded very much with the character of

the preaching. We still often hear remarks about old experiences and old revivals! We often hear the inquiry, why don't we have such experiences now-a-days, as we used to hear twenty or thirty years ago? Also, the revivals are thought to differ very much from what they were in those days. Man is a creature of circumstances; and is always influenced and moulded by them. This is especially the case with reference to the ministry; and does not at all affect the true character of religion, where the Holy Spirit has wrought his work in the heart.

The early preachers of the gospel, and many yet, dwelt chiefly on a few fundamental points, which constitute the basis of christianity; such as the holiness and inflexibility of the law of God. This was shown to be the only ground of hope for any accountable creature, without an interest in the gospel plan. Men were, by us old preachers, very closely plied on this subject; and shown that they, every one of them, were in a state of condemnation by the law. What now would be the feelings of a person under the influence of the grace of God? Why, that he was cut off from all hope; and knew not what to do? This doctrine, then, in close connection with that of the total depravity of the heart, brought the sinner into a smit place. He would feel that he had a holy God and a holy law to deal with; and while no light from the Cross shone upon his dark mind, he was in despair, and under the terror of a guilty conscience! When he would relate his experience! he would dwell upon this point; and show what a hard problem had been given him to solve.

The doctrine of the sovereignty of divine grace was also a prominent theme in the preaching of old times. Why it would frighten one half of our modern congregations out of their wits, to be told that the sins of one soul present were enough to sink a world into eternal burnings; and if they were not of the elect of God, they must inevitably perish forever. Well, if it did not frighten our sturdy sinners out of their wits, it often frightened them out of their sins; and that was quite as good! To grapple with this view of their state, was often a hard struggle. If I am not of the elect; if God won't convert my soul; and I know I have no claim on him; then I am undone forever.

On the other hand, there was a part of every sermon devoted to, (not the anxious, but) the convicted, or perhaps the self-condemned sinner. And here again, there were many conditions prescribed. It was a word much used in their sermons—If God has opened your eyes—if He has changed your hearts—if He has shown you that you never did one good thing, that you never had one right feeling, or one good thought—if you know and feel that you are a sinner and justly condemned—if you feel that you cannot help yourself—if you confess and feel, that if God should never have mercy on your soul, but sent you to hell—if you feel that you justly deserve to be damned—if you have lost all hope in yourselves—if you come with all your mountain of guilt, without any worth or worthiness of your own; and if you cast yourself on his mercy and leave yourself entirely in his hands to do with you as seemeth good in his sight; then there is hope for you. It is not difficult to see how these representations would modify the thoughts and experience of one awakened by the efficacious grace of God! But the question will be asked by some, "Is this representation of the case right? is it true?" Though it does not strictly belong to, or make any part of these reminiscences, to discuss cases of casuistry, or the truth or falsity of these principles, I may ask in my turn, which of them are heterodox, or unsound? Is not God as holy, and His law as pure as we can possibly conceive, or, language express? Is not the heart of a sinner as bad as words can express? Is it not *deceitful above all things, and desperately wicked?* And can our imagination picture out any thing more perilous than a soul without God, or Christ, or hope in the world; and at the same time, going on in the full career of sin? Does he not

Madly attempt the infernal gate  
And force his passage to the flames?  
But my work here is not to vindicate, but to narrate the facts.

When Christ and the riches of his grace; or the fulness and all-sufficiency of God's salvation was held forth, it was done in equally strong language, and glowing eloquence! Do not smile my refined and polished friend, at my speaking of our old father's eloquence! True, they had not the ordination

of the schoolmen; nor D. D. tacked on to their names; nor even A. M., or as much as the appendage of Rev. It was only plain Elder. But, if the world perceived that they were ignorant and unlearned men; they also, took knowledge of them, that they had been with Jesus. They learned elocution at the Cross; and studied style and diction in the school of Christ.

They were bold; for they spoke the things which they had felt and known; and they were eloquent, in the love of Christ, and love of souls, which inspired them. And these views and feelings were preached into the very hearts of their hearers! Hence the deep feelings; the strong language; and the unbending purposes; with the unalterable decision of the converts of those days.—They could say with the blind man, "One thing I know, that whereas I was blind now I see. They were able and ready to give a reason of the hope that was in them.

