



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.

Surely I am not the same That I was before He came; But I then was much to blame.

I did think were full of trouble, I complained of tediousness And each duty seemed double. Whilst I served Him but of fear, Every moment did appear Longer far than a whole year.

But the case is altered now; He no sooner turns His eye But I quickly bend and bow, Ready at his feet to lie. Love hath taught me to obey All His precepts, and to say,

What he wills, I say I must, What I must, I say I will; He commanding, it is just What He would I should fulfil; Whilst He biddeth I believe, What He calls for He will give, To obey Him is to live.

His commandments grievous are not, Longer than men think them so, Though He sent me forth, I care not, Whilst He gives me strength to go: When or whither, all is one, On His business, not mine own,

Since I am complete in Him, And in Him all fulness dwelleth; I am sure aloft to swim Whilst that ocean overswelleth. Having Him that's all in all, I am confident I shall Nothing want for which I call.

Correspondence.

Dear Brother,-I do not make that progress through the province, or rather with my story, which I anticipated. Perhaps, also, you and others may think I notice small incidents in my narrative, and not those no ble deeds and strong characteristics which mark the men of whom I speak. True, but I have stated such as occurred, or, were brought up to mind by the recollection of my first visit amongst them. I have not at hand the materials for a history of their success or for biographical sketches of these old ministers. But, as Bunyan would say, I have heard them tell of the wars of Mansoul, car ried on in the name of Immanuel, the right ful sovereign of the country. These men who were in intellect, vigor, and tact, equa to any of their day, or, of any age, early in life, consecrated themselves, body and soul their time and talents, to the service of Chris and the souls of men. They were just such men as the country and the times required Dangers beset the pilgrims in this land, who were inquiring the way to Zion. On the one hand there was a cold, lifeless formality emanating from the Establishment; and on the other, when this was broken in upon. the re arose a spirit of fanaticism, and recklessness; which created a very moral and religious chaos. These men were raised up by a very special providence, just at the time and place where they were wanted and from the very circumstances in which they were placed, they were able to bring order out of confusion; and at the same time preserve themselves, and a large mass o their associates from being chained down to a low, dead system of speculative and cere monial formality. The latter, was the kine of religion very generally prevailing in these provinces, up to about 1776. At that time the far famed Henry Alline was raised up and commenced his rapid and successful ca reer as a minister of the gospel.

apostle, and sometimes the Whitfield of Nova Scotia. He travelled very extensively; and preached from the abundance of his heart with great success, what grace and the Bible had taught him; not what he had learned from the schools. In almost every place where he preached, there was a stir. Som souls were converted; and many were ex cited to deadly opposition. The clergy every name and creed opposed. The base sort, by seeing this, raved and blasphemed and in some instances proceeded to violence and hundreds, perhaps thousands of lost sin- lips, which Bunyan heard from heaven,— and has passed

SAINT JOHN, NEW-BRUNSWICK, WEDNESDAY, JANUARY 9, 1856.

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Moetry.

The New Creation.

What a blessed change I find Since I entertained this guest; Now, methinks, another mind Moves and rules within my breast; an exceedingly useful man. He labored on- season. ly seven or eight years, then died far from thirty-sixth year of his age.

Many of those who afterwards became

Baptists, and some of the Baptist preachers,

were connected with Mr. Alline, or with his

followers. Such was the case with the two

es were formed, were on the open commu-

mersed; and many of Alline's converts sub-

mitted to neither. There was neither order,

regularity, nor discipline; and consequently

the churches, with a very few exceptions, de-

clined and died out; or changed their cha-

racter, and became in a few years Baptist

churches. I had it from the lips of Fathers

Chipman and Manning, that the experiment

of open communion was fairly tried in these

These Baptist preachers, as pastors of the

several churches, where they resided, some-

times immersed believers; and sometimes

sprinkled infan's and adults. But, however-

consistent this may have been with the open

communion plan; these were not the men to

be long in abandoning such contradictory

practices. They were required to defend

believer's baptism, infant baptism, dipping,

pouring, and sprinkling. And as all this was

a proper adjunct to open communion, they

rejected the whole system, as Dr. Gill says,

sons from New England, in the latter par

of the last century. But it was early in the

The ministers were generally settled with

the churches where they resided; but there

was an understanding between them and their

where, and preach when duty called them .-

And they did go, and preach the everlasting

gospel. The hills and valleys, the woods

and plains, echoed the sound of the jubilee

trumpet, which was blown, when they pro-

claimed liberty to the captive, the opening of

the prison to them that were bound; and the

acceptable year of the Lord. Some of these

preachers went away into the neighbouring

towns, and into new and remote settlements

The most distant and secluded settlements

were visited; on the mountains and in the

fishing harbours, they were seen and heard.

