

The Christian Visitor.

REV. J. E. BILL, RELIGIOUS AND DENOMINATIONAL EDITOR.

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

THOMAS McHENRY, SECULAR EDITOR AND MANAGER.

VOL. XIII.

SAINT JOHN, NEW-BRUNSWICK, THURS DAY, AUGUST 2, 1860

NO. 30

Correspondence.

For the Visitor.

DALHOUSIE, N. B., July 18, 1860.

MESSEURS EDITORS:

Since you heard from me last we have had a good time of it in several very interesting localities of the Miramichi and Restigouche rivers and elsewhere on the Bay of Chaleur. We had four meetings at Chatham, two at Douglastown, three at Newcastle, three at Derby, one at Napan, one at Black River, two at Bathurst, one at New Brandon, one at Dundee, one at Campbelltown, and two at this place. At Chatham, Douglastown, Newcastle and Derby the Sons of Temperance are very strong, and have in each place erected large and handsome halls. The Chatham Hall is one of the first in your Province, and it is creditable to the town, creditable to the citizens, and creditable to the Sons of Temperance, at whose expense it has been erected and neatly furnished, and the same may be said of the other places. There are two Divisions of Sons of Temperance at Chatham, and one in each of the other places. At Newcastle there is a society of Cadets of Temperance in connection with the Sons of Temperance.

At Napan and Black River they have large Temperance Societies in which are enrolled many influential families of those interesting localities.

At Bathurst there are about sixty Sons of Temperance. I met a young Brother Hickson there who is preparing for the ministry of our church. He is evidently of a meek and gentle and pleasant spirit. He was very kind to me, and I can assure him that I have a memory that has never once failed me. When I meet one of the real sort I am very apt to remember the time and place, and I meet a good many that I rejoice to call Brethren in Christ in almost all localities.

H. W. Baldwin, Esq., D. G. W. P., at Bathurst, went with me to New Brandon, and after our meeting there re-organized "Clear Grit" Division, S. of T., that has been defunct three years, and we initiated twenty new members and installed the officers, and set them all in good working order same evening. Meeting broke up about 2 a. m. Many a time I have attended meetings that did not break up "till morning," year until "daylight did appear!" And if we could sit and play cards and drink poisons all night when in the service of the devil, surely we need not be ashamed to work a little overtime for the "cause of all mankind."

While we are speaking of work, allow me to say that I meet by far too many who are asleep in the fatal delusion of the enemy of their souls, that the doctrine and practice of St. James 1st and 2nd chapter is not creditable to the doctrine of sovereign grace! They fold their arms, close their palms, button their pockets, shut their eyes, and allow the devil to stuff their ears full of the "lie of stupidity, and when we exhort them to love and to good work, they put on an air of simplicity and sanctity that is really amusing, were it not for the awful delusion they are in, their conduct would be laughable, and they tell us we are making too much of work; it is of grace, say they, we are saved. And so say we all, but we also insist on good works, and plenty of them, and a "patient continuance in well doing," as the only sure and satisfactory token of a gracious work being begun in the soul. I meet swarms of people who are delighted with the doctrines of grace, who make rather woful faces at me when I come down with the Gospel hammer on their negligence, laziness and stinginess, if not dishonesty, in reference to sustaining the cause of the Redeemer in the midst of a graceless and godless generation among whom they ought to be shining as lights in the world. If they have any light, they take precious good care to keep it shaded. We cannot see it. They are all dead, dark, and dull and dubious, and like anything but children of the light and of the day. Let us pray the Lord to awaken them out of their sleep of folly and delusion, a sleep that will destroy them unless they awake to righteousness in practice as well as theory. The world at the present day is sadly in need of working Christians. We have swarms of "shams" and shows, but not so many of the real sort, the "peculiar people, zealous of good works," spoken of in St. Paul's epistle to Titus, 2nd chapter.