D. NUTTER.

P. S. A friend has called my attention to the statement in No. XI. of these letters, in which I represented our old Baptist Ministers as practicing Infant baptism, sprinkling, pouring, believer's baptism, &c., and that they defended, or were required to defend these different modes. I wish here to state that I did not intend to say that they thus practised after they became Baptist preachers; but that those who were now Baptist preachers had in the course of their ministry done so. I do not know that they, after becoming Baptists; or any other Baptists in the world, ever practised Infant baptism or sprinkling, or defended it; and when I added, that "all this is a proper adjunct to open communion," I did not mean that open communion Baptists admit it to mean, but that it is so in my opinion. D. N.

### A Week in Rhineland.

EXTRACTS FROM G. O. G.'S JOURNAL.

Continued.

Coblentz, the capital of the Rhenish Provinces of Prussia, is a city of some 25,000 inhabitants, beautifully situated at the junction of the Moselle with the Rhine. It is one of the most strongly fortified places in the world, and as a National Bulwark, is garrisoned by the German Diet. The most important of the works of defence is the Citadel of Ehrenbreitstein, which is seated on the summit of a huge and almost inaccessible precipice, on the opposite side of the Rhine. Ehrenbreitstein has been a stronghold since the days of the Romans, and sieges and battles innumerable have been fought for its possession. In 1814 it came into the hands of the Prussian Government, and has since then been so improved and strengthened, as to be at present considered almost impregnable, and to merit the appellation of the "Gibraltar of the Rhine."

We did not stay at Coblentz long enough to enable us to visit any of its curiosities, (of which, however, there were not many,) and so passing through the bridge of boats, which stretched across the river, we proceeded on our downward progress. A little below, we saw on the left bank of the river, a monument, which was erected to the memory of a young French General, who was killed in the last war. Byron speaks of it in these beautiful lines—

"By Coblentz, on a rise of gentle ground,  
There is a small and simple pyramid,  
Crowning the summit of the verdant mound;  
Beneath its base are her heroes ashes hid;  
Our enemy's—but let not that forbid  
Honour to Marceau! o'er whose early tomb  
Tears, big tears, gushed from the rough  
Soldier's lid.  
Lamenting, and yet envying such a doom:  
Falling for France, whose rights he battled  
To resume."

The country about here is memorable on account of many great military events. At a place called Weisensturm, stands an obelisk erected to commemorate the passage of the Rhine by the French army in 1797; and it is supposed Caesar, eighteen centuries ago, erected a bridge, and led his victorious legions across, in his expedition against the tribes of Germany.

Then we came to Andernach. It is one of the oldest towns on the Rhine, and has a Church, which was built more than 1000 years ago.—Further down the river, on the summit of a lofty cliff, we saw the time-worn ruins of Hammerstein castle, where the Emperor Henry IV. retreated when persecuted by his son. Then more castles and villages, and finally, passing by a rocky, barren precipice, 700 feet high, which, by planting vines in baskets fastened to the rocks, has been made to produce abundant crops of grapes,—we came to Drachenfels. This is one of a group of seven hills, which forms a commencement of that succession of magnificent scenery which occurs all the way from Bonn to Mayence. Drachenfels, on many accounts, is one of the most interesting places on the Rhine; and chiefly so to the readers of English literature, from the well-known verses of Byron—

"The castled crag of Drachenfels  
Frowns o'er the wide and winding Rhine,  
Whose breast of waters broadly swells  
Between the banks which bear the vine;  
And hills all rich with blossomed trees,  
And fields which promise corn and wine,  
And scattered cities crowning these.  
Whose fair white walls along them shine,  
Have strewed a scene which I should see  
With double joy wert thou with me." &c.

Having now passed the seven mountains, there was nothing more for us to see on the Rhine. A few miles below, we came to Bonn, a famous University town of 15,000 people, and an hour afterwards were at Cologne.