They were men of strong minds; warm

hearts; clear intellects; and faithful to God.

to the truth, and to the souls of men. How

often did sinners hear those words from their

" As a part and parcel of popery."

churches, and utterly failed!

All the ways of righteousness

"Not to-morrow, but to-day."

. I shall never go alone.

Reminiscences of the Past.

present one, that those of whom we speak, were brought over fully on to Baptist ground. No. XI. In 1809 the Association, which had been organised of six churches and six ministers: passed a vote, that no church should be a member of this Association that admitted open communion. The consequence was. four were dropped or withdrew; but two if not three of these have since come upon gospel ground, and again united with the Baptist body. The last year of my sojourn in Nova Scotia, one of these churches, a very large body, applied for admission, but said in their letter, that they had renounced the open communion plan; excepting, that they had one very aged sister, with them vet, who had not been baptized, and they were waiting for her to go to heaven; when they should admit no more. I was on the committee, with my much respected brother Joseph Dimock, to write a reply. We drew up as kind and christian like a letter as we could write; but stated that when they had got rid of the last remthem into our fellowship. It is then from about this time that we are to date the history of the Baptists, and their spread in these provinces. These ministers had but little learning, and but little assist ance from others, in organising and discipthe problem, by their own light, and strength and force of their intellect. At this time, there were only about five or six hundred members in all the Baptist churches in Nova Scota. From this small beginning, has proceeded all that now composes the denomination, in this province.-When I first arrived in Nova Scotia there were about twelve or fourteen churches .-

Mr. Alline has been sometimes called the But, the word of God ran and was glorified :

ners were brought to Christ. The excite- "Wilt thou leave thy sins and go to heaven, ment bore a strong resemblance to the revi- or have thy sins and go to hell?" And so val in New England, under Whitfield, a num- "they went forth preaching; the Lord workber of years before; and was called, "the ing with them; and many believed and turn-New Light stir," and the people brought un- ed to the Lord." Churches were planted in der its influence, " New Lights." Mr. Al- various places; and in others, souls were line was a good man; a laborious man; and converted and left as seed, for a subsequent

I thought, as I had arrived at the centre of home and friends, in the United States, in the the province, and in the midst of the fathers in the gespel ; it would be a proper place to insert a brief summary of the beginning of the Baptist cause, and the general character of their labours, in early times. But while these men have set before us a worthy exam-Mannings, and T. H Chipman. What church- ple, let those who have entered into their labors, cherish the spirit which animated them, nion plan. Some were sprinkled, some im- follow their example, and boldly tread in their steps.

D. NUTTER.

A Week in Rhineland.

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

Continued.

Carlsruhe is the residence of the Grand Duke of Baden. It is a very pretty town, and owing to the regularity of the streets, and the neatness of the houses, has quite an American air. Its origin is somewhat similar to that of Versailles. The Grand Duke Charles, about the beginning of the last century, built a hunting lodge here, in what was at that time a vast forest; and from the complete seclusion and retirement of this lodge, he gave it the name of "Carl's Ruhe" (Charles' rest). Being in the habit, however, of visiting the place very frequently with his court, it soon lost its seclusion and grew more populous, until it became a large and flourishing city. At present it has a population of about 25,000 innabitants. It is laid out in the shape of a wheel, the streets radiating from the Duke's Palace, as a centre; so that whenever his Serene Highness There had been several small Baptist chooses, he can see from his windows every thing churches organised in some places, by per- that transpires in the town.

> went to a modest little chapel, in an out-of-theway street, near the hotel. As I had never seen the Protestant German mode of worship, I felt quite interested in the way in which they conducted their service. This was, as I was afterwards informed, a chapel of the Reformed Lutheran denomination. The service was very simple, and similar to that of the Presbyterian Church, and as I sat and heard the hymns sung by the congegation, in those good old tunes so familiar to Protestants all the world over, it required no great stretch of the imagination to fancy myself in a quiet Baptist Church at home. In the afternoon, I went to the Established Lutheran Church, which seems to be somewhat like the Church of England; and afterward to the Roman Catholic Cathedral, where I heard some very fine chaunting.

