

The Christian Visitor.

A FAMILY NEWSPAPER: DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE.

REV. I. E. BILL, "Glory to God in the highest, and on earth Peace, good will toward Men." EDITOR AND PROPRIETOR.

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Poetry.

THE FULLNESS OF JESUS.

I lay my sins on Jesus,—
The spotless Lamb of God;
He bears them all, and frees us
From the accursed load.
I bring my guilt to Jesus,
To wash my crimson stains
White in his blood most precious,
Till not a spot remains.
I tell my wants to Jesus;—
All fulness dwells in Him,
He health my diseases,
He doth my soul redeem.
I lay my griefs on Jesus,
My burdens and my cares;
He from them all releases,
He all my sorrows shares.
I rest my soul on Jesus,—
This weary soul of mine;
His right hand me embraces,
I on his breast recline.
I love the name of Jesus,
Immanuel, Christ, the Lord!
Like fragrance on the breeze,
His name is spread abroad.
I long to be like Jesus—
Meek, loving, lowly, mild;
I long to be like Jesus—
The Father's holy child,
I long to be with Jesus,
Amid the heavenly throng,
To sing with saints his praises,
To learn the angels' song.

Correspondence.

Reminiscences of the Past. NO. XVIII.

Dear Brother,—When we had finished our work, which the Lord had sent us to perform in St. Martins, we took passage again, with our good brethren, the Bradshaws; and in the afternoon reached my home in Windsor, N. S. The connection and friendship with the inhabitants of St. Martins, formed at that time, has always been to me, exceedingly pleasant. I have ever met them, and their children, in journeying hither and thither, as valued friends.

My acquaintance, labors, and preaching with brother Joseph Dimock, on this occasion, had greatly endeared this hero of the Cross, to my heart. We worked together so pleasantly so harmoniously, without a jarring word, without the first feeling of jealousy, without any strife, except striving together for the faith of the gospel. We knew nothing, as to which was most liked; or whose labors were most blessed; nor did we want to know. If Christ was honored, and souls converted to God, that was our joy; that was our highest ambition! When we parted at Windsor, it was to me like parting from a father. But this was not the last intercourse we were to have; or, the last season of labor and success in our Master's cause; as will appear in a subsequent paper.

The cause in Windsor, where I had just settled my family, was on the increase. The soil was hard and cold. At least, it had never appeared favorable to the growth of Baptist views and principles. This town was the capital of Hants County; here was the Court House and jail; here was a Military establishment. This was the port of entry for vessels engaged in the Plaster trade. Two of the Judges of the Province resided here; and here was the country seat of the Chief Justice of Nova Scotia. An Academy and King's College were located here; where the sons of old Mother Church were trained and polished. We had here four or five Clergymen of the Establishment; and amongst them two Doctors of Divinity. As to religious denominations, there was the Church of England; also a Methodist and a Presbyterian Society.

Such was the state of things in Windsor, when the Baptists first commenced operations there. Soon after I returned from the Association I baptized several candidates, who had lately been brought from darkness to light. There were a few others of our persuasion living in the vicinity; and it was proposed to organize a Baptist Church. I do not think I should have ventured on this experiment, had there been a Church of our order any where near; but as there was none within reach of us, after mutual consultation, and inquiry of the few scattered Baptists amongst us, we came to the conclusion, that it was our duty to unite in Church order. We therefore proceeded, "In the name of the Lord to set up our banner."

The chief difficulty we met with in this undertaking arose in reference to open and close communion. We had three classes of Christians connected with us. First, those who belonged to Baptist churches, in other places, and whose views of course, were in accordance with the regular Baptists in the Province. But there were also several persons who had been baptized, but had no standing in any church; and could not unite on the principles of what they called, close communion. A few others, old followers of the famous Henry Alline, had not been baptized at all and did

not think it was their duty to be. They held that baptism was not obligatory on a disciple of Christ; but like their old teacher, if any person was troubled in their minds on that subject, they had better go and do it; not as obeying the command of God; but as a relief to their own conscience!!

With these discordant materials, it was difficult to proceed. Some of them could not be reasoned with. They were like brother Munro's "wild geese; always on the wing;" and they could not be hit, even with a stone from David's sling. By explaining the subject, and several times visiting them, several became convinced that there was no other consistent plan of communion; or, that could be held as in conformity with the word of God. One or two would unite, if they may be allowed to sit down and commune with other denominations. But, as I had fully investigated the subject, and my mind was entirely settled on that point, I could not consent to form a church on any other than the plan laid down in the gospel.

