

# The Christian Visitor.

A FAMILY NEWSPAPER: DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE

REV. L. E. BILL, EDITOR AND PROPRIETOR. SAINT JOHN, NEW-BRUNSWICK, WEDNESDAY, OCTOBER 6, 1858. VOL. XI.—NO. 31

## EXTRACTS FROM THE MINUTES OF THE WESTERN ASSOCIATION CONTINUED.

CIRCULAR LETTER.  
To the Churches embraced in the New Brunswick Baptist Association in 1858.

DEAR BROTHERS—Among the many important subjects claiming our attention as Baptists, and some of which should be embraced in our annual CIRCULAR LETTER, allow me briefly to ask your consideration.

Let us to the necessity of a more thorough, systematic and joint effort in behalf of the Baptist Home Missionary cause in this Province.

The moral field in which God has called us by His grace and providence to labor, is one of promise and consequent encouragement, provided that as "good stewards" we are faithful in the improvement of the means placed within our reach for the introduction and establishment of a simple, scriptural, experimental and soul-saving faith in "the Lord our Righteousness"; which faith presents in its outward developments a cheerful obedience to the divine ordinances and commandments of the New Testament.

To carefully detail all the means or agencies placed within our reach for carrying the gospel to the destitute, and for the organization of churches, would necessarily occupy more space and time than ought to be devoted to this letter. But though this cannot be done, we may appropriately instance a few of the agencies appointed of God to this end. And, by giving general character to the few, we may be able to comprehend the whole, as follows, viz:—

A sanctified press; a living and devoted ministry called of God to preach the gospel; the earnest and heart felt, and united petitions of God's elect; a "throne of grace"; the free and voluntary moneyed contributions of the churches and congregations; the organization of a Missionary Society in connection with each Baptist Church, (which society should hold a formal and real connection as an Auxiliary to the parent or general Missionary Society of New Brunswick), the whole to act in harmony—the one with the other—each and all relying upon, and seeking to secure the gracious influences of the Holy Spirit.

These general ideas embody the whole matter, as I apprehend, relating to what is meant by means and agencies for carrying forward the Home Missionary work in the spread of the gospel among the destitute, and in planting churches of the Baptist faith. And let us not forget, that the same class of general agencies employed by God for the spread of the gospel among the destitute, is ordained by Him as most conducive to the life, and health, and growth of the churches already established; so that by lending our aid to those who are needy, and who may be locally removed far from us, we are at the same time aiding ourselves, and the cause of Christ in our own immediate localities. Thus illustrating the truth of Scripture, "It is more blessed to give than to receive." And also, "There is that scattereth and yet increaseth." But, though these truths have often been strikingly illustrated, yet more frequently have we learned to our sorrow, that "there is that withholdeth more than it needeth, and that tendeth to poverty."

As means and agencies within our reach, and which should be employed in behalf of the cause of Home Missions. I have instanced a sanctified Press, for it has given us the printed Word of God, instructive and profitable religious books, tracts, and periodicals. I have mentioned the necessity of a living and devoted ministry, called of God to preach the gospel, because it has pleased God "through the foolishness of preaching to save them that believe." I have referred to prayer, because "The effectual fervent prayers of the righteous avail much." And to the free and voluntary moneyed contributions of our churches and congregations for without money, it is utterly impossible to sustain the institutions of religion; and to the importance of Auxiliary Societies in connection with all the churches, and to have said "Societies hold a real, and not a merely nominal relation to the General Missionary Society because this course of action is not only feasible in all our different localities, but it would act as a conveyor of more direct information on the subject of missions; create a wholesome emulation among the brotherhood; awaken more of sympathy for one another in the good work; expand more uniformly the energies of the denomination; equalize more truly the burdens to be borne and the necessary expenses to be met; while such a course would tend to concentrate our endeavours to promote, the same great object and at the same time secure a reader and a larger supply of missionary funds with which to enable the Parent Board to operate. I speak of the necessity of harmonizing throughout the entire body, for "in union there is strength"; and of our firm and consistent reliance upon the Holy Spirit, because "Paul may plant and Apollous water," but God alone has power "to give the increase."

