

# 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.

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## Poetry.

### THE CROSS.

Swart is the cross! Sweet is the cross!  
Happy are they who bear it well;  
Who, for the cross, count all things loss,  
Have wealth of bliss no tongue can tell.

The cross is on a toilsome height,  
But this doth bring it nearer God;  
And they who scale that hill of light  
Shall bless the steps their feet have trod.

The cross is twined with bleeding thorns,  
But mingled richly with them there,  
The lily of the vale adorns,  
And Sharon's rose embalsms the air.

The cross is girt by many a storm,  
When death's cold glooms enshroud its head;  
But, mortal, look! behold the Form  
That by the cross rose from the dead.

Stand thou, O cross! by night and day,  
Unchanged amid a changing world,  
When earth and sea have pass'd away,  
And, like a scroll, the sky is furled.

Stand! pointing upward, through all space,  
Through endless years to glory given,  
The emblem of a boundless grace,  
The guard and ornament of heaven!

## Correspondence.

### Reminiscences of the Past. NO. XXIII.

Dear Brother,—What a changing world we live in! Not only the seasons change, and day and night; but man is a most versatile creature. He changes physically, mentally, mechanically, and he must change morally, or perish forever. How important then, is the subject, how momentous the declaration, "Ye must be born again!" How painful to see a fellow creature under the infatuation of error and vice, proceeding from evil to evil, and waxing worse and worse; and in this way going on to destruction.

What Christian man could see and witness what I saw in the eastern country, and not like St. Paul, when he saw the whole city of Athens given to idolatry, be moved in spirit. Here was almost a Sodom, with only here and there a Lot, to save it. Not a minister of the Gospel all along the gulf of St. Lawrence, all around the Cherebucto Bay; and from the Gut of Canso to Halifax; and very many back settlements equally destitute. I felt as one may imagine the prophet did, when from his elevated position, he took a survey of the valley of dry bones; for they were very dry; and was asked, "Son of man can these dry bones live?" All he could say, was, "Lord thou knowest." I knew that the gospel had been the power of God in my salvation; and that God only could make it the same to others. In his name I lifted up my voice and cried, O ye dry bones live. And blessed be God, there was soon a moving amongst them. I preached in three or four places on the eastern side of the bay, nearly down to the Gut. Many appeared to be deeply affected; and inquired what they must do to be saved? After a few days I crossed over to the other side, and preached at Cook's Cove, at Salmon river, and at Guysborough town. In the town we had the Court House, and it was crowded. Every kind and class of the community attended; and it was known that some intended to make a row. At the first symptom of disorder I stopped speaking; but said nothing. The dead silence which lasted about a minute, produced the desired effect; and every one in that great congregation was still as a stone, until I got through. I continued for several weeks, preaching at seven or eight different places on both sides of the Bay; and the grace of God was at work in the hearts of the people; and many believed and turned unto the Lord.

There were, before I arrived, several persons who professed to have been converted years before, but there were none of our order, nor was there any regularly organized church of any sect. There was in Guysborough an English Church, but they had more of the form than of the power of godliness. There was also a popish church and a priest, but every body knows what that amounts to. There were multitudes of Irish and other Romanists; but they were generally, a rough, swearing, drunken set. God was pleased to call some of each sort from darkness to light, and from the power of Satan unto God. About three weeks after I arrived, I administered the ordinance of baptism to a number of persons. The work of grace continued, and every day I met with some new cases of awakening or of spiritual joy.

As, after the first week, it was noised far and wide, that there was a Baptist preacher about and a great stir going on, the people flocked from far and near. I received an invitation to go down on the western side of

the bay, and after the third Sabbath I took a boat for Crow Harbor. We stopped at a settlement on the way, and preached once. The next day I reached the afore named place and preached at the house of a Mr. Myres, and at a Mr. Wm. Horton's, several times and the Lord was present to heal. I had a good time, and I trust, to many it was a time not to be forgotten.

After a few days, I left for Canso, so called. As soon as I arrived I appointed a meeting; and continued to preach every day while I was there. The settlements in this vicinity were quite small; not containing more than twenty or twenty-five families. We had here also a powerful awakening; and a good number believed in the Lord; and were baptized. After two Lord's days, I returned the way I came; or, rather by the same water by which I came. There was no road from one place to another; and I was obliged to go in a boat; or work my way through the woods, or over the roads along the shore. On my return I stopped at Canso Harbour, and preached and baptized several persons, who had obtained a hope that they had been made white in the blood of the Lamb.