After coming to an understanding with each other, we organized a church, of, I think about twelve or thirteen members; and chose brother Allen Young, the deacon.

That fall and winter following, we had several baptizing seasons. Most of those baptized were heads of families; and men of standing and character. We moved on in harmony and love; being "steadfast in the Apostles' doctrine, and in fellowship; and in breaking of bread and in prayers." We met for worship in various places; as we had no meeting house. Sometimes we assembled in a private dwelling house, in the town; a few times we had the court house, or jail. Winkworth was also a place where we had preaching. Here resided a number of our members, and several other friends.

I also had lectures frequently in Falmouth; at the Half-way River; the Village, and in the centre of the town, I frequently preached, on Sundays and at other times. There were in Falmouth, many of the old New Lights; more I think than in any other place I was ever in. They had preaching part of the time, without money and without price.

As I was now located near the seat and centre of operations, of this remarkable seat of christians; it will not be out of place, if I pause to notice them. As to their genuine christianity, I have no cause to dispute it. As to my laboring amongst them, I did not find them the most difficult people in the world to deal with. They had more experience than doctrine—more imagination than judgment—more spiritualism than spirituality—more of the ideal than substance. At the time to which I allude, they had no ordinances—no creed—no discipline. They paid little or nothing to support religion, either at home or abroad. To pay money for religion, was with them, one of the greatest abominations the sun ever shone upon!

But, they believed in regeneration by the Spirit—in Christ as a Saviour; and in heaven and hell. But, they were not uniform, or, at all agreed in what they did believe. Their religion was all feeling. Every thing in the Bible, in the Old or New Testament, was but allegorical; and was what all christians experience. Abel was nothing but the new spiritual life working in us; and his acceptable offering, humility, love and faith, the sacrifices acceptable to God. While I had the very best feelings toward them, and enjoyed great freedom in preaching to them, as to any people; their notions about religion were to me the most singular I had ever met with. I was exceedingly amused, not to say entertained, to hear them explain the scripture history, and scripture characters. To notice how flexible and versatile the imagination of man can become, by use and practice. Falmouth was the place where New Lightism originated, and from whence it was carried all over the Province. Here was the place where Henry Alline was brought up, from the time he was twelve years old; and where he was when he began his extraordinary career as a preacher of the gospel.

D. NUTTER.

Rev. C. H. SPURGEON.

NO. V.

Concluding Thoughts.

One word as to the materials out of which Mr. Spurgeon constructs his discourses. He draws from all quarters; but chiefly from the Bible. He proclaims the gospel. At that, he ever seems to aim. But he also habitually exhibits that aspect of gospel truth which is supplied by his text. His preaching, that is, is eminently textual. And this is the prevailing characteristic of his public performances. What is the effect? An invaluable one—a continual exhibition of the glory of the cross, and the riches of the Bible. It has come to this,—that in an age eminently Athenian, there is a large body of people in London deriving a weekly feast from an exhibition of the gospel as cast in simple Scriptural moulds. This, setting aside all that is adventitious to the case, is surely cheering.

In the days of Whitfield, as before hinted, the gospel truths which constitute the staple of Mr. Spurgeon's ministrations, came upon men with an air of novelty. Such an air they do not wear now. And yet men flock to listen to their announcement, week after week, as though they had never heard of them before. What do I infer? First, that He who has "the residue of the spirit" can raise up great gospel heralds whenever His own purposes require them—can give us Pauls, and Augustines, and Luthers, and Whitfields, and Spurgeons just when they are needed. And then, that the Bible has not yet lost its power over the souls of men. We want no new revelation in order to get at the masses. We only want faith in the old one, and skill to use it. And all that is required in this age, as in the apostolic, is, a clear and earnest announcement of gospel truth in the infinitely varied forms in which it lies imbedded in the Bible. Talk of preachers being "up to the age!" With the Bible in their hearts, and on their lips, they can never be behind it. Mr. Spurgeon's successes demonstrate this. Would that all ministers on both sides the Atlantic would learn the lesson, practically learn it, which his case seems so powerfully to suggest.

