

# 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 LIFE CLOCK.**  
There is a little mystic clock,  
No human eye hath seen;  
That beateth on—and beateth on,  
From morning until even,  
And when the soul is wrapped in sleep,  
A d hearth not a sound,  
It ticks and ticks the livelong night,  
And never runneth down.  
How wondrous is that work of art  
Which knells the parting hour,  
But art ne'er forme I, nor mind conceive I  
The life clock's magic power.  
Nor set in gold, nor decked with gems,  
By wealth and prince possessed;  
But rich or poor or high or low,  
Each bears it in his breast.  
When life's deep stream, 'mid beds of flowers,  
And still and softly glides,  
Like the wavel's step, with a gentle beat,  
It warns of passing tides,  
When threatening darkness gathers o'er,  
And hope's bright visions flee,  
Like the sul'en stroke of the muffled oar,  
It beatech heavily.  
When pain in nerves the warrior's arm  
For deeds of hate and wrong,  
Though hooded not the fearful sound,  
The knell is deep and strong.  
Such is the clock that measures life,  
Of flesh and spirit blended,  
And thus 'twill run wi him the breast,  
Till that strange life is ended.

## Correspondence.

### Reminiscences of the Past.

No. XXXVIII.

DEAR BROTHER,—About the time of which I treated in my last, there was a powerful revival amongst the coloured people in Preston, Hammond's Plain and Windsor road; a great multitude believed and were added to the church. I loved in those days to be in reformations. Brother Burton of Halifax, had the whole supervision of these people. But I went down to these places, to help our good brother, if I should find assistance necessary; I found he had his hands full, and with a hearty good will, I rendered him what aid I could. I preached at these several places, and attended other meetings with this worthy servant of the Lord. Father Burton had appointed a baptizing season, it was at a lake just back from the Windsor road; a large number told their experience that day, who with others, that had been received on some previous occasions, were baptized, in all, I believe, about forty. I assisted Mr. B. in this work, and in the presence of a large collection of people, we proceeded to wash this large flock of black sheep.  
Brother Burton was just the man to have the care and management of this class of people. There is something peculiar in them, and there was something in the preacher which qualified him to deal with them. Brother B. was a king among them, and they rendered unto Cæsar the things which were Cæsar's. He reigned with undisputed sway amongst them. He said come, and they came, go and they went, do this, and they did it; but if he was a king, he was a fatherly king; for in his government, he united the mildness and condescension of a father with the severity of the sovereign. Father Burton used to exercise the office of the magistrate in connection with that of a pastor. He cited delinquent persons before him, heard the witnesses, and without any jury, he gave his judgment against the evil doer. This was done not only with the members of his church but with others, and all submitted to his decision. He carried this matter so far as even to marry the parties, and when they did not behave well, he has dissolved the marriage relation, by pronouncing their divorce! This may appear an incredible story, but I am quite confident it was so in some cases. I heard it said in Halifax, that the justices and even the Governor of the Province acquiesced in Mr. Burton's decisions, and let him deal as he thought proper, with this class of her Majesty's subjects, and they were wise in so doing.  
As to the coloured people themselves, saint and sinner, believed that what Mr. Burton said was both law and gospel. He was very particular in receiving members. He examined them very closely, and investigated their conduct and character, with great care. He was a great disciplinarian, and sought out every wrong, and inquired into every complaint against what he called the coloured friends. I remember one little thing in the conference meeting I attended, and to which

