

The Christian Visitor.

A FAMILY NEWSPAPER: DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE.

REV. I. E. BILL,

GEO. W. DAY, Printer.

Glory to God in the highest, and on earth Peace, good will toward Men.

SAINT JOHN, NEW-BRUNSWICK, WEDNESDAY, AUGUST 13, 1856.

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Correspondence.

Reminiscences of the Past.

No. XLII.

Beloved Brother.—The second Baptist Association which I attended in Maine, was the Lincoln; and was held with the church in the town of Hope. Brother P. Pillsbury, of Nobleborough, preached the introductory sermon and was also chosen Moderator of the Association. The sermon was of the old-fashioned stamp, strongly doctrinal and experimental; it was well received by the great congregation assembled on that occasion. The season was highly interesting, and the evening meetings in several locations were times of refreshing from the presence of the Lord. Where I preached that evening there was a great gathering. Many exhortations were delivered, and much joy was in that place.

Brother Dunbar and myself were called upon to preach twice, during the sessions of the Association; and the people appeared to expect great things from us, because we were from the British Provinces.

The business of the Association was much like what we had been accustomed to, and was conducted in very much the same manner; since that time changes have been introduced. There was more preaching, exhortation, singing and direct religious intercourse than, than now. There were fewer Committees appointed, and fewer Reports to be made than in this day. Sabbath Schools were seldom introduced; temperance and slavery, never.

It was expected that revivals of religion would accompany or follow these anniversaries, to this end all the exercises tended, and God was done. On the occasion to which I am now alluding, and within a few months, we were informed that a goodly number not only in this place, but in other places also, from whence the people came, had been brought into the fold of Christ, as the fruit of this session of the Association. I saw little difference in the ministers in the States from those in the Provinces—as in one case, so in the other—they were plain men, warm-hearted, mostly unlearned, but, yet, greatly blessed in the Lord. When we parted there was much love manifested, many tears shed, and many prayers put up for the blessing of God on our hearts, and on our labors!

From Hope to Fayette, the place of the next Association, I was carried by Elser Haynes, in his carriage. We staid two nights on the road, but as nothing special occurred, excepting the gathering of large congregations, to hear the Nova Scotia preachers, I will not detain you.

Nor is it necessary for me to say much about the Bowdoinham Association, which we were now attending. Sylvanus Boardman, the father of the Burman Missionary, Dana Boardman, was the Moderator. He was a large, venerable-looking man, much respected, and much looked up to by the churches.

The Sabbath before the Association I went to Livermore (the place where I afterwards resided for many years), and preached for the First Baptist Church. This church had no pastor at that time, and after the Association at their earnest request, I supplied them a second Sabbath. I had a pleasant visit, and a good degree of liberty, but there was nothing remarkable to note.

I have often been asked the reason why I left the Provinces and removed to the United States and as others may wish for the same information, I will here relate the circumstances which led to my taking that important step; especially as it was brought about in connection with my visit, at this time, to Livermore.

The year before I visited Maine, W. William Elder was Messenger from these provinces to the Maine Associations, and had engaged to remain to Livermore, but afterward changed his mind. When I went on, he requested me to see the church in that place, and explain the subject to them. As Livermore was the adjoining town to Fayette, where the Bowdoinham Association was held, I went there on that errand. I preached there two Lord's days, and several times besides, but it had never entered my thoughts to remove there, or any where else. I had a large field in Nova Scotia; although, at that time, no contract with any church. My purpose was to be at liberty, that I might ramble about the provinces, and look up the scattered sheep in this wilderness. But, the brethren in Livermore, beset me to come there, and the church extended to me an invitation.

But, I felt that I could not comply with their wishes, and declined their request. The church then appointed their delegates to the next Association (the Cumberland, to which the church belonged) to confer with me during the Sessions, and try to induce me to comply with their request.

The Association was held in Brunswick. On our way, I preached in Turner, the town adjoining Livermore, and had a good congregation, and an interesting meeting. During the Association, I had several interviews with the brethren from L. which resulted in my refusing to go to Livermore. With the understanding, that I could not consent to leave Nova Scotia, I parted with them at the breaking up of the meeting.

From Brunswick I went to Portland, and supplied for Brother T. B. Ripley, on Lord's day, expecting to sail for Nova Scotia on Monday afternoon. But, before the vessel set sail, one of the brethren, Deacon Elliott, arrived from Livermore, to make another attempt to engage me to go there. The church had held a meeting, and agreed to dispatch this brother in pursuit of me, who had rode all night, sixty miles, to reach Portland before I could leave, for home.

