

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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Doctrines.
FRIENDLY WORDS.
Reader thou and I are gleaners,
In the harvest-field of Time;
Day by day the grain is ripening
For a sunnier clime.
Whether, in the early morning,
Going forth with busy feet,
Or, as weary laborers, resting
Mid the noon-day heat,
Let us strive with cheerful spirit
Each our duty to fulfill,
Till the time of harvest, subject
To the master's will.
Let us garner up sweet memories,
Bound round with the ties of love,
Pleasant thoughts to cheer the pathway
To our home above;
Trusting that these precious gleanings,
Round thus well, with loving hands,
May in golden sheaves be gathered
To the spirit-land.
—Arthur's Home Magazine.

Correspondence.

Reminiscences of the Past.

No. XXXVII.
My Dear Brother,—Perhaps I should inform you that I had not given up my interest with the people of Windsor. No; I remembered them in all my wanderings, and as soon as I was released from other labors, I hastened home to see how they did. It was an understanding that I should supply them about half the time, and I made out to do this, in the intermediate time between those journeys. We progressed slowly, and had additions to our numbers from Falmouth, as well as Windsor. In one season the influence of truth extended to the College. Several of the students were deeply impressed, and obtained hope in Christ. Amongst the number was our much beloved and lamented Frederick Miles. These young men had no connection with us. They used to come to our meetings occasionally on Sunday evenings and other times, but I think it was like Nicodemus, by stealth! A great number attended our baptism, which was performed in a pond back of the College. There was nothing however, in Windsor which calls for a lengthy notice in these communications. Somewhere about the time I am speaking of, the association was held in Oslow. I was requested to read the journal of my tour in the Eastern country. It produced some feeling in the congregation; Dr. Chapin, of Waterville College in Maine, who was a delegate from that State, became quite interested in my story, and wanted it for publication. Nothing special transpired at the Association, as far as I can recollect. On crossing the Shubanaecady river, on our return, we came near losing four or five horses, in swimming them by the side and behind a boat. After much exertion they were got ashore, perhaps two miles below the landing; some of them almost dead.
Five or six ministering brethren returned home with me. When we came near Windsor, we concluded to call at our old friends, Lorin Dewolfe. A little odd incident which occurred may not be out of place in these times of stirring temperance agitation. Mr. Dewolfe brought and set on the table a waiter, with decanters, containing rum, brandy and gin, and asked us to take some, after our long and fatiguing ride. I went first and drank, and stepped back, and sat down. There was, at the time, on a visit at Mr. Dewolfe's, an old gentleman, Mr. Thomas Young, of Falmouth. He was a good man, one of Henry Alline's converts. He was a very eccentric man; he was a son of Jonadab, and a Reccabite, for he neither drank wine nor strong drink. He felt it his duty to rebuke the madness, or intemperance of us prophets. He turned to me and said, "You ministers ought to be ashamed of yourselves." "Why," I replied, "what have we done to be ashamed of?" "Why," he replied, "you ought to be ashamed to set such a bad example by drinking rum." I answered, "If it was wrong to drink rum, why did the Lord make it, and give it us?" "Pooh, pooh," he replied, "God never made the rum! God made the sugar, and the devil made the rum!" That was the first temperance lecture I ever heard, and since I have been working in the temperance cause, now for almost thirty years, I have thought of that good, faithful old New-light, and many a time have I told this story with good effect. Yes, Mr. Toper, wherever you may be, remember that "GOD MADE THE SUGAR, BUT THE DEVIL MADE THE RUM."
Another place to which I went two or three times was, Hammond plains, on the road leading from Bedford Basin to Chester. I have

