

# The Christian Visitor.

A FAMILY NEWS PAPER: DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE

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

EDITORS AND PROPRIETORS

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## EDITORIAL CORRESPONDENCE.

### NOTES BY THE WAY.

DEAR VISITOR.—While thy kind-hearted and gentlemanly editor is obliged to be narrowed up within the limited circle of a dirty city; obliged continually to sit in the same room; to write his weekly editorials; to have at evening the same gas-light to show him where to put his pen; to look in precisely the same direction to see the fire burn; at the same old coal-grate, coal-scuttle and poker; to exercise great care in his dress, and to see that all these matters appear dignified and professional; to wear a happy looking face for every caller, no matter how much his heart may ache; to sit in reflection upon the toils and trials and hardships endured by his "dear" associ-tes, the junior; fearing lest he may get ship-wrecked upon some dreadful snow bank, and spill the "Visitor Money"; or, at all events, keep himself "far, far away" from the mails, so that his editorials may not reach the office in season for the next week's issue,—while the worthy senior is suffering all this, and more than we can name, know dear Visitor, that we are in the enjoyment of the largest liberties and do not envy the Queen upon her throne. We have liberty to face the cold "nor-wester" of December and January; to ride over the white, frosty snow and ice of winter, "at morning, at noon and at night; to occupy our sleigh-castle all to ourself, while "Mag" puts it through the snow in the most faithful manner; to snuff the pure atmosphere of heaven "o'er hill and dale" and through our noble New-Brunswick forests; to call here and there among the New-Brunswickers, without the necessity of a formal introduction; to study comfort in the matter of dress without the fear of exciting unpleasant remarks; to smile or cry, just as the heart may feel inclined, and in either case feel that the smile or cry is ours, and spontaneous,—not manufactured for the occasion to please somebody else;—to sit in front of a big, old-fashioned fireplace, with not less than two feet of wood snapping, and crackling, and blazing away to render the room light, pleasant and comfortable; or, for the sake of variety, liberty at other times to sit down in a sensible country parlour, the furniture of which was never exhibited at "Vanity Fair," and did not cost more than all the beds and bedding in the house; liberty to enjoy the greatest variety of things within and without; to make oneself at home wherever night may overtake us; to pray, to and bless the Giver of all good, whether by the wayside, the house of God, or in the domestic circle; and finally, liberty to enjoy all that a reasonable man ought to ask or desire. What more can we wish?—Away with melancholy, discontent and complaint! Our blessings are far greater and more numerous than our trials. But if we do not soon discontinue this train of reflection, we shall find ourselves in the melting mood, by contrasting the many dis-comforts of the senior Editor with the numberless comforts of the junior. But enough of this.

Since our last letter, we have visited quite a number of places, and have been able to gather some interesting and gratifying facts for our "NOTES BY THE WAY."

To begin then, it will be gratifying to all of the true friends of Zion, to learn that the work of the Lord is still progressing; at Cumberland Bay, and that on Sunday the 26th, inst., Brother Kierstead baptized a number more of christian believers. The work thus far seems to be deep and thorough, and bids fair to extend into other neighborhoods.

Leaving these sections, we passed on our way to Salmon River, calling here and there as business required, until we reached the neighborhood where we supposed our good brother, Rev. Wm. Howe, resided. But much to our disappointment we learned that he had removed from the place only two days before, and was then on his way to a new field of labor, at Number Eleven in the state of Maine.

What a day of ministerial changes among our churches and preachers in this Province! Change CHANGE, CHANGE! If we keep on at the present rate of speed in this direction, economy, if nothing else, will suggest the propriety of settling our preachers on wheels, somewhat on the principle of the moving daguerrian saloons.— Hitch on a pair of horses or oxen drive on to the place of settlement (!) spend a few weeks full of pop; just get the childrens clothing in a proper state to send them to school; commence to learn them, (the children, not the clothing) to sing "Sweet Home"; talk about great interests which enter into the next quarter; entertain strong hopes of remaining with "the dear people", for three months longer, when, perhaps, it will be intimated in a very delicate manner that the people would like a change as the present minister has been with them so long (!), and beside this, it is difficult to raise the salary. In which case, being settled on wheels, it will be quite convenient to pass on to the next settlement, where, as "unanimous invitation," has been extended. Query, How far would such a promising period be from the noon-day of the long talked of millennium? How far? Who will solve the problem?