I begin now to speculate a little. Supposing, as one would hope, Mr. Spurgeon to be but at the commencement of his career, what results are likely to spring from his labours? No doubt he is sent forth to gather souls home to his master. The Lord of the harvest more abundantly prosper his labours in this respect! Yet I look to another result, collateral to this, and highly subservient to it. I have little doubt but that he is raised up, not only to promote the general purposes of the Gospel, but also to play an important part in removing obstacles to the spread of the Gospel; more particularly such as arise out of the union of Church and State in the British empire. "The truly spiritual element in men's souls still struggles for liberty, and refuses to be trammelled by the bonds of State Churchism. Hence State-Churches have already begun to crumble, almost to crash down before the triumphs of the cross. No matter whether this result is desired or not by those who labour for the diffusion of the Gospel.—It is sure to come. So Whitfield and Wesley, the latter most reluctantly, deeply undermined the Church of England. So Chalmers, protesting to the last against the consequences of his own movements, perfected the moral overthrow of the Church of Scotland, and prepared the way for its formal destruction. So Opeken and his coadjutors are awakening the fears and provoking the enmity of the friends of German State-Churchism. And Mr. Spurgeon is precipitating thus the final downfall of the great British Babel. Not he alone; but he eminently. For so surely as multitudes are brought to receive Gospel truth by his ministrations, so surely will the ranks of non-conformity derive a reinforcement which must ultimately tell unfavourably upon the present position of the Church of England. It is thus in the surest of all methods, and the most benignant, that God is coming to do a great work in England. Other agencies he is employing, and will employ, for the ends here indicated; but this chiefly, the turning of men in masses to receive his life-giving, liberty-breathing Gospel. Thus Mr. Spurgeon, with other men less conspicuous, but great and good men too, of whom there are not a few in and around London—he and they become signs of the times. Our Halls and Fosters have done their work, and gone home. Still we have, and other denominations as well, a host of strong, practical men, who know the times in which they are cast, and are working up to the times, and for them. The great head of the Church is working with them; and it will not be long ere their labours shall result, not only in the emancipation of souls from the slavery of sin, but in the liberation of the British Empire from the last vestiges of ecclesiastical bondage.—"The zeal of the Lord of hosts will perform this."

One more extract from Mr. Spurgeon will appropriately close these remarks:—"Our weapons are not carnal. Here let me remark, first, that our weapons are not supplied by earthly governments, nor in the least connected with them. It was but consistent that the iron creed of Mohammed should be promulgated by the sabre; it was but the natural utterance of his religion when he cried 'unsheathe the sword;' but the doctrine of Christ need not the aid of the warrior or monarch. It was but in keeping that the imposture of Rome should rest on the civil

arm; for she is an earth-born thing, and earth can feed her. Blood is her natural beverage; and as the wolf doth naturally desire carnage, so doth she from her very nature pant for persecution, and entreats the civil arm to smite the heretic. But Christ's church wants no state aid, and should abhor all carnal weapons. We, as a body, denounce all government grants; we should think that one single farthing from them would stain the pure, lily white of the Baptist hand; we should count it a plague spot on our denomination, if we had a single sixpence from government. We want no help from the State, and we will have none. When we discover that Paul and the apostles asked the aid of the Cæsars, we will also bend the knee, and pray for State patronage. Let other churches stand as paupers at the feet of the State, and gratefully receive endowments and benefactions, but we will not wear gilded fetters. Baptists "never will be slaves." We have not one diamond in the hilt of our sword which was given us by the governors; nor does our uniform contain one atom of royal gold. In this, therefore, we will still glory, that "the weapons of our warfare are not carnal."

J. D.

St. GEORGE, N. B.

Revival Intelligence.

Dear Brother,—No doubt you, and your numerous readers will be rejoiced to hear of the good work of the Lord at Hillsboro'. I have just arrived home from that place, where I have been spending a few days with Brother Hughes—he is much encouraged in the good work; their former difficulties in the Church have vanished, and I hope are entirely removed. The Church in some good degree are coming up to the help of the Lord, against the mighty. Backsliders are returning; 24 willing converts have been added by baptism, and one backslider by Restoration up to the 10th inst.—young Brother Benjamin Hughes, is laboring in connection with his brother, with good acceptance—Bro. Springer has also made a useful visit to that place.—I do feel to rejoice, that God is raising up many young men in this Province for the ministry. Dear Bro. Foshay, and others also have labored faithfully in connection with the present revival. There has been a mighty struggle between light and darkness, but grace has been triumphant—God is doing his work, and hell from beneath is trembling, and precious souls are returning and are coming to Zion, praising God with songs of deliverance. May the Lord continue his glorious work until the sin-stricken earth becomes a fruitful field.

Yours affectionately,
LEVI H. MARSHALL.

