

The Christian Visitor.

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The Christian Visitor,

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EASTERN ASSOCIATION.
To the Churches comprising the Eastern N. B. Baptist Association.

In this our annual epistle permit us to solicit your attention and consideration to a few remarks on the subject of the permanency of the pastorate; which subject you will unitedly admit to be of great importance. We are fully persuaded, because we have you in our hearts, that you hold the faith of God's elect—and therefore are peculiarly anxious that you should enjoy such means as will insure your advancement in the Divine life; but we would remind you that the means that give this warrant are only such as have been authorized and appointed by the great head of the Church, and no means comes to us with greater power and blessing than the preaching of the glorious gospel together with all the other labors of the Christian pastor. When we reflect upon the sacredness of the relationship that exists between the Church and its Pastor, we can but suppose the severing of those ties to be afflictive therefore detrimental to the interests of the cause of God; neither can we be persuaded that such separation should take place unless good reasons for it can be assigned. Authority for it we have not found, though it has become an almost every day occurrence among us. Young men called of God to preach the gospel are chosen by churches to be their Pastors and to such choice in many instances tokens of divine approval are given, yet in a few months the relationship is broken up. We can not conceive how this can be for the glory of God when changeable man can scarcely be persuaded to set his seal to an act that is to be dissolved in a few months. This course is not only pursued by those recently set apart to the work of the ministry, but in many cases those that have been long laboring as Christian Pastors have a long if ever continued long enough in any one place to become fully acquainted with the wants of the people. In view of all this we ask is such a course right? The Bible and every right thinking man says no. It is dishonoring to God and injurious to his cause. Who, then, is benefited? The churches certainly cannot be. We believe this is the greatest cause of the unceasing complaint of churches being without Pastors, and Ministers without churches; neither can there be a readier way to cripple a church and destroy its influence for good than to change its Pastor every year or two. Of this we have abundant proof in the history of the past. In almost every instance the churches that have been most prosperous, and have done their work efficiently, have been those that have continued the same Pastor until God in his providence removed him; while those that have been ever changing Pastors, and those that imagined they could do without Pastors, have in most cases come to naught. That such practice still exists among us we cannot deny; that the churches are not benefited by it is evident. Who, then, are benefited? Are the Ministers? Certainly not; whatever is injurious to the churches must be to the Ministers. It prevents them from storing their minds with useful knowledge, every removal breaks up their studies which are not resumed again for many months, and this loss can not be repaired. Then the unhappy feelings of disunion that in many cases are created and take possession of hearts that should be filled with love to God and to the souls of the perishing.—Frequent removals cannot be beneficial to Pastors as regards their pecuniary relations; it must prevent them from making arrangements for the permanent settlement of their families, or for the education of their children. Then the great waste of time. God called them to labour for him and to watch for souls, but when they most expect to see their labours crowned with success the time of their removal comes, and three or six months pass before another settlement is effected, and that probably only for one year.

DEAR BRETHREN—In the fear of God, and in view of the account to be rendered, we make the solemn enquiry, Who is to blame in all this mat-

