

The Christian Visitor.

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The Christian Visitor,

A FIRST CLASS FAMILY NEWSPAPER,
Devoted to Religious & Secular Intelligence.

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A SERMON.

THE BLIND BEGGAR.—Concluded.

DELIVERED ON SABBATH MORNING, AUGUST 7TH BY THE REV. C. H. STURGEON, AT THE MUSICAL HALL, ROYAL SURREY GARDENS.

TEXT.—"And they came to Jericho; and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. And many charged him that he should hold his peace; but he cried the more a great deal. Then the son of David, having mercy on him, stood still, and commanded him to be called. And they called the blind man, saying unto him, Be of good comfort, rise; he calleth thee. And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way."—Mark x. 46-52.

III. In the third place, having noticed how the faith of the blind man discovered and seized upon this opportunity, the passing by of the gracious Saviour, we have to LISTEN TO THE CRY OF FAITH. The poor blind man sitting there, is informed that it is Jesus of Nazareth. "Without a moment's pause or ado, he is up and begins to cry—"Thou Son of David, have mercy upon me—thou Son of David, have mercy on me." But he is in the middle of a fair discourse, and his hearers like not that he should be interrupted—"Hold thy tongue, blind man. Begone! he cannot attend to thee." Yet what does the narrative say about him? "He cried the more a great deal." He not only cried the more, but he cries a great deal more. "Thou Son of David, have mercy on me." "Oh," says Peter, "do not interrupt the Master, what are you so noisy for?" "Thou Son of David, have mercy on me!" he repeats it again. "Remove him," says one, "he interrupts the whole service, take him away," and so they tried to move him; yet he cries the more vigorously and vehemently. "Thou Son of David, have mercy on me—thou Son of David, have mercy on me." Methinks we hear his shout. It is not to be initiated; no article could thrust into an utterance such vehemence or such emotion as this man would cast into it—"Thou Son of David, have mercy on me." Every word would tell, every syllable would suggest an argument, there would be the very strength, and might, and blood, and sinew of that man's life cast into it; he would be like Jacob wrestling with the angel, and every word would be a hand to grasp him that he might not go. "Thou Son of David, have mercy on me." We have here a picture of the power of faith. In every case, sinners, if thou wouldst be saved, thy faith must exercise itself in crying. "The gate of heaven is to be opened only in one way, by the very earnest use of the knocker of prayer. Thou canst not have thine eyes opened until thy mouth is opened. Open thy mouth in prayer, and he shall open thine eyes to see; so shalt thou find joy and gladness. Mark you, when a man hath faith in the soul and earnestness combined with it, he will pray indeed. Call ye not those things prayers that ye hear read in the churches. Imagine not that those orations are prayers that you hear in your prayer-meetings. Prayer is something nobler than all these. That is prayer, when the poor soul in some weighty trouble, fainting and aghast, lifts up its streaming eyes, and wrings its hands, and beats its bosom, and then cries, "Thou Son of David, have mercy on me." Your cold orations will never reach the throne of God. It is the burning lava of the soul that hath a furnace within—a very volcano of grief and sorrow—it is that burning lava of prayer that finds its way to God. No prayer ever reaches God's heart which does not come from our hearts. Nine out of ten of the prayers which ye listen to in our public services have so little soul in them, that if they obtained a blessing it would be a miracle of miracles.

My dear hearers, are you now seeking Christ in earnest prayer? Be not afraid of being too earnest or too persevering. Go to Christ this day, agonize and wrestle with him; beg him to have mercy on you, and if he hear you not, go to him again, and again. Seven times a day call upon him, and resolve in your heart that you will never cease from prayer till the Holy Ghost hath revealed to your soul the pardon of your sin. When once the Lord brings a man to this resolve, "I will be saved. If I perish, I will still go to the throne of grace and perish only there," that man cannot perish. He is a saved man, and shall see God's face with joy. The worst of us is, we pray with a little spasmodic earnestness and then we cease. We begin again, and then once more the fervor ceases and we leave off our

