

# The Christianian Visitor.

A FAMILY NEWSPAPER: DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE.

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

GEO. W. DAY, Printer. SAINT JOHN, NEW-BRUNSWICK, WEDNESDAY, SEPTEMBER 24, 1856. VOL. IX.—NO. 39

## Poetry.

### For the Christian Visitor. On the Death of the Rev. Charles Mackay.

"How beautiful are the feet of those that preach the gospel of peace, and bring glad tidings of good things!"—Rom. 10th chapter, and 15th verse.

HE HAS GONE to the grave, that lone mansion of gloom,  
To moulder to dust with the clods of the earth,  
HE HAS GONE to repose in the cold silent tomb,  
And will never more visit the scenes of his birth,—  
Nor be seen upon earth.

HE HAS GONE—and the voice of instruction is still'd:  
Silence eternal now reigns in its stead;  
The current of life at the fountain is chill'd,  
And howe'er clos'd his eyes as he sank with the dead,  
Without fear or dread.

HE HAS GONE from amongst us—his labours have done,  
Long he fought the good fight with the sword of the word;  
Hence he goes immortal in that he has won,  
An entrance in triumph to the "Joy of his Lord."

TO receive his reward,  
HE HAS GONE to that country—the land of the blest,  
To dwell with his Saviour forever on high;  
There his wearisome soul from its cares shall find rest,  
And rejoice in those blissful abodes in the sky,—  
Bliss that never can die.

HE HAS GONE, and affection will shed the fond tear  
O'er his mortal remains,—'tis its tribute at last;  
Years may roll on—still his name will be dear  
When scenes of the present have sunk in the past,—  
Quite forgotten at last.

HE HAS GONE, and shall sorrow cling to the heart?  
Shall those who lov'd him sigh the moments away?  
Shall his call from amongst them no bright hopes impart?  
Shall they weep—that he lies in the damp, cold clay  
To moulder and decay?

O, no!—there is one upon whom to depend,  
He hath said—and believe on his word;  
That happy are they when earth's troubles shall end,  
Who steadfastly "DIE IN THE LORD."  
They rely on his word.  
J. M. K.  
Upper Sackville, Sept. 8th, 1856.

## Correspondence.

### Reminiscences of the Past.

No. XLVII.

(Continued)

DEAR BROTHER:—In the autumn Deacon Levi Farwell, of Old Cambridge, Massachusetts, and his wife, came to Livermore, to see some relations. They attended our meetings one or two Sabbaths. A short time after their return home, I received a letter from them, inviting me to come and spend two or three weeks in Cambridge, adding, that they would make me a present of a hundred dollars, if I would consent to come. I replied, that as they had made me this offer of money, I dare not trust myself to come, lest the temptation should have more influence on me than better motives. Soon after I received another letter, strongly urging me to come to Cambridge for two or three weeks; and adding, that they withdrew the offer of the hundred dollars; but wanted my services very much. The church in Livermore, consented that I might go, for a short time. So I took my horse and sleigh, and started for Massachusetts. On my way, I stayed at Saco, and assisted in the organization of a Baptist church. It consisted of few members, but has grown into a large and efficient body. From Saco I went on to Kennebunk, and was caught in a snow storm, where I stayed two days, and preached to the people. On Sabbath day I was at South Berwick, and preached for Brother Miller, who had gone on to Livermore, and supplied my place two Sabbaths.

On arriving at Cambridge, I met with a very kind reception from Esquire Farwell, and other friends. Mr. Bela Jacobs, was at that time pastor of the church; but was much out of health. He was so troubled with the asthma, that he did not lie in a bed for months together; but sat up in a chair. Some times he was well enough to preach, and at other times he was laid by. Mr. Jacobs was a good man, an excellent preacher, and one of the most pleasant and agreeable companions I ever met with. We worked together very pleasantly, and had a most excellent season. I found plenty of work in that place and in the neighboring towns. The Lord was with us, and many believed—and turned unto the Lord. We had one of the most powerful revivals I ever was in. It was solemn, sound

and solid. The converts had strong meat, and when they told their experience, they were able to give a reason of the hope that was in them. Baptism was administered every fortnight; and in the course of the winter I think that there were about a hundred added to the church. Many heads of families were converted; and a great many young men and women, from sixteen to twenty-five, but very few young children.

One case worth recording, I will notice, coming out of the vestry one evening, where we had one of the most powerful meetings I ever attended, a man stood at the door, with a few others, talking about religion. Just as I was passing him, he was saying, with great self-confidence and assurance, "I see a crown a-head, and I am determined to have it!" As I passed him, I turned my head, and said, "My friend, you are not in the right way now, and except you take a different road, I assure you you will never reach that crown!" The remark had a most powerful influence on him, and he stated in his experience afterwards, that he never either ate or slept for two days, until he found his soul resting on the rock of ages!