But we did not intend that our notes by the way should enter into mathematical questions,

and hence, begging the pardon of the reader, we will pass on to more religious matters.

From Chipman, we made our way on to Cole's Island (Johnston) by way of the Grand Lake.— Here we spent the Sabbath, and preached the dedication sermon at the opening of the new meeting house recently erected by the Baptists in that place. The house is chaste, plain, convenient and large enough for the place. Every foot of sitting and standing room was taken up by the crowd of people assembled on the occasion. Five ministers were present, and each officiated on the occasion. The sermon was as good as could be expected, when we consider who delivered it. It ought to have been much better than it was, but the poor man did the best he could under the circumstances.

A proper notice of the dedication will be found in another column. After a brief visit of three days, during which we tried to preach three times, we took the "back track" as far as the Narrows, (Washdemeoik Lake) and endeavored to preach Christ in the dwelling house of Mr. Henry Todd. The result, eternally alone must declare. God grant that it may be of a happy character.

At the Narrows, there is no settled Minister. A new and beautiful meeting-house has recently been erected in the place, and we hope that the right man may soon be found to take charge of the Baptist Church worshipping there. It is a field of promise, and ought at once to be occupied.

From this place, we set out for Moncton, by way of New Canada. Here we tarried for the night, and delivered an address on the subject of Temperance. The next day brought us to Moncton, where we spent the Sabbath.

Here we were again disappointed, in not meeting with our much beloved brother G. F. Miles. He was sick in Shadac; and as we left for St. John early on Monday morning, we were not able to see him. But as a kind relief, God permitted us to see a number of "the friends of other days," and we thanked Him "and took courage."

At Moncton, God is making Brother Miles the instrument of great good. His prospects are very encouraging, and we indulge the fond hope that very many will be raised up in that city to call the Saviour blessed, through his instrumentality. A splendid house has been erected in Moncton, second only to Fredericton, (pardon the exception, for the Fredericton meeting-house stands a little in advance of any thing we have seen in this Province) and an increasing congregation is weekly gathering in that sanctuary to listen to the word of life. Brother Miles has already had the happy privilege of baptizing quite a number of happy believers, and yet the work goes on, God grant to extend it.

Leaving Moncton on the 3d inst., we reached St. John on the 5th, and here we are, at the friendly office of the Christian Visitor, as we finish these notes, just ready to respond to the request of the printer, for "more copy." Take it dear sir, and print it without any blunders. Jan. 7th, 1858. G.

## LETTER FROM ENGLAND.

Messrs. EDITORS.—I drop a few lines to the Visitor that my friends may know where I am.— We arrived in Liverpool, Dec. 11th. We had a good passage across the great waters. Every thing went well. Our Captain, (who is a kind hearted man,) did what he could to make us comfortable. We happened to light on a boarding-house where I found a host of New-Brunswick and Nova-Scotia friends. In company with some of whom we went to hear Rev. Hugh Stowell Brown, on Sabbath morning. The House was filled even before the hour of appointment. A friend gave us a seat. Mr. Brown read for his text the 28th, 29th and 30th verses of the 10th chapter of John's gospel. He had previously been speaking from the former part of the Chapter. He went on to explain how the Saviour connects the privilege of discipleship with the duty of discipleship. Here the Saviour gives a series of precious promises to his people: he promises them eternal life. Eternal life is the portion of believers here. This promise, "I give," is in the present tense. Some say it is not eternal life a blessing designed for the future only? No, eternal life is a blessing on which we have entered now. It is a principle implanted in the heart in faith and repentance, and will be gradually developed into eternal life in Heaven. "I give unto them eternal life." This is one of the evidences of the Divinity of Christ. Who but a God can say I give eternal life? What man whose foundation is in the dust, who is crushed before the moth can say, I give eternal life? The absurdity, to say nothing of the impiousness of it, would fill us with disgust. It is either the language of a maniac, an enthusiast, a deceiver, or of a God. The Jews were logically right in saying "thou makest thyself God?" No such words as these could have come from Christ if he had only been a good and wise man. To say I give eternal life is simply to say I am God. He went on to show the safety of the sheep of the fold. "They shall never perish." Respecting which he observed, there are only two ways in which a sheep of the fold can perish. The one is to stay away from