"Glory to God in the highest, and on earth

SAINT JOHN, NEW-BRUNSWICK,

my profanity, or whatever it may be that I have been guilty of; and then still imagine that hear est him saying—"What wilt thou that I should do unto thee?" Tell him, "Lord I would be kept from all these sins in the future. I shall not be content with being pardoned, I want to be renewed;" tell him thou hast a hard heart, as him to soften it; tell him thou hast a blind eye, and thou canst not see thine interest in Christ. Ask him to open it; confess before him his art full of iniquity and prone to wander; ask him to take thine heart and wash it, and then to set it upon things above, and suffer it no longer to be fond of the things of earth. Tell it out plainly as swiftly as the flash of lightning. We are full of sin one hour, but it is forgiven in an instant; and sins, past, present, and to come, are cast to the four winds of heaven in less time than the clock takes to beat the death of a second. The blind man saw immediately.

Once again, how cheering the fact, the blind man had no sooner stated his desire than immediately he received his sight. Oh! how he must have leaped in that moment! What joy must have rushed in upon his spirit! He saw not the men as trees walking, but he received his sight at once; not a glimmer, but a bright full burst of sunlight fell upon his brightened eyeballs. Some persons do not believe in instantaneous conversions, nevertheless they are facts. Many a man has come into this hall with all his sins about him, and ere he has left it has left his sins for given. He has come here a hardened reprobate, but he has gone away from that day forth to lead a new life, and walk in the fear of God. The fact is, there are many conversions that are gradual; but regeneration after all, at least in the part of it called "quickening," must be instantaneous, and justification is given to a man as swiftly as the flash of lightning. We are full of sin one hour, but it is forgiven in an instant; and sins, past, present, and to come, are cast to the four winds of heaven in less time than the clock takes to beat the death of a second. The blind man saw immediately.

And now what would you imagine this man would do as soon as his eyes were opened. Has he a father, will he not go to see him? Has he a sister, or a brother, will he not long to get to his household? Above all has he a partner or a child, will he not seek her out to go and tell her that now he can behold the face of one who has so long loved and wept over him? Will he not now want to go and see the temple, and behold the sea and all their beauties, and behold the sea and all their storms and all its wonders? No, there is but one thing that poor blind man now longs for—it is that he may always see the man who has opened his eyes. "He followed Jesus in the way." What a beautiful picture this is of the true convert. The moment his sins are forgiven, the one thing he wants to do is to serve Christ. His tongue begins to stich to tell somebody else of the mercy he has found. He longs to go off to the next shop and tell some workman that his sins are all pardoned, some workman who has his hands full of work, and cannot be content. He thinks he could preach now. Put him in a pulpit, and though there were ten thousand before him, he would not blush to say, "He hath taken me out of the miry clay, and out of the horrible pit, and set my feet upon a rock, and put a new song into my mouth, and established my goings." All he now asks is, "Lord, I would follow thee whithersoever thou goest. Let me never lose thy company. May my service be continual, and in this life may I walk with Jesus, and in the world to come all I ask is that I may live with him."

You see the crowd going along now. Who is that man in the midst with face so joyous? Who is that man who has lost his upper garment? See he wears the dress of a beggar. Who is he? You would not think there is any beggar about him; for his step is firm and his eye gleams and sparkles, and hearken to him; as he goes along, sometimes he is uttering a little hymn or song; at other times when others are singing, hearken to his notes, the loudest of them all. Who is this man, always so happy and so full of thankfulness? It is the poor blind Bartimeus, who once sat by the wayside begging. And do you see yonder man, his brother, and his prototype? Who is that man who sits so heartily in the house of God, and who when he is sitting in that house, or walking by the way is continually humming to himself some strain of praise? Oh! it is that drunkard who has had his sins forgiven, it is that swearer who has had his profanity cleansed out, it is she who was once a harlot, but is now one of the daughters of Jerusalem,—"tis she who once led others to hell, who now washes her Redeemer's feet and wipes them with the hairs of her head. Oh, may God grant that this story of Bartimeus may be written over again in your experience, and may you all at last meet where the eternal light of God shall have chased away all blindness, and where the inhabitants shall never say, "I am sick."

