

The Christian Visitor.

FAMILY NEWSPAPER: DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE.

EV. I. E. BILL,

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

EDITOR AND PROPRIETOR

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BAPTIST HISTORY THESE LOWER PROVINCES.

CHAPTER XVI.

County of Yarmouth.

The marble monument that stands over the grave of the Rev. Harris Harding, is illustrative of the affection and esteem in which he is held by the people with whom he labored in love for more than sixty years. There are other proofs, however, of their Christian attachment to the venerable Herald of the Cross, whose energies and life-long toils are identified with the prosperity of vital religion in their immediate locality. All who knew the Rev. Harding are aware that his finely moulded head was covered profusely with grey, and that as he increased in years, his locks gradually became more hoary till they were almost as white as snow. The wise man says that "the hoary head is a crown of glory, if it be found in the way of righteousness;" and if this saying was ever applicable it was in the case of which we are speaking.

For months, perhaps years, before his decease, as he continued to visit from house to house, many of his sisters in Christ craved the privilege of clipping a few hairs from the thick locks that lay like snow-wreaths over his massive forehead; and during the melancholy interval between his death and interment, the scissors were thus used to serve a tangible memento of the departed. These cherished relics, though not so highly regarded with papistical superstitions, are to be found in many a private cabinet in Yarmouth. All these efforts to retain the tangible memorial of Father Harding, significant of deep affection on the part of the thousands of his people, who remain, to struggle, weep, and pray a little while, since Father Harding's death, there has occurred in the first Yarmouth Church of special interest. The pastorate of the church, however, was resigned by the Rev. J. Davis in November 1855, and he was succeeded immediately by the Rev. Henry Gell, who, for several years, had been the pastor of Milton Church, Queen's County, S.

Through the instrumentality of Brother Gell, the interests of religion are in a healthy and flourishing condition; and perhaps members of the Church have not been united in Christian attachment to each other for many years. Revival influences, adding to the numbers and increasing the vitality of this important branch of Zion. Ordinances are punctually observed, and discipline righteously maintained. In connection with the Church, there is a large and successful Sabbath School under the high and pious superintendence of Brother Samuel Brown, who with an humble spirit, in quiet and unostentatious way, is doing much to promote the welfare of Zion. In all the revivals, the Sabbath School has contributed no inconsiderable proportion of the converts. It has there been proved that the degree and degree of instruction which is adapted to the immature development of juvenile intellect is perfectly compatible with such an amount of Bible truth as is sufficient to lead to that which belongs to the ranks of children to Cross and the experimental blessings of adoption.

Among the sisterhood of Baptist Churches which are scattered over the hills and valleys of Nova Scotia, perhaps none of them have so promptly manifested a willingness to sustain our denominational institutions by pecuniary aid than has the first Yarmouth Church. Our educational affairs at Horton, during thirty years, have often been embarrassed, when there had more than once been struggle for the maintenance of pre-occupied ground, while the circumstances are so discouraging that the issue, to say the least, was exceedingly doubtful. At these times, the Yarmouth brethren have generally bled their liberality. In other matters, when the cause of God has submitted itself to "gold and silver," they have readily displayed the same self-sacrificing spirit. In the British and Foreign Bible Society, an act, which was offensively aimed at religious interests that were dear to the heart of a genuine Baptist, the brethren at Yarmouth, indignant at the odium cast upon the denomination, resented the insult, and withdrew from active co-operation with that vile institution, which originated with a Jew, and which had recently assumed an air of hostility towards the Missionary Society of our denomination in Pagan lands. They were, however, too deeply imbued with the spirit of world-wide evangelization to give up the Bible cause. In accordance with this apostolic feeling, they organized a Society, the object of which was to assist in sending pure translations of the Scriptures to every kindred, people, tongue, and nation. The object in view was that which was in the first place contemplated by the Society, from which they had been reluctantly compelled to withdraw; but occupied a broader and more liberal ground, and the stream of their benevolence, if flow in a new channel, was gliding to its original destination, bearing the

precious Bible to "earth's remotest bounds." As regards our missions, domestic and foreign, the Yarmouth brethren have shown a readiness to contribute for their maintenance; and our French mission has derived much of its support from their active sympathy and liberality.

