

The Christian Visitor.

A FAMILY NEWS PAPER: DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE.

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GEO. W. DAY, Printer.

"Glory to God in the highest, and on earth Peace, good will toward Men."
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BAPTIST HISTORY

OF THESE LOWER PROVINCES

CHAPTER V.

Effects of Early Revivals.

Living piety is the natural result of the new birth. In the Saviour's impressive language, it is "a well of water springing up into everlasting life." The source of a fountain may be far down in the subterranean recesses of the earth, invisible to mortal ken; but its existence is demonstrated by the perpetual up-gushing of a living stream. It is so with regeneration;—no human eye has witnessed the mysterious spiritual process by which the heart is changed; but the change itself is clearly indicated by its effects. When we perceive a man who is solemn in his deportment, humble in his spirit, earnest and habitual in his devotions, self-denying and charitable in his life, stimulated by faith to persevere in a course of holy living, and treading the present evil world, with all its seductive vanities, beneath his feet, we have reasonable grounds to believe that he "has passed from death unto life." On the other hand, when we see an individual, professing religion, (no matter how imposing and specious may be his pretensions,) filled with the spirit of the world, modifying his course in life to its sinful fashions and maxims, walking in disobedience to the commands of God, and willing to make no personal sacrifice for the cause of Christ, we are irresistibly impressed with the painful conviction that he has a name to live while he is dead.

It is a theological truism, that a Christian profession, without corresponding fruits, is based either upon intended hypocrisy, or self-delusion. Grace in the heart is a living, active, productive, principle. It is a "quickening power" in the soul, and therefore cannot be dormant. Incipiently it may be a "mustard-seed" but in its after development, it expands into a tree. Penitence, faith, hope, love, prayer, obedience, and self-denial are the invariable results of regeneration. There can be no evangelical repentance or saving belief till eternal life shall have been imparted to the soul. Antecedent to the new birth, there is no vital godliness.

The preceding remarks have been made, that we may be clearly understood, in what we shall say in the subsequent part of this chapter. A misapprehension of an author's meaning often leads to confusion in the mind of the reader, which might be avoided by timely explanation. The genuineness of the Early Revivals has been clearly proved and strikingly illustrated by the piety of multitudes, who amidst the multifarious trials and temptations, the changes and circumstances of increasing years, continued to persevere in the ways of holiness. The world held out its allurements in a thousand fascinating shapes—the wiles of Satan were cunningly plied—the flesh, too, waged perpetual war with the spirit; but all these conspiring influences could not so far affect the inner life of these followers of the Lamb, as to extinguish the holy fire which had been kindled in their souls in the work of regeneration. They had received eternal life—and that life was "hid with Christ in God."

Not many years have elapsed since there were many of the old Christians, who traced their experience of vital religion back to the youthful days of the Fathers; and some of them received their first serious impressions repeating their souls' eternal welfare, while listening to the preaching of Henry Allie. They were cotemporary with the Cranfills, the Mannings, the Hardings, and the Dimocks; and like them were identified with the rise and progress of our denominational prosperity. Often have we been deeply interested, while one of these Zionward pilgrims, bowed down under the weight of years, has reverted to the time of his espousal to Christ, and described the many vicissitudes, conflicts, and triumphs of his spiritual life. He had long been engaged in the christian warfare, and he had been the hero of many a hard-fought battle with the Adversary. Like Bunyan's Pilgrim, he had floundered in the slough of Despond—had entered the wicket-gate—had lost the burden of his sins by a believing sight of the Cross, and now, that he had reached the land of Beulah, he could look back upon all the dangers and trying difficulties of the way, and bless God for many escapes and joyful deliverances.

impressive fact—that they were "not their own," but had been "bought with a price." Whether a preacher was present or absent, they loved to assemble at the house of prayer—for they were emphatically a praying people. They "feared the Lord," and therefore, they "spoke often one to another." It is a deplorable fact, that too many prayer meetings, in our present more refined and artistic state of society, are miserably heartless and chillingly formal, when compared with the public devotional exercises of the Christians of whom we are speaking. Our phraseology may be more accurate and polished than was theirs; but it is to be feared that we lack much of that spiritual energy which animated and characterized the soul struggles of our fathers, when they assembled to call upon the name of the Lord. At such times, they were dissatisfied and sorely tried, unless the fire of divine love descended, and sanctified the heart sacrifices which they offered upon God's altar.