But before bidding adieu to old Father Rhine, as it is called by the Germans, I will, for the edification of all concerned, add a short description of its glories, from the pen of a Rhineland.—"There are rivers whose course is longer, and whose volume of water is greater, but none which unites almost everything which can render an earthly object magnificent and charming, in the same degree, as the Rhine.—As it flows down from the distant ridges of the Alps, through fertile regions, into the open sea, so it comes down from remote antiquity, associated in every age with momentous events in the history of the neighbouring nations. A river which presents so many historical recollections of Roman conquests and defeats, of the chivalric exploits in the feudal periods, of the wars and negotiations of modern times, of the coronations of emperors, whose bones repose by its side; on whose borders stand the two grandest monuments of the noble architecture of the middle ages; whose banks present every variety of wild and picturesque rocks, thick forests, fertile plains; vineyards, sometimes gently sloping, sometimes perched among lofty crags, where industry has won a domain among the fortresses of nature; whose banks are ornamented with populous cities, flourishing towns and villages, castles and ruins, with which a thousand legends are connected, with beautiful and romantic roads, and salutary mineral springs; a river, whose waters offer the choicest fish, as its banks offer the choicest wines; which, in its course of 900 miles, affords 630 miles of uninterrupted navigation, from Basle to the sea, and enables the inhabitants of its banks to exchange the rich and various products of its shores; whose cities, famous for commerce, science, and works of strength, which furnish protection to Germany; are also famous as the seats of Roman colonies and ecclesiastical councils, and are associated with many of the most important events in the history of mankind.

(To be Concluded.)

### For the Christian Visitor War on Christian Principles.

BY REV. S. T. RAND.  
NO. V.

The article in the Provincial Wesleyan which suggested these letters, and their "heading" is not at hand; but a brief notice of its import may not be out of place here. In reference to an article in the treaty of peace made between the United States Government and that of Mexico at the close of their late war, which stipulated that in case another war should arise between the two nations, "it would be conducted on christian principles," the writer of the article aims to show up the absurdity of such a stipulation. He supposes the war to have broken out. The troops are drawn up in battle array on each side, and eager to begin, when the chaplain on one side, as is his bounden duty, runs up to the general and shouts out something like the following:

"I say, general!"  
"Well, your reverence, what is it?"  
"It is my duty, Sir, at this conjuncture of affairs to remind you that the fighting, by express stipulation, is to be conducted on strictly christian principles."

"True, true, Mr. Chaplain, it had slipped my memory. Thank you for reminding me of it. But now, dear sir, will you please explain to me what these principles are in the case, and how they are to be applied? I have looked carefully into all the leading authorities on the best method of conducting a campaign, and manoeuvring an army, but I really never met with any clear statement of the 'principles' in question."

"Well, general, I confess I am somewhat at a loss myself; but one thing is clear, you must not fire at these Mexicans. That would be bordering on murder, killing outright, 'resisting evil,' overcoming evil by evil, or trying to, and not by good. And another thing is clear, we must 'pray for our enemies,' that God will be pleased to bless them, protect them, and keep them from all evil, and bestow upon them 'every good and perfect gift.' We must love them as ourselves.  
"Not fire, Mr. Chaplain, and stand here praying for their success, while they are shooting us down like so many sheep. That cannot be! There must be a mistake somewhere."  
"Well, we do seem somehow to be in an awkward 'fix'; but you remember that they are bound by the same treaty. And let us see to it that we are not the first to violate it. And here is another point as plain as the sun; 'If thine enemy hunger, feed him, if he thirst give him drink.' You are bound to send over to the Mexican camp immediately some food, water and medicine, of which you have been apprised they stand in great need. And the more evil they do to us, the more good must we do to them."  
"Indeed, indeed, then of what earthly use are our guns and swords? and what business have we here at all?"  
"Can't say, general, as to that, can't say; but I can say that the moment you discharge your murderous cannon among the ranks of those im-

mortal beings yonder, bone of your bone, and flesh of your flesh, made in the image of God, and redeemed by the precious blood of Christ, and whom you are forbidden to kill, maim, or mangle, and whom you are commanded to love and do good to, 'as you have opportunity,' and towards whom our nation is pledged to conduct itself even in warfare, on christian principles, I say when you fire upon them, you violate every principle of the christian religion, and become responsible for all the evil which follows."

Such, as nearly as I can remember, is the import of that curious article. I would like to see it answered.