Connected with the first Yarmouth Church there have been a number of lay brethren, distinguished for their exemplary piety, and highly esteemed for their usefulness in the cause of Christ. Many of these worthy brethren have gone to their reward, while others still remain living pillars in the militant Zion. Of the early contemporaries of Father Harding, we are Deacons Churchill and Holmes; and they were to him, what Aaron and Hur were to Moses. They sympathized with him in all his trials—rejoiced with him in seasons of prosperity—and through all the changing circumstances of many years, they efficiently discharged the duties that devolved upon them as office-bearers in the Church. During seasons of religious declension, they continued steadfast, unmovable, always abounding in the work of the Lord. In the stormiest day, they never wavered; and in the darkest night, they were still found faithful at their post.

Another lay brother, who was only recently removed from his earthly toils, struggles and activities, was deacon Joseph Robbins—a man remarkable for energy of character and usefulness in the church. Early in life, he became savingly interested in the "great atonement," and connected himself with the Congregationalists. In that connexion, however, he was never satisfied and happy. Deeply pious himself, he had longings of soul and aspirations after an element more spiritual and congenial with his religious tendencies than were to be found among the people with whom he was denominationally associated. At times he united in public worship with Father Harding's people, with whom he seemed more at home than with his own sect. Nevertheless, there was a ceremonial barrier between him and the Baptists. He had been sprinkled, which he then supposed was the Baptism of the New Testament. With respect to external ordinances, all his early predilections were in favour of Pedo-baptistic usages; and therefore while his spiritual sympathies would have led him in one direction, his denominational predispositions impelled him in another. At length, at the time of Father Anstey's visit in 1827, while the day-spring from on high, so to speak, was dispelling mental darkness, and illuminating the spiritual apprehensions of many, Brother Robbins turned to the teachings of Christ and his Apostles; and his views with respect to the externals of religion and underwent an entire change. When he saw the path of duty, he did not hesitate to walk therein. He was accordingly baptized, and he united with the Baptist Church, of which he not long after was chosen Deacon. This office he filled with fidelity till the day of his death. Deacon Robbins never shrank from the exercise of his gifts in the Church. His prayers, generally speaking, were indicative of deep piety—they were earnest and importunate; and his exhortations were fervent and well received by his auditors. He was ever liberal in making provision for the temporal wants of his minister; and being fortunate in the acquisition of wealth, he was able, as well as willing, to respond to the claims of the denomination upon his purse. He sustained the "Christian Messenger" in the darkest hours of its pecuniary struggles; and he gave several magnificent donations to uphold our educational interests at Horton. The piety of his life—the zeal and ability with which he discharged the duties of an important office in the church—and the steadfastness of his faith, greatly endeared him to his brethren, and when he died, he was deeply mourned by the religious community, with whom the best years of his life had been spent.

Deacons John Crosby and Amos Baker, too, who, within the last few years, have left the Church militant for the church triumphant, were long standard-bearers in Zion. They stood beside Father Harding through the lights and shadows of many years, exemplifying in their lives the holy tendencies of pure religion, and actively striving to advance its interests. The fervency of their prayers—the earnest style of their exhortations—and their constant adherence to the observances of the Church, are still remembered by their surviving brethren in Yarmouth.

Only a few years ago, the admiration of the whole civilized world was elicited by an heroic deed of daring in rescuing 400 emigrants from on board the "Caleb Grimshaw," which was on fire in the midst of a stormy sea. Our readers are no doubt familiar with the thrilling circumstances of that appalling scene, in which the raging of two elements, seemed to concentrate their terrible fury in threatening so many lives; but Captain David Cook, their deliverer, in the midst of perils to himself and crew, saved them all. That gallant son of the ocean was a Christian, and belonged to the first Yarmouth Baptist Church, of which he still continues to be a worthy member.