Now that I am on the eve of leaving this section of the Province, I would respectfully, through your paper, tender my thanks to the friends and brethren in the places named, for all their attentions and kindnesses to me. The Sons of Temperance have treated me with great kindness and liberality, and many members of the Church of England, Wesleyans, and Presbyterians, in places where there are no Baptist churches, have made me feel that I was welcome in their pulpits as well as their homes. By the way, I never yet had the honour of standing in a Church of England pulpit, though I have been in all the others excepting the Romish. At the same time I find the Church of England people exceedingly kind to me, and I know it is the love of Christ constrains many who differ with us on doctrines, to show me as much respect as it is possible for one Christian to show another, and I make it public to show you that pride and bigotry, and littleness, and silliness, and intolerance, is dying out in our world. If my friends

of those other denominations will only do as the New Testament directs, they will soon be brethren indeed, and in conformity to the truth as it is in Jesus Christ. I hope none of my friends will begin to say I am becoming a little tainted with bigotry myself. In some places I find the Cadets or Bands of Hope very popular and prosperous; it is important that the children should be early trained in favour of Total Abstinence.

Truly yours,
JAMES A. DAVIDSON.

The following letter was enclosed to us by Rev. G. F. Miles. It was intended for the Association, but through some unintentional mistake it did not come to hand. As it contains important information we give it in full.

Maccan July 9 1860.

To the Eastern Association of New Brunswick assembled at Salisbury.

DEAR BRETHREN.—It was my intention to be with you in behalf of your educational institutions and of Acadia College but the providence of God has ordered otherwise. But as the convention will be held within your borders I may have the opportunity of meeting you there.

Permit me however to state a few facts which may aid your educational committee to represent our educational interests.

In the collegiate department twenty two students have received instruction during the past year one of whom was a resident graduate. At the end of the year eleven graduated and took their degree in B. A. This is the largest class that ever graduated from the college at any one time, and it is expected that the next year their place will be supplied by others who will enter. Their public performances on the day of graduation evinced a high degree of talent and industry, and reflected much credit on the institution. Of these eleven noble young men six are from New Brunswick, one P. E. Island, and four Nova Scotia. This shows that New Brunswick is not behind in her appreciation of sound and liberal education.

In the theological department twelve have studied during the year. In this also your province is largely represented. And surely it becomes us as people to be more energetic in this part of our work. As churches we should be calling out and encouraging those who manifest the gifts and graces for the ministry. At our associations in Nova Scotia this year more than usual interest was manifested in this object, and our educational meetings were soul stirring in the highest degree.

The labors of the collegiate and theological departments have been performed by two professors and one tutor. A new classical professor and a new tutor have been employed for the next year at a reduced salary whereby a saving of £80 or upwards will be effected. It will be readily seen however that our present faculty is too small to do the work required in the institution. At least four competent professors are required for the purpose. And our most strenuous efforts should not cease till this is realized.

The treasurer of the college has received for expenses since the last convention £58 18s 6d, and paid out £30 6s 3d leaving in hands £28 12s 1d. Thus you will see that the college has been carried on without encroachment on the permanent fund. During the year the treasurer has received on account of principal £357 0s 1d; £250 of this has been invested in good landed security in Kings County N. S. The remainder is in process of investment. This increases our investments yielding interest to £1092 12s 1d. Besides this we have of good notes £8000 and doubtful notes £1000 most of which will probably be available. Hence our permanent fund if skillfully managed will yield at least £7000. The object at which we have been aiming for the last seven years is £10,000 for a permanent fund which with the resources to be mentioned hereafter would enable us to sustain four professors. To accomplish this, it has been deemed necessary to raise the Edward Manning professorship of £5000. At the Association in Nova Scotia the educational reports contain the following propositions.

First.—That each church be cordially invited to raise £100 for the Manning Fund, and thus secure the benefits of a scholarship. Two or more feeble churches may unite for this object.

Second.—That quarterly collections be taken in the churches to pay the salary of the theological professor. Though these collections might be small yet coming quarterly from all the churches, or a large number of them would kindly defray his expenses.

Thirdly.—The "associated alumni" as a society in aid of the college is commended, to the friends with the hope that as many as can contribute 20s. a year may combine for the highest interests of the institution.