forgotten what motive induced me first to go there. But I mention it to say, that there was quite a revival of religion, and I baptized a number of persons there; who were organized into a church. A Mr. Melvin, then a young man, was converted and baptized. He became a preacher; but now belongs to the pedo-baptists. I do not know what his views now are as to the mode and subjects of baptism; but if he is only engaged in casting out devils in the name of Jesus Christ, I will not rebuke him, though he followeth not.
In Hammond plains, there is a settlement of our coloured friends; as well as another of white people. The Christians in the former place, were members of Mr. Burton's church; he had a branch here, and another at Preston, and watched over them with great care, like a good shepherd. Brother George Richardson had recently moved here; and his labors had been blessed to the people. But as he was not ordained, I baptized the candidates. In brother Richardson we found something for reflection. I had met with Baptist preachers of many nations and people; but here was one from "ould Ireland!" This was an anomaly! We expected to meet with almost any thing from that country, rather than a Baptist preacher! And then, again, he was from Tipperary. And we asked, "Can any good thing come out of Tipperary?" And there he was before us, a genuine Irishman, come from amongst the rough rocks and stones of the notorious County of Tipperary! We turned him over and over, and looked within, as well as we could, but could detect no counterfeit. He appeared to be of the right mettle, and to bear the king's stamp. And yet, he had come from Ireland, yea, and from Tipperary too. Well, we concluded, as God can of these stones raise up children unto Abraham, what He has cleansed, we must not call common, or unclean. So we took this brother by the hand, and in due time ordained him, and bid him God speed.
But the more we became acquainted with this Irish Baptist preacher, the more we loved him. I had seen many of the characters in Bunyan's Pilgrim; I had seen Pliable, and Obstinate, and Feeble-mind, and Ready-to-halt, and Faithful, and Hopeful; but there was one I had never seen until now. That was Mr. Greatheart, who conducted the pilgrims through the dangers of the way. He was a bold man, and loved, with his great sword, to protect the weak and feeble through the dangers which lay in the way to the celestial city. This brother was Greatheart. Why he had as much courage and boldness as two or three of us, and as much faith as half a dozen. Doubts? Why he could not endure them. He could not suffer one in his presence. "Away with your doubts," he would say, and they would fly away like chaff before the whirlwind. I have often heard him talk to people who had doubts and fears in this way. And this mode of handling the subject was often effectual. I remember an instance of this in Hammond's Plains, at the time of which I am speaking. A woman who had been the subject of divine grace, was, through fear of not being a true Christian, in bondage for eighteen or twenty years. She had been, on this account, deterred from making a profession of religion. And now, in this revival, although strongly exercised, and fully convinced that God required every believer to be baptized, she kept back. She had attended all the meetings, heard all the experiences told, seen many baptized and join the church when organized and afterwards. Still she kept back and let the opportunity pass away. Brother R. took her in hand. "The afternoon after the last baptism, I got on my horse and started for home. As I passed by the house where this Miss Feeble-mind resided, she ran out into the road, and begged me not to away until she was baptized. I was obliged to dismount, and tarry another day to discharge this duty.
Brother R. visited the State of Maine, and preached several months in the vicinity where I resided, and was well received, and did good. Indeed, God has bestowed on the church all the gifts necessary for the edification of the body; and yet, by the same Spirit, He has not only provided every gift and agency, to carry forward his great designs, and perfect his church, but he has assigned the field where each shall labour, and definitely numbered and marked the souls which each shall be instrumental in bringing to Christ. If Nova Scotia is the place where reside the souls to be operated upon, and England, Scotland, or Ireland the residence of the operator, He can, and I will, in his mysterious,

but wise providence, bring them together, and his grace seal the work. He has his way in the sea, and his footsteps are not known. But, then "He doeth all things well."
D. NUTTER.

Correspondence from Burmah.