Both General and Chaplain might well be in the dark as to the proper method of shooting men, storming batteries, bombarding cities, and laying countries waste on "christian principles." The New Testament instructs us very plainly to how to die on christian principles, as well as how live, but it does not tell us how to kill by that code. We may "suffer wrong," but we cannot "do wrong" in accordance with the "christian precepts."

But in defence of the present terrible war which has already cost England millions of money more than she has ever expended in any fifty years for the dissemination of "Christian principles," or perhaps in five hundred—and rivers of blood, more than she ever shed for the cause of the Redeemer, or ever will probably, and which has done more to demoralize and afflict the nation than any one thing, (the traffic in ardent spirits excepted) more than any calamity which has befallen us for nearly half a century; it is argued in defence that the peace principle was tried, faithfully tried, and proved ineffectual. Far be it from me to accuse any nation unnecessarily, or to "provoke a combat" with any one in defence of peace. But, I deny that any attempt was ever made by the British Government on the "peace principle," to prevent a collision between Turkey and Russia. The fact is our Government never believed in the principle—never begun to act upon it; never understood it. You may as well tell me that our rulers have for the last five-and-twenty years, legislated upon the total abstinence principle, adopted, believed, or understood, as to say that they attempted to prevent the Russian war, upon the "peace principle."

I'll tell you how it was. I saw it done up in miniature the other day. There was a row brewing in the street in Halifax. Two drunken fellows were stripped and eager for fight. A John Bull dashed in between the combatants and endeavored to make peace. Seizing one of the parties—the strongest party—the Russia in the case, by the collar, and holding him off at arm's length and drawing his clenched fist upon him, he thus in a loud voice lectured him on the great impropriety of his pugnant propensities.—"Don't you fight, sir! don't you fight! just let that chap alone, will you! just mind your own business and walk off. I shall keep the peace! I shall allow no fighting here." Alas! poor John! He was laboring in the fire. He was anxious for peace, no doubt of it; but he relied not in his powers of argument or negotiation, but on his strength of arm. He commanded the peace, as Britain did, pointing to her armaments—her terrible-mouthed thunder, her flaming squadrons. If she did not exactly strike the fist of these in the face of the Autocrat, she gave him plainly to understand that they would be freely used in case of necessity. But I deny that the little John Bull of the street row in Halifax, or his larger prototype of world-wide dominion, acted on the peace principle, in either case. A peacemaker on "christian principles" would have used a milder tone, a different train of argument, and would not have clenched his fist, nor raised his arm, nor threatened the belligerent powers. He would have been unarmed. He would have meekly remonstrated, and he might have succeeded. Yes, and this marks one of the differences between the two principles. The one is sometimes completely successful. The other never.

(To be Continued.)

### Rev. C. H. SPURGEON.

NO. V.

#### An Entire Discourse.

(Continued.)

2. It is a *cheering* countenance. The smile of a fond friend will nerve us to duty; the approving glance of a wise man will give us courage in trial. But the looks of God, the smiles of our Father who is in Heaven, these are better than the applause of a colossal audience, or the shouts of an empire of admirers. Give me the comforts of God, and I can well bear the taunts of men. Let me lay my head on the bosom of Jesus, and I fear not the distraction of care and trouble. If my God will give me ever the light of his smile, and glance his benediction—it is enough.—Come on foes, persecutors, fiends, ay, Apollyon himself, for "the Lord God is my sun and shield." Gather, ye clouds, and environ me, I carry a sun within; blow, wind of the frozen north, I have a fire of living coal within; yea, death, slay me, but I have another life—a life in the light of God's countenance.

3. Let us not forget another sweet and precious consideration. It is a peculiar countenance, from the fact that it is *efficacious*, transforming the beholder into its own likeness. I gaze on beauty, and may be myself deformed. I admire the light, and may yet dwell in darkness. But if the light of the countenance of God rests upon me, I shall become like

unto Him; the lineaments of His visage will be on me, and the great outlines of His attributes will be mine. Oh, wondrous glass, which renders the beholder lovely! Oh, admirable mirror, which reflects not self with its imperfections, but gives a perfect image to those who are uncomely! Oh, my reader, may you and I so fix our contemplations upon Jesus, and the persons of the Godhead, that we may have our unholiness removed, and our depravity overcome. Happy day when we shall become like Him; but the only reason of it will be, that then "we shall see Him as He is." Oh, could we look less to the smile and favour of man, and more to the regard and notice of heaven, how far should we be in advance of what we are! Our proud spirits would become gigantic in stature, and our feeble faith would, through grace, wax mighty. We should no longer be the sport of temptation, and the pliant servants of our corruptions. Oh, our God! amid our folly and our sin we turn to Thee with strong desire, crying out, "Lord, lift Thou up the light of Thy countenance upon us!"