> There is very little in Carlsruhe worthy of notice. The Ducal Palace has nothing remarkable about it, except its gardens and park, which are

Sunday is not kept so strictly in Germany as in England, and is regarded more as a day of recreation and pleasure, than of divine worship and holy rest. Balls, parties, picnics, military reviews, &c., generally take place on this day. In nant of popery, we should rejoice to receive the afternoon, while walking around the city, we came into the square, in front of the palace, where a review of the soldiers was taking place. We waited a few minutes and saw the evolutions: and after all the parade, &c., was over, the military band began to play. The Germans are the hest instrumental players in the world, and the music we heard there was so exquisite, as somelining the churches. They had to work out times to bring tears into our eves.

Early the next morning we left Carlsruhe by the first train, and after a couple of hours' ride through a well cultivated country, arrived at Heidelberg. This is a town of 15,000 people. romantically situated on the river Neckar, a branch of the Rhine. Its name is well known to history, and few towns have suffered to a greater extent the horrors of war than Heidelberg. It has been five times bombarded, twice laid in ashes, and three times taken by assault and pillaged. The University is one of the most ancient in Germany, and was founded in 1386. It It has about 700 students, some of whom are Englishmen and Americans, who come here to peeple, that they were at liberty to go any study law and medicine, for which branches

Heidelberg is greatly celebrated. The Church of St. Paul is a very old concern, and is celebrated because Jerome, of Prague, the great Reformer, posted up on its door his celebrated Thesis, which he explained to a vast number of hearers assembled in the Churchyard. Here is buried the celebrate l'Olimpia Morata, a beautiful Italian, of remarkable genius and learning, who, driven by persecution from her native country, fled hither for refuge, and supported ectures in the University, that fearing to large au onld be di-, she caused

of fortune; was three times burnt, and has en- upon them, and so to put your readers, as spent several hours within its precincts. It is now in ruins, but there is still enough of its ancient magnificence left to show what it was when in the height of its glory. We saw statues, vases, broken columns, and arches; and in a musoum are preserved many relies of its history, es its close. The following particulars are In its cellars is the largest wine cask in the interesting. world, which is capable of containing 800 hogsheads, but has, however, remained empty since

(To be Continued.)

For the Christian Visitor. BY THE REV. S. T. RAND.

"War on Christian Principles." Such is the heading of an extract, lately published in the Provincial Wesleyan, and said to be "going the rounds of the papers." I have read that article with unqualified pleasure. It is, in my opinion, a step in the right direction. It shows most strikingly that war at all-except a war carried on against error and wickedness in the spirit of love, and without carnal weapons-is an absurdity when tested by "christian principles." It has reminded me of a long neglected duty. I have felt that I ought to write an article for the Christian Visitor on War. I solemnly believe that all war is wrong. That offensive war is a direct violation of all the commandments, and that "detensive war"-the only war any christian pretends to defend, cannot be defended from Christ's sermon on the mount, nor his teachings any where, either his personal teachings, or that of his inspired apostles. Whoever takes the opposite ground, is bound to advance proof. They must cite the passages which say in effect, "when thou art attacked, defend thyself. Resist force by force! Overcome evil by violence. Defend your person, your house, your family, from robbery, assassination and injury. Let Christian nations be ready always to repel and bloodshed."

Let such passages be found any where in the New Testament, and we yield. But for ed the thoroughtare, until the police were any such teaching. But teachings exactly reverse can be found in abundance. "From whence come wars and fightings among you?" it enquires. James 4: 1. And then it answers of your lusts?" and it gives no intimation that they ever come from "Christian principles," a very strange omission, if the popular doctrine be true. "But I say unto you that ve resist not evil, but whosoe ver shall smite thee on the right cheek"-that looks as much like an attack as any thing well can-" turn to him the other also." "Overcome evil with

Such are the "christian principles in the case." It were easy to multiply passages to the same effect. We are to injure no one. If any note us, they should " note us without a cause." If they rob us, we are to take "joyfully the spoiling of our goods." If they defraud us we are to " take wrong" we are to " suffer ourselves to be defrauded," rather than defend our rights even at the established tribunals. 1 Cor. 6: 7. If they kill us, we are to die accounting not our own lives dear unto us, so that we may finish our course with joy. Sin is to be " resisted" by patience, by longsuffering, by faith unfeigned, by acts of love, by the armor of righteousness on the right hand and on the left." Thus are we to strive against sin, " resisting unto blood," but it must be our own blood shed by others, and not their blood shed by us.

(To be continued.)