What was I to do now? I was at liberty, having no engagement with any people in the provinces, although my heart was there, and at that time, I would rather labor amongst the poorest in that country, than amongst any other people in the world. But, on the other hand, did not providence open this door, and keep it open until now? Had not the church in L. been destitute for a year or two, and disappointed in not obtaining a Minister? These thoughts, passed through my mind, and led me not to make up my mind to comply with their call, but to ask counsel of Him who "giveth liberally, and upbraideth not."

After seriously considering the subject, all the next morning, I concluded to return to Livermore with our brother, and consult with the church further on the subject. The result was, I engaged to reside with them, at least, for a time. I took a horse and carriage, and started for home, promising to be back with my family, about the first week in December; that would be in six weeks. I had now about 250 miles to travel by land to Eastport, where I should find a vessel, no doubt, bound for Windsor. I was about eight or nine days on the road, for it was bad, but reached Eastport in safety, where I found a conveyance home.

I had now committed myself to a new field of labor, and connected myself with a new people, and knew not what would be the result. Besides this, I was now to live under a new form of government, and how it would work, whether favourably or otherwise, who could tell. These things, however, gave me no concern, for I had been incorporated into the commonwealth of Israel, and owed allegiance to another King, one Jesus! As to how I should fare, in respect to this world's goods, I believe, I never gave it a thought. Indeed it was not my business, but my Master's. I had acted upon this principle, for years, and it had never failed! It was mine to obey, it was his to provide! I believe that the following directions of our blessed Saviour, are to be taken more literally than we are generally inclined to understand them: "So your ways carry neither purse, nor scrip, nor shoes. For the laborer is worthy of his hire." And when they returned, He asked them, "Lacked ye any thing? And they said, nothing." I believe all the Heralds of Christ, who have been willing to trust Him, have found his promise sure.

My visit to Maine was exceedingly interesting. We found, with a few exceptions, everybody kind to us. On one occasion, however, Brother Dunder and myself had been recommended to call and stay all night at a good brother's house, who lived on our way. About eight o'clock in the evening, we reached his house, and knocking at the door, a head was thrust out of the window, and a voice inquired what we wanted? We told who we were, where we were going, and that we had been advised to call here for the night, and should be obliged to them if they would take care of us. But, the reply was, "We can't take you in here; there is a tavern a little further on." So we took the hint, and went on to the tavern, and were very comfortably accommodated. It was well that we were better provided with means than Peter and John when they said, "Silver and gold have we none."

I met with another little affair, which I will mention, for the want of something more important, viz. I had occasion to pay a small sum to a man on the road where I was travelling. I knew he was a Baptist brother, but he did not know me. I had no change to pay this small bill, so I handed him a \$5 bank note. He resented it with great severity, and said that I only offered that note to cheat him. And went on to berate me in a fine style. I left my horse, and went on to a village near by, and got the bill changed, and paid him. I left him with one remark, which made him so ashamed that he began to make an apology, but I would not listen to it, but drove on, leaving our good brother to his own reflections.

But as a contrast to these little annoyances, we met with good friends, every where in the States, and were treated like princes. There was a great collection of people from all parts of the country at the Association at Brunswick, and we had truly a refreshing season. Many meetings were held in various places in this and other towns in the vicinity. On the first evening I preached a missionary sermon, at the Court House in the village of Topsham, across the bridge. We had a great gathering, and a large collection. Several ministers spoke, and amongst the rest the congregational minister, who remarked, that if this was the gospel we were sending out into the world, he was willing to contribute to it, and recommend every body else to do the same.

Brunswick is one of the most beautiful villages in America. It is the location of Bowdoinham College; one of the most flourishing institutions in the United States. There was then two Baptist Churches, and now three, in the town. The State of Maine has an industrious and prosperous community. Every where as we travelled through the country, we passed beautiful and thriving villages. The buildings were much neater and better, at that time, than in these provinces, and the farming interest was far before ours. But, both countries have greatly improved since that time, but the State of Maine yet takes the lead, although the soil and other resources in these provinces are far superior to those in Maine. The villages in this State cover the country in every direction. Along shore from the lines, we pass through Eastport, Lubec, Whiting, Cutler, East and West Machias, Jonesport, Columbia, Cherryfield, Gouldsborough, Franklin, Ellsworth, Surry, Bluehill, Castine, Bucksport, Searsport, Belfast, Camden, Rockland, Warren, Noblesborough, Damascus, Newscotia, Sheepscot, Wiscasset, Woolwich, Bath, Brunswick, Topsham, Freeport, North Yarmouth, and Westbrook, to the city of Portland. All these places are growing villages, with flourishing business establishments; most of them possessing high schools and academies. Passing further back into the country, we trace another range of equally flourishing places, and almost as numerous. And still further back a third range, extending from the city of Bangor to the New Hampshire line.

