

THE CHRISTIAN VISITOR.

ST. JOHN, N. B., SEPTEMBER 16, 1869.

Times of Refreshing from the Presence of the Lord.

In such times the strength, harmony, and success of all Christian churches are largely implicated. There can be no satisfactory progress without them. Our own churches in New Brunswick never needed them more than at the present period. As we look over the wide fields of spiritual desolation, everywhere so apparent, we can not but feel that the prayer of Habakkuk, the prophet, upon Sigionoth, should be the prayer of every minister and of every child of God throughout the length and breadth of our entire land: "O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." If a revival come not as a spasmodic or temporary excitement, but as the result of prolonged Christian labor and earnest believing prayer, then it will be such a refreshing as makes angels glad and devils tremble. Revivals of this sort do not spring up and perish in a few days, or in a few short weeks; but are enjoyed as God's rich blessing upon the good seed of the gospel, sown in enduring fidelity, and watered with the tears of penitential prayer. As the Rev. W. H. D. Marsh, in the *National Baptist*, wisely and truthfully says:—

"They are the harvest garnered after sowing the seed and prayerfully waiting for the divine blessing upon it. They are God's endorsement of the prayers and toils, and unswerving fidelity of his servants. They are his expression of approbation. They are results produced by the Holy Spirit, employing as the means the prayers and toils of those who wait for the consolation of Israel. Hence they are as much a natural and necessary result, in all cases in which the divinely-ordained means are employed, as is the harvest gathered in its season by the husbandman. The means in each are appropriate, and rendered effective by the blessing of God. As in the latter case, it requires time and the existence of certain indispensable conditions in order that the full sheaves may be harvested by the reaper, so in the former, the means blessed by the Holy Spirit do not instantly produce their effect, but work like leaven in the meal, operating upon the hearts of individuals, and in the midst of communities, silently, yet powerfully and surely, at length making manifest their presence and power in the production of real awakenings. The minds of men are turned from other subjects to personal piety, and out of these convictions made by the truth, there develops a complete transformation of character, and they become 'new creatures in Christ Jesus.' Times of refreshing come from the 'presence of the Lord,' and the grace that is in Christ Jesus rejoices all hearts."

"It may be asked, Why can we not have revivals continuously? Undoubtedly it is desirable, but it is not possible. We do not witness results in anything continuously. In everything there are times and seasons, when we must employ the means for the production of those results; and we must wait until those means have, in harmony with the laws of their own operation and development, effected the end they are designed to effect. We cannot hasten them, or we imperil the result we desire. But, left to operate according to the laws God has appointed, and the object they contemplate, the end is certain. So in revivals of religion. There is a time of sowing, as well as a time of reaping; a time of preparation, as well as a time of action; a time when the moral and spiritual forces which culminate in awakenings must be marshalled, as well as a time when the Church moves on to conquest. 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.' God never withheld his blessing from such labor, and such laborers. He does not leave such without a witness. Mercy drops fall. The Church is united and active. Now and then a sinner is converted, and, at length, the Spirit descends, like a mighty rushing wind, and we rejoice over many conversions. The necessity for multiplying meetings presses on us. The people are eager to hear the word of God. Tears of penitence flow. The whole Church is quickened, and the Gospel proves itself the power of God unto salvation. The singularities, and the questionable if not dangerous methods, of professed Evangelists, are not needed to attract attention. The prevailing prayers of God's people, who, during the dearth of the past, have cried day and night unto him, the efficacy of the preached Gospel, and the presence and power of the Holy Spirit, take hold on the hearts of men and women. The 'plague of the heart' becomes the theme of conversation. Cold-hearted Christians are revived; those who have borne the heat and burden of the day rejoice; and sinners weep over sin, and pray for pardon."

"Now we know what means we must employ for this purpose, and, when employed, they never fail, in due time, to be followed by the blessing. The faithful preaching of the Gospel, giving each their portion in due season, presenting each part of the whole system of Divine truth, building up the saint in his most holy faith; warning every impenitent man, and urging him to repent and believe in Jesus Christ; pastoral visitation from house to house, especially among the sick and bereaved; personal effort to win men to Christ, the whole church co-operating; each member filled with the missionary spirit; and all continuing instant in prayer, importuning in all things the divine blessing,—such a church will be a power, a city set upon a hill. She will enjoy a continued revival. Large numbers of sinners may not be converted at all times. There may be very few sometimes, for comparatively long periods; but there will be continued activity. Every department of church work will be effectively managed; the main avenues of influence will be possessed for Christ; sowing and reaping operations will be vigorously carried forward; prayer will ascend to the Throne of Grace; liberal things will be devised; plans will be discussed for the extension of Church influence; and each opportunity the 'unfolding of Providence presents, will be seized and improved for the great ends of Christian labor. Did such a state of things exist in our churches, what a mighty transformation it would work! Zion would lengthen her cords and strengthen her stakes. We should see the continued excitement of healthy life, and not be called to mourn over the desolations wrought by the spasmodic signs of a spurious religious life, called into existence by a sort of galvanization, and that died away as soon as the mechanism by which it was produced was withdrawn."