From Crow Harbour I went on to the places I had left three weeks before. The good work was still progressing; and the few christians there, with the few Romanists, had carried on meetings in my absence; both on Sundays and week days. There was such an interest felt, and so many doors opened for preaching, that I had to preach from eight to ten times each week; and it was almost impossible to supply all the calls made upon me. My constitution was but slender; and how I made out to perform the amount of labor, I know not. I suffered a great deal of exposure, fatigue, and excitement. But although I was some times quite exhausted, I think I never failed to meet my appointment. I administered the ordinance of baptism a good many times, at the Cove, on the Bay shore, and on the opposite side, at Clam Harbor; and up the river. All this could not go forward and Satan quietly look on. No, but the enemy had no teeth; and I was not injured. I never experienced that opposition, which would entitle me to the crown of martyrdom. I laughed at the rage of some papists and other bitter enemies of the truth; or, when it seemed best, I entered into serious argument, or reasoned the case with my angry friends; whom I generally addressed as, my good friends. I have sat down with some most violent men, who commenced with cursing and threatening, but who ended by laughing at their own folly. I told one man, who threatened to kill me, "that we read in a prophecy, of a certain beast that would eat the flesh and drink the blood of the prophets, &c. And that if he, or his church, was that beast, he had better look out for some one who had more flesh than I had; for I was so poor a subject, he would hardly find meat enough to pay him for picking my bones. He seemed to be taken so aback by the observation, that he burst into a most immoderate fit of laughter. He tried to recover his anger; but it was impossible; and he gave it up and allowed me to lecture himself, and berate the pope and the priest, as much as I pleased. Before we parted, he promised to come and hear me preach; which he did very often, until the priest became quite alarmed, lest he should lose one of his faithful subjects. The man had been a great drunkard, and was very quarrelsome; and the priest had imposed the penance, that he should not drink any more liquors for one year. But now he was willing to make a compromise with him, viz. that if he would not attend any more of our meetings, he would remit the penance. This was the man's story; but how it ended, I did not stay long enough to know. As I have nearly filled up the space to which I have limited myself, I will now close this letter; and resume the thread of my subject next week. But the facts I have disclosed, are sufficient to teach us all a duty which we in our prosperity owe to those who are yet "sitting in darkness and the shadow of death."

D. NUTTER.

### For the Christian Visitor.

#### The Value of the Soul.

"What shall it profit a man if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for soul?" We consider these two very important questions, and worthy of our most serious consideration, because they will sooner or later interest every man and woman under the sun. It is true, lamentably true, that very many, while in the bloom of youth and in the vigor of health, will think little or nothing about their immortal souls. But, dear reader, the time is not far distant when this subject will interest you more than any subject that ever was,

or ever will be brought under your consideration. Let all then who are in their youth, yes, all who are yet in the gall of bitterness and in the bonds of iniquity, be interested in the subject of their soul's eternal salvation. I speak more particularly of the youth, because God has more especially promised to those that seek him early that they shall find him. Again, he says, "remember thy Creator in the days of thy youth." Oh, ye, youthful reader, "seek the Lord while he may be found, call upon him while he is near." You may say, God is omnipresent, and that he is always to be found in every place. It is true, God hears all you say and knows all your thoughts, but if you go on in sin, and continue to transgress his law, he will not manifest his presence to you, nor will he answer a cold, heartless prayer in a time of distress, and when you may feel afraid of his divine justice. If you continue to sin, and worship the creature instead of the Creator, he will say of you as he did to Ephraim, "let him alone, he is joined to his idols." It is a serious thing to grieve the Holy Spirit of God, and to trample upon his mercy. He has said, "My Spirit shall not always strive with man," "Neither will he withhold his anger forever." In a time when you are not thinking of it, God will call you to give an account of your stewardship. Remember the night of death is at hand. The Lord has said, "Work while it is day, for the night cometh when no man can work." Dear reader, consider these passages of God's word apply to you just as much now as though you were the person to whom they were addressed. Although eight hundred years have elapsed since those words were spoken, they remain as true and as important as ever. When the heavens and the earth have passed away, God's word will be the same; it will be as immutable as the eternal God. O then, dear reader, do not disregard the Word of God. It is by that Word you will be judged. If you have not adhered to its precepts, nor obeyed its commandments, you will be among the unprofitable servants, and will be "bound hand and foot and cast into outer darkness, where there will be weeping, and wailing, and gnashing of teeth." Reader, while you are looking over these lines, think of the consequences of neglecting so great a salvation as Christ wrought out upon the cross. What! will you neglect it for the paltry things of time and sense? Reader, pause! consider! What will it profit you, if you gain the whole world and lose your never-dying soul, a soul that must run parallel with Jehovah himself? Would it not be much more reasonable for you to forsake your sins; for you to deny yourselves of the pleasures which the carnal mind would seek after for an inheritance which is incorruptible, undefiled, and that fadeth not away? If we would have this crown of glory which will never fade, we must seek the Lord while he may be found, we must call upon him while he is near. "The Lord is nigh to those that are of a broken and contrite spirit." You cannot think to have the Lord near you if you continue in your sins, and in your rebellion against God. You must forsake your sins, and cleave unto the Lord with full purpose of heart, and make a full surrender of self. The Lord requires no earthly substance for a sacrifice; all he wants is our hearts. He wants us to place him uppermost in our affections, and have none other God beside him. Oh, how needful for us to have the Lord for our portion at all times. In a time of trouble we can go to him and find him to be a friend that sticketh closer than a brother. In a time of sickness we can apply to him and he will give us a balm for every wound and a cordial for our fears, at the time when we feel the cold and icy hand of death laid upon us, if we have the Lord for our portion, we can look to him and find consolation. Notwithstanding the death shades may be gathering thick around our couch and we are about to be separated from all that we loved on earth, we can with joy exclaim, "Oh death! where is thy sting? Oh grave! where is thy victory?" Then, dear reader, do not seek so earnestly to lay up your treasure in this world, where moth and rust doth corrupt and where thieves break through and steal. But seek to have your treasure laid up in heaven, where neither moth nor rust doth corrupt, nor thieves break through and steal.