From what we know of the result of that reformation, there is reason to believe that its influence has extended to thousands; and has been felt even amongst the Heathen at the ends of the earth. Two of the converts became ministers, and settled in New England. Two others became Missionaries to Burmah. Five of the young ladies became ministers' wives, and three of these went to foreign lands, to carry the glad tidings of salvation to the benighted pagan nations.

While on this visit I preached, besides at Cambridge port, at Old Cambridge, East and West Cambridge, Woburn, Newton, Watertown, Brighton, Brookline, Boston, and Charlestown. In some of these places we had exceedingly interesting seasons, especially at Watertown and Brookline.

Deacon Levi Farwell, and his wife, were two of the excellent of the earth. They did an immense amount of good in their day. It may be said as of David, "they served their generation, by the will of God, and then fell asleep." They were wonderfully prosperous in their business, and were of the few to whom God has given a heart to use it for his glory. Mrs. Farwell told me that when she commenced business she had but eighteen pence in the world. She laid that out for needles, thread and tape, and with that amount of stock, she commenced business. She lived near Harvard College, and did sewing for students.

When she had used this up, she had a few shillings with which she purchased another stock of goods. And in this way she progressed and enlarged her business, never going in debt. She finally had a dry goods store, well stocked. She hired Mr. Farwell as her clerk, and as her business increased she took him into partnership and married him. They kept their interest separate; dividing the profits, and doing what each pleased with their own. When I was there they had nine or ten persons employed in their business. They became wealthy, and contributed largely to every benevolent object. When the first Baptist meeting-house was erected at Cambridgeport, Mrs. Prudence Farwell contributed sixteen hundred dollars towards the expense. That house was large; but, before the reformation subsided, and while I was there, they had to cut it down, through the centre, and remove one part off, far enough to put a large piece in the middle. Deacon Farwell and his wife were the chief means of establishing the Theological Seminary at Newton, and sustaining it up to the day of their death.

When I had been there about six weeks, it was time for me to return home. But the Friends would not think of it. Brother Farwell went to Newton, and obtained one of the theological Students, to go to Livermore and supply my place. So I continued about six or seven weeks more; the work still progressing.

But, before I close this letter, I have a mournful story to tell! Bela Jacobs, the beloved pastor of that church, with whom I had laboured in the Lord, some years afterwards was riding with his wife, on Sabbath morning, to meeting, at East Cambridge, and as they got near the Meeting house, which was of brick, the bell began to ring, which frightened the horse, when he ran away and dashed the carriage against the wall of the house, and instantly killed our beloved brother! How did my heart bleed for his poor wife,

one of the excellent of the earth. Truly may we say with the inspired Paul, "Oh! the depths of the riches, both of the wisdom and the knowledge of God! How unsearchable are his judgements, and his ways past finding out!"  
D. NUTTER.

### Circular Letter of the Western N. B. B. Association.

To the Ministers and Messengers composing the Western New Brunswick Baptist Association.

DEAR BRETHREN,—The subject to which we would direct your attention, in this epistle, is a few thoughts on the Christian Sabbath. And in doing so, we will tacitly pass by the original institution, perpetuity and final change of this day from the seventh to the first day of the week.

Man is so constituted that he must necessarily bestow much of his time on his temporal affairs, but he should possess a spiritual mind, and transact all his business with a supreme regard to the divine will. It has pleased God to demand a certain portion of our time, viz., one day out of every seven to be separated from all common uses, and to be devoted to himself by all persons without exception. This is the subject of the fourth Commandment, than which there can be no consideration more important in the whole extent of practical religion. The commencement of this command is different from all the rest. The emphatic "remember the Sabbath day to keep it holy," conveys the painful fact that man in his degeneracy is too prone to forget the Sabbath of the Lord and count it a weariness. There was no one duty which the inspired writers more strenuously enforced than the sanctification of this sacred rest, and the violation of it was threatened with the severest punishment. We would call your attention particularly to Isaiah, 58 chapter, 13, 14 verses, in which God says—"If thou turn away thy foot from the Sabbath, from doing thy pleasure on the holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father. For the mouth of the Lord hath spoken it."

The above passage is the most minute and perfect summary of the duties incumbent on mankind with respect to this holy day contained in the Scriptures. We are here bound to abstain from sin in thought, conversation, and action. Sin therefore may be committed in thought, word, or action, and truly the real seat of sin is in the heart. All true reformation must commence with the improvement of heart. If our thoughts and desires are worldly and secular, all our outward performances will be but vain oblation; having a regard for iniquity in our hearts "the Lord will not hear us." The heart gives birth to all the movements of the tongue; if the fountain is impure, the streams will be corrupt also.