When I first visited the country, there were five Baptist Associations; four of them, I attended, the other, the York, was held three or four months earlier. But, these five have increased to thirteen. The embrace between 300 and 400 churches, and perhaps from 20,000 to 21,000 members. As to the ministers in the State of Maine, they bore a resemblance to those I have referred to in Nova Scotia. Elden Potter, the pioneer in the Baptist cause, was dead before I went to Maine. Father Case, who was almost as well known as well known in the provinces as in the States, was in active life, and continued his gospel ten years before I was born, in 1783, and laboured in his Master's work 70 years. Elders Daniel Merrill, Nathaniel Lord, Benjamin Ticecomb, James Hoopes, Boardman, Pillsbury, Tripp, Ricker, Low, Jogg, Dexter, Palmer, Norton and Kendall, were on the stage, and amongst the most active of the old ministers. They were all men of worth and usefulness in their day. I think all these are dead, excepting Pillsbury and Kendall. So are a host of others then in their vigour.

Had I never visited the State of Maine, after this time, I should have felt grateful to God for this opportunity, and for the acquaintance I had formed, and the intercourse I had with the ministers and hundreds of brethren and sisters in that country. But, as in the wise providence of God, it was my lot to remain there, when I had a more intimate knowledge of them, and the state of religion. I close this account of my excursion of two months in the so called land of liberty. I

preached the last Sabbath with the church at Lubec, where I left my horse, and hastened to Eastport, to seek a conveyance to home.

DEAR BROTHER BILL.—I know you will be delighted to learn that the work of the Lord is advancing gradually in this place, and that additions are being made to swell the number of our little band. On Saturday last our Monthly Conference was held. The season was one of peculiar interest. Almost all the members of the Church were present, and we were much encouraged by the presence of two brethren from a distance, who, on this and the following day, rendered us very important and timely assistance. The pleasure of the occasion was much enhanced by the presence of the young man to whom the stirring appeal referred to in the letter of "E. H. D." recorded in the Visitor of the 23rd of July last, under the title of "A week in the wilderness," was addressed. He arose in the meeting and manifested his desire to cast in his lot with the people of God; and asked an interest in their prayers. This was the source of much joy to all present. On the following day I had the pleasure of leading him together with his beloved partner, and her sister, down to the baptismal waters, that they may be "buried with Christ by baptism." It was a day of much enjoyment, and we hope that the services in connection with the occasion will not fail to be productive of beneficial results. At the close of the afternoon's services the right hand of fellowship was given to the three persons baptized, and then all united in partaking of the memorial of the Saviour's dying love.

In reviewing the past and comparing it with the present we are as a church frequently compelled to exclaim, "The Lord hath done great things for us wherewith we are glad."

We desire an interest in all your prayers that the cause of true religion may flourish, and that the claims of ignorance and superstition which bind the souls of the greater portion of the inhabitants of this region in moral insensibility, and spiritual bondage may be out-ruled by the sword of the spirit, which is the word of God, and that the worse-than-midnight darkness may be dispersed before the brightness of religious truth, and the dawning of the sun of righteousness.

Yours in the bonds of christian brotherhood,
S. W. MASON.

For the Christian Visitor.

Ordination.
In compliance with the request of the Baptist Church in Chipman, O. C., the following brethren viz: Elders David Crandal, Elias Keirstead, W. Troop, and Isa. Wallace, together with several of the members of said Church, met at Chipman on the evening of the 26th July, for the purpose of considering the propriety of ordaining brother W. S. Howe to the christian ministry.

The Council was organized by choosing bro. Crandal, Chairman, and bro. Wallace, Secretary.

It was stated that the request for brother Howe's ordination was perfectly unanimous, and that satisfactory arrangements had been made for his support.

After spending about two hours in prayerfully and frankly investigating the case under consideration, the Council adjourned to meet on the day following, at 10 o'clock, a. m.

Met pursuant to adjournment. Bro. Howe having been called upon to relate before the Council and the assembled congregation, his christian experience and call to the ministry, did so much to the satisfaction of all present.