4. We will only note, in concluding our brief but instructive musings, that His countenance is *unchanging*. The light may seem to vary, but the face is the same. Our God is the immutable Father of Lights. He does not love now, and cast away in the future. Never did His love begin, and never can it cease. It is from eternity, and shall be to eternity. The things of time are mutable, confessedly and constantly so; but the things of eternity are the same. Away with the horrid suggestion that God may forget and forsake His own children. Oh, no! the face which once was radiant with love, is not now beclouded with wrath; the heart which overflowed with affection, is not now filled with anger. Great as my sins have been, they are not so great as his love; the file of my backsliding cannot divide the golden links of the chain of his mercy.

"Did Jesus once upon me shine?  
Then Jesus is for ever mine."  
Did he once assure me that my name was enrolled among the sons of Zion? Then the powers of darkness cannot raze the everlasting weary drudgery; go seek the unsteady will-o-the-wisp of carnal delights; but I have a surer joy, a substantial happiness beyond your reach. I find, reader, that I have been talking to myself, and writing a soliloquy. Well, sit thee down and do the same, and it will be well with thee if thou canst pity the many, and join with the few; singing—  
"Turn, then, my soul, unto thy rest!  
The merits of thy great High Priest:  
Speak peace and liberty;  
Trust in his efficacious blood;  
Nor fear thy banishment from God,  
Since Jesus died for thee."

### Charlotte County Quarterly Conference.

Dear Brother,—We have had our gathering here as announced, beginning on Friday, the 8th inst., and closing on the Lord's day evening. The brethren have requested me to send you an account of it. Such is my present object.

Present, Elders Thomson, Walker, Hopkins, and Davis, of the County, with Elder G. F. Miles, from Sackville. Weather beautiful. Attendance good, from abroad as well as at home; full all day on the Sabbath. Reports not very bright, yet not seriously discouraging. Two baptisms, at the Upper Falls, St. George. A Pastor settled at St. George Village. The Upper Falls Church is still without a Pastor. Winter is upon our Sunday Schools, two only, at St. George and St. Stephens, in operation just now. Temperance cause in good heart. Brother Thomson was not alone this time. A new interest excited on behalf of our little meeting, accepted as a good omen for the future. Five sermons; one by brother Thomson on the Lord's day evening, by way of improving the death of father Magee. Brethren Walker, Hopkins, and Miles, (who bestowed on us an agreeable surprise by his appearance,) were the other preachers. Saturday evening was devoted to the Temperance cause. House thoroughly occupied. Speeches spicy, argumentative, earnest, telling; brother A. H. Gillmor's capital. The whole told well for our interest in temperance as ESTABLISHED BY LAW. All the meetings were seasoned by prayer, and enlivened by song. A genuine good time. It will be remembered. It will be fruitful. For the rest, the following resolutions, transmitted by special vote, will tell their own tale.

1. Having pleased God to take home to himself our late father Thomas Magee:  
Resolved, That we sympathize with his bereaved family under the loss, they have been called to sustain.

2. That we express our deep sense of the Christian worth of our departed father, his intellectual standing, and great usefulness.

3. That brother Thomson be requested to deliver a discourse during our present session, by way of improving the decease of our late venerable friend.

Having heard that the Rev. J. M. Cramp, D. D., of Acadia College, has sustained a heavy loss in the destruction of his house at Wolfville, by fire, with his large and valuable Library, resolved  
1. That we express our brotherly condolence with him under this sudden and severe affliction.  
2. That we recommend that contributions be raised within the limits of this Quarterly Conference for the purpose of aiding him to meet the pecuniary burden thus imposed upon him.