To carry out the first and second of these propositions the ministers are affectionately urged to preach at least one educational sermon a year. The churches are also invited faithfully to observe the day of prayer for colleges on the last Thursday in February. And furthermore that prayer be offered at all times for the blessing of God upon all our educational interests, and upon the rising generation at large. What greater blessing can we ask for and what object more noble than this? May the Lord lift up the light of His countenance upon us and bless us, by converting and consecrating the young to Himself.

May the Spirit of the Lord be with you in your association, and enable you to do all things for your education and the divine glory.

I remain yours in the work of the Lord.
D. FREEMAN,
Financial Agent,
Acadia College.

P. S.—The cause which hinders my attendance at your Meeting, is that I am required to attend to the repairs of the college buildings for the purpose partly of securing increased rents, to the college. This has to be done before July 20th when the academical school opens. D. F.

CIRCULAR LETTER.

TO THE CHURCHES COMPOSING THE EASTERN NEW BRUNSWICK BAPTIST ASSOCIATION

DEAR BRETHREN.—In preparing for your perusal the Annual Epistle, we hope it will not be offensive should we call your attention to a few thoughts in connection with the duties of Churches to their Pastors.

The relation existing between Churches and their Pastors is of a most sacred character, and therefore cannot be lightly esteemed without sinning against God and hindering the prosperity of His cause. A scriptural regard for this subject on the part of the Church is therefore of the highest importance; although it is often entirely lost sight of; hence much of the dearth, darkness and declension of which we so often complain. That no Church can be prosperous while proper attention is wanting in this respect, is evident both from reason and revelation. For, the character, labours, and influence of the Christian ministry are God's primary means for enlarging, instructing, and guiding the Church. The minister is God's mouth to his people; he is sent of God to them; in this belief they have chosen him as their spiritual teacher and guide: For all or any of them, then, to neglect, oppose, despise, or traduce him, beomes at once a sin of a withering, blighting character. And though he may have the piety of the sainted, the tongue of the learned, the talent of the gifted, and the zeal of the successful, in vain will he toil and for naught will he labour, while he is embarrassed with the prejudice and trammelled with the unbelief of a non-co-operation or sympathy people. If God's means for building up and blessing a people by them is opposed or despised, who then shall appoint means that will be rendered effectual. Brethren let us not fight against the Lord, for it is a fearful thing to fall into the hands of the living God. It is the duty of every Church to respect the feelings and guard well the character and reputation of their Pastor. As a faithful Minister sets himself in opposition to all error and sin, and is the open advocate of truth and virtue, he is liable to assault from the wicked and erring, and even from many professing godliness; and, as a man's worst foes are often those of his own household, so the worst enemies of ministers are often professing Christians, and in many instances the very persons they have most sought to benefit. Christ came to his own and his own received him not. He was crucified by the people he sought to save. The ministry is called a "good fight;" and it well exposes to opposition, persecution and reproach, and to all the fiery darts that fill the quivers of the wicked; and often the more faithful, the more assailed; and the more faithful and time-serving the more they are assailed with havannas. There are frequent instances when the rulers crucify Jesus and release Barabbis. But it is the plain and imperative duty of the Church to interfere and defend the character and reputation of their Minister when unjustly assailed, whether by the ungodly or by those of their own communion. But instead of this being done, in many instances a Minister is opposed, maligned and misrepresented amongst his people; and the peace, harmony and fellowship of the Church broken up by a few scythian-faced pretenders to piety—self-willed, self-opinionated, Diotrephes-like characters, whose motto is "rule or ruin;" who regard not the character, claims, or necessities of their Pastor when they no longer can use him to accomplish their carnal designs. And not content with refusing him the help which it is their duty to give, they will do all in their power to destroy his influence, hinder his usefulness, and prejudice the minds of their children and neighbours against him; and then raise the complaint in the Church that he is no longer of service to the cause for which they feel so deeply concerned; and too frequently the churches tolerate their sin, whereas it is their duty promptly to protect him from those self-willed, jealous, envious, tattling persons, who track him as did the Scribes and Pharisees the Saviour to find fault in him, and when they find none can readily manufacture them. For a Minister is prevented by the sacredness of his calling from resorting for redress to the law of the land. He is in the condition of the Christian man who is insulted by the heartless duellist, knowing that he can send him a challenge with impunity because it will not be accepted. We have known instances of such persons circulating the most baseless reports to the prejudice and detriment of their own Pastors, and when proved to be utterly baseless, yet repeat them. We know of no sinners more wicked than these—more worthy to be cast aside, as Paul did the viper. By tarnishing the fair name of God's ministers and obstructing their usefulness, they serve the cause of the enemy far more effectually than do the infidels, drunkards and the profane; and the Church should in all such cases interpose its shield to catch all the fiery darts aimed at his character. And not only so; they should make all such persons feel that the command "touch not mine anointed and do my prophesies no harm," has some force and meaning; and that its violation is worthy of the severest discipline. We would not be misunderstood, however; we have no cloaks for false prophets, or fellowship for an impious ministry—no excuse for indolence, worldliness or neglect on the part of a Minister; but we would have a true ministry guarded on every hand from assault on its character or hindrance to its usefulness; whether done by the ungodly or those professing godliness; and to do this is a duty which every Church owes to itself and to its Minister. We would send a Judas to his own place, and we would send the peace disturbers of the Church, who vilify God's ministers, after him. They are alike graceless and guilty.

