

Christian



Visitor.

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GW. DAY, Proprietor.

"BY PURENESS, BY KNOWLEDGE—BY LOVE UNFEIGNED."—St. Paul.

{Rev. E. D. VERY, Editor.

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WAIT FOR THE MORNING.

BY MISS S. H. BROWNE.

Watcher! 'tis dark, and the dwelling is lonely—
The night lamp shines dimly, and so does
thine eye;
Thou art thinking thy portion is weariness only,
And thou wilt be glad when 'tis thy turn to
die!
Watcher, look out! where the day-star is dawn-
ing—
Hope in thy heart let its promise awake,
And tireless and slumberless, "wait for the
morning!"
Never a night but its morning shall break!

Wanderer! 'tis dark, and the tempest is roaring,
Roaring above thee and rattling around;
Demons of terror their vials are pouring
Right on thy pathway where pitfalls abound!
Wanderer, 'tis better to bow than to hide it—
Harmlessly o'er thee the storm-king shall ride
Deep in the chasm, 'twere death to bestride it,
But 'tis the valley both sloping and wide;

Weeper! 'tis dark, for the angel of sorrow
Hath spread o'er thy landscape the gloom of
his wing,
No hue from the rainbow thy sadness can bor-
row,
No joy to thy bosom the spring time can bring,
Weeper, despair not, there is that can cure thee!
Yes—even to the heart-sick, a balm can be
given,
A draught that shall comfort and gladness in-
sure thee!
Drink deeply—drink oft, for the fount is in
heaven.

Oh, ye who are suffering and toiling and sigh-
ing,
Oh, ye who in darkness are groping your way;
Who are weary of hoping and weary of trying,
Who are sure that the midnight will never be
day:
I charge ye take heed to this counsel and warn-
ing,
Stand fast by your duty, your God and your
right!
And patient and truthful, thus wait for the morn-
ing,
Assured it will bring you both healing and light.

Dr. Beecher on Revivals.

The address below was alluded to in a former paper, and a short extract was given. The whole as reported in the N. Y. Evangelist is now presented, and will be read with great satisfaction. Dr. Beecher is at home on this subject, and his instructions will command deserved attention as will be seen by allusions in the address. It was delivered at the annual meeting of the Am. Board of Com. for Foreign Missions.

When I look around upon this vast audience, said he, I cannot withhold the question, Who are all these? and whence are they? A generation and a third have passed since the Board was organized; and those who assisted at it are nearly all gone. But whence have come the numerous and sturdy helpers? How has it come to pass that we have this plethora of interest in the missionary cause? Has it been by the stated preaching of the gospel? Is it the fruit of cold, correct orthodox sermons on Sundays, with the weekly service—the preparatory lectures before communion—without protracted meetings or prayer-meetings—by preaching in a way that takes special care not to wear out the preacher too fast? Is it the good old jog-trot that has brought to pass what we witness to-night—this mass of living, breathing, praying, friends of mission? Oh, my friends, I have lately heard disparaging remarks made concerning revivals—that they were attended with so many defects that their absence was better than their presence, and that on the whole we had better go back to the good old days when revivals were unknown, and the minister had easy time—when no such attacks were made upon his heart and conscience and intellect, but that

he could spend most of his time on his farm, fattening his hogs and getting in his crops, while if he preached a half a century he would never hear of a conversion.

Suppose when the generation which founded this Board had passed off, we had trusted to the droppings of the Sanctuary? How many do you suppose would have dropped into our churches? I would ask of these croakers at revivals, how many friends of missions would have been able to muster to-night, if there had been no revivals? My brethren! WE MUST HAVE REVIVALS! It must rain faster, or we perish with drouth! There is no such thing as a growing, progressive church without them—no such thing as a prosperous country without them. God has never multiplied his people—never built up his kingdom rapidly without them, and never will. This is the thought I would impress upon those who hear me—the indispensable necessity of revivals of religion to perpetuate the church and to convert the world.

1. Revivals are necessary as a kind of substitute for miracles. God is the author of conversion; but not in the way of miracles—not without reference to and conformity with the laws of mind. Miracles cannot convert the world.—How many of those who witnessed the miracles of Christ, do you suppose, were converted by the prodigies that astounded them? Miracles had their use, but that use was not the conversion of the soul. But now their object is accomplished, the gospel is authenticated; the work is under motion. Hear the world roar as it rushes along; and see as civilization advances, wealth accumulates, luxury abounds, and society rises higher and higher, how men dislike the humbling doctrines of the cross! Religion becomes offensive; the gospel is odious; and if they go on they will scout it out of the world with their sneers and contempt. How are you to make head against all this accumulating hatred? By jogging along in the good old orthodox way? No, men will go to hell by whole generations if something be not done.—But go into a church filled with those gay, self-sufficient, contemptuous schemers, when the Spirit of God is abroad, and the atmosphere of revivals envelops the mass. Then see how they stir; what an arrest is put upon the current of their worldliness! The whole town is affected. Conviction spreads from heart to heart, like a fire in a dry forest. Everybody feels, and you cannot tell why. In Litchfield, during a great revival, I would hear of conversions taking place simultaneously ten miles apart, without any contact or intercommunion. The gospel then took hold. It was invested with a kind of almightiness. It is impossible for the truth to make such an impression at any other time. We must have revivals, if the world is ever to be converted. To wait till the church is filled with the droppings of the sanctuary is to wait forever. On the ratio of conversions which take place under an old cozy orthodox ministry, it would take to all eternity to convert the world. We must travel faster. A nation must be born in a day.