I have alluded in the beginning of this letter. One man was proceeding in relating what grace had done for him, when he said—"about this time I had a dream," and was proceeding to tell his dream, when Mr. B. stopped him and remarked; "I will come and see you one of these days, when I will hear all about your dream, but I wish you now to tell us how it was with you when you were awake." The man showed evident signs of disappointment, for he considered it a very important part of his experience. But he was not allowed to go on with it.  
I spent several weeks with this good brother at different times, and found him always kind and glad to see me, and yield up his pulpit when ever I went to Halifax. Mr. Burton was by birth an Englishman; he came to this country about, or near the close of the last century; he was not a Baptist, nor do I know what he was. He had left the Established Church, and was by law licensed as a dissenting minister, and preached after his arrival without connecting himself with any sect, for about a year. He then visited the United States, and was baptized in the State of New Jersey, and before his return was ordained a Baptist preacher. But, what was very singular, although there was not a Baptist in Halifax at that time, his wife had experienced an entire change on the subject of baptism while he was absent, and was baptized by her husband on his return home. Here in Halifax he struggled through many difficulties and deprivations in preaching the truth; but in three years, from the time of his ordination, a small church was gathered around him, with whom he labored until called to his rest above. The people connected with him were generally very poor. He visited the United States, and collected money to build a meeting house and a pastor's dwelling house; both of which he occupied until he died. Brother Burton had but a small salary. When I knew him, he had nothing to depend upon, but collections taken on the Sabbath, after sermon. These were but a pittance to support a family, but the good man was a great economist, and as he knew every Monday morning, how much he had for his week's supply, as the old saw says; "He cut his coat according to the cloth!" Some benevolent friends, in Halifax, knowing his deplorable circumstances, would give or send him a present of money, or other things. Of this number, and one of the most constant and liberal, was our beloved, but lately departed brother, Ferguson, although at that time not a Baptist.  
Another affliction which our Father Burton had to bear, was, his wife was entirely blind and helpless, for many years before she died, and had to be helped like a child. He bore these burdens with great patience, and resignation. I was well acquainted with him, and often at his house; but, not a murmuring word did I ever hear from his lips. Though our brother labored and associated with the lowly, he was, in his dress and general appearance, neat and respectable. In his intercourse with men he was very polite; and was much respected by people of all classes and denominations.  
Brother Burton was a very temperate man. He was a Nazarene. He would neither drink wine nor strong drink, although the temperance cause had not at that time come into being. I attended a wedding in Halifax, where our respected friend officiated. After the ceremony, cakes and wine were handed round, to the guests. He took of the cake, but left the wine. The very smiling and smooth tongued young lady, who brought it, said, "Mr. Burton do take a glass of wine." But he objected, and said, "Miss please to excuse me, I have no occasion for wine." But she still lingered and pressed him. "Oh, Mr. B. do take it, it won't hurt you, I am sure." He replied, "perhaps not, Miss; nor do I think it will do me any good." "Oh," said she, "you know Paul recommended it to Timothy." "Yes," said our friend, "but it was a little, a very little wine, and a great deal of water. Besides, it was for his stomach's sake and often infirmities; but you must observe, Miss, I have no infirmities!" So the man of God, gained the victory over this fair tempter this time. It is at very singular thing that females, from Mother Eve, down to this day, have persisted in offering and urging upon man the forbidden fruit, notwithstanding, it has brought so many evils on the world and curses on the human family! When will they cease to stain the wedding festivals with the presence of this poisonous cup? I say every young lady who hands, upon these occasions, the wine, which