God is doubtless waiting to prove us. Not that he is, or has been unacquainted with the slightest secrets of our hearts. For "all things are naked and open unto the eyes of him with whom we have to do." But God would prove us to ourselves. He would have us see and feel our unworthiness, our dependence and our want.

Let us not longer abuse his mercies or presume upon His long forbearance. Souls are perishing around us and passing on to the solemn Judgement. Shall we suffer them still to pass on, unwarned and uninvited! God forbid. Let the love of Christ, and our own pressing necessities lead us all to join in the prayer of the prophet, with all the fervency and energy of immortal beings.

"O Lord revive thy work." But let us stop not here. It is well to pray but we must watch, and labor, in connection with prayer. If we pray for God to revive his work, let us hold ourselves in readiness to be employed by him as instruments through whom his work shall be revived. Praying that God may incline our hearts to bring all our "tithes" into his "store-house" that we may prove Him, and that He may "open the windows of heaven" and pour us out a blessing equal to our warmest desires.

Sept 18th, 1858.

## NEW YORK CORRESPONDENCE.

MR. EDITOR—So far, our September weather has been delightful, and our citizens who have been in quest of health and pleasure in rural retreats and at fashionable watering places during the warm months have now generally returned to their city homes.

The bulls and the bears, as the speculators in stock are called, are again on "Change." The wealthy seniors of mercantile houses are again in their counting-rooms to counsel their junior partners in the mysteries of buying and selling. The two thousand lawyers of which the metropolis boasts are also on hand to secure or to defeat the claims of justice and to set the wheels of litigation in motion. The clergy, too, have returned to welcome their flocks in temples "swept and garnished." Many of them have recommenced their ministrations by delivering discourses on the Atlantic Telegraph, and we trust they will now proceed to preach the truth as it is in Jesus. The instructors of our youth and their pupils having enjoyed their vacations too, have resumed their duties and the 400 schools of N. Y. and Brooklyn with their 80,000 boys and girls and the 150 Academies & Seminaries with their hosts of teachers and scholars are now all in full operation. In short, in many respects there is a marked difference between the New York of August and that of September.

## BURNING OF THE QUARANTINE BUILDINGS.

The month has not, however, been marked in its current events by anything special except the great Atlantic Telegraph Celebration and the burning of the State Quarantine Buildings on Staten Island, both of which events occurred on the 1st day of the month.

The first event was in every point an affair most creditable to the Empire City; but the last leaves an indelible stain on the history of Staten Island and is one of those events which not only tends to injure this country in the estimation of other nations but goes far toward shaking the confidence even of discerning Americans in the value and perpetuity of such a republican form of government as permits such atrocious and high-handed acts to be performed by its citizens with comparative impunity.

One is almost ready to despair of human progress, when he sees men who have been educated under a free government and in the full noon tide of the civilization and christianity of the nineteenth century dragging forth the helpless sick and the dying from the comfortable wards of the hospitals and casting them upon the damp, cold ground at the midnight hour and then applying the incendiary torch to the vacant buildings, and all this ignoble work performed from purely selfish motives.

The plea of the islanders is that the proximity of the Quarantine station to their residences depreciates the value of property in the neighbourhood and endangers the health of the community. This plea is in the eyes of some a plausible ground of justification for their lawlessness and inhumanity.

But when it is remembered that instead of the Quarantine being brought into proximity to their residences, they erected their houses after the Quarantine buildings had been placed there, and in consequence of the existence of these public hospitals, they obtained their property at a very low price, it will be seen that these incendiaries have no just ground of apology for their proceedings.

But still that portion of the press which is ultra democratic attempts to apologize for the islanders. And it is not improbable that owing to the laxity of moral principle which characterizes too great an extent both the bench and juries of the New York Courts, these criminals will escape unpunished.

And yet if the spirit and practices of these incendiaries should become generally prevalent, the consequences would be most lamentable. Those blossoms and fruits of Christianity in the shape of hospitals and benevolent institutions which distinguish it from all other systems of religion would be blasted and the world would return to the night of barbarism.

When that day shall come that the citizens of this republic shall determine to practice the principles of benevolence and justice, only so far, as shall suit their personal convenience and pecuniary interests, and shall refuse to exercise any self-denial or self-restraint out of respect to the claims of others; then adieu to all law and order and national prosperity!