If the prayers of these holy Christians were ardent and earnest, their exhortations partook of the same spirit. They loved to talk of Jesus, and to declare "what God had done for their souls;" and in this way, they not only solemnly impressed the unconverted, but they were mutually edifying to each other. In those days, there was spiritual life in Zion, and that life was manifested by the testimony of God's people, whose cross-bearing deportment, among their fellow-men in the world, was a proof of their Christian honesty and sincerity, which gave an edge to their words when they spoke upon matters of religion in public.

It was not only in places of public worship that the early Christians in these Provinces evinced the piety of their piety and the steadfastness of their devotedness to the interests of religion. Wherever they went, and with whomsoever they mingled in their social or secular concerns, it was apparent that they were a "peculiar people." Their conversation was scrupulously discreet and guarded, and all their actions, as well as words, had that air of solemnity, which strikingly comported with their religious profession. If they were cheerful, they were not boisterously mirthful. If they made mention of religion in their daily intercourse with the world, it was not in the repulsive spirit of pharisaical ostentation; for they were remarkable for habitual humility. And if they were constrained by a sense of duty to rebuke sin; they did not do so offensively.

Like ourselves, they had their social habits, and exchanged visits with their neighbours. When a party thus met, however, it was not to indulge in frivolous gossip, to discuss politics, or to engage in idle amusements. They loved to hold converse on the things of religion, to sing the songs of Zion, or to engage in united prayer; and on such occasions, their religious tendencies were habitually exhibited. They were wont to descend upon their Christian experience, and to discourse upon other topics in connexion with their vocation as disciples of Jesus Christ. Sometimes these little visiting parties were turned into prayer or conference meetings, and were crowned with the realization of those holy enjoyments, which are derived from spiritual communion with God, and brotherly union with each other. Brethren still live, who remember that system of social intercourse, which was so sweetly blended with the elements of vital piety, and so consonant with the spirit and usages of primitive Christianity. There may be similar customs among Christians still existing in some localities; but, it is to be feared, they are seldom to be found in our cities or more populous towns and villages; for they can scarcely co-exist with those artificial blandishments which the heartless frivolity of fashion have introduced into the circles of modern refinement.

Punctuality in attending upon the means of grace, was a prominent trait in the character of these early Christians. Fifty or sixty years ago, it was no slight difficulty or impediment that deterred them from filling their respective places in the public sanctuary. They had taken the vows of God upon them; and they did not lightly disregard their covenant engagements—for the fear of losing a privilege was as strong an incentive to fidelity in this respect, as was a conscientious sense of imperative duty. The place of meeting might be many miles distant—the roads might be bad—the weather might be unpropitious—domestic claims might be pressing—but all these concurring causes of discouragement could not overcome genuine religious zeal, or outweigh christian integrity.

Such was the class of pious men and women, who sprung up in our early revivals. Their piety was of no superficial or ordinary stamp. They knew but little of what was transpiring in the great world beyond the precincts of their immediate neighbourhood. Nations might be convulsed with internal commotions—thrones might be overthrown by the overwhelming fury of some revolutionary hurricane; but the rumour of these fearful occurrences, which agitated the empires of earth, scarcely reached their secluded localities. Though ignorant of those political upheavals and struggles for worldly power, they were familiar with the more important conflicts in which the Church was engaged with the powers of darkness. This spiritual contest they, in some measure, understood, and they felt personally interested in the result, because the eternal destiny of immortal souls was involved in the issue. The soul-struggles of their own inner-life, as they contended with temp-

tations from without, and with that antagonist to holiness, which Doctor Owen calls "inward sin," habitually occupied their thoughts in the solitary hours of retired meditation. Self communion was a powerful incentive to mental activity, as well as to habits of devotion. The minds of these Christians thus became invigorated by pondering upon the mysterious spiritual exercises of their own internal nature; and they were thereby disciplined and fitted for usefulness in the Church. "All thy children shall be taught of the Lord," said Isaiah; and if ever this prophetic declaration was verified, it was in the case of the holy men, of whom we are speaking. If, at times they were beset with "fiery trials," they were not strangers to the visits of the Comforter, who came upon their spirits to enlighten, as well as to console. In this way they became "living stones" in the spiritual temple of God.