solomon says, "Breth like a serpent and stingeth like an adder," deserves to have for a husband, a drunkard!  
But our beloved father Burton, like all of his early associates, has gone to his resting place. But God has raised up other Elishas on whom the mantle of Elijah has fallen. The first have entered into their labours; and they who sowed, and they who now reap, will rejoice together.  
I made one visit to Halifax a number of years after I left these provinces, and had a very pleasant and joyful season with another class of men, whom God was then about to bring into the Baptist fold. Father Burton was then alive, and was, in his old age, much better provided for than ever before. God was then carrying on a great work in Halifax, and bringing to the cause of truth such men as Esquire Johnston, Dr. Johnston, Mr. Nutting, Mr. Ferguson, Mr. Prior, and others of that class, who have done much to promote pure religion and forward the Baptist cause in these provinces. God, I think, brought these brethren amongst us just at the right time, when we had need of them!  
D. NUTTER.  
For the Christian Visitor.  
**Prohibition and Anti-Prohibition.**  
No. III.  
MR. EDITOR,—The objection against a prohibitory liquor law, (C.M., Jan. 16, 1856, p. 21.) grounded on its alleged diminution of the revenue, comes with an ill grace from Mr. Bent, after he has been advocating (p. 10) the admission of all kinds of alcoholic drinks, "free of duty," and their sale "without reserve," or any charge for license.  
As he is unable to discern the fitness of any of my illustrations, of course he cannot see any similarity between the interests of a family and those of a Province, though the only objection to it which he suggests is, (p. 27) "the more extended relations" of the latter. I have indeed an "extreme desire to kill the hydra of drunkenness;" but I do not "see through such a distorted medium" as to render me incapable of perceiving that there are "other means of impoverishing and ruining families." I ask him, however, to tell me of any "other means," wholly apart from drunkenness, by which a tith of the number of families in these Provinces has been impoverished and ruined.  
He admits (p. 27) that if drunkenness were prevalent as I seem to think, "no sacrifice of revenue, no privation of comfort," in drinking intoxicating liquors! "to the well disposed few, no enactment on the part of Government would be thought too great or too stringent to effect a reform." Here he concedes distinctly in principle the propriety of coercion and a prohibitory enactment, but denies that there is in these two Provinces a sufficient amount of intemperance to require it. I am aware that they contain many sober and industrious men; but after all that has been effected by temperance organizations in many parts drunkenness undeniably is still rampant.  
According to his own statement, (p. 28) the duty on spirituous liquors in New Brunswick reaches £30,000 a year." In Nova Scotia it is said to amount to £24,000. Add to the great quantity of intoxicating drinks on which the sum of £54,000 is annually paid in duties; the vast supplies that are smuggled in, and we have a fearful aggregate. It is, moreover, a well known and lamentable fact, that in some parts of Nova Scotia, drunkenness is now alarmingly on the increase. If we wait till the mass of the people become insatiable drinkers of spirituous liquors, how can we hope to obtain from legislators, chosen by them, an enactment adapted "to effect a reform?"  
I presume my old friend will not assert, that he labours more assiduously than I do (p. 27) "to extend education, to raise the moral feeling, and to improve the religious principles" of the people. It is, however, apparent to all unprejudiced minds, that among people who having ready access to inebriating drinks, use them freely, such efforts are generally unavailing; while in those where the temptation is removed, and where the inhabitants are abstinent, they are usually successful.  
Mr. Bent resided in a wealthy parish, where the poor rates were light, (p. 28) but in many localities they are heavy. Our insane poor have been supported in the Poor's Asylum in Halifax, and with the other poor elsewhere.  
That in these Province large sums are paid by the people, either directly or indirectly, for the support of paupers, criminals, and in-

sane persons, is undeniable. That a great portion of this expense results from the sale and free use of intoxicating beverages, is equally certain. As an illustration I will relate one case that fell under my personal observation. An individual whose free use of inebriating drinks had reduced him to poverty, on one occasion especially treated his wife with savage barbarity. Soon after this she gave birth to a son, who never could either walk or speak, but constantly appeared like one thoroughly intoxicated. At a subsequent period, the same man assailed his wife with such infuriated rage, that she was rendered permanently insane. He was then imprisoned for a length of time, and the woman and child were for years supported by the town. Here were a criminal, an insane person, and an idiot, all supported at the public expense, as the result of a solitary instance of the sale and common use of intoxicating liquor.  
It is well known that the horrid outrages lately perpetrated on the Halifax and Windsor Railroad—which it seems to be constructed by means of the liquor traffic—in which great numbers have been dreadfully wounded and quite disabled, and for which eleven culprits out of about a hundred are now in jail, derived their origin from alcoholic influence.  
I have not the statistics of the Penitentiaries of these Provinces; but an abstract of the Report prepared by the Inspectors of the Penitentiary of the Canadas for 1855, is before me. They state that the number of persons was 577; and, on investigation of these cases, remark, that "intemperance is the way that leads to ruin;" and mention first "the use of intoxicating liquors" as one of the principal causes that have brought so many persons into the Penitentiary." Rev. N. Cyr, Editor of *Semur Canadien*, (June 6, 1856), says, "this report, like the reports of all establishments of the same kind, states the fact, that intemperance is the source of almost all the crimes which are committed, and that the traffic in intoxicating liquors is the great promoter of iniquity."  
Compared with the expenses which the public have to bear through the sale of spirits, the payment of officers to carry a prohibitory law into effect would be of no consequence. The penalties recovered, &c., would be devoted to this object.  
Mr. Bent seems to regard it (p. 28, 29) as ruinous to the inhabitants of New Brunswick "to raise £30,000 a year" by an increase or extension of the tariff, or in any other way but by encouraging the free use of intoxicating drinks. He estimates the population at 200,000, and the number of families at 32,000. According to this computation the sum required would average about 18s. 7½d. to each family. If it be raised by the traffic in inebriating liquor, as I trust there are not over 15,000 families in which it is used as a beverage, it must take, on an average, £2 for revenue from each of these, and probably not less than £8—perhaps £10—for that on which the duty is levied, and which is in reality worth much less than nothing.—As a natural consequence, in many of these families, undoubtedly poor children will cry for bread, and numberless other sufferings and calamities be endured. Moreover, to secure these £30,000 probably at least £120,000 must be sent abroad, and not only lost to the Province, but employed for the demoralizing of the inhabitants. The increase of taxes, and the filling of numberless hearts with bitter anguish.  
It seems that Mr. B. "sees through such a distorted medium" that he cannot distinguish (p. 29) between the money sent for necessary and useful articles, such as "tea, sugar, molasses, and flour," all of which, he affirms, "may be said to be absolutely lost when consumed." Let it be supposed then, for illustration, that of two men, each sends abroad ten pounds, the one for "flour" and other articles of food, the other for rum and brandy, wholly for home consumption. While the former, and his family are living on the food thus purchased, without any strong drink they earn twenty pounds. How much will the latter and his family earn while they are living on their rum and brandy without food? The ten pounds gained by the former will increase the wealth of the family, and also that of the Province. A child can easily see the difference.  
Mr. Bent's arguments with regard to revenue distinctly implies, that the more of the drunkard's drink is used in these Provinces, the better it is for their interests. It is as directly opposed to the promotion of tem-