The sun of civilization will then set behind the clouds of barbarism and anarchy. And it will surely come to this in this country unless christian men carry their religion into politics and not leave the enacting and enforcing of law in the hands of godless designing demagogues.

## STATE OF RELIGION.

The revival spirit with which the churches were so much blessed last winter and spring still prevails to a goodly extent. The business men's daily prayer-meetings are still sustained, and we hear of the establishment of many new meetings for prayer in various sections of the City and Brooklyn. Conversions are still frequent though not so numerous as in the Spring; yet there are many circumstances indicating that another powerful revival will ere long be witnessed. The social meetings of the churches are generally well attended and the sabbath congregations are unusually large.

## RELIGIOUS LITERATURE.

A fact indicative of the influence which religion is now exciting in a literary point of view, is that none of the recent works published in this country have been of profit to the publishers except those of a religious character. Several good works have lately been issued, and among them, two very interesting and useful religious works, namely Spurgeon's Gems and Wayland's Sermons to the Churches, both of which are the productions of Baptist clergymen and issued by Baptist Publishers, Messrs. Sheldon, Blakeman & Co., of this city.

## THE ANGLO-AMERICAN TELEGRAPH.

Let others boast the triumphs of the Mind of Man. We will exult in the God of Providence, and recognize the preparations of his coming kingdom, in the amazing apparatus with which the Author of salvation is fitting up the world which we inhabit. New glimpses of the yet withheld glory of CHRIST, flash upon our faith-taught eyes, as the elements and powers of nature, material and spiritual, emerge into more majestic development from day to day, and take their successive places in the marshaling forces of the LORD OF HOSTS. Not for men, for kings nor empires, are these godlike powers conferred, these miraculous instruments, accumulating from the processes of all time, and this perfect organization of the world of man and nature in one living soul, effected by Omniscient Providence.

All these are GOD'S implements, and the glory of the service to which they are destined, is yet to cause the glory of their construction to be utterly forgotten. Great is God's creature; Man; and greater than his greatest thought, is the work he is unconsciously serving; and yet with but the earnest trifling of an untaught child, he plays among the half-finished engines which the Infinite Architect is preparing, all unconscious of its design, and deeming it nothing but a toy for him! Vain trifler! This giant of iron, and that leviathan of the deep, with heart of fire and scalding breath, and the strength and speed of tornadoes—this is not for thee to ride, and drag thy poor chattels to and fro. It is God Almighty's "chariot of salvation," and this earth, girdling tongue of ethereal flame, that thrills with instantaneous speech for the ears of every creature under heaven, what is it but an organ ready for that mighty angel having the everlasting gospel to preach to every nation and kindred and tongue and people; "saying with a loud voice, Fear God and give glory to Him; for the hour of his judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters!" Doubt it not—CHRIST will take in hand his instruments, when they are all ready. Therefore it is with a kindling gaze that we behold his rapid preparations in these last days; assured by such tokens that His time is at hand, and our redemption draweth nigh.

Of the reflections and consequence that crowd upon the footsteps of this stupendous development of Providence, we can faintly touch but few. It is the first strand of a net of moral intelligence which must soon, by the evident laws of nature, establish a perfect and conscious community of both good and evil, prosperity and adversity, among all nations, and make the whole world one. The Telegraph is to be the sensorium of the world. The same mysterious fluid which unites the members of a man in a community of force and of feeling, and organizes them under the control of one living soul, is now to unite the race in like manner, in a common consciousness of, and a common susceptibility to, every influence of benefit or bane that touches any portion. Whatever public losses may be sustained in either hemisphere, by war, drought, or flood, must be instantaneously felt in the markets of the other; so that a scarcity of wheat in Asia will make a scarcity corresponding like the reflection of a mirror, in every household of America. Such a correspondence has indeed long existed and been rapidly growing; but now it is to be made instantaneous as the electric flash, and must be felt with exquisite delicacy by the common consciousness of the world. No nation will have any important concern which she can exclusively her own. It will go hard for a single crowned egotist hereafter to bring down a scourge upon one people, that shall not awaken cries of pain and unawed wrath from every other!