ter? Blame rests somewhere: at whose door is it to be found? Are the churches to blame? We believe they are; they do not set a proper value on the toils and labours of their Pastors, or if they do, they do not let them know that they have their sympathies and prayers, or that they appreciate their services. Their irregular attendance at the house of God, or the listless manner in which they sit while he is proclaiming to them the glorious gospel, dishonours him—their real aversion to keeping up gospel discipline or at least the disposition to have it carried out without their aid; thus putting [the Pastor to do the work of the church, very soon brings influence to bear upon him that renders his removal indispensable. Then there are those in many of our churches who indulge a spirit of intolerance and despotism, and this spirit is so diametrically opposed to the constitution and principles of Baptist churches, that their only hope of success is in the skillful use of flattery and deception; but a Pastor that has become acquainted with them and their design, can not be influenced by them, therefore a speedy removal must be effected, for the accomplishment of which they labour most assiduously withholding from him all aid and co-operation while they gather around a stranger, though he preaches the same gospel as their pastor, and by fair speeches and a show of piety deceive him and if possible get him to exert an influence against their Pastor, and after a time the Pastor leaves his field discouraged, not knowing whither to direct his steps. Others are forced to resign their charge on account of the irregular manner in which they receive their salaries, want of punctuality and promptitude on the part of churches at once involve the Pastors in difficulty, as the promised salaries are their only means of support; but if they at all complain they are disposed to let them go, and get others that will not require so much salary. Another cause of the frequent removal of Pastors is the want of suitable dwellings for them. Churches instead of providing comfortable houses for their Pastors leave them to provide for themselves, with salaries that render it impossible for them to procure respectable situations. Therefore they are often found occupying the meanest looking and most dilapidated buildings in the community, and in such circumstances they find their influence weakened and are thereby prompted to seek an other field where they may be more useful. In some instances the hurried manner in which the sacred connection is formed, is a cause of speedy dissolution. Churches engage Pastors without knowing anything of their qualifications or ability to discharge the duties of the pastorate, and after a time they find themselves disappointed and now a removal must be effected. But the churches should not bear all the blame. There is a restless spirit in some Ministers that is the cause of their often removing from place to place. When called to endure hardness, they try to escape it by removing to an other church. A sense of inadequacy to the duties required of them causes them to seek fields more easily cultivated, instead of inducing them to use every means within their power to become efficient in every department of pastoral labour. Unwarrantable desires for the largest salaries may have been the cause of the removal of Pastors in some instances, and perhaps other reasons might be given with which we are not acquainted.

DEAR BRETHREN—Let us as Ministers and Churches put forth a united effort for the removal of all wrongs from among us, and let us by prayer and fasting before God seek to have each heart rightly influenced, and then we will be prepared to labour for the good of others, and may God hasten the time when all sin shall be put away from among us, and when we shall stand before him without spot and blameless.

NEW YORK CORRESPONDENCE.
Troy, N. Y., July 18th, 1859.
Messrs EDITORS—As the meeting of the Troy Convention of Young Men's Christian Associations is over, we hasten to give you some account of it. On Tuesday evening last nearly one hundred delegates left New York in the steamer for Troy. As the shades of evening gathered round, it was proposed that the delegates should take the upper deck and spend some time in devotional exercises. We accordingly assembled there, and had one of the most delightful seasons we ever witnessed. The full moon was shining in all her splendour, and her rays like streaks of silver, lay upon the calm breast of the river. The air was asleep, and every thing around us seemed as still as if the pulse of nature had ceased to beat. Gathered there, were Christian men from England, Scotland, Ireland, Germany, France, and Spain, from nearly every state in the Union, and from Canada and New Brunswick. Those men were the representatives of almost every evangelical denomination of Christians, but as their united voices sung "Happy day," and "Joyfully, joyfully," and their united petitions ascended to our common Father, we felt as if all minor distinctions, for the time at least, were forgotten, and the scenes of Pentecost were reenacted there. Angels must have hovered near with interest and delight. As the time passed on, it was proposed that special prayer should be offered for the men employed on the boat. Such prayer was accordingly made, and God was pleased to hear and answer it speedily. For the very next time that steamer arrived at Troy, one of the men of the boat who had crept

near to listen to those prayers, stated to some of the delegates that he was convicted of sin at that meeting. He now rejoices in redeeming grace. This incident is mentioned to show the importance of sowing beside all waters, of being instant in season and out of season.