Do not let any who read these lines, think they are too great sinners for the Lord Jesus to look upon in mercy and with forgiveness. But remember Christ Jesus came into the world not to call the righteous, but he came to call the sinners to repentance. "Though your sins be as scarlet they shall be as white as snow, though they are red like crimson they shall be as wool." If any who read these lines, feel themselves to be poor sinners, and are trembling for fear of judgment, cast yourselves upon Christ, "trusting in his merits, and his alone, for we have no other reliable source whence we can obtain pardon and the forgiveness of our sins. We are told "there is no other name given under heaven or among men whereby we can be saved." If we give our hearts to God we have the promise of the life that now is and of that which is to come. The Lord says, by the prophet, "If ye be willing and obedient ye shall eat the good of the land, but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it." Depend upon it there is nothing lost by having religion. Do not think religion is a gloomy disconsolate thing. The poet says,

"Religion never was designed,  
To make our pleasures less."

Our own experience tells us this; and the Psalmist David, who was a man after God's own heart said, "One day in the courts of the Lord was better than a thousand, spent in sinful pleasures." Time is short, it is compared to a hand breath and to a vapour. Then let us seek after those things which will give us an inheritance among the sanctified, where there will be no more pain no more crying, no more sorrow, and where we will enjoy pleasures for ever more. This we can only have by repentance toward God and faith in our Lord Jesus Christ. Come to Christ that you may have life and have it more abundantly.

J. M. C.

### Prohibitory Law.

SAINT MARTINS, March 22, 1856.

Mr. Editor.—I have read, with deep interest and profound pleasure, your very interesting and well-timed advocacy of the Prohibitory Law so necessary at the present crisis. Its success is intensely watched by its friends and foes; by Provinces, States, and we doubt not, by Empires too; to see whether New Brunswick will sink or swim, survive or perish. God grant that her friends may see her breast the waves of opposition triumphantly! We regard the subject as one of the most engrossing character, bearing upon the destiny of man for both worlds. Well may it enlist the warmest sympathies of the humane, and draw forth the unwearied exertions of the philanthropist. May united efforts never cease, nor vigilance forsake her watchtower, until from his infernal throne the Baccchanian god shall be hurled.