Another worthy disciple of Christ, who for many years was the Clerk and an active deacon of the first Yarmouth Church, and who still survives, is Zachariah Chipman, Esq. He belongs to a family that has contributed a number of distinguished men, who have occupied useful and elevated positions

in the United States and in these Provinces. Many of them, too, have been prominent in the church, and respected for both their piety and talents. He was born in Cornwallis in 1779, and early in life he was the subject of saving grace. When eighteen years of age, he was baptized in Granville, near Bridgetown, by his brother after the flesh as well as spirit, the Rev. Thomas Handley Chipman. Subsequently, he married the widow of Joseph Shaw, in Lower Granville, where he resided a few years, and then removed to Yarmouth. His wife, with whom he lived fifty-three years, was a woman of considerable mental vigor, and was devotedly pious. They reared a large family, all of whom have professed faith in Christ. One of their sons, the Rev. Holmes Chipman, is now a Baptist Minister, and the Pastor of two churches at East Harrington in the State of Maine. Deacon Zachariah Chipman was a mechanic; and during his long life, had many apprentices, most of whom experienced religion while under his roof. His prayers, Christian admonitions, and consistent life were blessings to all his household. Joseph Shaw, Esquire, to, who was the son of Mrs. Chipman, and who is now the High Sheriff of the County of Yarmouth, became savingly impressed with the spirit of religion, while he was a member of his step-father's family; and he is at present a prominent member of the first Yarmouth Church. With all Deacon Chipman's other useful qualities, exerted in various ways, in matters both secular and religious, he had a taste for chronicling striking events that were transpiring around him; and in this way he has preserved much useful and interesting information. The venerable man is now in his 80th year, looking upward, expecting soon to enter that eternal rest that remains for the people of God. M.

[For the Christian Visitor.]

The Result of the present Religious Awakening.

What wonders God has been working for several months past by the might of his Holy Spirit in these Provinces and in the United States! How many thousands there are who a short time ago saw in Christ no beauty that they should desire him; who now consider him "altogether lovely," their Saviour, and their portion for ever! From how many families that recently called not on God's name, prayer now ascends to heaven every morning and evening. How many children who were unblest with pious parental example and instruction, are now being brought up in the nurture and admonition of the Lord. Surely we have great reason to be thankful to God for the exercise of his power and mercy in delivering so many from the power of darkness, and translating them into the kingdom of his dear Son. And may we not cherish cheering anticipations of a much greater and more rapid enlargement of his kingdom that has ever before taken place? May we not expect that many of our feeble churches, that have hitherto needed help, will now be self-sustaining; and that our larger churches will send forth Colonies to form new churches; and that they will establish Sabbath Schools in neighborhoods that are distant from any place of worship, or where through parental unfaithfulness the children have not been brought under the influence of the truth? Should we not expect a very great increase in the contributions to the funds of our Home and Foreign Missionary Societies, so that our debts may be paid, and many more labourers be sent into the fields that "are white ready to harvest?"

We shall see all these good results from the present religious awakening, if the thousands who have been added to our churches, commence their religious life under a deep sense of their obligation to "be fellow-workers to the truth." If they regard Christ their Redeemer as saying to them individually, "go work to day in my vineyard," and if they justly consider themselves personally concerned in obeying the command given to the early disciples:—"Go ye into all the world and preach the gospel to every creature;" then we shall soon see liberal plans devised and executed for the wider diffusion of the gospel.

Pastors, and private Christians, who have had some experience of the dangers to which young pilgrims are exposed, should remember that they are in a measure responsible for the religious character which these young Christians will acquire. They should therefore help them by their friendly counsels; warning them of spiritual dangers, cheating them under despondency; teaching them the lessons which they have learned by experience, and inciting them to make high attainments in piety.

