

The Christian Visitor.

A FAMILY NEWSPAPER: DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE

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

months later that he went to Weymouth to preach Jesus and the resurrection to the people.
M.
LETTER ON REVIVALS:
From Rev. Asahel Nettleton to Dr. Lyman Beecher.
In the year 1829, Rev. Lyman Beecher, D. D., wrote of Dr. Nettleton, as follows:—"Mr. Nettleton has served God, and his generation, with more self-denial, and constancy, and wisdom, and success, than almost any man living. I witnessed his commencement, and knew his progress, and the relative state of things. Considering the extent of his influence, I regard him as one of the greatest benefactors God has given to this nation, and among the most efficient instruments of introducing the glory of the latter day."
The following is an extract of a letter from Rev. Mr. Nettleton to Dr. Beecher,—see the life of Rev. Asahel Nettleton, D. D., by Rev. Bennet Tyler, D. D., fifth edition, published by the Congregational Board of Publication, Chauncy Street, Boston.

After Father Towner removed to Westport, the Church at Sissiboo was without a stated ministry. Occasionally some servant of Christ would visit it, and gladden the hearts of its members with a sermon. At this period, however, the Church was, from time to time, favoured with the labours of the Rev. Daniel McGregor, who not only preached, but also baptized a number of converts.
In December 1832, the Sissiboo Church was visited by brother Charles Randall, who was then a Licentiate of the Church at Nictaux; and before going into details in reference to the results of that visit, it may not be out of place to particularize some of his more prominent antecedents.

He was born on the 4th of January 1807, in the Township of Aylesford, where he spent the early years of his youth. Early in life his mind was deeply impressed with religious considerations. He was not more than seven or eight years of age, when he attended a school in his neighbourhood that was taught by the Rev. Doctor Tupper, who was then a young man, struggling with conviction of sin. Some means, brother Randall, child though he was, knew something of the soul difficulties, for which his tutor was labouring, and which he felt all the sympathetic interest of which his nature was susceptible. From this time he mingled with the sinful frivolities of the world, he thought much of religion, and especially of the condition of his own immortal soul. At that period, it was a day of spiritual darkness in the locality where he resided; and as he sometimes listened to the pious conversation of the people, who were led to "sigh and cry for the abominations that deplorably prevailed in the land, he also sighed and even prayed for a day of Revival—believing that if God should visit that region with a work of grace, he would be evangelically convicted and savingly converted. Though these religious tendencies of his mind were natural, and sources, at times, of deep seriousness and intense anxiety; yet they were not sufficiently subduing and potent to lead him to the cross; for while he thought of death, judgement and eternity, in secret places, he still mingled in those vain and worldly amusements, which too much predominated among his youthful associates. He had often listened, while pious persons were speaking of their christian experience; and in this way he had imbibed an idea of the spiritual process of genuine conviction and conversion. This idea, in fact, became a mental theory, which, at some future time he expected to experimentally realize.

At length, in the Autumn of 1828, there commenced in Aylesford one of the most remarkable and powerful works of grace, with which Nova Scotia was ever visited—a work that continued for years, extending in all directions, and imparting the blessings of salvation to multitudes. Brethren R. W. Cunningham, J. E. Bill, Ezekiel Masters, and R. B. Dickey were then young in the ministry; and they were prominently active in the promotion and extension of this wonderful Revival. Gospel truth was like a fire in their souls; and the message of God to the perishing, which they uttered with fervency of spirit and extemporaneous fluency of speech, produced mighty results. Brother Randall was among the converts; and although his experience of religion at the time did not altogether harmonize with his own pre-conceived theory, he was baptized by Father Ansley at Aylesford on the 2nd of February 1829. Soon after, he removed to Nictaux, and united with the Church there, which was then under the joint Pastorate of the late Rev. T. H. Chipman and I. E. Bill. Brother Randall immediately took quite an active part in the public religious services, which were then frequent and deeply interesting. His gifts for prayer and exhortation were highly acceptable; and his more discerning brethren were not slow in perceiving that he was destined for more enlarged usefulness in the Church. In August 1831, he modestly stated to his brethren that he was impressed with the belief that it was his duty to preach the Gospel. With their approval, he then commenced the work of the Christian Ministry. His first efforts, if not wholly failures, were not conspicuously encouraging. He persevered, however, and succeeded, at length, in giving general satisfaction; and was formally licensed by the Nictaux Church in August 1832. It was four