Dear Brother,—As I believe you and many of your readers take no small interest in our affairs at Hillsborough, I will give you a sketch of what has taken place here of late. Our Protracted Meeting commenced on the twenty-fourth of January as appointed. Several of our ministering brethren came to our assistance, and I believe they came in the power of the gospel; God blessed their labours, and indications were soon apparent that the set time to favour Zion had come. We were encouraged to continue the meetings, which we did for several days in succession. Our places of worship were crowded with attentive hearers, and the good word spoken had the desired effect upon many hearts. The following Thursday we had the pleasure of baptizing five happy converts, and the next Sabbath eleven, and the following Sabbath eight, and last Sabbath four, making in all twenty-eight since our meetings began. But this is not all that God has accomplished through these series of meetings. Some who have long since professed faith in the Saviour, but have been alienated from their brethren from the first of my coming here, have now joined with us and are working with all their hearts to build up the long since broken down and disunited cause of Christ, which to us is a matter of no inferior joy. Truly the Lord has done great things for us whereof we are glad. I had become quite discouraged and ready to give up, "as I wrote you afore in few words," but "tis in the last distressing hour that God displays delivering power."

The good work is still going on; but our meetings are not as exciting or as lively as they were at first; yet we believe that the still small voice of Elijah's God is whispering peace to many troubled souls; and that to us is better than either the wind, the earthquake

or the fire. A great work has been done, but a great deal more remains to be done, which I trust the Lord will yet enable us to do.

May I be permitted to express our thanks to the Churches of Hopewell and Harvey for dispensing with the labours of their Pastors to give us the essential aid which they afforded us. Our ministering brethren all pulled together and worked well. Brother Duffy rendered us no small aid in our meetings. We think he should have a Mission from the Board as we before requested. Perhaps I should not do right if I did not mention the names of our two young brethren who came to our assistance that have lately commenced in the good work of preaching the glorious gospel. Brother Springer, of Jemseg, was one; he came in good time; and while he remained did us much service. "He helped them much who had believed through grace." May the Lord prosper his way before him. He has a soul in the work.

The other is my brother, Benjamin. He came with Brother Springer; and is still with us. The Lord has given him favour in the eyes of the people; and his labours have been of no ordinary service to us in the promotion of the precious cause. He will remain a few weeks longer and then proceed to Fredericton by the opening of the next term at the Seminary, to commence studying with a view to the Christian Ministry, to which all in this place believe the Lord has called him.

The Lord is good; blessed be His name forever and ever.

Yours in gospel fellowship,
JOHN H. HUGHES.

Hillsborough, Feb. 18, 1856.

St. MARTINS, Feb. 13, 1856.

Dear Brother Bill,—I have already spent twelve days on the Mission offered to me by my esteemed friend, James Moran, Esq. I visited Hampton Church, and held a number of meetings in connection with Bro. Edwards. Our young brother is labouring earnestly for the good of souls. May the Lord bless his labours of love! Last Saturday evening held Conference in the Upper Loch Lomond Church. We had a most meeting meeting. The members of the Church present were greatly moved and seemed filled with the Holy Spirit of God. One young woman, the School-mistress in this place, offered herself as a candidate for baptism, and was joyfully received by the Church. She followed Christ in baptism on the Sabbath day. The Baptismal Font was a hole cut in the ice near the thoroughfare of the third Lake. We were in the lie of the woods, and the glorious sun shone in on our bodies, and I trust the sun of glory, Christ Jesus was warming our hearts by the influences of His eternal Spirit. I preached in the evening, gave the right hand of fellowship, and administered the Lord's Supper to the Church. There were many tears shed in the meetings, and the brethren said the day would never be forgotten in Loch Lomond. I held meeting again on Monday evening in the new School-house that has lately been built, and the tone of religious feeling seemed still to increase. At the close of the meeting the brethren held a Church meeting. A request was extended to me by a vote of the Church to become their Missionary for one quarter of the time for the coming year, and also a request extended to me to appeal in their behalf to the general Board in St. John, to make the appointment and to tender their assistance in the support of the gospel amongst them, and that they would do all they could to sustain the Mission. About thirty dollars had been pledged during the day for the object. The Church is about commencing a Sabbath-school, and a number of Caskets will be required. During my absence from home of twelve days I had pledged, and paid to me for the Mission about forty dollars. I found on my return home my little boy sick with the scarlet fever—he is much better today. I leave again to-morrow.—Pray for me, that I may win many souls to Christ.