perance by moral suasion as by prohibition; for if all were persuaded to practice total abstinence, this branch of revenue would be as completely cut off, and the same ruinous consequences must undeniably follow.  
It is notorious that, through the expense and losses accruing from the use of spirituous liquors, many families are obliged to endure the privation of many articles really necessary and useful on which duties would be paid. In Ireland, when it was supposed the revenue would be greatly diminished by the reduction of the use of inebriating drinks, it is now said to be materially increased. My "political economy," (p. 29,) accords with that of the American Temperance Society, containing many eminent men. At their annual meeting in New York, May 7, 1833, they resolved, "That the manufacture and sale of ardent spirits are a violation of political economy, and impose an enormous burden on the industry and wealth of the country."  
Mr. B. may divert himself and his "colleagues" by his jest, (p. 29, 38,) about "great babies" and "dry nurses;" but the subject appears to me too serious for jesting. A wealthy man, who has been repeatedly brought to the verge of the grave through intoxicating drinks, recently said to me, "when it is near me I cannot refrain, but I would give all I am worth to have it banished from the Province." This is one of many similar cases that call for commiseration and relief.  
Mr. B. maintains (p. 30.) that it is not right for men to attempt to remove "temptation" from their "fellow creatures," since "God has placed us in a state of probation, and it is not for man to alter His decrees." With more consistency may people, on the same ground, refuse, as some have done, to employ any means to prevent the spread of contagious and infectious diseases; for these may truly be regarded as coming from the hand of God; but He neither makes intoxicating drinks, nor sends them into any place. They are some of the "many inventions" which men "have sought out;" and men circulate them for "filthy lucre."  
In fine Mr. B. suggests, (p. 31.) that to carry out my principles, "the gun-powder traffic" ought to be prohibited, lest men should "commit murder." Some rare cases do indeed occur in which murder is committed with gun-powder; but in these the use of alcoholic drink is ordinarily the source whence the crime proceeds. It could easily be effected by other means, if we had no power. In these Provinces this article, which is indispensable for various purposes, indubitably does immensely more good than harm. Can this be said of the common use of strong drink?  
The employment of such flimsy arguments clearly convinces the absence of any substantial proofs in defence of the cause which requires the use of them.  
Yours in gospel bonds,  
C. TUPPER.  
Windsor, July 2, 1856.  
**Sabbath Sketches in London.**  
BY T. P. D.  
After leaving the interesting school mentioned in my last, I hurried to hear the Rev. Thomas Binney, a short sketch of whom has been already given. At this time he was delivering one of a course of lectures on the history of Joseph. "Let us," says he, "look at the men returning home. Oh, what feelings must have been roused in their minds. What conflicting emotions were awakened in their bosoms during their conversation. How animated they became as they spoke of their brother's present greatness; how joyful were they at the meeting; how saddened as they brought to mind their last parting; how condemned they felt at the part they had taken in the disposal of their brother, and then again, how they rejoiced at the full and free forgiveness he had now manifested towards them. They arrived at the spot where the cup was found in Benjamin's sack, but with what different feelings. Then every man pulled down his sack from the mule's back to be examined, and what consternation there was amongst them when the cup was found in Benjamin's sack. Now they looked at the spot, and we know the power of association. There is a wide scope here for the imagination, which is a wonderful handmaid to memory. It gives life to dry facts. But let us for a moment contemplate the old patriarch. Long before the time his sons could be expected home, the old man began to feel very anxious. See him going into Benjamin's camp and asking his wife, 'Is it not time they should be returning, have you heard