under conviction, hopefully experienced religion, and made a public profession with about sixty others. He appeared well, with the exception of this circumstance, that previous to his conviction, he had been a little inclined to intemperance. In the judgment of charity he had reformed, and became a new man. He forsook his wicked companions, prayed in his family, and appeared to be much engaged in religion, and continued for a number of months to adorn his profession. But he began by slow and cautious steps to sip a little, only for his health. Though not drunk, he became foolish, and this led on to other things, until he dishonored the cause of religion. He made a public confession of his fault, and for a while appeared penitent. But he drank again, and this led to other unchristian conduct, which demanded Christian satisfaction. His brethren began, a few days since, their endeavours to reclaim him. But he removed in the night, with all his family, and has left the State, to avoid another confession. We consider him a ruined man.
In the town of K—, a promising young man hopefully experienced religion during the recent powerful revival there, and made a public profession, on the same day with one hundred and six others. I believe he was never considered at all inclined to intemperance. He left K—, and labored in company with others, who made a free use of ardent spirits. He soon contracted a taste for it; and we have heard of the public disgrace which he has brought on the cause of religion. With taunting voice the enemies have been heard to cry around him, "There is one of Mr. K—'s converts." Brother K— went after him to a neighboring place, and the young man has just made a public confession of his fault, and appears penitent. I find that all are flattering themselves that he will never offend again. I should think and rejoice with them, if I had not so often been disappointed. Of the whole number who professed religion in that revival, this, I think, is the only instance of an offence demanding a public confession.
When I look back on revivals which took place ten or fifteen years ago, I have been agreeably surprised to find so many of the subjects of them continuing to adorn their profession. Take the whole number who made a profession, as the fruit of these revivals, and take the same number who professed religion when they were young, and I do think that the former have outshone the latter. I have not made a particular estimate, but from what I have seen, I do believe that the number of excommunications from the latter, is more than double, in proportion to the former. And I find, all along, that more excommunications have taken place in consequence of intemperance, than for any other sin.
A Mr. H—, a member of Brother T—'s church, was thought to have experienced religion in L—, in the days of your predecessor. He was a promising active young man; much beloved and highly esteemed by Christians, and never suspected of intemperance, until about a year since. The disclosure of this fact not only grieved Christians, but surprised and astonished everybody. Though he was not suspected of intemperance, it was afterwards ascertained that he had been in the habit of drinking a little, in private. This is one method of covering sin. Whoever does it, is privately working out the ruin of his soul. But Mr. H— made a public confession, appeared penitent, and all rejoiced in his reformation. This, I said, was about a year ago. When I was last in N—, he called at Brother T—'s on an evening visit. It was evident he had been drinking. The next day Brother T— warned him in the most solemn manner, but all to no purpose. He was past fear, and past shame, and all have given him up as lost. He had accomplished his ruin by drinking in private, before his friends had any chance to prevent it. I could name a number of individuals, in different towns in this State, whose case is similar to his.
Now, my brother, what shall be done? I do not ask what shall be done to reclaim those who have so grievously offended. For these, I fear, nothing ordinarily can be done. This case is almost hopeless. My inquiry is, what shall be done to prevent the future disgrace of the cause of Christ? The only evidence of repentance in such a case is, A CONTINUED COURSE OF ENTIRE ABSTINENCE FROM INTOXICATING DRINK OF EVERY KIND.
As for those who think they have experienced a change, if their habits are bordering on intemperance, we ought to be cautious how we admit them to a public profession. If they have been in the habit of drinking freely, though not to intoxication, however clear in other respects, this circumstance alone renders the evidence of their conversion very doubtful. From what I have seen, I do believe that no class of persons are more likely to be deceived with false hopes, than are such. If, while under conviction, a person allows himself to sip a little to raise his sinking spirits, he is sure to grieve away the Spirit of God.
I could fill sheets with the relation of facts, all which lead to the conclusion, that persons of intemperate habits, though deeply convicted, are far more likely to rest in a false hope than others. However distressed a person of this character may have been, or however joyful in hope, I think we may set it down as a probable sign of a false conversion, if he allows himself to take a single