We fear that the claims of this holy day are too often violated by Christians, in "speaking their own words and doing their own pleasure" which may relate to the affairs of the neighborhood—the variety of fashions exhibited at Church—the general accidents which have occurred—the state of the weather—condition of the crops, and stock—the political struggles—commercial appearances—the price of produce, and the interests of the lumbering—a glance at family grievances, as well as individual failings—and last but not least, an almost universal reading of political newspapers. And again the Lord's day is too frequently employed in thoughtlessly feasting upon the bounties of divine providence, visiting through the neighborhood—viewing the fields of grain, and inspecting the herds. Christians may not go to all these lengths, but we are afraid they go further than they can really justify.

Although this day is to be observed as a rest, from secular employment, yet it is not to be a period of idleness and sloth, but, alas, how many there are who infringe upon its hallowed borders, by sitting up late on Saturday nights, and slumbering away the consecrated moments in the morning, to the unfitting person for the public worship of God. The very interests of the Sabbath School are paralyzed, and a most unhappy example presented before the young.

The true Christian should esteem the Lord's day of all others the most precious, because the most favorable opportunities are

then allowed him to wait upon his God, and procure the highest advantages. In fact it is like the harvest season in which fruit is to be gathered to eternal life. It should be sanctified in the use of those means which he hath appointed for his own worship, and our spiritual edification. How much then is to be done in our publicly assembling in God's house, in our own families, and in private retirement, by strictly attending to our duty, the Sabbath of the Lord will be a delight, and "one day in his courts better than a thousand." This day is eminently the day of salvation, on Zion the Lord commands his blessing even life forever more. On that holy day and in the holy place this incomprehensible blessing is still to be found. Where that day is not observed, and that place is not frequented, this blessing ceases to descend. If we love ourselves, if we love our families, if we love our country, if we love mankind, if we love God, then, shall we exert ourselves to the utmost to uphold the Sabbath in its purity in our hearts, in our conversation, and in our conduct, we "shall keep the Sabbath from polluting it," and be "in the spirit on the Lord's day," to observe it with the most faithful exertions, and by precept and example solemnly recommend it to the strict observance of others. Then will we ride on the high places of the earth, and be fed with the heritage of Jacob, our father. For the mouth of the Lord hath spoken it.

Warren, Maine, September 15th 1856.

DEAR BROTHER:—I read your excellent paper which comes regularly to me, with much interest and pleasure. The communications which have appeared from time to time in the Visitor about the Bible Union and its great revision of the English Bible, have, to me, no ordinary interest, because I feel specially devoted as a friend of the enterprise and as an agent of the institution to the success of that object. The articles which have appeared from the pen of the Rev'd. C. Spurden on—

"THE BIBLE UNION'S REVISION OF THE BOOK OF JOB" have been communicated by him, from the idea that, as he says, "the Book of Job is the final revision of the Union which there is no intention of submitting to a College of revisors, but is accepted as the Union's substitute for the common version." (See C. V., August 20th.)

Now I am authorized to state that Dr. Conant's revision is not final. On the contrary there is a special provision of the contract against it, criticisms upon it are carefully collected from all quarters, and a number of excellent scholars have pledged themselves to furnish such—one of whom stands preeminent in New England as a Hebraist.

As brother Spurden has been induced to furnish the criticisms on the Book of Job by Dr. Conant, under the mistaken idea that his revision is final, I would respectfully suggest to that able and worthy brother, whether, instead of presenting his criticisms to the public generally—thereby prejudicing the minds of many against the work of the Bible Union, and discouraging many of its friends—it would not be better for him to send his criticisms to the Corresponding Secretary of the Union to be by him presented to the Committee on Revisions, in order that his valuable criticisms might be laid before the learned adjudicators. I am sure if Mr. Spurden would do this his services would be highly appreciated and most gratefully received.

Allow me, as I have pen in hand, to express the gratification which I have felt, in reading your views regarding the merits of the dispute between Drs. A. Maclay and Judd on the one hand, and the officers of the Bible Union on the other. I am well satisfied, on personal investigation, and a pretty intimate knowledge of the character and policy of the officers and managers of the Union, that you have after perusing all that has been published of the controversy come to a wise and correct view of the painful affair.

The Bible Union will surmount this, as it has done many other mountains of difficulty which it has met in its onward course. "Hitherto the Lord has helped us." "He has delivered us in six troubles: Yea in seven there shall no evil touch us." "Who is he that can harm us if we are followers of that which is good?" None, if we are faithful to God, humble, watchful and prayerful. Let the friends of the Bible Union's object be instant in prayer to the God of all grace, in behalf of the officers, managers and scholars of the institution. Let us all be encouraged to persevere in the good work. Let us aid with our contribution as the Lord has

prospered us, the great work of giving the Sacred Scriptures faithfully translated in all the languages throughout the world.