"We repeat, against 'protracted meetings' we have not one word of objection. We approve of them. We love them. They have done incalculable good. But, we submit that they are abused. An excessive zeal has introduced measures, and induced men to adopt views in regard to them, that are unscriptural, and therefore productive of evil. What we most of all need is, unflinching faith in God, a true consecration of heart to his cause, and continued activity for the salvation of men. 'Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.'"

The pastor of the Christian Baptist Church baptized a promising young man on Sabbath last.

The New Brunswick Baptist Tract and Book Society.

The Annual Meeting of the above Society was held on Monday evening last, in the school-room of the Brussels street Baptist church. It is to be regretted that the attendance was small; not only as manifesting a lack of interest in this important work, but also on account of the great loss sustained by those who were not present. The meeting was one of the most profitable and practical kind.

The President for the past year, the Rev. I. E. Bill was in the chair, and the meeting was opened with singing and prayer. After brief introductory remarks by the President, the Secretary read the following report of the year's operations:

REPORT.

This Society being in its infancy, has, as yet, done but little, and therefore has but little to report. During the past year it has received and circulated about 25,000 tracts, at an outlay of less than fifty dollars. Our hearty thanks are due to the Religious Tract Society of London, for their liberal donation of forty per cent. on all their publications; and for their very generous grant of £5 sterling worth of tracts. We are indebted also to the American Baptist Publication Society, Philadelphia, and to the American Tract Society, New York, for the large deductions which they made off their catalogue prices. Without these grants and discounts, we could not, with our limited means, have disseminated more than half the above quantity of tracts.

We earnestly pray that the precious seed thus cast abroad, may in the great harvest yield rich and remunerative returns.

The work of tract distribution is one of great importance, especially in this Province, in which a large proportion of the population is scattered; and in which, through not having the advantages of regular preaching many of the people are eager to obtain the pleasure and benefits of wholesome literature. Hunger is usually a healthy symptom; let us therefore rejoice that the application is made for mental food, and let us endeavor to satisfy the need by dispensing, with bounty and cheerfulness, the bread of everlasting life. During the second year of the Society's existence, upon which we are about to enter, the amount of income, and the number of tracts sent out, should be at least doubled. Let us not forget in this matter that "he who soweth sparingly shall reap also sparingly; and he who soweth bountifully shall reap also bountifully." "And let us not be weary in well-doing; for in due season we shall reap, if we faint not."

TIMOTHY HARLEY, Secy.

The Rev. G. M. W. Carey, M. A., first spoke, and remarked upon the great good that has resulted from the circulation of tracts, citing as an illustration the conversion of Colonel Gardiner. The tract society he said, was one in which every Christian could do something; it was a work needing but few qualifications. "The report did not give many results, for we had only made a commencement; yet we might rejoice in the fact that we had been privileged to do something towards the dissemination of divine truth. This Society commended itself to us as a body of Christians, in that it afforded us ample means of circulating denominational literature; and this branch of our undertaking, duty would not allow us to neglect. The distribution of tracts was important, in that by this means we might bring many to an investigation of the scriptures for corroboration of what we affirmed. But the chief end we had in view was the conversion of the ungodly; and our stimulus was mainly derived from the hope that souls might be saved. It was a grand work; and though our beginning was small, angels might regard our designs as worthy of their deepest thought and warmest zeal."

The Rev. Timothy Harley followed, and alluded to the vast work being done by the Religious Tract Society of London. During the seventy years of its existence, it had circulated tracts and books in one hundred and twenty different languages and dialects; its annual circulation was nearly fifty millions of publications; and since its formation its total issue was nearly thirteen hundred millions. Though its years were three score years and ten, this noble Institution manifested no symptoms of decline or decay. Beside this Society, our organization appears insignificant; yet we had but made a start, and who could tell where we should stop. Though the Society was but a babe, he trusted that out of its mouth God would perfect praise, and ordain strength, and to His name the glory and honor should redound.

The Rev. W. S. McKenzie, M. A., expressed his profound interest in the Society. It had a small beginning; but might not the same be said of most great achievements? Little interest was manifested at present; but soon it would be seen that God was with us. Twenty-five thousand tracts were not a little attempt, for they had gone into every part of the land; and in one case, where he had given some of this Society's tracts, the recipients had stayed up all night to read them. They were not only received, but read with the greatest avidity. This eagerness proved a necessity, which he believed would increase. One consideration most not be overlooked; viz., that this was the cheapest way of working for God. Every dollar contributed would be well spent. Besides, tracts could go where missionaries could not go. They needed no support. Moreover, this Society could obtain tracts and books at a less outlay than could private individuals; and the tracts procured were no trash; they all were pure and good, teaching "the truth as it is in Jesus."