drop. If he does not give evidence that he intends to abstain wholly and forever, I feel decided that he ought not to profess religion. If he cannot be willing to do this, he can have no sufficient evidence of his own repentance or conversion, and his hope is a spider's web. Brother T— preached an excellent sermon, not long since, from these words: "Cleanse thou me from secret faults; keep back thy servant also from presumptuous sins." In the class of presumptuous sinners, he placed the persons of intemperate habits. "The person who has drunk to excess, and has been warned, cannot venture to drink again, at all, without sinning presumptuously. He sins deliberately, and with his eyes open. Let him remember that he drinks damnation." I felt the justice of that last sentence. It was attended with a thrill of horror. I am satisfied that he who cannot break off entirely, and at once, can never do it. And without it, we can have no evidence of his piety. Every time he tastes, he is putting fire to tinder and powder. If he really thinks that he can drink a little, and yet not become a drunkard, his danger is so much the greater. This confidence evinces his consummate ignorance of his own heart. This confidence, if not destroyed, will ruin him. "He that trusteth his own heart is a fool."
I wish that all the young converts who profess religion, would make it a point of conscience not to taste of intoxicating drink. This is the way in which many have dishonored the cause of Christ. In this way thousands have become drunkards. I scarcely expect that any drunkard will be reformed by any other measures that can be adopted. The only successful method of preventing this kind of disgrace to religion in future, is to begin with the temperate. Though the plague cannot be cured, it may be shunned. Had all young converts seen what I have, they would need no other motives to induce them to adopt the resolutions, to abandon the use of all intoxicating drinks forever. Could I learn that all the converts in your parish had jointly adopted this resolution, it would be to themselves, to you, and to me, a most delightful evidence of the sincerity of the Christian profession, as well as of genuine conversion. "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."
Yours as ever,

REPORT OF THE JUVENILE MISSIONARY SOCIETY OF BRUSSELL ST. BAPTIST CHURCH.
The Officers and Board of the Brussel Street Baptist Juvenile Missionary Society in offering this their third Annual Report, desire to record their humble gratitude to Almighty God for his protecting care over them, and his blessings bestowed upon their feeble efforts to advance his cause. At your last Annual Meeting there was no Missionary in your employ, but since then, the Rev. E. B. Demill has been employed, and commenced his labors on the 13th of September, and has remained in the employ of your Board to the present time, with the exception of the month of February last. A church has been organized at the Marsh Bridge Station composed of 15 Members. The prospect is very encouraging, though it required much hard labor to build up the cause in that locality, as owing to the depressed state of business, many families have moved away, and many of those remaining are connected with other denominations, which leave but little material to work with in building up a Church. Notwithstanding all those difficulties the church is increasing and the congregation, gradually filling up; there is a flourishing Sabbath School in connection with this station, and is increasing rapidly, at present there are on the books the names of 105 Scholars, and 13 Teachers, and show an average attendance of 97 Scholars and 12 Teachers. They distribute 50 numbers of the "Family Casket," and 50 of the "Youth's Penny Gazette," monthly. They have a good Library, but requires replenishing. The afternoon Meetings at the Bethel have been kept regularly every Sabbath, the congregation being composed of members of the surrounding churches and congregations, the increase (if any) has not been apparent.

Your Board have organized a Sabbath School in connection with this station during the past year which at present numbers, 59 Scholars and 11 Teachers, with an average attendance of 38 Scholars and 8 Teachers. They circulate 75 numbers of the "Family Casket," and 50 of the "Young Reaper," Monthly. The Library numbers 150 Volumes.
There have been collected by the School, £5 9 11
At the Afternoon Meetings, 5 11 6
Total £11 1 5
And expended for Books, Paper, Fuel, Light, &c., 7 14 11
Leaving a balance of £3 6 6
The labour performed by your Missionary is as follows:—
522 Families visited; 87 Sermons preached and 55 Meetings for prayer and exhortation.— 22 Baptised and added to the Church at the Marsh Bridge, and several others convicted; but being connected with other denominations, did not see it their duty to be Baptised. The Corresponding Secretary and the Tract Committee have circulated 3,160 pages of Religious Tracts, and 2,411 numbers of Sabbath School papers, leaving a