Rev. C. H. Spurgeon

The name of this young and rising miniter often comes before us. He is great in London. The country, whenever favoured with his presence, re-echoes the verdict of the metropolis. His fame has sounded across the Atlantic, and already are we becoming familiar with his characteristics. We should surely be grateful, therefore, to any one who would introduce us to a larger acquaintance with him than we have heretofore enjoyed. It happens to be in my power to gratify your readers in this respect. There lie before me a few numbers of the Baptist Messenger, a their own lusts?" Are you not daily illuslittle periodical published in London, which trating this statement, "Fools make a mock is largely supplied with articles from Mr. at sin?" for sin, which dishonors God, which is largely supplied with articles from Mr. Spurgeon's pen. A copy of the Glasgow Examiner of August last has also reached of God, is with you mere food for jest-a litme, with more than five long and closely the trifle! Are you not daily confirming these compacted columns, all devoted to Mr. Spurgeon. Our good brother McKay has placed these in my hands for the purpose for which I here employ them. I now proceed to draw or reproach them as hypocrites?

dured the horrors of ten wars. It is of vast ex- persuade myself, in possession of a more tent, and of different styles of architecture. We ample idea of Mr. Spurgeon than has hitherto been presented by any American paper.

MR. SPURGEON'S HISTORY.

It is necessarily brief, as yet only in its commencement. Long may it be ere it reach-Mr. Spurgeon was born at Kelvedon, Essex,

June 19, 1834. His grandfather is the venerable Rev. James Spurgeon, Congregational minister, Stambourne, Essex His father, the Rev. John Spurgeon, minister of a Congregational Church, Tollesbury, Essex. Mr. was educated at a respectable school in-Colchester, and then spent one year in the Agricultural College, Maidstone, Kent, where with ample leisure he gathered scraps of botany, chemistry, and the applied sciences. He then removed to Newmarket, the noted town of races, where he abode one year as an usher, and commenced speaking to the Sabbath School children; at which service scores of grown up persons attended to hear the boy preach to the children. He next removed to Cambridge, where he became usher in an establishment, which happily received no boarders. Consequently, out of school-doors the time was his own. Here, he again spoke to the Sabbath School children, and was thus at 161 years thought competent to preach in the villages. This he did every Sabbath evening for six months, and then accepted a call to the pastoral charge of the Baptist church, Waterbeach, Cambridgeshire. Here, the chapel was always crowded to excess. The small church progressed from 30 members to 60. The school flourished, and while living in Cambridge as a centre, he preached continuously in 11 village chapels, which he supplied on week evenings; and in one year he preached 364 sermons. In January, 1854, he first came to New Park Street Chapel; the pulpit of which had been occupied by Dr. Gill of polemic fame, and by Dr. Rippon, for one hundred and sixteen years between them. At Exeter Hall (taken for sixteen Sabbaths during the enlargement of his own place,) the services were always crowded, whatever the

ty minutes before time, the doors were generan invasion. Let men be trained to slaughter ally locked, and a placard put upon them. "The hall is quite full no more room." The crowd in the Strand, before opening the doors. reached across the road, and entirely obstructone I have searched that volume in vain for compelled to keep a line between the people on either side of the road, to allow omnibuses. &c., to pass. Park Street Chapel is now crainmed to suffocation-many hundreds never arrive near the door. The doors are shut till ten minutes before time, and police emthe question, "come they not hence, even ployed to see that none but seat-holders enter at the side entrance. Mr. Spergeon reached his majority only a few weeks ago.

> These are facts to begin with. Mr. Spurgeen has not at once started into celebrity. It has taken him some five years to reach his present position. And having reached it he seems likely to retain it. Not very long ago he preached out of doors to an audience of from twelve to 15,000 people. When he entered upon his present pastorate he found a diminished congregation, and a languishing church. In a few weeks his chapel, capable of seating some 1000 hearers even then, was more than filled; and this in a neighbourhood which had been regarded as peculiarly unfavourable to such a result. Thence arose the necessity for enlargement and again the place of worship, now capable of containing some 2000 hearers, is more than filled. And all this is accompanied with a progressive increase of the youthful pastor's church.