As we arrived at the city of our destination, we went to the Association Rooms, where we found carriages waiting to convey us to our appointed places. In the afternoon at 3 o'clock, we met in the first Presbyterian Church, and after two hours were most delightfully spent in religious exercises, the Convention commenced its business. In the evening, the Rev. Mr. Thompson, of Bridgeport, Conn., read a very eloquent essay on the "Relation of Young Men's Christian Associations to the Church." Then followed exercises of devotion. On Thursday, the business of the convention was confined, and in the evening R. C. Gilchrist, Esq., of Charleston, S. C., delivered the annual address. Religious exercises were then engaged in. Friday was occupied in transacting the business of the convention, and in the evening an essay was read by one of the delegates, and speeches were made by several gentlemen, among whom was Governor Morgan of this state. On Saturday, the delegates with several of their friends to the number of about five hundred, took a trip to Saratoga which is about thirty miles above Troy. The time we were on our journey was chiefly occupied in singing. After we were comfortably settled in "Congress Hall," our company engaged in prayer and praise. We then visited the celebrated Saratoga springs, and had the privilege of drinking their mineral waters. Our whole company then sat down to one of the most sumptuous dinners ever spread. All the expenses were borne by the Troy Convention, the outlay of whom on account of the delegates was said to be \$1,500.

After dinner was over, and several short speeches made, we proceeded to Rev. Dr. Beecher's church, where we spent nearly two hours in devotional exercises. We then went to the Depot and prepared to return. As we were about entering the cars, we met with our good brother Esle who with his family is boarding at Saratoga. He is in excellent health, and strongly desires to labour for some time in the Provinces, but the indisposition of his wife precludes the possibility of his doing so at present. After we arrived at Troy, before leaving the station-house, a hymn was sung, and prayer offered. The business of the Convention was resumed in the evening. On the Sabbath, the different pulpits in this city were occupied by the ministering brethren of the Confederation, and to show more fully the spirit of union which seemed to prevail, we were invited to preach for brethren who did not belong to our denomination. We also visited several of the Sabbath Schools with much pleasure. In the Second Baptist Church we found an infant class of nearly one hundred, whose ages were from three to five years. To address this class, we felt it to be one of our richest privileges. In the evening Rev. Dr. Beman, of the First Presbyterian Church, preached a very excellent sermon before the convention, after which several parting addresses were made. The meeting was of an exceedingly interesting nature, and was continued till nearly midnight. This morning at 6 o'clock, we had a delightful prayer meeting, after which many of our number left for their homes. The remainder of us met in the Association Rooms, and had an excellent season of prayer and exhortations. We expect to leave this evening in the steamer for New York.

The meetings during the whole session were lovely, union was apparent, and those who looked could but say of us "see how they love one another." As we took leave of our brethren, there was many a tearful eye, and many a throbbing heart. But we thought of the world where partings are not—we hope to meet them there.

"No lingering look, no parting sigh,
Our future meeting knows,
There friendship beams from every eye,
And hope immortal glows,
Oh sacred hope! oh blissful hope—
Which Jesus' grace has given
The hope when days and years are past,
We all shall meet in heaven."

G. E. DAY.

THE FLUTE.
The invention of the flute is assigned to the goddess Minerva, of whom it is related that having excited the derision of Juno and Venus, whilst playing upon her favorite instrument, she examined the reflection of her face in a fountain, and perceiving the contortions it underwent whilst blowing her flute, she threw it into the water, and from that time confined herself to the lyre. Prior to the invention of the lyre, the flute was the most favorite instrument of the ancients; so greatly was its music admired by all classes of the Greeks that they played upon it skillfully were assured of their fortune. Plutarch tells us that the Pythones at Delphi, pronounced her oracles in verse, and her voice was generally accompanied by the sound of the flute. Aristotle, indeed, tells us that at its first introduction among the Greeks, the flute was little thought of and less esteemed, but after the defeat of the Persians, so great was the change of public opinion in favour of this instrument, that to be unable to play upon it was a serious reproach to one who professed to have received a good education.

SPURGEON'S SERMONS.

A SERMON DELIVERED BY REV. C. H. SPURGEON,
AT SURREY GARDENS, LONDON, MAY 29TH.
SUBJECT: A PSALM OF REMEMBRANCE.

"We have known and believed the love that God hath to us."—1 JOHN IV., 16.