It is not very many years since a number of these men, whose heads were hoary with years, still remained—pillars in Zion. We remember the useful places they occupied in our prayer and conference meetings. In old age, they were richly laden with the ripe fruits of righteousness. Their exhortations and words of encouragement fell, with salutary effect, upon the open ears of young converts, who, in our later Revivals, were "pressing into the kingdom." These Elders have nearly all ascended to the Church triumphant; but, alas! where are the youthful Elishas in the Church militant to take up their fallen mantles? The hearts of these aged men, in their early years, had been warmed into spiritual life in the midst of those Revival fires, which, at an early day, were blazing in various parts of the Provinces. Their faith had been severely tested by the ordeal of many a subsequent trial; but they persevered to the end in the "great highway of holiness."

We would not have our readers to infer that all, who professed religion in the early Revivals, were savingly converted. There was, no doubt, hypocrisy and self-delusion in the midst of those scenes of spiritual excitement; but multitudes were "created anew in Christ Jesus," and remained to bear testimony to the truth in the ears of another uprising generation. In subsequent chapters, we shall have a good deal to say of aged lay, (as well as clerical,) brethren.

Temperance Lectures.

Rev. J. R. Narraway, A. M., has been rendering most valuable service to the Temperance Reform in this city, by a series of lectures in the Mechanics' Institute, under the auspices of Gurney Division. We had the pleasure of listening to the entire course, three in number, and we rejoice to say, that the subject was treated in a masterly manner from beginning to end: cogent in argument, beautiful in illustration, eloquent in diction, and searching in appeal. The following synopsis extracted from the last number of the *Temperance Telegraph*, will give our readers some idea of the train of thought suggested and expounded, and of the interest excited:—

"On the evening of the day on which he arrived, a large audience assembled at the Mechanics' Institute to hear his introductory Lecture on Temperance. The G. W. P. took the chair precisely at eight o'clock, and after the Rev. I. E. Bill had suitably invoked the Divine benediction, the Chairman introduced the Lecturer to his audience. He was received with many flattering remarks of respect and esteem.

THE DRUNKARD.

This was the subject of the first Lecture—"The Drunkard"—and although physically fatigued from his long and precarious journey during all the preceding night and morning, he considered his subject with a power of persuasion, pathos and description which at once stamped him a distinguished man.

True, he appeared labouring under many disadvantages. His fame had arrived before him. Popular expectation was on tiptoe; and when you consider his position and the circumstances surrounding it, you will immediately confess it an unenviable one. And yet we could see no ground for disappointment even in this Lecture—save in its brevity.

"THE DRUNKARD"—What is he as a citizen, as a man; as a husband, as a father; as a son, as a brother; in all the varied relations in which he can stand in this world? What is he as an intellectual and as an immortal being hastening to the bar of God?

To elucidate these enquiries Mr. Narraway proceeded with eloquent illustrations of the debasing influences of drink—exhibiting by his powerful descriptions how low the poor being falls who becomes the victim to the inordinate love of liquor."

"THE DRUNKARD"—HOW MADE AND BY WHOM? On Tuesday evening last Mr. Narraway's series of Temperance Lectures was continued. We never saw a much larger or more intelligent audience in this spacious Hall. The Rev. I. E. Bill again invoked the Divine blessing, and the popular Lecturer entered upon the consideration of this theme.