The Council then retired and unanimously resolved to proceed in the ordination of bro. Howe, and that the following be the order of exercises, namely:

1. Reading the Scriptures, and the opening prayer by bro. Wallace.
2. Ordination Sermon by bro. Crandal.
3. Questions to the Candidate by bro. Keirstead.
4. Ordination Prayer by bro. Troop.
5. Charge to the Candidate by bro. Crandal.
6. Charge to the Church by bro. Wallace.
7. Right Hand of Fellowship to the Candidate by bro. Keirstead.
8. Closing Prayer by bro. Howe.

A preliminary discourse was by request, delivered by bro. Wallace, and after several fervent exhortations the congregation was dismissed to meet again at 3 o'clock, P. M.

Not according to appointment and proceeded in agreement with the above arrangement.

The theme of the ordination sermon was "The glory of the Church."

The internal, external, and eternal glory of the Church of Christ was dwelt upon. The preacher enlarged upon each of these heads in order, in a clear and forcible manner. In contemplating the "External Glory," the character, qualifications and work of the Christian Ministry was dwelt upon at length. This discourse was listened to with marked attention, and the speaker was much aided in its delivery.

Brother Howe lives and labours in the situation of the church and congregation in Chipman and has encouraging prospects of usefulness.

May the Lord bless the youthful pastor and the church over which he presides and may their united efforts for the extension of the Redeemer's kingdom be gloriously crowned with the divine blessing!

Grand Lodge, Aug. 5, Secretary of Council.

Extracts from the Minutes of the N. B. E. Association.

Report of the Baptist Seminary, Fredericton. Tax close of another year demands from the Committee a report of their proceedings, and of the condition and prospects of the Institution under their management.

From the list of pupils it will be seen that the number admitted during the year has been 90, the average attendance has been 50 each week throughout the year.

The friends of the Society will be gratified to learn that the majority of the students have distinguished themselves by application to their studies, and successful progress in different branches of learning. At the close of the winter term, a public recitation was held in the large school room, which appeared to give much satisfaction to a numerous and respectable audience. In the summer the classes were examined in English branches, mathematics and Latin, in the presence of the Rev. I. E. Bill, S. Robinson, and D. Nutter, and a large assemblage of friends, on this occasion also some of the students read essays of their own composition; the usual certificates of merit were distributed at the close of each half year.

The Committee desire to pay a passing tribute of respect to the memory of one of the students, who left the Institution in declining health, and was soon after removed by death. They refer to Mr. Guildford F. Hatfield, of Springfield, who, by his assiduity in study, quiet deportment, and attention to his duties, had endeared himself to his tutors and fellow students. They would place upon record the following testimony, from the pen of Elder S. Bancroft, communicated to the Christian Visitor: "Died, of hectic consumption, at the house of his parents in Springfield, Guildford, the second son of Mr. Daniel Hatfield, in the 23d year of his age. His bereaved parents have the happiness to know that his last moments were made tranquil by an encouraging hope in the Saviour, in whom he was embold implicitly to trust; even when he knew his hour of dissolution had come, briefly exhorting his sorrowing friends to prepare for the like event, and meekly commending his spirit to God who gave it, he peacefully fell asleep in death on Saturday morning, Feb. 16th.

A change has been made in the Steward's department by the resignation of Mr. J. Gunter. For the future the boarding will be under the management of Mrs. Rabbit, a widow lady, who, by her experience, will, they are sure, prove herself in every respect competent to fulfil the duties of this arduous post.

The Committee have renewed their engagements with Mr. A. H. Munro, as teacher of the junior department of the school, and have secured a continuance of his valuable services at the rate of one hundred pounds a year.

They would now lay before the Society some propositions which they have matured for the future management and welfare of the students boarding in the Seminary. The experience of the past has suggested some additions to the rules for the regulation of the students, these rules will be found appended to this report, and if approved by the Society they will be printed, and a copy given to each student on entering the institution.

The Committee have taken great pains to render the Board-rooms as comfortable as possible; they have divided two large rooms into four smaller ones, and they have had all the bed-rooms papered and painted; in fact they have spared no expense to promote the comfort of the boarders. The outlay during the past year has been large, nor can it be curtailed, if the Institution is to be made and kept thoroughly efficient. On a review of the past, the Committee are encouraged not to relax their exertions. When, thirteen years ago, the Institution came under its present management it was at the lowest point of depression; the debt of the Society amounted to £226; the attendance of scholars was a little over twenty; the building required extensive repairs, and the annual expenditure exceeded the income. Now, through the Divine blessing, they have the satisfaction of seeing the debt reduced to £450, the number of scholars more than doubled, the value of the building increased one half by the improvements and repairs put upon it in successive years, and the annual expenditure brought within the limits of the income.