II. The second is,—this text is a SUMMARY OF THE BELIEVER'S TESTIMONY. Every Christian is to be a testifier. Everything that God has made speaks of him. One speaks of his power, another of his majesty. The rolling sea, and the bespangled sky, both tell of his power and of his strength. Others tell of his wisdom; some of his goodness. But the saint has a peculiar testimony. He is to be a witness with heart and lips. All the other creatures speak not with words. They may sing as they shine, but they cannot sing vocally. It is the believer's part in the great eternal chorus to lift up voice and heart at once, and as an intelligent, living, loving, learning witness, to testify to God. Now I think I can say, or rather, I will speak for the thousands of Israel gathered here this morning, we can say our testimony to an unbelieving world, and to poor despairing sinners, is just this,—we know and have believed the love that God hath towards us. This is our testimony, and we desire to tell it everywhere as long as we live; and dying, we hope we shall be enabled to repeat it with our last labouring breath. We will say, when life is finished, and eternity begins, "We have known and have believed the love that God hath towards us."

Let me enlarge, however, upon this testimony; and in the presence of many who know no thing of God, let me give an outline of the full testimony of every believer.

In the first place we have known that God's love to us is undeserved. This we can tell you with the tears in our eyes.

"There was nothing in us that could merit esteem,
Or give the Creator delight,
'Twas even so, Father, we ever must sing,
For so it seem'd good in thy sight."

Our astonishment increases every hour when we think of his love to us, for there was nothing in us that could have caused it. Often have we asked ourselves the question:—

"Why was I made to hear thy voice
And enter while there's room;
When thousands make a wretched choice,
And rather starve than come."
and our only answer is—
"Twas the same love that spread the feast,
That sweetly forced us in;
Else we had still refused to taste,
And perish'd in our sin."

Ye poor sinners, ye think that there must be something in you before God can love you. Our testimony is, that God hath loved us; we are sure of this, and we do not speak half-heartedly, when we declare that we are equally sure that there never was anything in us by nature that he could love. We may doubt a great many doctrines, but we cannot doubt this. This is a matter of fact, that in us, that is, in our flesh, there dwelleth no good thing. We have known and have believed that the love of God towards us is free, sovereign, undeserved, and springs entirely from the overflowing love of his own heart, and is not caused by anything in us.

Another thing we can bear testimony to, is this, that the love of God is unchangeable. This is my witness, and the witness of all the thousands here to day. We strove against God's love at first; Jesus knocked at the door, but we would not open to him; he invited, but we would not come; he called, but we would not hearken. We can say with deepest grief, we treated our best friend most shamefully. He knocked at our door in the night with his hair wet with dew and his locks filled with the drops of the night, but we regarded him not. In sloth and pride we still kept the bed of indolence and self-confidence, and we would not rise to let him in. And we can testify, that if his love could have been conquered, we should have conquered it; for we shot out the venomous shafts of ingratitude, we held up against him perpetually the shield of our hard-heartedness, and if he could have been overcome, if he were not an Almighty Saviour, we should have defeated him, and have been still his enemies. Ye sinners, ye can affirm that love divine is a love which many waters cannot quench, and which the floods cannot drown.

We can yet again bear another testimony to God's love. We can say concerning his love, that it has never been diminished by all the sins we have ever committed since we believed. We have been verily guilty, and we blush to say it. We have often revolted, but we have never found him unwilling to forgive. We have gone to him laden with guilt, but we have come away with our burden removed. Oh! if God could ever cast away his people, he would have cast away me. I am sure God never turns his children out of doors, or this had been my lot long ago. I am certain of the doctrine of final perseverance, because I have persevered as long as I have. If God meant to take my name out of the covenant, he has had mighty reasons enough long ere this.

"If ever it should come to pass,
That sheep of Christ should fall away,
My feeble soul, alas!
Would fall a thousand times a day;
Were not thy love as firm as tree,
Thou soon wouldst take it Lord from me."

No, we have known, we have believed the love of God to us is not to be cut asunder by our sins, nor diminished by our unworthiness.