any tidings?' As the time they should have returned, drew on, the women also began to feel exceedingly uneasy, looking anxiously towards the spot from whence they were expected. And the younger branches of the family no doubt climbed the highest eminence to catch the first glimpse of the company coming. At last, one of the family saw a cloud of dust rising in the distance, and, before the company was in sight, a cry went round to every tent 'They are coming.' Every one, both great and small, old and young, came out and looked in the direction from whence they were expected, and as the company came in sight, a cry of despair came from all. 'Ah, it cannot be them, the company is much too large.' When they came near enough to be discerned, their joy was again renewed for they were indeed those whom they expected. They arrived, and without waiting for the usual salutations, hurried to the old patriarch and in a bungling manner (for their consciences smote them) told the startling intelligence, 'Joseph is still alive, a governor in the land of Egypt.' He would not believe them, but there stood Benjamin, to corroborate their statement, with the waggons, silver, &c. 'It is enough' then said he. Now began great bustle and excitement in this patriarchal village, all preparing to depart, no more to return. A great deal of excitement also took place among the younger branches of the family. Previous to this, Joseph was all a mystery to them. They had heard something of a mysterious and tragic termination of his life, and when they enquired into the matter, the fathers, with a scowl, told them to hold their peace and not to speak about it. From that time when his name was mentioned it was in an under tone amongst themselves. To them there seemed to be something dark about it they did not understand, and now they were going to see this very relative whom they had been led to believe had been dead. Just before their departure, I can fancy the old man beginning to doubt; this spot was dear to him, here he was brought up, here it was that his fathers were buried, and here the enmity which existed between him and his brother was buried also. God spoke to him in a vision of the night and removed these doubts. We do not expect such manifestations now, but when we are in doubt about duty, if we go in prayer, and look for the guidance of God we shall have it. They are on their way. Now and again, we see the sons come to the old man, pointing out to him the various objects of interest in the journey, the dark place in their heart had been swept off. Oh, young men, how many of you have dark caverns in your hearts, which you visit alone, and which cause you dark hours and days of sorrow,—dark places which you can't allow even the wife of your bosom to visit. Dear young men, attend to what we read in the blessed book, 'wherewith shall a young man cleanse his way? by taking heed thereto according to thy word.' By doing this what trouble you would save yourselves, and how many a mother's heart, instead of sorrowing would rejoice over their offspring.  
I received a day or two ago a sorrowful letter from a mother, an old acquaintance, from whom I had not heard for about thirty years. I supplied her husband's pulpit the Sabbath after they were married. The future then appeared to her inviting. I had never received any communication from them since, till this letter, when I find that she has been left a widow some time, and has passed through many trying scenes; but the one which had pressed heavier upon her soul than any which she had hitherto endured was the main contents of the letter sent me, viz: that her son was in jail and wished me to visit him. How many bitter tears are wept by parents over a prodigal son in London. Young men think of this.  
But our company has arrived in Egypt, and now comes the affecting meeting between the old man and his son, "Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck and wept on his neck a good while." Israel's heart rejoiced and said, "Now let me die since I have seen thy face, because thou art yet alive."  
Parents are very glad to see a wayward child who returns home after many years of dissipation in rags, without a shoe to cover his feet, what then must have been the feelings of Jacob, when meeting his beloved son, whom he had mourned over as one dead, and who had arisen by his adherence to the commands of the God of his father, to the position of a Governor of the land of Egypt, and be-