HENTHADD, March 27th 1856.
My dear Brother Bill.—In a number of your paper recently received, I observe you have kindly published a letter from me. In a prefatory remark you intimate that my letters may conduce to sustaining and increasing the interest in Foreign Missions among the churches at home. I am therefore encouraged to continue my occasional contributions. For I am convinced that that interest, however it may slumber, can not die out among Nova Scotia and New Brunswick Baptists—and that it will one day evince itself in an activity far beyond that even which was manifested eight or ten years ago. The heathen are much nearer to you now than they were then, and though, for that very reason the enterprise which engages men in the work of rescuing them has undoubtedly lost in sentimentality, it has gained in earnestness and directness. And this is a gain to be prized. Men are now much less likely than ever to become Missionaries without counting the cost. The holy cause appeals to the hearts of Christians now without any likelihood of being washed or colored by the intervention of that feeling which used to be, in too many cases, akin to the romance, fitful, feverish and unhealthy, which burned in the bosoms of the so-called devout in the ages of Crusade.
March 28. I had last evening a long talk with one of my assistants who came to give me a report of his labors during the day. He had been to a distant part of the city, where the people had not heard of the Gospel at all, or scarcely more than heard that there were white teachers in the place. He was delighted with the interest they generally manifested, and the good attention paid to him while delivering his message.
Quite a note-worthy change has passed over the city within the last six months. When the disciples first began to preach they were scarcely allowed to enter the houses, were spit upon in the streets, and treated with other marks of contempt. In one case, at least, the head man of the district assuming, of course, an authority to which he had no legal right, ordered the people to shut out the preachers. But now it is quite different; not only are the disciples cheerfully received in many cases, but to use the words in which the assistant referred to the fact, "the city is all astir," men are asking one another about this new doctrine, that there is no salvation by merit, and that the righteousness of our Jesus Christ can alone save from the dreadful penalty of a violated law. This, Mr. Editor, is an encouraging state of things. It is like breaking up the ground preparatory to sowing the seed. A grand advantage is gained, when once the mind is aroused sufficiently to pay attention to the story of a Saviour, and to inquire about him, for the Gospel soon recommends itself to a candid mind, and creates the conviction that it is not of man. We hope, dear brethren of the churches throughout both provinces, that we and our little band of disciples are remembered in your monthly concert of prayer for the heathen. You know that our missions are just now passing through rather a dark time. With means retrenched to almost the lowest limit, there was never greater demand for laborers. Another of our veteran missionaries has fallen and the large station of Rangoon, with its church and several suburban churches, is left without a superintendent. We have just received news from Bassein that both the Karen and Burman missionaries there have had their houses completely destroyed by fire. Such are some of the present trials of the Burman mission. But from out this cloud of dark providences we hear a voice "Be still and know that I am God."
This newly acquired province of the Indian Empire does not seem yet to have reached that degree of quietness and settlement which many imagine. Not fewer than five cities, and large villages have been burnt to the ground, and it is believed, not without good reason, that gangs of robbers are the incendiaries.
We feel that we shall have no occasion at all to be surprised if our turn comes next, and we are waked up some night to see the city in flames. A city constructed entirely of mats, grass and bamboo, and these all dried up, and scorched by the fierce heat of the sun, has not much to boast of in the fire-proof line.

Ad to this, that there is not a fire engine in the place, that nearly all the wells are dry, that the river has shrunk almost into its channel and is reached only by a precipitous descent of thirty feet or more, that the Burmese are the most supremely careless of all mortals in the use of anything that may induce a danger, and the most pre-eminently apathetic when the danger occurs, and you can easily estimate our chances of escape, if on some windy night a lazy Burman coolly arrives at the conclusion that it will be conducive to his temporal welfare, and fling his lighted cheroot upon the thatch of his own hut, perhaps, as that would draw off suspicion from him.
We are now in the hottest of the hot season. But though I know that the heat is intense, yet I do not feel the slightest inconvenience from it. Indeed I don't think my native climate could agree with me better than this, so far, has done. Not so, however, with my poor wife. The heat completely prostrates her, and seems to draw from her every particle of strength. Some of the stations in Burmah are situated near delightful Sanatoria, in which the Missionaries can resort and breathe the cool sea breeze, and enjoy the invigorating luxury of sea bathing. Maulmain and Tavoy are such stations, the former having Amherst for its Sanatorium, and the latter Mungogau. But we are not so favourably situated and must endure, unless we can enjoy the grilling. I had nearly forgotten to tell you that I had at last commenced to preach (?) in Burman, an event of no small importance to myself, for though "preaching" may not adequately express the nature of the exercise conducted in Burmese every Sunday morning, yet it is a great thing to have made a beginning, with which remark allow me, in much haste and with many sincere regards, to make an end, and remain most sincerely yours,
A. R. R. CRAWLEY.

Prohibition and Anti-Prohibition.