For the Christian Visitor.

OBITUARY.

FATHER PETER McEWEEN, the subject of this brief notice, was born in Broadabane, Perthshire, Scotland. Brother McEwen was the son of worthy Presbyterian parents, and reared by them in the sentiments and doctrines of that religious body.

When quite a young man he was aroused from the lethargy of a formal state of religion, to a sense of his sinful heart and life in the sight of a holy God, through the preaching of the Cross by an independent Minister, a Missionary, a short time after which he heard a Baptist, against whom, as he has often stated, he felt a positive and avowed aversion. He described his feelings as follows—"I held a volume in my hand which I had been perusing, I lifted my arm and threw the book from me, declaring my determination to oppose the speaker, and his doctrines."

Our brother, however, began to search the Scriptures, and found that these things were so. He was not long in deciding, and he, with many others, were baptized on the profession of their faith in the face of much opposition, as I have been told by those who were intimately acquainted with the circumstances.

Peace, good will toward Men."

WEDNESDAY, OCTOBER 26, 1859.

Brother McEwen began now to feel an anxious desire to be useful in the cause of the Master, and commenced a course of education and religious training, whereby he might learn the way to instruct the ignorant more perfectly. This he procured in an institution under the patronage of the pious Haldanes of happy memory, and was then sent by these brethren into a district in the North Highlands, where the inhabitants were principally Roman Catholics, to teach them to read and write their own language, and also to instruct them in the fear of the Lord. How long he continued in this Missionary course I am not aware.

About 13 years since he followed part of his family who had preceded him to this country; they located in or near the Scotch Settlement, Parish of St. George. He and his partner united with the Church there, and three of his children embraced Christianity publicly while thus situated.

I have enjoyed his communications, both in prayer and exhortation, and sometimes in the exposition of a portion of Scripture. In English he was solemn, impressive, and energetic, but those who could understand him, state that he was much more eloquent when addressing his Highland brethren and friends in Gaelic, his mother tongue.

Some of his family more recently moved to Canada West, and he and his aged partner were persuaded to follow them. They were there but a few years before the summons was issued to take them up higher. Sister McEwen had followed her venerable partner to the field where some brush piles had been fired. She not being sufficiently careful in approaching the inflammable material her raiment took fire, and she survived the catastrophe but six hours. She died, however, composed and happy in April last.

September following Father McEwen was prostrated, and the progress of the disease soon convinced him that his time was at hand. He described to those around him a view of two angels or shining forms, in female attire, which animated his soul and made him long more ardently for heaven that he might be like them. His last hours were employed in expressions of rapture and animated views of the future glory.

"The chamber where the good man meets his fate, is privileged beyond the common walks of life—just on the verge of heaven."

Yours, &c., A. D. THOMSON.

SAINT ANDREWS, Oct. 20th, 1859.

THIRTY REASONS.

The sale of intoxicating liquors, says Hon. David Paul Brown, the most eminent of "Philadelphia lawyers," should be prohibited by law because:

1. They deprive men of their reason for the time being.

2. They destroy men of the greatest intellectual strength.

3. They foster and encourage every species of immorality.

4. They bar the progress of civilization.

5. They destroy the peace and happiness of millions of families.

6. They reduce many virtuous women and children to beggary.

7. They cause many thousands of murders.

8. They prevent all restoration of character.

9. They render abortive the strongest resolutions.

10. The millions of property expended in them is lost.

11. They cause the majority of cases of insanity.

12. They destroy both the body and the soul.

13. They burden sober men with millions of paupers.

14. They cause immense expenditures to prevent crime.

15. They cost sober people immense sums for charity.

16. They burden the country with enormous taxes.

17. Because the moderate drinkers want the temptation removed.

18. Drunkards want the opportunity removed.

19. Sober people want the nuisance removed.

20. Because their sale upholds a class of men who are worse than criminals.

21. Their prohibition would save thousands now falling.

22. The sale exposes our families to insult.

23. The sale exposes our families to destruction.

24. The sale upholds the vicious and idle at the expense of the virtuous and industrious.

25. The sale subjects the sober to great oppression.

26. It takes the sober man's earnings to support the drunkard.

27. It subjects numberless wives to untold sufferings.

28. It is contrary to the law of God.

29. It is contrary to common sense.

30. We have a right to rid ourselves of the burden.

From the Glasgow Examiner.