the fold in the wilderness, and perish for want of food, and the other is to be plucked out of the fold by the strong hand of a devouring enemy. This promise is a sure guarantee against all enemies. It amounts to this; they shall not destroy themselves, nor be destroyed by another. In a subjective sense they shall not destroy themselves, and being under his protection, they shall not be destroyed by another; neither false teachers, persecutors, nor wicked men shall destroy them. Oh my brother, there is a promise I can't understand. They shall inherit all things. It is deep—it is profound. He then went on expounding the text in a logical, plain and forcible manner. One under such preaching, cannot help seeing the beauty, and feeling the force of truth. Farther particulars of the sermon would require too much room in your valuable paper. I heard Mr. Brown lecture on Sabbath afternoon in Court Hall, to the working people. Multitudes had to leave for want of room. The subject was, "A friend in need is a friend indeed." I cannot mention (for want of room) particulars respecting this Lecture. Christ, he said, was the only one, who is the friend of everybody. He is the only one who can be—who can afford to be. If he were to respond to every call for aid, it would require his salary twenty-five times every year. Some had the organ of hope very brightly developed. A man called on him the other day, wanting him to aid him to go with his wife to Australia, and must at least have the second-class passage. If his experience and the experience of his brethren in this city were to be published, it would make a ponderous volume of human impudence. In Liverpool, Mr. Brown is very popular. He is evidently doing great good by his lectures on Sabbath afternoons. Hosts, we are told, have to go away every Sabbath for want of room. Lest in this I become too tedious, I will close.

Yours, &c.,

J. W. GOUCHER.  
Liverpool, Duke-Street, Dec. 15, 1858.

## (For the Christian Visitor.)

AN ADDRESS OF THE CHURCH AT NEW JERUSALEM, TO REV. THOS. LOCKEY.

NEW JERUSALEM, 24th Dec., 1858.

DEAR BROTHER LOCKEY.—The members and friends of the Baptist Church in this place, having experienced your care for their souls' eternal welfare, your friendly and fatherly advice, your fervent prayers at a throne of grace for ourselves and our families, in our private houses as well as in public worship, during a period of about three years, and your zeal in being one of the first in commencing to build a commodious house for the public worship of God, which is now nearly completed. Many of us remember with gratitude your diligence and untiring zeal, during the revival about one year ago, when numbers through your instrumentality were converted to God and joined the Church. Dear Brother, as a small token of our gratitude to you, we present to you a new Buffalo Robe lined and ready for use, and sincerely hope it will help to keep you comfortable in this cold northern climate, while you travel from settlement to settlement, and from house to house, to preach the unsearchable riches of Christ. And now, dear Brother, though your labours are required in another section, we will still be glad for you to visit us whenever opportunity will permit you to do so. And we sincerely hope God will guide you by his council, strengthen you by his grace, and at last when your work is done here on earth, bring you to himself above to reign with him forever, in the fervent prayers of your Brethren in New Jerusalem.

Signed by order and in behalf of the Church.  
DAVID MOORE, Clerk.

## THE REPLY.

TO THE CHURCH AND CONGREGATION WORSHIPPING IN JERUSALEM:

DEAR BRETHREN AND SISTERS,— I feel truly grateful to the Father of all our mercies if in any measure my poor but imperfect labours, during the last three years, have proved a blessing to you or your children, I must attribute it under God to the co-operation and united prayers of my brethren and sisters in the church. From my first coming among you to the present, you have ever manifested that Christian kindness towards me which becometh saints, and in regard to my temporal support, you have ever been prompt in your engagements. I rejoice to find your Meeting-house is so far advanced towards completion, and that within its walls an efficient Sabbath School is established, and that you have engaged a Minister to preach the Gospel to you. My object in suggesting the building a House of Worship was the Glory of God, and the enlargement of our Zion in Jerusalem, and I have lived to see the house built, the church revived, and souls converted to the truth. I feel grateful to my brethren and friends in Jerusalem for the handsome present made at the present time, and pray God to bless you with the bestowment of the same blessing you enjoyed last winter; that your new house may be filled with willing converts. Farewell, my Brethren in the Lord till we meet again, either in this world or in that which is to come. I only add, whatever good has resulted while connected a

minister and people, let us ascribe it all to God's Grace, and to Him be all the glory.