dismal dreary paths explored, and the influence urging on the traveller exhibited in all their horror. "THE HIGHWAY TO DRUNKENNESS IS MODERATE DRINKING!" said the speaker, and although the course may be long, still the end and result are inevitably sure and the same. As a great river flows on through a long and wandering way, yet falls at last into its basin, so the young man who travels on the road of Moderate Drinking will at last reach the vast vortex of Drunkenness. To be sure many a traveller may not reach this deplorable end—the Grace of God may convert him on the road. Death may arrest him in his career. Conscience may stop his progress, or the kind influences of good Temperance Organizations may bring him back—yet the truth remains incontrovertible still, unless some mighty power is exerted in some such manner for the salvation of the infatuated traveller there is no hope of deliverance for him—drunkenness with all its loathsomeness is his portion here, and to wait out an eternity of woe in Hell his reward in the great Hereafter. How many a cherub boy who once gladdened a proud father's heart has travelled from the threshold of home, on the road of Moderate Drinking and reached this portion and attained this sorrowful and solemn reward! "I spoke," exclaimed the Reverend Lecturer, "last evening, of a passage over the Alps; of snow-flakes descending from the pure heavens—of romantic scenes, of picturesque travels, of flowery ways: God forgive me! there is nothing picturesque or romantic in the dreadful path which the young man infatuated by strong drink is pursuing." How is he made? Not alone by the low groggeries which are licenced or unlicenced in our community, but by those splendid palatial mansions, aristocratically furnished! There is poor Tim Rafferty and Molly O'Shaunessy who sell by the pint; they do a dreadful work; but by far the greater evil is accomplished by the great Hon. Mr. Squeese-cmitch who is a wholesale dealer, wears his white kid gloves, occupies a lordly mansion, and is considered a good man. While many wag their heads at lowly Tim and Molly, the multitude bow to aristocratic Mr. Wholesale Seller—he is run as a candidate for Parliament—he is hurrahed by the popular crowd—and made a Deacon in the House of God!

"But what is brief." "The Drunkard—by whom is he made?" was the second branch of this eloquent discourse. We wish many of our pious men who drink and sip and be silent could have heard this part of the Lecture. For it was shown that either directly or indirectly many Parents, influential Men, Legislators, and Ministers of the Gospel, assist the Wholesale and Retail Dealers to make—what?—DRUNKARDS! Terrible truth!

It was the opinion of Mr. Narraway that while parents by example, influential men by their precept, Legislators by their enactments, do much to encourage the manufacture of drunkards, the man who stands in the sacred place, with a lip of eloquence and possessing the power to wield extensive and commanding influence, and who nevertheless is silent on this subject, is assisting in the manufacture of Drunkards. Stern, logical, inexorable truth.

THE DRUNKARD—HOW MADE; AND HOW TO PREVENT DRUNKARDS FROM BEING MADE.

This constituted the basis of the concluding Lecture by Mr. Narraway. Notwithstanding the inclemency of the weather, a large and respectable audience was present.

We hoped to be able to give a synopsis of this Lecture—the ablest of the course—in this impression. Contrary to this intention we have to postpone further notice until next week.

We may say, however, that the expediency, practicability and constitutionality of Prohibition, and the necessity also for earnest and laborious moral effort, for the reclamation of the Drunkard and the punishment of the "curse-proof, tea-proof, prayer-proof," Drunkard-maker, were ably, eloquently and incontrovertibly sustained.

A loudly expressed vote of thanks was tendered to the Reverend gentleman at the conclusion of this Lecture, for his interesting, able and gratuitous labors.

The Gurney Choir rendered good service on this occasion."

Religious Intelligence.

The following is extracted from Zion's Advocate, of the 12th inst.:

RESIGNATION OF REV. I. S. KALLOCK.—We learn by the Boston papers that the committee of the Tremont Temple church appointed to consider and report upon Mr. Kallock's resignation, reported on Monday evening that all their efforts to induce him to withdraw his resignation, had been without effect. He declared his determination to be final, and desired the church to so regard it. The committee therefore unwillingly recommend to the church to accept his resignation. And as an expression of the feelings of the church towards him, they recommend the passage of the following resolution:—

Resolved, That we part with our beloved pastor with the highest regard for his ministerial and many character, and with the profoundest sorrow for the loss of his faithful and earnest services in our behalf, and that we wish, in parting with him, to recommend him to all with whom he may associate, as a man and a Christian, worthy of unlimited

confidence; and to express to him personally our warmest desire for his future and uninterrupted prosperity and happiness.

It is understood to be Mr. Kallock's intention to leave for the West in about a month to spend the coming spring and summer, and that he will soon commence the practice of law there or elsewhere.