We scarcely can repress the rising emotions of indignation and disgust that we feel in viewing the conduct of the enemies of Prohibition. By their decided hostility they say in effect, come see our zeal for the god Bacchus, whilst we force back the gates and let in upon our Province the black waters of intemperance in one continuous stream of moral pollution and death, which shall sweep away every vestige of loveliness within a fearful whirlpool's eddying circles, whose mouth is destruction and whose bottom is hell; whilst the more devoted of us would plunge beneath its deceitful waters and thus die in the inglorious cause of Rum." We would ask has the last spark of humanity died out in their bosoms. Is there one drop of the milk of human kindness in them? Is there no chord in their hearts to vibrate to the piteous pleadings of helpless, suffering innocence? Or will they like Esau sell their birthright for a mess of pottage, or like Judas sell their God for money. Ask them how it comes to pass? and with stoical indifference they will tell you they are swayed by political reasons, as though any reason could be soundly politic that sacrifices the public good to private interest. They need not lay the flitting uncertain to their souls that any pledged political reason, however specious can at all justify the evils of intemperance. Veritable information has been sought and found, drawn from many sources and here combined, establish the fact beyond successful contradiction that intemperance is an evil of unparalleled magnitude, capable of exerting a power to deprave the mind and harden the heart to deeds of atrocity and wickedness, to which the devil himself never laid claim; which certainly affords sufficient reason why it should not be perpetuated. Surely no political economist who is acquainted with intemperance in its details, would hazard his reputation by asserting that it can possibly be productive of sufficient good to counteract the happiness it has destroyed, the hopes it has crushed, the orphans, paupers and lunatics it has made, property it has destroyed, time, money, and gain it has swallowed up, crimes and their costs, diseases and concomitants; no, but he would exclaim individual prosperity is national wealth, not the prosperity of him who doles out his liquid poison to his fellow man, but that resulting from honest remunerative business. It requires no extraordinary penetration to see that whatever incapacitates the artisan from pursuing successfully his handicrafts, whatever steals away the merchants brains, from proper attention to his business, whatever renders the farmer reckless as to the production of his soil, diminishes the revenue of the country, for individual prosperity being national wealth, who is there but knows that rum is a prolific source of the above named evils, for the very simple reason that artisans drink, merchants drink, and farmers drink? Then give us the prohibitory law, that our country may be delivered from the direful curse of rum, and that, if possible, its traffickers may be drawn without the flood marks of Divine Vengeance, and the pure air of liberty be ours to breathe." Yours truly

ABEL WASHBURN.

For the Christian Visitor.

I thought I could interest your readers, Mr. Editor, I would make a great effort to write you a few lines occasionally; I am always pleased to see communications over the signatures of those Brethren that are more faithful than I and many others, in keeping you posted up in matters and things in particular. I have nothing of a very cheering nature to communicate. Many of the Brethren report very favourably of the state of religion in their different Churches. We rejoice with them in their success and prosperity.

We are obliged to withdraw fellowship from some that walk disorderly. I think that discipline, in the church is as wholesome a part of administration of God's word, as any part of the truth. It is rather more trying to our feelings, it is mortifying to be obliged to render such reports. But when I do write I intend to tell the truth. We have had some additions, and expect others but no revival influence, such as we have seen and need, to set in order the things that are wanting.

Our meetings seem to increase in interest and the large congregations that assembled to hear the word of life dispensed cheer us in the work and encourage us to be faithful to the souls committed to our charge. The field that I now occupy is a very large one and for various reasons pretty generally known to the Denomination is considered a hard one to work. But I have no complaint to make of my Brethren they give me their co-operation in every good work and word.

The friends in this place generally are alive to the advocacy of Prohibition. We have attended some very interesting Temperance meetings of late. One at Bay de Verre where a number of Methodist, and Baptist Ministers, and Esq., and Merchants, addressed a very large congregation. Occupied the whole afternoon in a profitable manner. I enjoyed the privilege of pronouncing the Benediction. It was nearly fifty minutes long. To day, Good Friday, we are to meet at Point de Bate to cheer up the Temperance friend, and disturb the Rum party. You remember Dr. McClay's expression about the "nest of Owls" how disconcerted they were when light shone in upon them. We wish some to be enlightened that are in the shadow of death.

The friends here appreciate the stand you have taken in the Temperance movement, you seem to have acted in accordance with the sentiment, "just be persuaded you are right, then go ahead." The next Quarterly Meeting is to be held with the First Baptist Church, Sackville, on the 20th of April, at 2 o'clock P.M. Brethren will receive a cordial welcome who attend.

Yours affectionately,  
Geo. F. MILES.

Sackville, March 21st 1856.

For the Christian Visitor.

### The Spirit of Mission.

Dear Brother,—According to appointment, the Quarterly meeting began on Friday evening, March 14th, with the church at Nashwaak. The meetings were well attended. The exercises were deeply interesting. The audience paid devout attention to the word spoken. The cloud of the divine presence seemed to hover over the assembly people. Many of the brethren, members of the church in that place, expressed weepingly their anxious desire for the immediate outpouring of the Spirit of God among them. Many prayers were poured forth to the throne of grace, asking the most high to send copious showers of his refreshing favour upon the church and the people. On Monday evening a Missionary meeting was held. A sermon was preached by brother Sealy, from James iii. 5, "Behold how great a matter a little fire kindleth." After which the people were addressed upon the missionary cause, by Edera Todd, Tozer, Saunders, Rigby, and Magee, as well as by the writer. Many soul-stirring appeals were made to the people to contribute as God had prospered them, to the Missionary cause, to roll onward the Gospel engine, laden with gospel light and knowledge, until that light should stream forth to the benighted nations of the earth, until those over whom the black hues of error and superstition hang, shall embrace Christianity in obedience to the Saviour, who is the fountain of life, and the source of light.