I trust, dear sir, you will find it convenient to attend the Annual Meeting of the Bible Union. Hitherto those meetings have been of the most cheering character; and notwithstanding the unhappy disagreement which has lately taken place among some of its prominent advocates, I am very confident that the approaching anniversary will be no less interesting than those of past years. I have been lately in New York, and am thankful to say that my mind has been relieved from much anxiety by a personal investigation into the charges alleged by the two brethren who made them, and I have resumed my agency labor with renewed hopes of ultimate success.

I frequently remember with much pleasure my tour in New Brunswick and Nova Scotia, in 1848—and sometimes fondly hope to visit the Provinces once more before I go home, to the land where there is no labor—nor sorrow—nor sinning—but this is uncertain.

Yours, in gospel bonds,  
JAMES FARQUHARSON,  
Agent of the American Bible Union.

MONTREAL, Sept. 17, 1856.

The news, political, is very dry and uninteresting. The news, however, is very dry and uninteresting.

every minister leaving it should be qualified to preach the Gospel in that tongue.

The news relating to amusements abounds. We have had the Beauharis Games, celebrated last Saturday, with unpropitious weather, which damped the ardour of the competitors, and abridged the sports materially. Dancing the Highland fling, throwing the hammer, putting the stone, running and leaping, are named as among the amusements.—We have had a second balloon ascension. M. Godard went up on Monday evening, although the weather was not favourable. We have had a Scotch Ventriloquist whose imitations, &c., &c., were wonderful, of course, and we have had—but we must stop somewhere, and will therefore pass over the theatre.

Among the religious news may be named, a lecture on Monday evening, respecting the Holy Land, by the Rev. Dr. Aiton, a minister of the Established Church of Scotland, who has recently visited that country, and has come hither to stir up Christian sympathy on behalf of the Jews in Palestine. As a centre of missionary operations the lecturer presented the claims of that interesting country. Another item coming under this head is the issuing of a pamphlet by a Baptist minister of this city, Dr. James Lillie, containing a literal translation of the first two chapters of Job, with critical remarks on Dr. Conant's revision. The papers announce the Lord Bishop of Fredericton as preacher on the occasion of the consecration of a chapel near Quebec; and speak of it as an additional attraction in connexion with the religious services of the occasion.  
W.

WINDSOR, N. S., 17th Sept., 1856.

MR. EDITOR.—The Bazaar, in connection with the Baptist Church here, came off on the 10th inst. A great concourse of people was in attendance; the weather was fine, and the whole affair passed off in delightful style, to the satisfaction of all parties. The Bazaar was well patronized by the several denominations, who largely contributed and otherwise rendered assistance.

The amount realized, was above £485. Our Subscription List, is about £700. We have selected our site for the new House, the same being a gift from Mr. Peter Shand, of this place. We expect about £250 or £300 for the old House, which will swell the sum close on £1500. We hope to erect a commodious and tasteful Building, may it prove a blessing to us all.  
Yours truly,  
EDWARD McLATCHY.

For the Christian Visitor.

DEAR BROTHER BILL,—We are still favored with manifestations of the Divine presence, and souls are being converted to God. Since our last, we have had the pleasure of administering the Ordinance of Baptism on three successive Sabbaths, and we hope the work of reformation is but begun. "Many seem to be enquiring the way to Zion, &c." Our congregations are unusually large, and a sense of God's presence seems to rest upon the people. We would ask an interest in the prayers of our Brethren that we may be sufficiently humble to do the work our Heavenly Father has committed to our trust, and that Crandall's labours may rejoice and blossom like the Rose.

I remain your brother, and fellow labourer,  
W. A. COLEMAN.  
Salisbury, Sep. 16th, 1856.

LOWER MACCAS, Sept. 16, 1856.

DEAR BROTHER BILL:—I send you a short notice of our quarterly meeting held at River Herbert on the 21st July, according to appointment. Circumstances were such that we could not continue our meetings longer than the second day, yet we had quite an interesting time. A number of members belonging to several neighboring churches were present; these with the ministering brethren, M'Pinnil, Rowe, Miles, and us and our people. We have had good preaching and speaking which cannot ultimately be lost.

We have had a missionary labouring for us the most of the time since our meeting in April. His report gave us hope that God had been with his blessing on our last meeting, and we were desirous to resume them again when we meet with the Amherst church on the 20th of October. We have strong hope that our quarterly meetings are going to be productive of great good. That they may call forth more living, ardent piety is our sincere desire and earnest prayer.  
Yours, in the best of bonds,  
D. McKEN.

CHRISTIANS AND MOHAMMEDANS.—In European Turkey the Christians outnumber by far the Mohammedans, there being ten and a half millions of Christians, and only four and a half millions of Mohammedans. In European Asia the Mohammedans are about seven millions of Christians, thirteen millions of whom are Greeks and Armenians, and nine hundred thousand Catholics.