REVIVALS AND BAPTISMS.—Rev. W. H. Copeland, pastor of the 1st Baptist Church at Shapleigh, writes us:—"You may inform the readers of the *Advocate* that God is pouring out his spirit in this place. Forty-five have found peace in believing and the work is still going on. New cases of conviction and conversion occur almost daily."

Rev. W. O. Thomas, pastor of the 2nd Baptist church in Rockland, informs us that he recently visited the church at Lincolnville, where he found some religious interest existing, and at once went to work for his Master with them, and he says:—"I have rarely seen the preached word take such hold. Old and young, saints and sinners, are moved by it. God's people are becoming revived, sinners are being awakened, and a number of precious souls are made happy in a Saviour's love."

ORDINATION IN INDIANAPOLIS.—The *Witness* records the ordination on the 20th ult. of Rev. David C. Mabin, who several months since was baptized by Rev. Dr. Everts, in Louisville. "He was then," says the *Witness*, "an accredited minister in the Episcopal church. His mind was first awakened to the subject of baptism by being requested to baptize two of his members. After he did it, an aged Baptist Deacon congratulated him, and urged him to consider well the subject. The evidences multiplied as he thought and read his Bible, until he felt it his duty to obey Christ's commandment. Still he felt that he might retain his connection with his church. But on being presented with infants to sprinkle, he was overwhelmed with a sense of his condition and responsibility. He immediately resolved to offer himself to a Baptist church, with whose doctrinal views he found himself in agreement. He accordingly was received by the Baptist church in Indianapolis, on his religious experience, and by which church he has been called to ordination as an evangelist. The council was large, the examination careful, and the action unanimous." We notice among those who took part in the ordination services, the names of Rev. Dr. Bailey, Rev. C. Blood, and Rev. J. B. Simmons.

LAST SABBATH.—The *Watchman and Reporter* of the 11th inst. says:—"To a number of churches in Boston and its vicinity, this was a day of uncommon religious interest. The ordinance of baptism was administered in the First Church, Charlestown, by Rev. Dr. Cushman. In the Tremont Street church, Roxbury, Rev. H. Hutchins baptized ten converts, and in the Bunker Hill church, Charlestown, Rev. Mr. Higgins baptized fifteen. In both these churches the work of grace continues refreshing and encouraging. Three were baptized at Baldwin Place church by Rev. J. A. Goodhue, and two at Charles Street church, by their pastor, Rev. J. C. Stockbridge."

Rev. Dr. Maclay is reported to have accepted the agency of the American and Foreign Bible Society, a work in which, we trust, he will have the home feeling and the success of former years.—*Id.*

We regret to learn that Rev. Dr. Wayland declines the unanimous call to the pastorate of the First Baptist church, Providence, recently tendered him.—*Id.*

PROVINCIAL LEGISLATURE.

[From the Royal Gazette Extra.]

LEGISLATIVE COUNCIL CHAMBER, Fredericton, January 10th, 1858.

This being the day appointed by Proclamation for the meeting of the Legislature, at 2 o'clock His Excellency the Lieutenant Governor came in the usual state to the Council Chamber, and being seated on the Throne, commanded the attendance of the House of Assembly, who being come, His Excellency was pleased to open the Session with the following

SPEECH:

Mr. President and Hon. Gentlemen of the Legislative Council: Mr. Speaker and Gentlemen of the House of Assembly:

I am sure that the people of this Province have heard with feelings of sympathy and honor, undiminished by their remoteness from the scene of action, of the tortures inflicted without regard of sex or age, on our fellow subjects in the East, and the fortitude, gallantry and skill which have enabled handfuls of loyal men to resist and to attack with equal success hosts of rebels, have, I know, commanded their warmest admiration.

A confident hope may now be entertained that the mutiny, which at its outbreak appeared to threaten the very existence of British authority in India, may, by the blessing of God, be the means of strengthening that authority, and of rendering it more widely beneficial than before: and you will readily unite with me in an expression of deep thankfulness to Providence for the success which has attended Her Majesty's arms.