Yours in Christ Jesus,
W. JACKSON.

NEWCASTLE, Miramichi, Feb. 12, 1856.

Dear Brother,—Our meetings continue to be well attended at this place, and the aspect of the cause is still encouraging. During last week I made another excursion to Black River where I preached three successive evenings, to good congregations. I was accompanied by brother Daniel Bishop, a young man of much promise, whom I baptized last summer. He gave an excellent exhortation at the close of

the preaching in each meeting. He leads the Bible Class, is a principal teacher in the Sabbath School, and affords me great aid in the Missionary work.

Our friends at the Northesk failed of getting their new Meeting House plastered last autumn, and therefore we were obliged to repair to private houses to hold our meetings during the severity of the winter. But when the spring returns we hope to hold our meetings again in the Meeting House. There is quite a thaw to-day, the first one we have been favored with this winter.

16th. We had a delightful Conference meeting last evening, one was added to the church, and more are expected soon.

Yours truly,

B. SCOTT.

WOODSTOCK, Feb. 8, 1856.

Dear Brother Bill,—I am happy to inform you that the cause of God in this field of labor is still progressing. Two Sabbaths ago we had a very delightful Baptism in Jacksontown. The candidate is a son of the venerable and very highly esteemed Deacon B. Churchill.—This young brother has formerly, in the Providence of God, been called to pass through deep domestic affliction. But his Heavenly Father has overruled it for his good. When he obtained peace of mind and joy in the Saviour, it was so over powering that he quitted his work, and for several days witnessed to both small and great repentance towards God and faith in the Saviour. May God bless the solemn effort. Last Lord's day we administered the ordinance of baptism in the village, a young sister Davis from Indiantown was the candidate. It was a solemn day. God was surely present. We, dear brother, have some trials; but I trust these tend to keep us humble and faithful. Our prayer meetings are very interesting. The churches are well united, and have a good determination to work for God. Some additional deacons have been chosen recently in both places, who take a very deep interest in the cause of Christ. God has now blessed us with good deacons, and what a treasure they are to Zion.

Yours fraternally,

THOS. TODD.

Meeting at Salisbury.

Mr. EDGEMOND.—In the News of the 13th inst. I observe a communication over the signature of "David M'Lellan," purporting to be the minutes of a Meeting held at E. G. Godrid's, pursuant to Public Notice—said to be respectfully attended—at which Meeting a number of Resolutions were passed by a large majority, stamping the Prohibitory Law as being unconstitutional, and at variance with the rights of British subjects.

Now Sir, that such Meeting was held by this worthy Chairman, and a few of his Bacchanalian companions—and that they came to such conclusions, and passed such Resolutions, is not to be wondered at, as they all hail for Rum—but that such Meeting should have been held at an extreme part of the Parish, and where not more than a half dozen inhabitants reside within as many miles—is in perfect keeping with their design. But to give the conclusion, or opinions of a few isolated individuals, as the voice of a majority of the inhabitants of Salisbury, is felt by all right thinking men to be a foul blot upon our community.

But that Public Notice was given, even of such Meeting, we positively deny, as in a circuit of 20 miles which I made yesterday for the purpose of getting information, I met not an individual who ever saw such Notice, or heard of such Meeting, and the man who can thus publicly make such a statement must be lost to all sense of honour, and desirous of bringing the whole community down to the degraded position occupied by any advocates of Rum, and thus spread the blighting, withering influence of this destroying monster. (which he, the Chairman, has but too keenly felt,) over the fair inhabitants of this our happy land.

But should this advocate for Rum, or any of his party wish to test the question—Prohibition or Rum, he has only to do so openly and publicly. And we are fully prepared to sustain our former reputation, as a temperate, moral, and law abiding people.

As the News has given publicity to this supposed Meeting, allow me to give a correct statement of a Public Meeting (a real one) held on the borders of the adjoining Parish (Moncton) on the 11th day of December last. There were present some 200 persons, all of whom, with the exception of 15 or 20, voted to sustain the Law, and pledged themselves to aid in having it effectually carried out.

And now you see Sir, although the News reported Demijohn triumphant in Salisbury, yet the majority reported only existed in the heated imagination of the brain of D. M'Lellan and associates.

Please give this communication a place in your valuable paper, and you will aid the inhabitants of Salisbury, in throwing off the foul slander which at present rests upon them.

Yours, &c.

JOHN S. TRIZES.

Salisbury, Feb. 16th, 1856.