But there is often a fatal error committed among our Churches in reference to this matter. Whenever any of these self-willed designing members turn against their pastor and forsake his ministrations, neglect the conferences, withdraw from the communions, and absent themselves from the prayer-meetings; and refuse to cooperate with the Church in giving him a liberal support; and then use as a cause for complaint (the effect they have produced,) that his labours are not appreciated and the cause is going down, and he is not supported; and, in fact, it is time he was sent away and they have another in his place; the Church instead of bringing them to an account for their conduct, knowing well where the principal difficulties will overlook the affair and conclude upon the whole they had better give them their way and that perhaps a change in the pastoral will remedy the evil. So that no matter what are his pecuniary embarrassments, his family afflictions, or the sacrifices attendant on his removal, together with loss of reputation as not being successful; their poor oppressed and discouraged, (and often penitent) pastor, is forced to resign. The Church meanwhile hoping that a new minister will be the means of reviving the cause; but not unfrequently they meet with disappointment; and the reason is obvious; they have done violence to the known command of the Almighty in reference to the one they have already deposed; and according to the Bible, the frown of God rests upon such a communion. The sin that cursed Israel and made them a reproach and byword among the nations, was that they had killed the prophets and stoned them that He had sent unto them. Their house to this day is left desolate unto them, because that when Christ by the prophets himself and apostles would of us have gathered their children together as a hen doth her brood under her wings, these rulers would not let him. And we are persuaded that in many instances of religious declension, and the loss of the visibility of Churches is where God is visiting the iniquity of the fathers upon the children unto the third and fourth generation; while in other cases He is showing mercy unto thousands of them that fear Him and obey his commandments. In vain may we look for the blessing of God while we do violence to his laws, by maltreating his servants. No, Brethren, God has a peculiar regard for the character, feelings and interests of his ministers. He regards the treatment given them

as given to himself; and has said of them, he that despiseth you despiseth me; and he that despiseth me shall be lightly esteemed.—He that toucheth them touches the apple of his eye. A church once guilty in whole or in part of evilly treating their pastor, must repent of their sin, confess and forsake it, before they can possibly expect the blessing of God. In conclusion, Brethren, we would exhort you as individuals and as Churches, by all that is lovely, honest, and of good report, if you would be in a healthy, working condition, prepared to accomplish the work assigned you—the world's conversion, if you would have peace in your homes, peace in the Churches, your children converted, sin destroyed, your influence good, religion abounded, God glorified, and heaven peopled; co-operate with your pastors in all that the scriptures enjoin. See to it that he has your prayers, your sympathies, and your scriptural submission, esteeming highly in love for his work's sake, and where it is possible make for him a comfortable provision, give attendance to his ministrations; let him see and hear you at the conferences, in the prayer meetings, and at the communion seasons; in a word, hold up his hands and Israel shall prevail.