Yours in Christ.

T. LOCKEY.

## A WITHERING APPEAL TO DEALERS IN DRINK.

The following eloquent Appeal is from the pen of Duncanson:

"DEALERS IN DRINK!—Yours is a melancholy position—a more pitiful more unworthy more degraded, and more sinful position cannot be conceived! To prey upon the shame, the crime, the poverty, the body, the soul, the time the eternity of a fellow-creature is awful!—To prepare the way of bankruptcy, pauperism, disease, prison death is not to be coveted!—To assist to ruin character, murder reputation, sink position and circumstances, flch a man's crumb of bread is odious. To beggar families, break the hearts of wives, scatter domestic fire-brands and death break up happy homes, divide united hearts dissolve family links of the closest tie, is a baseness indistinguishable.—To rise into riches by such a course, is not to be rich to be honored; to gain place in the world is to have no dignity; to stand forth in the cause of religion is to daub Zion's walls with untempered mortar. To rise in to luxury is a gain from wretchedness; to walk about in ease is a purchase from perspiration and toil; to assume high air and to gad about all bespangled and bejewelled, is an elevation wrung from shame' degradation and death. How infatuated must the drinker be to see a class of men rolling in every comfort and luxury, possessing wealth and property, and all purchased at the roof infatuated inebriate's expense. The publican well clothed, while he is in his rage; the publican's wife handsome, buxom, jewelled, but the poor drunkard's not where to lay her head; the publican's children, clothed, fed, educated head and feet preserved from the inclemencies of the season; but mark his customer's cold wet starved ragged dishevelled. What difference between the state of those that support and those that are supported by strong drink. Surely if reflection was left in the drunkard's mind, the sketch we have just given would banish forever the drinker from the drinker's door.

"What state can that mind be in that can keep such a house? How destitute of all the finer feelings of humanity—to speak of the feelings of religion would be nonsense. Where is joy for his country and his kind? Can patriotism inhabit such a bosom? Impossible. Can such a man be a reformer—a regenerator of society—and keep a house and sell an article to degrade, to dehumanize, and enslave his fellow-man, soul and body, hand and foot? Incredible. How much of Christ's love can be in the bosom of the man who continues to sell spirits, and sees and hears and reads the awful deeds it is doing against God and man? Not a spark.

And is it possible that the spirit dealer can commend this traffic to God in prayer? Could he lay his hand on his heart and enter the divine presence and crave God to bless his efforts? It cannot be. His blood would run cold, his soul would freeze in the endeavor, his smitten conscience could not bear the piercing glance of God; he can only carry on his trade by forgetting eternity, trampling on the sacred dictates of conscience and stepping from the thought of future death, and judgment. Infinitely better for a man to beg his bread from door to door, than occupy such a position. In this case he might be an heir of heaven—but who can reconcile the selling of whiskey and eternal glory?"

## FOREIGN RELIGIOUS DIGEST.

### ENGLAND.

The popular indignation against the confessional in the church of England is rapidly deepening and spreading. A meeting of church wardens was recently held in London, by invitation of Mr. Westerton, in which strong language was used in reference to secret enemies lurking in the bosom of the church, and on the importance of appealing to Parliament and the nation, it prelates were tardy in checking the growth of Romish customs. Some zealous reformers urged the imperative necessity of eliminating baptismal regeneration and other Romish fungi from the prayer-book. The three hundredth anniversary of Queen Elizabeth's accession to the crown, on the 17th ult., afforded a good opportunity for the Protestant feeling of the country to assert itself, and it was generally improved. The Congregational Union held its annual meeting at Halifax. It was well attended, and marked by more than ordinary unity of feeling, and by earnest deliberations on plans for future labors and growth. Dr. Halley, of New College, read a paper on Oliver Heywood, in which he asserted that the clergy of the present day retained the strong Puritan faith of their fathers, and that any who asserted the contrary, were disturbers of the peace of the church.