Mr. Editor.—In my second letter, (C. M. Jan. 9, 1856, p. 13.) I considered the objections against a Prohibitory Liquor Law, its alleged infringement on liberty.
Mr. Bent, strangely misconstruing my plain language, of course, (page 19) "cannot discover the slightest similarity between" the liquor traffic and the slave trade. Those, however, who do not, (p. 27) "see through such a distorted medium," can easily discover it. The abettors of both notoriously adopt the same line of argument against prohibition alleging that it is contrary to Scripture, a violation of rights, opposed to political economy, adapted to cause strife, &c. It is evident, that while the latter enslaves the body, the former enslaves both body and soul. Mr. B. does not attempt to question the undeniable fact, stated by me, that the traffic in spirituous liquors robs immense multitudes of their liberty in a moral point of view, and plunges them into slavery of the most debasing and calamitous nature.
His objections (p. 20) against "confining the right to traffic in spirituous liquors to certain persons, to whose dicta the rest of the community must succumb," applies strictly to the license system, which exclusively authorizes some individuals to enslave others; but it is wholly inapplicable to a prohibitory law, which allows no man to sell such liquors except for medicinal and aristical purposes, which are their proper uses, and do not reduce men to moral slavery.
Far from speaking, (p. 18-21) "as if the mass of the people were a legion of drunkards," when I speak of them as enduring the iron rod of oppression from the tyranny of the liquor traffic, I refer expressly to the infliction of calamities on unconsenting victims. Who is there in this country that has not suffered from it, either directly or indirectly? By means of it one of my maternal uncles was ruined, his amiable wife and family involved in debt and lasting distress, and my own dear mother's heart wrung with unutterable anguish, and her health seriously and permanently injured. Besides the trouble and grief which it has caused me, in various ways, through its influence my life has been endangered at different times. For instance, on Sabbath evening, when returning from public worship, my horse has been thrown down, and I myself precipitated headlong. Unquestionably the iron rod falls heavily on the mass of the people.
I have not intimated, as alleged, (p. 22) "that every man without exception, who uses spirituous liquors of any description, becomes a drunkard, sacrifices his property, ruins his family," &c. It is, however, indubitable,

that where inebriating liquors are freely used, these consequences do very frequently follow. Mr. B. himself, says (p. 7, 8.) "about twenty-five years ago the vice of intemperance was spreading like some deadly miasma through the length and breadth of this land, and vast numbers were being hurried into a drunkard's grave." Moral suasion did, indeed, "check the progress of this monster evil." Many intemperate men were reclaimed. Of these, however, numbers were subsequently ruined by the vendors of intoxicating drinks and their allies; and in many instances their widows and fatherless children, have seen their once cheering prospects blighted, and their husbands and fathers "hurried into the drunkard's grave." For this dire evil a remedy was obviously needed, and this prohibition only can furnish.

I do, by no means, as represented (p. iv.) "prefer compulsory sobriety to that which emanates from moral and religious principle." If I were to see one man about to kill another or himself, I would greatly prefer to dissuade him from it, if possible. But if I could not, would it not be incumbent, nay, imperative, upon me to deprive him of his deadly weapon, if this were in my power? Would not my neglect to do so make me a participant in his crime? Moral suasion and coercion (p. 24) are both constantly employed with reference to vicious practices, the former, when it will avail; but when it will not, the latter. Eli used moral suasion; but his neglect to use coercion—"his sons made themselves vile, and he restrained them not,"—exposed him to the divine displeasure, and brought down sore judgments on himself and family. (1 Samuel ii. 22-25, iii. 13, 14, iv. 15-25.)

It is certain that intoxicating drink is an instrument of death, by which, either speedily or gradually, multitudes are slain. Are not there those who have it in their power, (though they can not remove "all instruments" with which people may be killed,) bound to prevent this profuse destruction of human life? Mr. B. acknowledges, (p. 10), that it is "often the case among tavern-keepers," that they "sell poison and call it wine, brandy, gin," &c., and that they "not only cheat the public out of their money, but often ruin the constitutions of the unsuspecting." By his own admission, then, this gross deception, destructive of property, health, and life, requires an immediate remedy. The inefficiency of that proposed by him instead of a Prohibitory Law, as shown in my former letter, must be apparent to every considerate man. Moreover, it is not true, (p. 21) that "a man has a perfect right to sell . . . Brandy, or anything else," as, for instance, arsenic, under its proper name, when he has reason to apprehend that the purchaser is likely to use it to the injury of himself or others. No man can do so and be guiltless.

What kind of "civil and religious liberty," (p. 3.) have "the Baptist denomination generally been found foremost in defence of?" Surely not "liberty" to pursue a course, adapted as the liquor traffic unquestionably is, to demoralize and ruin their fellow men. Mr. B. talks, (p. iii. 15,) about "force being applied to the consciences of others," and "putting a yoke on other men's consciences." I ask seriously, does any man's conscience dictate to him, it is his duty to sell alcoholic liquors to be used as a beverage? If so, it evidently is not a "good" or "pure conscience," but an "evil conscience," that is "defiled" and "seared with a hot iron." If such a conscience prompt a man to kill, or in any way to injure others, it is not persecution or oppression to restrain him. The Prohibitory Law enacted in New Brunswick, or that passed by the Assembly in Nova Scotia, (1855,) does not as Mr. B. represents, (p. 14, 16, 40,) "subject every person to fine and imprisonment who giveth his neighbor drink in friendship;" nor does it forbid any one to drink whatever beverages he chooses. It simply prohibits the manufacture, importation and sale of intoxicating liquors, except by persons legally appointed, and by them only for necessary uses.