REVIVAL MEETINGS IN SCOTLAND.

REVIVAL IN BAPTIST CHURCH, NORTH FREDERICK STREET.—At the prayer meeting in the Religious Institution Rooms, on Friday, a gentleman said—There was a great scene in Mr. Williams' chapel last night. In all corners of the church, men and women, young and old, were crying and weeping for mercy; and out of a great number who felt deeply what sin was, ten or twelve have found peace this morning in Jesus. Another gentleman rose and said—Allow me just to confirm what has now been stated about the loving kindness of our God, and the manifestation of his presence and almighty power in another part of the city. During the last three weeks about 150 souls have been converted with, every one of whom were deeply anxious for their soul's salvation. As far as man can judge from their profession, a large majority of them have now come to Christ. One family was that of a careless, wicked, common Glasgow car-

er, consisting of the husband, his wife, and sister in law. Three weeks ago the only prayers in that house were oaths and obscenity, and the whisky bottle was in constant requisition. That man—a perfect picture of a careless Glasgow carter—was drawn by the Spirit of God to attend an open air meeting. He became interested, came back again, and became so much more interested that one night he came home, and said—"for any sake women, get your work done by the night and gang down to the meeting!" The women were astonished, and one of them said to the other—"If Willy is speaking that way it's high time we were lookin' out. They felt amazed that one who, as one of them remarked, "took a heavy dram" should attend these meetings, and become so interested in the spiritual welfare of his family, that it was manifest in the tones of his voice and the glance of his eye.—They came to converse with a friend who knew the Lord, and the wife was the first to get hold of saving truth. She was in great difficulty, because she did not feel that she had a new heart, and thought that therefore she could not come to Christ. A friend used this illustration to correct her mistake—If you had spent your last penny, and were in want of bread, and I to give you £1 to buy bread, when would your joy commence? "Oh, I see it," said she, "Christ is my all and all," and immediately she began to direct her sister in law how she also might find peace. The whole family were now happy in the assurance of Christ being their Saviour.—Last night he asked the carter if he thought he could now give up whisky for Christ, and he replied emphatically—"I don't care if I should not taste it till the day of my death." At the noon-day prayer meeting in the Trades' Hall, on Monday, Mr. Williams stated that, since his return from Ireland, he had felt an unusual concern about the salvation of the people living in Dempster street, Little Hamilton street, and in the neighbourhood of his chapel, North Frederick street, and what to do to promote that object had weighed upon his mind with pressing solicitude. On Sabbath eight days he called together several of the young men of his church, and told them his heart's desire, and wished them to co-operate with him in a special effort for the conversion of the perishing around. The suggestion met with hearty response, and every night meetings have been held in the open air in Dempster street, Little Hamilton street, and subsequently in the chapel in North Frederick street. By means of these services the gospel has been made known to many who had hitherto been living in the neglect of it, and much spiritual good has been accomplished. The spirit of earnest attention was very marked at all the meetings. On Thursday evening, however, many were painfully convinced of sin, and the fast flowing tears, the heaving sigh, and the earnest, though not boisterous, cry for mercy which could no longer be concealed, plainly indicated that God was pouring out of his Holy Spirit in answer to His people's prayers. Some few that evening were brought to enjoy peace with God through faith in Christ Jesus. At the meetings on Friday, Saturday, and Sunday evenings, there were many fresh cases of conviction, and while many who, on previous occasions, had been convicted of their guilt, were rejoicing in the salvation of Christ, others were weeping bitterly under their load of unpardoned sin. Little boys and girls, young men and young women, old men and old women, have all been found among the anxious ones, from night to night, waited behind after the prayer meeting to be instructed in the ways of peace.