> These, I repeat, are simple facts. There must be something extraordinary here. It is not the novelty of Mr. Spurgeon's doctrine, as in the days of Whitfield and Wesley. Those great men began the process by which, for the last hundred years, great gospel truths have come to be commonplaced in the Bible reading nations. Nor can it be the eccentricities imputed to the young preacher, since mere eccentricity soon wears itself threadbare. Nor can it be his oratorical power alone. This of itself were a poor basis for a preach er's fame. Valuable as an accessory-wretch ed as a principal element. No! there mus be something else. What that is we shall see

Scoffer, A Message from God unto Thee!

cursed the world, which lighted up the flames of hell, which wounded and bruised the Son words of inspiration, "The world knoweth us not, because it knew Him not?" for, instead of knowing God's dear children, do you not reckon them as mere silly enthusiasts

You profess to scorn the Bible,-but did you ever read it? You pronounce its truths fable,-but did you ever study them? You say that religion is but a device of man. A device of man! Deluded sinner! Could it then give peace to the conscience, and purity to the heart? Could it then make men holy and happy? Could it make them rejoice in trial, and triumph in suffering and death?-All that it has done in cases innumerable, in every age too, and in every land. No! it is not a scheme of man's devising, and never would you dare to say so, did you not hate the light because your deeds are evil; for thus saith the God who cannot lie. " Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

An unhappy scoffer once made this confession:—"There is one thing," he said to one of his companion in sin, "which mars all the pleasures of my life." "Ah," replied his companions, "what is that?" "Why, I am afraid the Bible is true. If I could but certainly know that death is an eternal sleep, I should be happy, my joy would be complete. But here is the thorn that stings me. This is the sword that pierces my very soul. If the Bible be true, I am lost for ever !"

Blinded sinner, I implore you then to pause for the Bible is true, and to shrink from that precipice, on the brink of which you are standing. You are yet in the place of hope -the fountain of Immanuel's blood is still open—and still the very guiltiest may find mercy. Why, then, will ye perish? "How long, ye simple ones, will ye love simplicity, and the scorners delight in their scorning, and fools hate knowledge. Turn you at ray reproof. Behold I will pour out my spirit upon you; I will make known my words unto you."-Rev. R. Macdonald.

The Lost one Saved.

Fifty years ago you might have looked over the wide Pacific Ocean, and not have found a single island in which the inhabitants were not very idolatrous, grossly immoral, and brutally cruel. Since that time, the light of God's truth has begun to shine on many of those gems of the sea, and thousands there have become children of light and of islands, belonging to a group which had, to a considerable extent, been brought under Christian influence. A new missionary and his wife were stationed there. One day, soon after their arrival, the wife was left at home, while the busband was pursuing his sacred calling.

Just after he had left, a stalwart native-s very strong and wicked man-entered their rude dwelling, without knocking, and sat down upon the grass-covered floor, with nothing on but his native girdle. He fastened his coal black, bright eye on her, as she was tending her babe, and overlooking her household. He was gloomy and sullen. She became somewhat alarmed, as the brawny savage sat there, without saying a word, but following her with his lowering eye. At length the fixed inquiring look of the native compelled her to ask him, in his own tongue, "Eaha ta oe hinaaro ?-what is your wish ?" "Ah," said he, with a deep groan, "Ua hara van—I am a sinner." "What are your sins?" He replied, "I have been an idolater, a thief, an adulterer, a murderer." "What do you now think of yourself?" He answered, trembling all over with unutterable anguish, "Ua riro, Ua riro-I am lost, I am

O, how that missionary's wife lamented that she could not speak fluently his language! But, seeing his distress, she strove to point him to the Saviour. She did not succeed to her expectations. Suddenly the bright thought crossed her mind, that she would search out the life-giving passages which tell of the Redeemer's love and work. in her English Bible, and then, finding them in the native Scriptures, she might get her servant girl to read them. She lost not a moment; the plan succeeded. With eager ear the down-stricken sinner drank in those precious words-" Behold the Lamb of God. who taketh away the sins of the world. He came to seek and to save them that are lost. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief."

The poor man, who had come crushed and broken, felta new impulse, as he heard these words of life. He obeyed the command. He looked to the Lamb which God had provided; and the intolerable burden of his accumulated guilt was removed. He heard the Saviour saying, I have been lifted up on the cross for your sins. He believed the declaration, became a new man, and for many years has been a useful member in the native church of that isle.

Beloved Reader ! thou, too, art lost ! Dost thou believe it ! Hast thou been brought to feel that thou art a ruined man? Hast thou ever sighed out, I am lost, I am undone Perhaps you reject with scorn the charge

bring—dost thou?

Then I repeat it, and call on you to listen

for a moment. I charge thee not, dear friend, with murder, nor with theft, nor with Sabbath-breakder, nor with theft, nor what and in whose ing; but I tell thee, "The God in whose ing; but I tell thee, " best not also feed." hand thy breath is thou hast not Thou hast not loved God, with a and that is all sins in one.

Now, " the soul that sinneth it shall die " This is an unalterable law of God. There is no escape from it, but by the way which God himself has pointed out.