With this end in view, it would be well to put into the hand of every young Christian a charming little book recently published by Gould & Lincoln, of Boston, entitled "Apollas; or directions to persons just commencing a religious life." It is printed in a very neat style, and costs only sixty cents per dozen. It contains just the instruction, warning, and encouragement which a young Christian needs. By following its directions the young Christian will save himself from bitter regrets, and secure peace of mind, and greatly increase his usefulness. An older Christian could not present to a young disciple a more timely token of his sympathy and friendship than "Apollas."

It is to be hoped that this and other means of inciting young Christians to make high attainments in piety may be faithfully used; and that the accession of such a large number of members may greatly increase the moral power of the churches.

Do Something.

In connection with the work of divine grace all over the land, there is something for every Christian to do. Every Christian can help this work onward by his prayers. It is eminently the work of the Spirit of God in connection with and in answer to prayer. If you cannot attend prayer-meetings, you can pray in your closet with fervor and faith for the conversion of souls. Even the sick can thus maintain an active sympathy with the great reviving influence from whose public manifestations they are secluded. The child of God who, on the bed of death, calmly awaits his own entrance into the kingdom of glory, can yet pray with renewed faith. Thy kingdom come, thy will be done on earth as it is in heaven.

If you have any command of your own time, you can confer with your fellow-Christians, and stir up their love and zeal. You can establish a prayer-meeting. If you live in the country or in a thinly settled village, you can get together your neighbors as some convenient hour, for special prayer. Do not wait for others—for the officers of the church for those accustomed to lead. If your are young, get your young friends together for prayer and conference. Make a beginning. Do something.

You can speak to some impenitent person upon the salvation of his soul. Every Christian can approach some one or more in the circle of his or her acquaintance. You can lead your friends to the house of God, to the inquiry-meeting. You can give them well-selected tracts. You can show that you feel for them, and are in earnest to bring them to Christ. God has a work for you to do. What is it? Do something to save souls.—Independent.

How to make yourself Unhappy.

In the first place, if you want to be miserable, be selfish. Think all the time of yourself, and of your own things. Don't care about anybody else. Have no feelings for anybody but yourself. Never think of enjoying the satisfaction of seeing others happy; but rather if you see a smiling face, be jealous lest another should enjoy what you have not. Envy every one who is better off in any respect than yourself; think unkindly towards them, and speak lightly of them. Be constantly afraid lest some should encroach upon your rights; be watchful against it, and if any one comes near your things, snap at him like a mad dog. Contend earnestly for everything that is your own, though it may not be worth a pin; and if "your rights" are just as much concerned as if it were a pound of gold. Never yield a point. Be very sensitive, and take everything said to you in the playfulness in the most serious manner. Be jealous of your friends, lest they should not think enough of you. And if at any time they should seem to neglect you, put the worst construction on their conduct you can.

English Correspondence.

Letter from Rev. C. Spurden.

In the absence of news of a local nature, I propose in this letter to survey the mission field, aided by the intelligence furnished by a valuable monthly publication entitled "The News of the Churches and Journal of Missions."

TURKEY.

The struggle of the different sections of Christendom for influence in the Turkish empire has far from ceased since the termination of the war. The adherents of the Greek Church on the one hand, and those of the Romish Church on the other, are strenuously exerting themselves, the former to regain their lost influence, the latter to establish a permanent supremacy.

The Jesuits are increasing the number of their schools and colleges, and multiplying their emissaries both in European Turkey and Syria. The French consular agents have been exhibiting lately an unusual amount of activity in defending "atheists" even when in the wrong, and are beginning to abuse their powers for the persecution of Protestants. The new code of laws, promulgated under the title of the Hatti Humayoom, secures religious liberty theoretically to all the Sultan's subjects, but in such an empire as Turkey the mere existence of the law can be of little value unless the Protestant Church take advantage of the liberty it gives them, and unless the Protestant Powers exert themselves to see its provisions enforced. The great importance of this law is that it forms the basis of a bill of rights on which the Protestant consuls can found their claims for the full protection of all converts.