It was an affecting sight to witness groups of distressed souls here and there with some pious Christians in their midst earnestly pointing them to the Lamb of God that taketh away the sin of the world. Mr. Williams mentioned one case of very deep interest. A female in Dempster street, when called on a few days ago by some of his young men, told them she was a Christian, and a member of a church. She attended the meetings night after night, and on one occasion sent up a request that the meeting should pray for the salvation of her unconverted husband. On Friday night Mr. W. observed her among the anxious, and on inquiring how she appeared there, she replied with great emotion and excitement. "Oh, I am very bad; it is my sins, my sins. I said I was a Christian, and asked the meeting to pray for my unconverted husband, when I was not converted myself. I had a dreadful night last night. I am not saved, and I am afraid God will not now save such a sinner as I am." Great was her distress; but after being directed to Christ as a present and all sufficient Saviour she felt a little relief. On Saturday she professed to be enjoying true peace with God, through our Lord Jesus. And now she is praying herself most earnestly for her husband's conversion, and has already some reason to believe that God has been teaching his heart. Mr. Williams stated that special meetings for prayer were to be held in North Frederick street Chapel every night during the week; and as the object was to promote, not a Baptist, but a Christian, revival of religion, he hoped that he should have the sympathy and help of God's people of every denomination.—Guardian.

GORBALS EAST FREE CHURCH.—The Rev. Mr. Cumming, of Gorbals Free Church, at the conclusion of his discourse on Sabbath forenoon, stated that last Monday there was a private meeting of the Presbytery, at which the subject of the revivals in this country and elsewhere, were taken into serious consideration. The Presbytery recommended that each congregation should have stated prayer meetings, and seek blessed awakening for itself. Mr. Cumming thought that it would be a dreadful calamity if the Spirit were poured out in one part of the city and not in another. He therefore intimated that his congregation would meet for prayer every Tuesday evening in the West Sheaf Hall. The Presbytery further recommended that three or four believers should associate themselves in prayer for the congregation to which they belonged, and for Scotland in general. The great awakening in Ireland was begun by four young men meeting together in prayer. One fact produced a deep impression upon the Presbytery, viz, a minister of this city going to Ireland and preaching there the very same sermon which, before his departure, he delivered to his own congregation without producing any apparent effect, but which during its delivery to an Irish assembly, not only caused one and then another to be struck down and cry out for mercy, but was further blessed in the conversion of from 150 to 200 individuals. Mr. Cumming said he would never forget the impression that fact produced upon the Presbytery. It further recommended public prayer meetings within the presbyterial bounds, at which

God should be implored now to pour out His Spirit upon the people of Glasgow.—Bulletin.

GLASGOW GAZETTE.—The religious meetings in the Green on Sabbath were more than usually numerous. The prayer meeting at half past six p. m., was attended by about 8000 persons, and in the morning the second of a series of Sabbath morning services was well attended. We are informed by a gentleman well able to judge, that there were more people in the Green in the afternoon and night of Sabbath than ever been there on a Sabbath.—In Patrick an open air service was also held on Sabbath night.—Bulletin.

Another Revival meeting was held on Glasgow Green, on Wednesday night, near the Humane Society's House. The number of persons present at the beginning of the services might be about 2000, but the number increased before the services terminated. After prayer by the Rev. Mr. Riddell, Mr. Galloway addressed the meeting. He was followed by the Rev. Mr. Riddell, who had been in Ireland and taken part in the Revival movement there. Several other speakers also addressed the meeting.—Herald.