But the time and locality of this great event, convey into it a thrilling significance. It is CHRISTENDOM—the great brother-nations of the English tongue, in which are the home of the gospel, and the temple in a peculiar manner of the Holy Ghost—which are first and most fitly united by this living cord, to be henceforward more and more ONE PEOPLE, till time shall end. Let the day be forever sacred! Let its glory pale the fervors of our old single anniversaries, both in Britain and America, and become the illuminated point on the dial of the year, the day of universal thanksgiving and joy, for all in East or West who are filial to our English tongue.—God grant that this event has been deferred till the hour, the set time, to make us one in HIM! It was not permitted to effect this consummation a year ago. But it was deferred till humiliation had opened our eyes and "sealed our instruction;" till both nations were blessed with a prior and richer gift of the Holy Ghost, and prepared to seek with one heart and literally one voice, the advent of their rightful universal King—Auspicious act, and auspicious hour! Now will not only "the inhabitants of one city," but those of opposite hemispheres, "go to one another, saying, Let us go speedily to pray before the Lord;" and the same hour shall bear to heaven the burden of all Christian hearts in supplication for the coming of Christ. A finger moved in Portland, the other day, and out rang a peal on the bells of Boston; and it is now certain that the bells of every city in the world can be rung in the same manner by one human finger. How long ere that wonderful chime shall be the call for all the world to come before the Lord of Hosts, with prayer and praise?—*Examiner.*

THE REV. J. N. MURDOCK, D. D., preached for the Pierrepont street (Brooklyn) congregation from Luke 15: 7, on The Joy of Angels over Repenting Sinners, and made the following impressive use of the great event of our times:

This subject suggests to us how close is the connection between earth and heaven. It was a leading purpose of God, in the great work of Redemption, to gather "in one all things in Christ, both which are in heaven and which are in earth." The sorely stricken, often erring church below, belongs to the same spiritual communion with the glorious church in heaven. "One family we dwell in Him, One church above, beneath: Though now divided by the stream, The narrow stream, of death." We have been accustomed to point with admiration to those mysterious wires which bind the different sections of our Continent in such intimate magnetic union, that its widest extremes are moved at the same instant with a common impulse. And the thoughts of men in both hemispheres are full to-day of that great marvel of the age, which makes an era in the social and moral history of mankind. At first a Dream, grand, gorgeous, bewildering, a theme of speculation rather than an object of expectation; then a Hope, noble, inspiring, yet distant, an attainment of some happier age far remote; then a Project challenging the respect of men more from the boldness of its conception, and the grandeur of its ends, than from any visible prospect of its accomplishment; then a Failure covered with the shadow of successive disappointments, and only redeemed from the reproach of folly by the perseverance with which it was followed, and the difficulties attending its execution; but now a Fact undisputed, palpable, and recognized in the mutual rejoicings of mighty nations, kindred now by a new tie. Visionary as it seemed in expectation, the thing is a reality to-day. The magnetic cord stretches across the waste of the Atlantic, causing its depths to quiver and flash and glow with human thought, while the lands washed by its waters on either side, are thrilling with the pulse and throbs of its mighty vibrations. Honor to the man who conceived, prosecuted, and finally accomplished this stupendous work! Long may that cable rest in its ocean bed, far beneath the storm and commotion of the upper surface, a symbol and bond and pledge of the good will and enduring amity of the nations which so cordially united in bringing the great event to pass. It seems hardly possible to overrate the stupendousness of the work itself, or the commercial, social, and moral results which are to flow from it.

## THE SPIRITUAL TELEGRAPH.

But what is this union of States and Hemispheres, when compared with the connection between earth and heaven? The dream of the Patriarch at Bethel, and the vision of Elisha's servant in Dothan, are simple realities. There is a highway between earth and heaven—God at one extreme and man at the other—on which the angels are passing and repassing. The invisible hosts of God encamp around His saints. All heaven rejoices at the new birth of the soul, and watches over it long as it is imprisoned in clay and environed with sin. Wherever the man of God pines in sickness or want, the rustling of angel wings is around him, and the whispering of angel voices is in his ear; and when he falls under the hand of the great Destroyer, angels bear him away to rest in Abraham's bosom. The frail child of sorrow and sin may send his wish, his thought, his complaint direct to heaven, with more than electric speed, and receive an immediate answer from an ever-attentive Father.—

Nay, he may go to God in prayer, and God will come to him at his call, sitting down by the couch of his pain, and dwelling in the house of his sorrow. So near is earth to heaven, so blessed and vital is the union between the glorified above, and the toiling, struggling, weeping hosts below.