The movement for an immense tabernacle for Mr. Spurgeon is making progress. The land has been bought for 5000 pounds, and the building will doubtless cost twice as much more.—The larger half of the latter sum yet remains to be raised, and it is rumored that he may come to this country in search of funds. No mitre prelate in England would receive so cordial a welcome in this country, as this humble preacher.

### IRELAND.

The Romish priests, under the lead of Dr. Cullen, are aiming to bring the Catholic portion of the nation into more direct relations with Rome, and to sever all the social ties which bind them to England and to their Protestant countrymen. A bitter opposition is excited against the Queen's Colleges, and even against Maynooth, because these are not under the unlimited control of the priesthood, and it is proposed to unite the "Irish brigade" in Parliament in a demand for the endowment of the Catholic University in Dublin. The crafty ones think that the Ministers will pay the price for the support of the party in any important divisions in the House.

### FRANCE.

The *Journal des Debats* is combating the persecuting spirit of the *Univers* with great earnestness and point. It charges the Ultramontane party with clamoring for toleration for itself in every Protestant country, while it is unwilling to grant any toleration in return in France: Its articles have caused a great sensation in France by their boldness. It has also ventured to advocate the general reading of the Bible by the people as the only way to make them truly religious, and declares, that if they will not remain Catholics, it is far better for them to become Protestants than infidels.

### AUSTRIA.

The Protestants in Hungary are complaining bitterly that all the promises made by the young Emperor, when in their country, have been falsified. They are bound hand and foot by the famous *Concordat*, and can obtain no redress. They have no freedom in churches or schools, or even in their ordinary social relations, but are at the mercy of the Romish priests. A day of retribution is sure to come, and the Emperor may live to rue it. The Protestants of Vienna have been refused permission to form a *Gustavus Adolphus Society*, on the model of those existing in Prussia.

### ITALY.

The official organ of the Pope has at length ventured a defence of the outrage practised on the Jewish boy Mortara. The plea set up is that the church is supreme over all family and social relations, and that it is an evidence of the general infidelity of the age that such a clamor has been raised about the rights of the natural family. The boy, it is said, cannot be restored.—The English papers are contrasting this procedure with a similar case in Madras, where a Mohammedan parent brought a suit to recover a boy of fourteen, who had voluntarily joined himself to the missionaries. The Court decided that the right of control during minority vested in the father, and in spite of the reluctance of the boy, he was sent back again to his family, the missionaries making no opposition to the claims of natural law. The two policies are a fair contrast between the Romish and Protestant spirit.—*Watchman & Reflector*.

## THE SEEDS OF CONSUMPTION.

The terrible mortality caused by bronchitis, pneumonia, and consumption, which together kill—in England and Wales forty—a hundred thousand people every year (being one-fourth of the entire mortality from a hundred other causes in addition to themselves,) should make us think a little seriously of many things, and not least seriously of the freaks of fashion which set climate at defiance. Why do we send children abroad in damp and cold weather with their legs bare, submitted, tender as their bodies are, to risks that even strong adults could not brave with impunity? Custom has made this matter appear familiar and trifling, but it is not out of place to say, at the beginning of another winter, that the denial to young children of proper skirts to their clothes and warm coverings to their legs has sown the seeds of consumption in thousands and thousands, and is, of many dangerous things done in obedience to laws of fashion, the one that is most thoughtless and most cruel. It is in the child that consumption can most readily be planted—in the child, that when the tendency exists, it can be conquered, if at all.

It is to be fought against by protecting the body with sufficient clothing against chill and damp, by securing it plenty of wholesome sleep—not suffocative sleep among feathers and curtains—plenty of free ablu-tion without prejudices on behalf of meat and bread, and wholesome puddings. Those, indeed, are the things wanted by all children. Many a child pines in heat upon a diet stinted with the best intentions. But the truth is, that it is not possible to over-feed a child with simple wholesome eatables. It can be stimulated to excess in the demolishing of sickly dainties; and with a stomach once fairly depraved, may be made incompetent to say when it is had too little or too much. But a child fed only upon wholesome things knows better than any mamma can tell when it wants more; it can eat a great deal; has not only to maintain life, but to add height and breadth to stature. Fortify it, then, against variations of climate, by meeting freely the demands of its body; give it full animal vigor to resist unwholesome impressions. Especially let the good housewife, who has a young family to feed, learn to be utterly reckless as to the extent of her milk-score. Some-

body has declared a pint of milk to contain [as much nourishment as half a pound of meat. Be that as it may, it is the right food for little ones to thrive upon, and may save much subsequent expenditure for cod-liver oil.—*Dickens's Household Words*.