And yet another thing we may say. We have known and we have believed the love of God to us to be perfectly immutable. We have changed but he has changed never. We have doubted him; but when we believed not he has remained faithful. We have sometimes been in the greatest depths, but never too low for his long arm to reach. We have sometimes, it is true, run so far from him that we could not see him, but he could always see us. We have never found an end to his all-sufficiency, or a limit to his omnipotence. We have never found a change in his love.

"Immutable his will,
Though dark may be my grave;
His loving heart is still
Unchangingly the same.
My soul through many changes goes;
His love no variation knows."

We have known this. We have tasted and handled this. We are not to be argued out of it. We are sure it is true. God is immutable. Because he has been immutable; to us, so far, "we have known and believed the love that God hath to us."

I will make but one other remark here, and that is, we can bear our willing witness that the love of God to us has been an unflinching support in all our trials. I cannot speak as a grey-headed man of the storms and troubles which many of you have endured; but I have had more joys and more sorrows in the last few years than any man in this place, for my life has been compressed as with a Bramah press—a vast mass of emotion into one year. I have gone to the very bottoms of the mountains, as some of you know, in a night that never can be erased from my memory, a night connected with this place. I have had to pass also through severe suffering and trial from the calumny and scorn of man, with abuse hailed pitilessly on my head. And I have had to pass through severe bodily pain. But as far as my witness goes, I can say that he is able to save us to the uttermost and in the last extremity, and he has been a good God to me. Faithful I have been; he has forgiven that, and will forgive; but unfaithful to me he never has been; and if I had, the choosing of the rest of my life I would not choose, but let him map my way to the end as he has done until now, for "surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever." As for you grey-headed men now present, what tales you could tell.—You remember the many deliverances you have had under your sharp afflictions. You have been a wife buried, but you have seen your God living. You have seen your children carried one after another to the tomb, but have been able to say, "The Lord gave and the Lord hath taken away, and blessed be his name." You have had your dearest friends sundered from you, but still have said:

"How can I bereaved be,
Since I cannot part with thee."
You have had attacks of Satan, you have had doubts and fears—you have been assailed by men, by earth and by hell, but you can say—

"When trouble like a gloomy cloud
Hath gathered thick and thundered loud;
He near my soul has always stood,
His loving kindness, O how good."
Your testimony is without a flaw. Not one good thing hath failed of all that the Lord God hath promised; he has never left you, never forsaken you. But to this day you can say, glory be unto the name of an unchanging God, the same yesterday, to day, and for ever.

THE POWER OF PRAYER.
There is an ear that never sleeps
Beneath the wing of night;
There is an eye that never shuts,
When sink the beams of light.
There is an arm that never tires,
When human strength gives way;
There is a love that never fails,
When human loves decay.
That eye is fixed on seraph throngs;
That ear upholds the sky;
That arm is filled with angel songs;
That love is throned on high.
But there's a power which man can wield,
When mortal aid is vain;
That eye, that arm, that love to reach,
That listening ear to gain.
That power is prayer—which soars on high,
Through Jesus, to the throne,
And moves the hand that moves the world,
To bring salvation down.

FOLLY OF DELAY.
I was called one day to visit a young lawyer who was attacked by a violent disease. On asking his opinion of his case, he replied, "I never expect to recover; I feel that an arrow from the bow of death has struck my heart, and it now remains for me to make my peace with God." He had a little daughter sick in the room beneath, and I had seen her as I passed up. I gave him counsel, prayed with him, and left. About two nights afterwards I was sent for. I ascertained, as I passed that little daughter's chamber, that she had died during the day. When I entered his room he looked at me with an expression I shall never forget, as he said, "What has become of my child?"
He was too weak to bear the announcement of her death, and I said, "My dear friend, your little one is in the hand of God." Said I, "You are about to die."
"I know it," he replied; "O that Jesus would

receive me! Open the book, and sing me a hymn."