In Asiatic Turkey, and especially in Armenia, the admirable mission of the Ameri-

can Board has been attended with a success scarcely, if at all, paralleled in the history of modern evangelistic effort. Within the Armenian Church itself, a remarkable reform movement appears to have begun. Multitudes have returned from the dry formalities of a lifeless ritualism to the living truths of our Christian faith. This field of missions ought to be left chiefly in the hands of those by whom the seed has been sown and watered. It is well therefore that the interest felt in this mission in Britain has found its practical outlet in the formation of a "Turkish Missions Aid Society," rather than in the establishment of other special missions in Armenia.

But while the Armenian field is thus pre-occupied, there is a vast sphere in European Turkey, where special missions might advantageously be originated. The population, numbering about 16,000,000, is in a state of uncertainty and fusion. The majority of these belong nominally to the Greek church, but the Bulgarian, Bosnian and Albanian have in reality no sympathy with that church, and are most desirous to escape from the endurance of Greek tyranny and the threatened flood of Romish intolerance. The American Missionaries, in addition to their labours in Asiatic Turkey, have been for years urging the churches to enter upon missions in European Turkey. Two American Missions have already been begun, one by the Methodist Episcopal church, and the other by the American Board of Missions. Some of the British churches are beginning also to move in this matter, and it is to be hoped that efforts will soon be made with a zeal somewhat proportionate to the importance of the opportunity, and to the greatness of the work to be accomplished.

FRANCE.

No clearer proof of the beneficial change that has taken place in the Protestant churches in France within the last forty years need be adduced than the efforts made by its antagonists to throw discredit upon its labours.

The society of St. Francis de Sales, founded with the special view of combating Protestantism, has engaged itself till now in preparing writings, more or less calumnious, against Protestants. A curious discussion has thus been begun at Paris. One of the Romish pamphlets, in order to discredit our efforts to convert the Romanists, stated that conversions were made by means of money payments. An example was given, in support of the statement, of a woman in the Rue St. Antoine, who was said to have received from a Protestant pastor twenty francs to become a Protestant. The pastors of the Reformed Lutheran and Independent churches unitedly demanded of the Romish author to furnish proof of the correctness of his allegations. He attempted to elude the question; but the pastors insist upon a reply, and if need be they will publish the whole in the political journals.

THE VANDIOS VALLEYS.

Winter operations in the mountain parishes.

Most of the parishes are very extensive, and very difficult to traverse in the winter. A good shepherd ought to have his eye upon the whole of the flock, as well as upon each of the sheep and lambs. To attain this end, each pastor requires to undertake a special work at the beginning of the severe season, which lasts the whole winter. Each parish is divided into quarters or districts. At the head of each quarter there is an elder, who has the oversight of all the members of the district; and he has also a school under his special charge. There are parishes which have twelve elders, and as many as sixteen schools. In the course of October and November each pastor makes a visit in each division of his parish. He announces this on the previous Sabbath. On the day indicated he arrives accompanied by an elder. He goes to the school, when the master of the school attends, who, having a goat's or ox's horn, or sometimes a large sea-shell, exerts all the force of his vigorous lungs in blowing it with such strength, that all the neighbouring mountains re-echo with the sound. This is the bell which summons to the examination. Soon the school-room is filled with fathers, mothers, and children. A review begins. It is very simple and natural. The pastor reads and explains a portion of the Word of God; he prays; some verses of a psalm are sung; then the examination is proceeded with. The pastor addresses some questions to those present, old as well as young, more particularly to the latter, on their faith, their biblical knowledge, their Christian experience; he invites those who have doubts or difficulties upon subjects so important, to state them distinctly and frankly. Showing himself disposed and happy to be able to assist in removing them. Sometimes very interesting conversations occur. The examination of affairs more external is then proceeded with. The pastor asks the heads of the families as to the manner in which the elder acquits himself in the discharge of his duties in the midst of them. He demands in particular if he occupies himself with the interests of the poor—if he visits the sick—if, as a man of peace, he seeks to be at peace with his neighbour, and to re-establish peace and concord where friendly relationships are disturbed. He also inquires of the elder if he is satisfied with those of whom he has the Christian oversight; and if there is any question in dispute which has not been settled, he