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With the Officers of the Society and Ministers connected with the two Associations.

KNOW THYSELF AND THY LOT.

Look inward,—view thine inmost heart,
Behold thy fearful guilt;
A broken law—of none effect
The bloody thine Saviour spilt.

Look downward, canst thou gather hope
From out the silent tomb?
Yet thou must die—this thought must fill
Thy soul with bitter gloom.

Look upward—lo! the Crucified
Bends down from heaven above,
And bids thee come and taste the joy
Of his eternal love.

Look outward,—on thy brother man,
Deem it thy best employ
To point his erring soul to heaven,
The home of hope and joy.

Look backward,—see from what a depth
God's grace hath rescued thee:
Redeeming grace! 'twill be thy song
Through all eternity.

Look onward,—'mid thy care and toil,
With this thy spirit cheer,
There is a crown of life for those
Who bear the cross while here.

THE MYSTERY OF EDITING.

The world at large do not understand the mysteries of a newspaper; and, as in a watch, the hands, that are seen, are but the passive instruments of the spring, which is never seen, so, in a newspaper, the most worthy causes of its prosperity are often least observed or known. Who suspects the benefit which a paper derives from the enterprise, the vigilance, and the watchful fidelity of the publisher? Who causes to think how much of the pleasure of reading is derived from the skill and care of the printer? We feel the blemishes of printing, if they exist, but seldom observe the excellences.

We eat a hearty dinner, but do not think of the farmer that raised the materials thereof, or the cook that prepared them with infinite pains and skill. But a cook of vegetables, meats, pastries, and infinite bonbons, has a paradisaical office in comparison with an editor! Before him pass in review all the exchange newspapers.—He is to know all their contents, to mark for other eyes, the matters that require attention. His scissors are to be alert, and clip with incessant industry all the little items that together form so large an interest in the news department. He passes in review, each week every state in the Union, through the newspaper lens; he looks across the ocean and sees strange lands, and following the sun, he searches all round the world for material. It will require but one second's time for the readers to take in what two hours' research produced. By him are read the manuscripts that swarm the office like flies in July. It is his frown that dooms them. It is his hand that condenses a whole page into a line. It is his discreet sternness that restricts sentimental obituaries, that gives young poets a twig on which to sit and sing their first lays.

And the power behind the throne, in newspapers, as in higher places, is sometimes as important as the throne itself. Correspondents, occasional or regular, stand in awe at that silent power which has the last chance at an article, and may send it forth in glory or in humility. And, in short, as the body depends upon a good digestion, so the health of a paper depends upon that vigorous digestion which goes on by means of the editor.

Ought they not to be honored? And since little fame attends them, they should at least have their creature comforts multiplied. From that dark and dismal den in which they have so long had purgatorial residence they are at length translated.

Henry Ward Beecher.

BAPTISMAL REGENERATION.—Dr. Murray (Kirwin) in one of his lectures, thus describes Popish regeneration:—

There stands the white robed priest, and, as the subject for baptism approaches, he blows thrice in his face, to drive Satan out of him. He then puts blessed salt into his mouth: Then the priest puts his spittle on his ears and nose. Then he is anointed; then he is baptized. Then holy chrism and a white cloth are put upon his head, and a lighted candle is put in his hand. And then he is regenerated! And this is the only regeneration known to the system of Popery! And its heaviest anathemas are poured out upon those who would deny that this miserable exorcism, mis-named baptism, fails to confer the grace which it signifies.

RELIGIOUS ITEMS.

Mr. Martineau, one of the leading Unitarians of England, has published a confession, from which we make the following extract:

"I am constrained to say that neither my intellectual preference nor my moral admiration goes heartily with Unitarian heroes, sects, or productions of any age. Ebionites, Arians, Socinians, all seem to me to contrast unfavourably with their opponents, and to exhibit a type of thought and character far less worthy, on the whole, of the true genius of Christianity. I am conscious that my deepest obligations, as a learner from others, are in almost every department to writers not of my own creed."