### JAPAN.

The Japanese are courteous, affable, gentleman like and good natured; quite different from the description our interested friends, the Dutch, gave of them. Jeddo the capital, is larger than London and contains 3,000,000 people.—The leading street is ten miles long, and closely packed with stuccoed houses.—Here are the palaces of 300 hereditary princes, each a sovereign in his dominions, but compelled to reside in the capital for six months in the year. Some of the mansions are made to hold 10,000 retainers. The palace of the secular king is surrounded with a triple wall, and gives lodging to 40,000 people.—The streets are spacious, clean, and airy; no dirt, no smells, no street obstructions. In this country every cottage, temple and tea-house is surrounded by gardens laid out in exquisite taste. Tea houses are found in every shady nook or by pleasant rivers. The tea is served by the ministrations of damsels, who glide rapidly and noiselessly about suspecting no indecorum and meaning none.

Strange that we should have known so little of this modern Atlantic, this beautiful isle set in a silver sea! Stranger still that they should have worked out so perfect and yet so grotesque a species of civilization, like the devices on their own ware, odd and startling, but minutely finished off. Here we have two kings; one spiritual, who can trace up his lineage for 2,500 years—the other secular, who commands the forces, both dwelling in the same city like brothers. The Japanese seem to be the most impenetrable nation on earth; whatever they see they imitate,—telescopes, aneroids, steam engines, spy glasses, etc., and yet they have hitherto locked themselves up within an impenetrable barrier.—*Liverpool Courier*.

### SUNDAY LABOR.

The "Royal Gazette" contains a notice from the Post Master General to the effect that no letters, papers, &c., should be delivered on the Sabbath.

Ought not this order to go further and prevent the mailing as well as the delivery? Half-way measures accomplish but little good. Let us have this Postal Sabbath Labor entirely prohibited. We rejoice that the Post Master General has taken this matter in hand. May success attend his efforts to prevent the desecration of God's holy day.

—The whole of the victims of the Gouldy tragedy have recovered, with the exception of one of the servant girls, who is still in the New-York Hospital improving slowly, and the other who died.

—A man died in Cincinnati a few days since whose disease had baffled medical skill, and upon dissection it was found that his heart was on his right side, and had been for years, having been pushed over by an irruption of the intestines on the left side of the diaphragm.

On the Wednesday prior to Christmas-day, it was estimated that £3500 changed hands in our Country Market, and was transferred from the pockets of our citizens into the hands of our farming population for their produce, principally of the poultry yard, the stall, the sty, and the dairy! This is pleasing evidence of the resources of the country and it is more especially remarkable, when it is remembered, that we have had good sleighing since the latter part of November, which has enabled farmers to bring in their produce easily and speedily, and that there has been an ample supply of meat, poultry, &c. during that period for sale in the Market.—*[Courier]*.

We are glad to learn, and to be able to state for the information of our readers, that although the question of an Inter-colonial Railway is still under the consideration of the British Cabinet, no positive determination having been arrived at when the delegates from the different Provinces left England, there can be but little doubt that this important question has received a valuable impulse by the combined efforts of the representatives of the Governments of Canada, Nova Scotia, and New Brunswick.

Not only were the whole of the delegates agreed upon a joint proposition, thus presenting a united front to the British Government, but also there is every reason to believe that they succeeded in deeply interesting the Colonial Secretary in favor of their proposal.—*[Halifax Colonist]*.

### VALUE OF A RELIGIOUS PAPER.

The following lines, from one who deferred till mature life, the consideration due to the claims of religion, are suggestive and impressive.

The testimony of his example, in thus promptly availing himself of the means afforded by a religious journal for an acquaintance with the progress of the Redeemer's kingdom, and of those instructions and influences which it provides, is worthy of a more general acceptance.