obtains a knowledge of the circumstances, and attempts to settle it on the spot. He makes arrangements in regard to the holding of the school of the district, encourages the parents to be watchful and attentive to their children, and to see that they attend regularly the school within their reach. A whole day is devoted to the examination of each district; and it necessary to leave home early in the morning without being able to promise to return before night. Snow and bad weather are not considered sufficient reasons for putting off an examination which has been announced. All the schools being in activity, the pastor visits them often during the winter. He passes each school in review, to assure himself that progress has been made, and to discover whether the fault is that of the child or master, if the result is not satisfactory. It is impossible, as may be easily understood, to be very exacting, since the masters do not receive, upon an average, more than fifty francs for four months' teaching.

JAMAICA.

State of the emancipated negro population.

A missionary at one of the stations of the United Presbyterian Church in the North-west of the Island, gives the following view of the state of the people in his neighbourhood:—

"Without schools we can do little good in Jamaica. The minds of the people were so degraded by slavery, that it is no easy matter to convey to them any knowledge of Divine things until they are in part awakened by education. I am often astonished to witness the amount of valuable knowledge these black teachers can convey to the minds of their scholars. Many of the children under their care become so smart and intelligent as those found in well-taught British schools. The black teacher is in general much better educated than country schoolmasters at home. They can read Cesar and Virgil pretty well in Latin, and the New Testament in Greek; some of them are Hebrew scholars, and a few pretty good mathematicians. In addition to the ordinary branches of reading and writing, they all teach English grammar, geography, common and mental arithmetic, and that not by any means superficially but pretty thoroughly. When their minds are set to work by teachers of their own colour, the children often become exceedingly sharp and intelligent. The little daughter of our teacher, a child of about four years, reads remarkably well. This to me appears almost like a miracle, as it is extremely difficult, and takes a very long time to convey knowledge on any subject to the older generation. Many of those above thirty can read one or two chapters of the New Testament, and a very few can write their names, but that is the full amount of the acquirement of the best educated of the fathers and mothers of the blacks. They are in general willing to receive instruction, and give great attention, to anything said to them, provided it be in simple language; but ordinary sermons at home would not be understood by one in a hundred.

"It is surprising to see what odious slanders are not only propagated, but believed of the poor negro. Judging from the amount of crime committed, the Americans are far graver savages than they. Here, where I live, we have neither magistrate nor police, and yet we feel in far more security than I would have felt myself in any district in Scotland. The people are generally quiet and well-conducted. Many of the vices with which slavery is invariably attended, continue still to a certain extent among them; and there are not a few who prefer supporting themselves and their families by cultivating their own grounds, than by going to work on estates where the wickedness of the district is in general concentrated.

THE REVIVAL IN AMERICA.

This remarkable religious awakening has excited much attention among Christians of all denominations in England. The religious newspapers have extended notices of it, and contain lengthened extracts from the American journals. The correspondent of the Times, writing from New York, gives a description of what he has evidently seen in that city, and though the subject is viewed from a point of observation which is far from coinciding with that which is occupied by the leaders of the movement, his account is substantially the same as that given by other writers. He says:—"One of the religious convulsions which shake communities periodically, in which the believer sees the finger of Providence, and which the unbeliever finds it difficult to account for on sound psychological principles, is now agitating not New York alone, but the whole Northern States." He then attempts to account for the movement by tracing it to the revulsion of last year which threw out of employment many young men of active life, but with minds untrained to anything except business. Their previous habits stimulated excitement and made it a necessity. And consequently where the check to business deprived them of the means of ministering to material enjoyment, they were the more ready to listen to exciting topics of a less objectionable nature." And then the writer adds:—"Perhaps this is as philosophical a way as the circumstances allow of accounting for a very extraordinary moral phenomenon." This method of accounting for the widespread revival which appears to be stirring the spirit of the entire nation, is altogether unsatisfactory. All that can be said of the