balance on hand of 600 pages of Tracts and 2,725 papers.
There have been 14 persons joined the Society within the past year, making the number of the Society at present, 89 members. Your Board on the 31st of July last, organized a Sewing Circle, for the purpose of adding to the funds. They have held 44 Meetings; have been liberally patronized, and have completed work to the amount of £5 0s. 4d.—£4 14s. 1d. of which have been collected and paid into the funds of your Society.
Moneys Received during the Year.
June 2. Balance in Treasurer's hands, £26 9 5
Anniversary Col. Monthly, Col. 5 11 5
Missionary Boxes in Vestry, 1 5 1
Admission Fees, 0 5 1
Collected by the following Classes.
Miss Budd's Class, 0 4 8
" Jane Robinson's do, 0 7 9
" Storms' do, 1 15 9
" Harriet Alline, do, 1 0 0
" Mary Berryman, do, 2 10 0
" Annie Robinson, do, 0 13 5
" Mary Looney's Class, 0 3 11
" Elizabeth Estey's do, 0 9 6
Mrs. Sylvestia Wood's, do, 0 4 9
Mr. Arthur W. Masters Class, 7 17 9
" Zebulon Estey's do, 0 10 4
" John Smith's do, 3 6 1
" Jonathan Titu's do, 0 1 0
" John Wright's do, 0 2 2
" James E. Master's do, 8 1 4
From Individual Collectors.
Miss Farnhin, do, 0 7 11
" Margaret Brown, do, 5 17 8
Master Edward Masters, do, 0 6 0
George Ansley, do, 0 13 10
" Daniel Berryman, do, 0 1 2
" William Wright, do, 0 11 6
Donation from Z. G. Gable, do, 0 5 0
" A. C. Everett, do, 0 5 0
" Capt. Robinson, do, 1 0 0
" Richard Masters, do, 0 2 5
" Mr. Moss, do, 0 1 3
" Joseph Read Junr do, 0 2 6
" Miss Michol, do, 0 0 8
" A. Friend, do, 0 5 2
" Missionary Sewing Circle, 4 14 1
Collections for Bible at Marsh Bridge, 2 10 0
Bethel Sabbath School, 9 12 2
£81 1 5
Amount received from Mrs. Masters.
Missionary Box, 13 3
Interest on Cash in Savings Bank, 1 10 6
Amount collected by Missionary at }
Bridge, 18 5 6
£101 10 2
Moneys Expended last Year.
July 7 Pd G. W. Day, Printing, 0 6 0
Aug 4 " Bethel Sab. School, 2 18 3
Oct 4 " Rec. Sec'y for Books, 4 0 0
" " Missionary Salary, 82 10 0
Marsh Bridge Church, 2 8 0
£88 5 3
Balance on hand, £13 4 11
The officers for the ensuing year are as follows:
Frederick Lugin, President.
Daniel A. Vaughan, }
Francis A. Everett, } Vice Presidents.
Joseph Read, Jr., }
Freeman M. Wisdom, Recording Secretary.
Guildford S. Read, Corresponding Secretary.
Geo. Keans, Assistant Corresponding Sec'y.
Henry L. Everett, Treasurer.
The Board of Managers are as follows:
Rev. Samuel Robinson,
Mr. Zebulon Estey,
" A. W. Masters,
" Jas. E. Masters,
" William J. Wright,
" Frederick A. Esty,
" Thos. P. Davies.
There has been considerable more labour performed than the foregoing report shows, as your Missionary has frequently secured an Assistant, in order to keep up the services each Sabbath which has not been embodied in his reports.

CHOICE PEBBLES.
You are to accept as a christian every one whose life and disposition are Christ-like, no matter how heretical the denomination may be to which he belongs. Wherever you find faith, and righteousness, and love, and joy in the Holy Ghost, you are to look upon them as the stamped coin of Christ's kingdom, and as legal tender from God to you.
I have heard men teach that God has a right to glorify himself, and to appropriate everything to his own delight—a doctrine which is shocking, and which represents him as living in almighty selfishness. Can we believe that he sits, self-poised, in eternity, admiring his own perfections and singing his own joys, when, against this, with regard to man, the whole Bible fulminates? It is neither the vote nor the laying on of hands that gives men the right to preach. One's own heart is authority. If one wishes to, and can, let him, though all church courts forbid. If he cannot preach to edification, he is not authorized, though all the ministers in Christendom ordain him. Any one who has a bell in him, that, ringing, will ring with "Holiness to the Lord," is a preacher.
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