The Committee, under Providence, look to the denomination to sustain them in their endeavors still further to advance the prosperity of the Institution. The work is one of no light difficulty and anxiety to those who are engaged in it; they claim, and they are persuaded that they will have, the sympathy and cordial co-operation of their brethren.

Temperance.
The Committee on Temperance beg leave to report as follows:— This Association cherishing the belief that the use of intoxicating liquors is a common beverage

is fraught with peculiar danger to the best interests of society, cannot but view with alarm the present crisis in the temperance reform in this province. They regard the wide spread and determined hostility manifested against the Prohibitory Liquor Law, as addressing itself with marked emphasis to the friends of God and humanity, calling upon them as in trumpet tones to arouse themselves to renewed activity in support of this cause.

Believing that the repeal of the present liquor law, and the enactment of the old license law in its stead, will be attended with the most ruinous results, therefore this Association solemnly renew their pledge to use their best endeavors in support of the Maine Law policy.

Instead of being disheartened by recent untoward events, they feel that the friends of the Law should gird on anew the armour of faith and prayer, and go forth to the conflict with redoubled zeal, resolved not to ground the weapons of their warfare until the drinking usurper of society, and their numerous abettors and allies are put to flight in the name of the Lord of hosts. The cause belongs to God, and in his name we set up our banners.

The Committee further recommend that the Church comprising this Association enforce in their discipline with uncompromising fidelity the requirements of the word of God in relation to Temperance.

J. S. Buss, Chairman.

Report on the Christian Visitor.
The Committee on the Christian Visitor and Family Casket submit the following report:—

The Committee on the Christian Visitor report that they consider the Christian Visitor an indispensable auxiliary in advancing the interests of the denomination. They learn with great pleasure that its circulation has continued rapidly to increase during the past year, until its present number of subscribers has extended to nearly four thousand. Your Committee feel that the denomination owe a debt of gratitude to its indefatigable Editor in taking so noble a stand in advocating in so able a manner the claims of the Prohibitory Law, which, notwithstanding all present discouragements is destined to effect a glorious triumph. That the judicious manner in which its worthy Editor has presented the claims of civil and religious liberty, has offered great satisfaction to your Committee, and deservedly calls for also an expression of their appreciation of his services. Your Committee report that they have been much gratified with the interesting matter contained in the Family Casket, and have with delight this first attempt which has been made to furnish reading matter to the youth of our growing Province. We most cordially recommend the Casket to all the children instructed in our Sabbath-schools; and would respectfully and urgently request the Pastors of Churches, Missionaries, and Colporteurs, together with all local agents, to continue their cooperation in promoting the circulation of these valuable periodicals. All of which is respectfully submitted.

JAMES NEWCOMB, Chairman.

The Committee on Candidates for the Ministry, beg to report that after serious considerations, they recommend the formation of a Ministerial Board, whose object shall be to advise and assist Candidates for the Ministry, and they would suggest the following preamble and regulations:—

Whereas, the Lord is in great mercy inspiring many of our young Brethren with a desire to preach the Gospel, and as these brethren in too many instances labour under much disadvantage for the want of the necessary council and assistance, and whereas, it is the duty of the churches to encourage in every possible way such young brethren, therefore—

1. That it be designated the "N. B. Baptist Ministerial Board."
2. That it be composed of ten ordained Ministers, five from the Eastern and five from the Western Associations, who shall be appointed every four years by said Associations. The officers of said Board to be Chairman, Secretary, and Treasurer.
3. That every applicant for advice and assistance shall be a Licensee of the Church to which he belongs.
4. That brethren appointed by the churches and also by this Board shall be aided if necessary, from its Funds in procuring an Education.
5. That it shall be the duty of the Board to advise and assist as circumstances may require such brother, approved as aforesaid, as have already obtained an Education.
6. That this Board meet semi-annually for the transaction of business at such place as may best accommodate its members and annually in connection with the Eastern and Western Associations alternately.

Your Committee would further recommend that a fund be raised in order to carry out the objects of the said Board. They suggest that £1,000 be raised by subscription, with the understanding that parties subscribing £25, shall by securing the same to the Board, be their own money—paying annually the interest, viz. £1 10s. Thus an annual income of £200 would be realized. Lastly, your Committee would recommend, in case of the approval of this Report by this Association that it be referred to the Western Association, to be held in September next, for their approval and requesting their co-operation.