At the present time there is going on in London, an extensive and energetic work, started by a lady,—L. N. R.—the author of the Book and its Story. "The Book and its Mission," and other works. This is no less than a system of colportage conducted by two hundred women, selected from among the poor, who constantly visit the worst and most degraded families, read the scriptures, sell copies of the Bible at the rate of a penny a week, or so, till the amount is realized, and pray with the women whom they thus visit. Each "Bible-woman" is under the eye of a lady superintendent, of whom there are now more than a hundred who pay them a stated sum for canvassing, and thoroughly performing their duties. The expenses are met by the publication of the "Book and its Mission" in monthly parts. This movement must receive the sympathies and prayers of every christian heart.

E. B. Underhill, Esq., the Foreign Secretary of the English Baptist Missionary Society, is now on his way home, having been for the past four years, examining into the condition of the Baptist Missions in Burmah, India, and the West Indies. On Thursday the 13th inst., he received a fraternal welcome at the First Baptist Church, New York, and made an interesting statement of the result of his labors.

In New Orleans, out of a population of 200,000, there are only 7,000 members of evangelical churches. The influence of Romanism is predominant, yet a daily prayer meeting is kept up by the earnest prayers of these few.

The Roman Catholics of Manchester, England, have published and circulated an address, denouncing the judicial character of the confessional as an abhorred assumption of the priest, and calls for formation of an "associational membership for earnest private prayer in each other's houses; that God will of his grace remove these and other scandals of man's devising from His holy and immaculate church."

Of 1000 graduates of Middlebury College, Vt. about one half of those who have lived to a sufficient age have entered the ministry, and of these, thirty have been missionaries.

At a meeting of Turkish Missions Aid Society in London, Lord Shaftsbury characterized American missionaries as "a marvelous combination of common sense and piety."

A new religious sect, styled the "Soul-Sleepers," has recently made its appearance at Fairfield, Ia., where four men and a woman, apostles of the sect, have been staying for a short time. They are opposed to churches, deny the divinity of our Saviour, and teach that the soul is a material substance, and that it sleeps with the body until the resurrection.

REVIVAL IN IRELAND.—The *Ballymena Observer* says:—"One very important practical result of the recent revival of religious feeling among the people is clearly developed in active preparation for the extension of church accommodation in almost every district of this neighbourhood. These facts require no comment upon our part. They present unquestionable evidence that the religious movement has been in the right direction, and that a soul-stirring impression remains on the community."

The sales of the Baptist publishing house of Messrs. Sheldon & Co., New York, reach nearly half a million a year.

Rev. Dr. Cheever left in the Adriatic on Saturday for his European tour. He was accompanied down the bay by his numerous friends in a small steamer.

A RELIGIOUS NEWSPAPER.

The "Zion's Advocate" thus defines the position of religious newspapers, which is every word true, and ought to be borne in mind by all who have a disposition to manage, control, and dictate irrespective of the judgement and feelings of those who profess to have the prosperity of God's cause as much at heart as they have.—A religious newspaper should be independent. By this we mean it should be subservient to no clique or party, who for selfish ends may wish to control; but be free and ready to speak the truth on all subjects that pertain to the welfare of the community. When one and another say, we will "stop up papers" and withdraw our support, if you speak so plainly on that subject or on that, the conductors of such a paper must be prepared to say, "Do as you please, gentlemen. We are not to be intimidated in giving utterance to our honest convictions of truth and right." If a paper cannot be thus independent, cannot thus speak out what is right, in connection with any question which concerns the community at large, especially in its social, moral, and religious aspects, then the sooner it ceases to be the better. But while we say this, we do not confound independence with recklessness or radicalism, nor a bold and fearless statement of truth with personal or party misrepresentation and abuse. It is a manly and honourable independence of which we speak; such as they subject who clearly apprehend the right of any subject, and believe the interests of virtue and religion demand them to proclaim it. In doing this no frowns or smiles should move them. This should be their motto:

"Be just and fear not;
Let all the ends thou aim'st at be thy country,
Thy God's, and truth's."