[From the Bible Advocate.]  
CHRISTIAN BENEVOLENCE—AN ESSENTIAL ELEMENT OF GODLINESS.

Benevolence is a Divine attribute; the evidence of this stands forth in bold relief above, beneath, and around us.

But when we contemplate the Bible, and God's great remedial scheme of love therein made known, graciously purposing the redemption of the lost and guilty from the severe and destructive condemnation of sin, by the atoning sacrifice, of his incarnate Son; the evidence of his benevolence is at once complete and conclusive.

We have, moreover, in the person and works of the great Captain of our salvation, the very embodiment of disinterested benevolence. Harken to the announcement of his Advent to earth, made by the Heavenly hosts in those ever memorable utterances, *Glory to God in the Highest, on earth peace, good will towards men.* Behold Him, during the period of his incarnation going about doing good with a spirit of self-sacrifice peculiar to his own benevolent heart.

Take earnest heed to those words of eternal truth which issued from his lips, and which are left on record in the scriptures of truth, imparting the knowledge of salvation to dying humanity. See Him in his person, full of tenderness and love, with heavenly benevolence beaming forth from his gracious eye.

O disciple of Jesus! turn away from the sordid and debasing standards of duty, which the littleness, pride, and vanity of man would set up. Beware of metaphysical vagaries; the offspring of selfishness and the vain puffings of a fleshly mind. Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ. Look to Jesus as to Heaven's own exemplification of benevolence! Look to him and to the Book Divine which testifies of Him, as to the heaven-inspired and only true moral standard of duty. Remember that benevolence is an essential element of godliness; the disciple of Jesus must be benevolent; it is a feature of christian character, which is necessary to its very existence; for can any one rightly assume to be a disciple of the benevolent Son of God while the habitudes of his heart and life are supremely selfish? No, 'tis impossible! for if any man have not the Spirit of Christ he is none of his. Let this mind be in you which was in Christ Jesus; the mind, the spirit of Christ, is the spirit of self-sacrifice for the benefit of fallen humanity. This spirit, when in answer to the prayer of faith it once enters and takes possession of the human heart, lights up within it the pure flame of love to God, and love to man, which must ere long completely consume mere self love, and which must prevail over all other love. It is thus that Godliness is communicated, and the spirit of Godlike, Christlike, benevolence imparted to the soul of man. It is thus that the most sacred, the most indissoluble of all unions are formed between Christ and his disciples. They know that they are his, by the spirit of benevolence which he has given them.

The obligation to be benevolent rests with equal weight upon all who would live Godly in Christ Jesus; and is only limited by ability. One and all are able to concur to some extent in this general duty, where the spirit of benevolence reigns within, the poorest widow can and will bestow her mite, accompanying it with the prayer of faith, and God will bless the giver and the gift.

But can none be excused? No, not one! this sacred and imperative obligation holds its claim with an unyielding grasp upon all who profess and call themselves Christians, and says to them all, "Do good as ye have opportunity." "Be not weary in well doing for in due season ye shall reap if ye faint not." "To do good and communicate forget not, for with such sacrifices God is well pleased." "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Ye disciples of Jesus, be assured once for all that there is great gain in the possession and enjoyment of the true principles and spirit of Christian benevolence! See an illustration of this truth in the generous impulses of that benevolent woman, who bestowed upon the Saviour the precious ointment. It is true that as soon as this noble deed was done, the spirit of envy and of selfishness began at once to be meddlesome, and said "Why was this waste?" But Jesus said, "Let her alone! She hath wrought a good work, she hath done what she could; verily I say unto you, whosoever this Gospel shall be preached throughout the whole world, this also that this woman hath done shall be spoken of, for a memorial of her."