In the course of last autumn a Monetary Crisis occurred which, for a season, paralyzed trade and commerce throughout the world.

Our mercantile interests suffered severely from the unparalleled pressure to which they were subjected, but I trust that the depression will be but temporary, and I am confident that the attitude which New Brunswick maintained during the crisis has raised the commercial character, and still more, fairly established the credit of the Province.

It is a subject of sincere gratitude that, although our commerce languished during the past year, it pleased Divine Providence to bless the labours of the husbandmen with an abundant harvest.

I feel satisfaction in the belief that there is a growing appreciation of the Fisheries as a source of public wealth. Information having been conveyed to me that the act for their protection was violated in the Bay of Fundy, I immediately adopted the necessary measures to secure the enforcement of the law.

The act which regulates the Parish Schools will shortly expire; the subject of Education will naturally occupy your attention, and it will, I doubt not, receive from you that calm and careful consideration which its importance demands.

Mr. Speaker and Gentlemen of the House of Assembly:

The Estimates, both of Revenue and of Expenditure, for the current fiscal year will be submitted to you, and accounts of the Revenue and Expenditure for the past year will be laid before you, with a statement explanatory of the financial condition of the Province at the end of that year.

The arrangements with regard to the Surplus Civil List, contemplated in the despatches of the Secretary of State, which were laid before the Assembly on the 28th February, 1857, have been carried into effect, and the Surplus Civil List Fund, as well as the accruing Surplus of future years, has been placed at the disposal of the Assembly.

Mr. President and Hon. Gentlemen of the Legislative Council:

Mr. Speaker and Gentlemen of the House of Assembly:

I readily give effect to the wish expressed in the Address presented to me by the House of Assembly during the last session, that I would communicate with Her Majesty's Government on the subject of the construction of an Inter-Colonial line of Railway. Copies of correspondence will be laid before you.

The successful cultivation of the soil is an object of manifest importance to all. The Commissioners appointed to report as to any improvements which might be deemed advisable in the application of the present grants to Agricultural Societies, have concluded their labours, and their report will be laid before you.

I have recently received a report from the Emigration Agents, which will be laid before you. The subject to which it relates (will) be worthy of consideration.

I have appointed Commissioners to enquire into the management of certain Provincial Institutions which receive public aid; the result of their enquiries, when terminated, will be communicated to you.

Since I last met you considerable progress has been made in the construction of Railways. Accounts of the Province expenditure incurred in their operations will be laid before you.

It affords me sincere satisfaction to be able to inform you that although the state of the Money Market during the recent crisis impeded for a time the sale of the Provincial Debentures, the character of these Debentures remained throughout unimpaired, and the attention which they now command from British capitalists as desirable and safe investment is a gratifying proof of the confidence which is reposed in the good faith and financial integrity of New Brunswick.

In full reliance on your zeal for the welfare of the Province, I leave you to your deliberations, and I trust that Providence will bless your endeavours to promote the public interests.

Address in answer to the Speech.

To His Excellency the Honorable JOHN HENRY THOMAS MANNERS SUTTON, Lieutenant Governor and Commander-in-Chief of the Province of New Brunswick, &c. &c.

The Humble Address of the House of Assembly.

MAY IT PLEASE YOUR EXCELLENCY—

1. We, the faithful Commons of New Brunswick, thank Your Excellency for your Speech at the opening of the Session.

2. We deeply sympathise with our fellow-subjects in the East, in the sufferings which they have endured, while we rejoice in the success which has attended the efforts of our gallant fellow-countrymen to suppress revolt.

3. We unite with Your Excellency in the confident hope that the Mutiny which appeared to threaten the existence of the Royal Authority in India, will, under Providence, be the means of strengthening that authority, and diffusing more widely its benefits, and in the expression of thankfulness for the success which has attended Her Majesty's Arms.

4. It is a source of sincere gratification to us that our Mercantile Interests have suffered less severely than might have been expected, during the monetary crisis which for a season paralyzed Trade and Commerce throughout the world, and that the attitude which the Province maintained during that crisis, has raised the commercial character, and more firmly established the credit of New Brunswick.

5. We unite with Your Excellency in an expression of gratitude to Divine Providence