The Secretary's report was then unanimously adopted. The Committee of nomination next presented their report, which was approved, and which was as follows:

OFFICERS FOR 1869-70.

President—The Rev. E. C. Cady, M. A. Vice-Presidents—Rev. G. M. W. Carey, M. A., Rev. W. S. McKenzie, M. A., Rev. I. E. Bill. Treasurer and Secretary—Rev. Timothy Harley. Committee—Rev. James Spencer, Rev. John W. Titus, Hon. A. McL. Seely, Messrs. G. M. Steeves, C. S. Fisher, C. D. Everett, Z. G. Gabel, John Smith, Jonathan Titus, Henry Vaughan, C. E. Burnham, J. F. Marsters, J. S. May, D. V. Roberts, and W. Lewis.

The Treasurer, Hon. A. McL. Seely, then gave his report, from which it appears that the income of the Society during the past year was \$69.58; its outlay \$66.26, leaving a balance in hand of \$3.32.

On motion it was resolved, that the name of the New Brunswick Baptist Tract and Book Society."

It was also resolved, That any Baptist Church in this Province that shall pay ten dollars, or more, per annum, shall be a member of this Society; and to any of its members that may be present shall be given the right of voting at the annual meetings.

It was further resolved, That the annual report of the year's work, together with an account of this meeting, and such other items as may be considered worthy of publication, be printed in pamphlet form, to the extent of one thousand copies.

The collection was then taken, and it amounted to \$8. The Doxology followed, and after receiving the benediction, the meeting dispersed.

Rev. N. B. E. H. M. Board met in German Street Vestry on the 6th instant. Present—Rev. Messrs. McKenzie, Carey, Cady, Harley, Spencer and D. Crandall; and Brethren Seely, Harding, Graves, Hart, Wortman, Gerow, A. W. and J. E. Masters.

Read a letter from Rev. C. Goodspeed, in reference to a supply for Tobique and Grand Falls; on motion, the President and Corresponding Secretary were appointed a Committee to ascertain if a suitable person can be obtained for the said supply.

Read letter from Rev. T. M. Munro; on motion, it was laid on the table till meeting of Association.

Read letter from Rev. B. Rattray; on motion, it was received, and amount due voted to be paid.

On motion, adjourned to meet with the Western Association, on the 10th inst. J. E. Masters, Rec. Secy.

The School Song Book.

This is a new and excellent collection, edited by Professor L. W. Williams, a popular teacher of music in this city, and published by A. & W. Mackinlay, of Halifax, N. S. It comprises a rare and judicious selection of songs and hymns set to appropriate tunes, and is not only designed, but every way adapted, for musical instruction in Elementary, Preparatory, High, and Academic Schools. The Council of Public Instruction, in Nova Scotia, have authorized its use in the schools of that Province. This is commendation enough, and must be gratifying indeed to the author of the work. Mr. Williams' book meets a necessity which no other work, hitherto published in this department, has supplied. It provides not only a large number of tunes, songs, and hymns of varied and superior character, but also about thirty pages of carefully and clearly arranged matter on the Rudiments of Music, by which a scientific acquaintance with the art may be acquired. Of course no book, however comprehensive its treatment of the principles involved, and however simple in its presentations, can supersede the function of a teacher. The leader and the black-board, the baton and the voice, are yet, and ever will be, indispensable in musical instruction. No one can fail to notice that the work in question displays in a high degree an appreciative taste, while it reveals much careful labor in the selection and distribution of the materials. Both the songs and the hymns are remarkably and happily free from the trashy and sometimes noxious sentiments that too frequently find their way into the musical literature published for the youth of our Sunday Schools. We can sincerely and cordially commend Mr. Williams' School Song Book.

How Dr. Barnes deals with the Skeptic.

Hard is the task of the skeptic who denies the reality of the death of Caesar in the Senate House, or of the existence of Alfred on the day of conquest of William the Norman; harder by far the task of the skeptic who denies the realities of the life and death of Jesus. For, in this case, he must suppose that all history, secular and sacred, has been corrupted and is unreliable; he must suppose that Christianity sprang up without any adequate cause, and at a time unknown; he must suppose that it made its way in the world on what was known to be falsehood; he must suppose that such an error ever entered the system and nestle against their own interests, and with nothing to satisfy them of its truth; he must leave unexplained the conduct of thousands of martyrs, many of them of no mean name in philosophy, and in social rank; he must explain how it was that acute and subtle enemies, like Celsus, Porphyry, and Julian did not make short work of the argument by denying the truth of the main facts of the Christian history; he must explain the origin of the numerous monuments in the world which have been reared on the supposition of the truth of the great facts of Christian history—the ancient temples, whose ruins are scattered everywhere, the tombs and inscriptions in the catacombs at Rome, the sculptures and paintings which have called forth the highest efforts of genius in the early and medieval ages, and the books that have been written on the supposition that the religion of the world had its origin in the teachings of Jesus; 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