I started the familiar hymn
"When I can read my title clear;"
and his old mother, with her tremulous voice, joined in, and his weeping wife, looking through the crevice of the door, sang as well as she could, amidst her tears. His unconquered physician came in, and pointing his lifted finger towards him, he slowly said, "I am going to die. I have lived like you, without God, but I cannot die without God. O turn to him in this your day of merciful visitation!"
"You are too weak to talk with me," said the physician.

"I will talk," said he; "I have spent all my past life against God, and now I will spend the little remainder for God. I will die pleading for Jesus."
Tears rolled down that physician's cheeks, showing the emotions within. May they not be lost, but result in his salvation!
My impatient friends learn from this incident that you will repent of your present course either on the death pillow, or when the "door is shut," and you are without, because you refused to enter at the accepted time. You will then change your mind, and come knocking, saying, "Lord, Lord, open unto me. My father is there, my mother is there, my child is there; they are all there, with palms in their hands—Oh! open unto me." But the only answer is the sinner's own cry, Oh! God, must I be cast out, lost, and undone forever?—W. & B.

CUTTING AND CURING GRASS.

The question when grass ought to be cut, it seems to us, is to be answered by the purposes to which we mean to put it.

Do we wish it for the seed, or for the stem?—Are we anxious to obtain the greatest weight from an acre? or are we desirous of gaining the largest amount with the least exhaustion of the soil?

1. If one, regardless of soil, wishes the greatest weight to an acre, let the grass ripen. It will have become perfectly developed; its juices will have perfected the solid matter, and less loss will ensue in curing. But the stem will be comparatively hard, and without nutriment.

2. Do we desire, without particular regard to economy, the most nutritious food for animals? The grass should ripen and only the upper part of the stem and the head should be fed out; for, while the butts will be hard and juiceless, the grain and husk and neighboring parts will have received, in a concentrated form, the height of the plant's juices. Chemistry has recently shown that plants prepare in themselves, the fatty matter which is afterward laid on the bones of the cattle. This fatty substance lies not in the grain, but the husk.

Johnston, the agricultural chemist, says: "This fact of the existence of more fat in the husk than in the inner part of the grain, explains what often seems inexplicable to the practical man, why bran, namely, which appears to contain little or no nourishing substance, should yet fatten pigs and other full grown animals when fed to them in sufficient quantity, along with their other food." If, for example, a horse is to be trained, it has long been the practice (though hitherto the reason was not understood) to give the rears, the hunter, etc., only the top joint and head of hay. Now the principle on which a trained horse is fed, is to give the most solid nourishment in most compact form—throwing as little unnutritious food as possible into the stomach consistently with a proper distension of it.

This fact also explains the value of old hay which has been well cured and well kept. It is known that freshly gathered nuts are not so oily as those which are old. All seeds perfect their oil after being thoroughly ripened by keeping. The seed of old hay will be richer in fatty matter, than, than new.

3. The most palatable hay for cattle is that which is cut before it ripens its seed. If the farmer has enough grain to feed with, he can afford to cut his grass early. Its want of nutriment will be made up by feeding grain, and his stock will relish their food better than if it had grown hard with age before cutting.

4. But for general purposes, grass should be cut when just out of flower. This is a compromise between the two extremes. It combines the two advantages of juiciness of stem and richness of grain more nearly than any other. The stem will be cut white yet in juice, and the seed will continue to fill and ripen after it has been cut. This is well known in respect to wheat, and the best farmers cut it before it is dead ripe.
The want of barns to store it, the want of markets in which to sell it, the want of profit in raising it, and lastly, the want of thrift in making it, has caused thousands of tons of hay to be most wretchedly put up—curing as it is sarcastically called; cured, probably, on the principle of the following story:

A physician in England went out with the gamekeeper to hunt; covey after covey was started, into which the doctor fired with a strange want of professional skill, without killing anything. The gamekeeper at length lost patience, and snatching the gun, said:
"Let me take it, I'll doctor them."
"What do you mean, sir, by doctoring them?"
"Why, kill them, to be sure."
"Thus, we think, grass is too often doctor'd.—Fruits, Flowers, and Farming."

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