ANOTHER REVIVAL.—This work continues to increase in importance and interest. Both in the town and neighbourhood the attendance at the meetings is still increasing, and the interest is deepening daily. Five meetings were held again in Johnstone street on Friday night. The street was crowded with parties who could not be admitted into the houses, but who patiently remained outside as close to the doors and windows as they could get, listening with deep attention. It is astonishing to see how earnest and anxious all parties seemed to be. Of the fruits in this night's work in all the meetings we have not been able to learn; but we are aware that there was but one case of physical prostration, which occurred in the meeting addressed by the Rev. Mr. Dunn. It was a young female who was stricken down while Mr. Dunn was engaged in prayer at the close of the service.—This was at ten p. m. She became speechless and prostrate, and continued so until ten o'clock on Saturday morning, at which time she set up in bed and spoke to those in the house of the peace she was now enjoying. She addressed them with such fluency and fervour for the space of forty minutes, that every one present were weeping like children. The effect produced upon all present will not soon be forgotten. After which she fell back again in the bed in her former state, in which condition she remained the greater part of the day. She was able, however—though in a very exhausted state—to be at the meeting on Monday night, in the house in which she was stricken down. At the close of this meeting also another female was stricken down. Meetings were also addressed in this locality by the Rev. Messrs. Innes, Barr, Lawson, Wilson, Dunn, and a Methodist minister, whose name we did not learn. Some laymen also addressed some of the meetings on Friday night. At a place called Hillhead, a little south of Airside, while an Irish convert, who came here lately, was addressing a meeting five parties were struck down.

FOUR GLASGOW.—For a few weeks past the town has been in a state of excitement, in consequence of a religious movement similar to what has been going on in the north of Ireland having taken place amongst us. An account of the mode in which several parties were affected, and the results flowing therefrom, have already appeared in our columns; but during the past week the movement has assumed a new phase, most startling in its character. A number of people, both male and female, have been for a time deprived of speech, sight, and hearing, and singular to relate with the power of fortelling when they would again recover their faculties or be deprived of consciousness. In common with many others, we were exceedingly sceptical on the subject; and, in order to satisfy our judgment, we resolved thoroughly to investigate the matter. About a fortnight ago we happened to be present at a meeting in the Odd-Fellows' Hall, pre-ided over by a clergyman from Paisley. The religious services were conducted with the utmost decorum, and free from any extravagance or excitement; but, towards the close of the proceedings, a number of those present—at least six or eight—were struck down and carried out, some of them crying piteously to God to have mercy on them.

During the course of the evening we called on one of these—a young woman—at her residence, and found her in a state of the most extraordinary excitement, giving expression to language in a tone and with a gesticulation which could scarcely be imitated by the first tragedian of the age. After a time she became calm, and we left her. We called upon her a few days after that period, and found her quite composed, and a very intelligent girl. On Thursday last we were told that she had suddenly been deprived of consciousness, but, after a few hours, had recovered. We immediately visited her, and found her partaking of some food, and talking in the most sensible manner. She told us that she would "go away" at 2 o'clock (at that time it was a little after 1 o'clock), but that she would "return" at six o'clock, remain with us for an hour and a half, and again relapse till half-past 12 o'clock a. m. A few minutes before two o'clock, while in the act of speaking to us, she exclaimed, "Oh, there it comes!" Her hands fell by her side, her eyes closed, and her teeth became hermetically fixed together. We learned that everything took place as she stated. At half-past twelve o'clock, when she recovered, she engaged with the company around her in singing a psalm. She told them that she had only half an hour to wait, and true to the minute, she again relapsed and remained speechless till 7 o'clock in the morning.

We saw her on Friday and covered with her. She told us that she would again "go away" at five minutes to four o'clock. We were at her residence at the hour, but was informed that she had been removed to the house of a gentleman in the vicinity. On going there we found that immediately before our arrival she had been affected as on former occasions; in about a quarter of an hour she recovered her hearing and shortly afterwards her sight. At 5 o'clock she was able to speak to us. She said she would again "go away" at 10 o'clock, a. m., and remain till a quarter past 3 in the morning. We were with her at half past 9 o'clock, along with several respectable inhabitants of the town. Exactly at 10 o'clock the same extraordinary phenomena were presented. Hearing and sight successively returned, but her teeth remained fixed as if under the influence of lock-jaw. We left her shortly after 11 o'clock, but

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