There are very many who treat the missionary enterprise with much delicacy in a long preamble of argument, making a distinction between home and foreign missions. We cannot see the consistency of such arguments, while the broad cast commission stands based on its author's command "Go ye into all the world." The world is the field for missions. It is a doctrine insisted upon by some that all which is given to cultivate the foreign field, must necessarily be subtracted from the means which might be used to build up the cause of truth among those around us; hence,

the maxim "charity begins at home," is urged too often against the demands of heathen lands. The plea, however, proceeds upon the false assumption that we have reached the lofty summit of benevolent effort; that the source whence we are to draw our means of usefulness, is like a reservoir of limited and ascertained capacity, the streams of which must diminish in volume as they increase in number. But what rational man can suppose that the means of the Church are so limited, or that she is doing a tithe of what she can do, or of what she will shortly do in fulfilling the commands and carrying on the enterprises of his master? The resources of the Church have not as yet been developed. And instead of her means being of limited and ascertained capacity they are like a living spring which yields more and more, as supplies are drawn from it.

We need no more than the church already has to accomplish all her purposes, but we need something to enlarge her heart and draw out her resources, and direct the streams of her benevolence into right channels, and nothing will answer this end but the spirit of foreign missions united with home missions. And as that spirit rises higher and higher in the bosoms of her members, means will not be wanting. When the foreign mission spirit abides in the heart, the home must also abide, else we question the sincerity of either. Then if Zion is to arise and shine, if the influence of the gospel is to spread throughout our own land as well as in foreign lands, if the dark corners of the earth are to glow with the radiant light of the gospel—if the church is to strengthen her stakes, and if righteousness run down our streets like a river, it will be through the blessing of God upon the spirit which looks over the world, and seeks to bring its countless thousands to the obedience of the truth.

Yours truly,

J. W. GOUCHER.  
FREDERICTON, March 20, 1856.

BUTTERNUT RIDGE, March 3, 1856.

Dear Brother,—I have just returned from Coverdale, where the Lord is working gloriously in enlarging his kingdom, and many ransomed souls are saying: "Shout! O Zion, for great is the Holy One of Israel in the midst of thee." The little Church in that place, organized last February, is at present, going forth in the light and beauty of salvation, and taking hold of the strength of him who has said, "The little one shall become a thousand, and the small one a great nation." On Monday, the 18th ult., there gave manifestation of their death to sin, by being buried with Christ in baptism. The work went on in great power, and nearly each day others followed their divine Lord in like manner, until Sabbath, when ten happy souls gave proof of their all-glorious to their immortal king, by following in his footsteps, making in all twenty five. The work appears deep and solemn, and many are spending restless days and sleepless nights, saying, "What shall I do to be saved?" We all took great interest in hearing a young man, a Frenchman, whose people are all Romanist living in Dorchester, on the Petiteodue river, relate what the Lord had done for his soul; he was also Baptized; when coming up out of the water he appeared extremely happy. We believed him to be truly a subject of divine grace, and joyfully exclaimed, "It is the Lord's doings and wonderful in our eyes."

Brother Herritt, the pastor is greatly encouraged, and zealously engaged in the good work; and I have no doubt that his labours will be a great blessing to the church and people in that place.

I have engaged to take the pastoral oversight of the churches at Butternut Ridge and New Canada. The prospect is rather encouraging that the Lord is about blessing his people in this place. I feel much united in gospel fellowship with the Zion of God here, and I hope, dear brother, that you, and all the dear brethren in Christ will pray for me that I may have strength, wisdom, and grace, to rightly discharge the duties of my office, and henceforth be a humble, faithful, and devoted servant to the Lord's people, for Jesus sake.

Yours truly,

JAMES WALLACE.

For the Christian Visitor.

DEAR BROTHER, Please give notice in your valuable paper of an arrangement made by the Revs. G. F. Miles, John Rowe, E. B. DeMille and the subscriber, to hold, with their respective churches, regular quarterly meetings, for mutual edification, and for the purpose of more united christian effort in the spread of truth. Our first regular meeting was held in the Baptist Chapel at Point DeBute, commencing on Monday, 21st ult. The meetings were continued during the week, and were beneficial in enlightening the Church, and (from a deep and solemn feeling was