It may be objected, that without forbidding the law tends to prevent people from having an opportunity to drink inebriating liquors. True, but it is not common for complaint to be made against a law prohibiting slavery, by free men, that it deprives them of the privilege of becoming slaves, nor by slaves, that it does not allow them to continue in slavery. Men, who have no desire for the intoxicating cup, cannot consistently allege that the removal of it deprives them of any privilege. Such as are from inclination unwilling to relinquish it,

are—however unconscious of it—slaves in the worst sense. If not absolutely drunkards now, they are likely soon to be such. They ought to regard it as a great favour—some do so regard it—to have the temptation removed from them, and their lost liberty restored.

The common use of wine, (p. 22) in countries where it is made, and frequently used in a state very slightly, if at all, intoxicating, and so diluted with water that it scarcely ever produces inebriety, is altogether dissimilar to the free use of the alcoholic drinks prevalent in this country. These obviously are not, as beverages, "blessings which a beneficent Creator has sent for the use of his creatures." The common use is the abuse of them. Not only does it very frequently lead to drunkenness, with all its innumerable attendant ills, but, as is generally agreed by competent judges, it is prejudicial to health.

If professed "prohibitionists" did, as alleged, (p. 23,) "bring all their united influence to bear" upon this subject, they could easily obtain and retain a prohibitory law in these Provinces; but unhappily too many have allowed themselves to be drawn away by untoward political influences, while the opposers of this philanthropic measure "have organized themselves" into a determined and a determined phalanx of opposition to it.

I am not aware that there are any in these Provinces (p. 23), who are labouring faithfully to promote temperance, and to reclaim the intemperate, by moral suasion, who are not also desirous to have a law that will tend to aid those who wish for deliverance from drunkenness, and to protect the unwary from its fatal snare.

Mr. B. agrees with me, (p. 24,) that men ought to be "restrained . . . from intoxication." Certainly, then, he endorses the principle of coercion. But how are they to be restrained while the temptation is continually presented before them! Would he tantalisize the rum-seller's unhappy victim by putting the bowl in his mouth, and then not permitting him to quaff it?

I agree with my old friend, (p. 24,) as to the injustice of "punishing one person for the sins of another." It is known to all that a great proportion of the crimes perpetrated, are committed through the maddening influence of alcoholic drinks. As the Israelite who was apprized that his ox was "wont to push with the horn," and still let him go at large, was responsible for the injury done, and if the ox "killed a man or a woman," had to "be put to death," (Exod. xxi. 29.) So he who knows what these drinks are wont to do, and yet furnishes them, and thereby causes the commission of criminal acts, ought to suffer the punishment. It is, however, my earnest desire to have the necessity of "punishing" any prevented, by the restraining of the destructive creature from going at large to commit his customary depredations.
Yours, in Gospel bonds,
C. TUPPER.

Aylesford, N. S., June 24, 1856.

Canada Correspondence.

MONTREAL, July 2, 1856.
The annual gatherings of the different religious bodies in Canada is over for the present year. Accounts from some of them we have not seen; but such as have come under our notice are described as of more than average interest. A brief notice of these follows:
The Synod of the Presbyterians adhering to the establishment in Scotland, met at Kingston, May 28. Over £500 were remitted during the year from different congregations to the Patriotic Fund. £4,256 are invested as a fund for the widows and orphans of deceased ministers. A committee was appointed to mature a scheme for a General Assembly in British North America. Steps were taken to send a missionary to Jerusalem. Five candidates for the ministry were recommended to the Presbyteries for admission. Dr. Brooke of Fredericton, was present as a delegate from New Brunswick.
The Wesleyan Methodist conference, composed of 170 ministers, assembled at Brookville, June 4th. Thirteen candidates for the ministry were admitted, and forty were received on trial. Forty thousand communicants are reported; being an increase of 2,000 on last year.
The Methodist new connexion conference, commenced its sittings also June 4th, at Malory Town, C. W. Seventy members were present. The Mission Fund has been doubled within the last five years. Twelve additions to the ministry during the year are reported. Ministers salaries were increased. The following is the present rate.—Married ministers