2. We must have revivals, to keep pace with the progress of the world's education, civilization, philosophy, business, thought. Everything now goes ahead; and nothing but revivals will keep us in hailing distance of the world.—The church is in the world; and if the world goes ten times as fast as formerly, we need ten times the power to keep our hold upon it. A church in the days of the Puritans, could endure a season of death and destitution for 70 years, and keep alive. But ten years of destitution now

will do more injury to a church now than seventy then. If we went along in the old pace, we should soon be out of sight. The world would leave us so far behind that we could not be discerned with a telescope.

3. We need revivals, to secure the ministrations of sound Scriptural doctrine. The carnal mind is enmity towards God; and where conversions are unfrequent, the worldly spirit predominates. I have seen the time when men's minds were impressed with an omnipresent awe, some were vexed and some trembled, as I preached the severe humbling doctrines of the cross, but not a dog wagged his tongue. The presence of the revival enabled me to preach without let or hindrance the whole truth. But just as soon as the revival subsided and the pressure was taken off, for me to have preached those same truths would have created an insurrection. We must have revivals, or we shall stand a chance to meet the mob. The world will not endure sound doctrine without the subduing power of revivals.

4. We need revivals, to prevent the fatal effects of doctrinal formality. Many good people seem to think that if they have the Shorter Catechism in their houses, and especially if they have taught their children to "say" it, all will be well. I don't know of anything more stupefying, Lethan, than a dead orthodoxy. Orthodoxy, without revivals, will produce formality. There are a great many ways to hell; and I do not know but the orthodoxy way is as fatal as any. He who lives on trusting to the saving power of his creed, may be sure he is riding down the broad road at a railroad speed.

I do not wish to speak of myself; but if there be a thing for which I desire to thank God, it is that he has permitted me to have some part in the glorious work of revivals. I am an old man, and on the verge of eternity; I would say that if I had a thousand lives they should be devoted to the ministry of revivals.

You will ask me, how are revivals to be obtained? Take this, perhaps the last counsel of an old man, for I shall soon leave the world. I never yet had a revival unexpectedly, or on the mere ground that God is a sovereign, and pours out his Spirit when and where he pleases. This doctrine never yet led to revivals. I always sought and labored for them—carefully watching the indications of Providence, and endeavoring, by the grace of God, to seize upon the appropriate moment. If the time came when efforts seemed called for, I made them. If I found my own heart not prepared for a revival, I took it to the throne of grace for correction. Revivals, like all good things, are to be labored for intelligently, faithfully. Do any of you feel the need of a revival in your churches? There is my experience. Prayer and labor—faith and works.

Now, one great inquiry has been, how shall we remove this debt? How bring up the church to some just standard of liberality? I can tell you where all these warm-hearted friends of the Board came to be such. It was by revivals; and what was good then, will be good hereafter.

Let me add, the preaching I have found to be most successful was doctrinal. I never wrote fine classical essays for revivals, for any purpose. I never wrote articles for the press, with rounded periods and polished style, to do execution with in a revival. I never had a ny freedom when I was obliged to read my sermon so closely that I could not make a gesture. Such sermons always grow cold in the mouth, and freeze the hearts of the hearers. I taught men they

were rebels against God—the doctrine of total depravity—defining what I meant by it, and by all means what I didn't mean; and then, after stating the doctrine as clearly as I could, I endeavored to send it home.

I never did any good with a sermon which had no application. Men are not so eager for the truth that they will pick it up. Other animals may do it, but sinners will not. Sermons ought to be made properly for execution. The church will never do her duty without revivals. We are staggering under this miserable debt of \$60,000. Do you think it would trouble us if the whole land were baptized with a revival spirit? The truth is, we all need a deeper and more thorough-going conviction that we belong to God. We shall always be in trouble till we have a more entire consecration. We may pitch off a little of the load here, and a little there; but until we get to feel that we do not own ourselves, we shall find it a Sisyphus work to carry on the work of promoting God's glory.

Dr. B. added a few emphatic remarks, and sat down. His deep impressive voice and manner, made thrilling by the earnestness of his feeling and his long practical experience, told with an effect upon the audience which the reader will form but a little conception of, from our report. The exercises of the evening were closed at a late hour with prayer by Rev. Dr. How of New Brunswick.

The Russian Clergy.

All the writers, of every nation and creed with whom we are acquainted, are unanimous on these points; all declare, *una voce*, that to appreciate or even to imagine, the moral degradation of the Russian clergy, it is necessary to have lived amongst them. The very proverbs which are current in Russian society, of every class, and which are heard in Russia alone, reveal their true character. "Son of a priest," is the last insult to which a man has recourse in reviling an enemy. "Am I a pope," that I should eat twice?" is the disdainful allusion to the habits of the half-famished clergy. "Like pastor like flock," is the comment upon the irregularities of laymen. And these are only specimens. Like the fallen priesthood of Syria and Armenia, the chief characteristics of the clergy appear to be habitual drunkenness, profound ignorance, and the lowest habits of sordid and animal existence. "The vice of drunkenness is so common amongst them," says Thiner, "that it excites no observation." In the ships of the navy, he adds, where they always receive an increase of salary, "the commanders usually place the chaplain under arrest twenty-four hours before divine service, to make sure that he will not present himself drunk before the altar." Their general character may be gathered from the official and annual "reports" of the "holy synod" itself. In the report for 1836, it appears that, during that single year, one in fifty of the whole Russian clergy was under condemnation by the public sentence of the various tribunals. Since that period the moral state of the clergy, if we may believe the reluctant testimony of the synod, has steadily deteriorated. Thus in 1837, comparing the number of condemnations with the total number of clergy, it appears that these amounted for the whole empire to one in twenty-four! in 1838, to one in twenty-three! and in 1839, to one in twenty! In the four years, from 1836 to 1839, the synod reports that 15,443 or one-sixth of the 102,456 ecclesiastics of every rank or grade, were under judgment, and that as the supreme procurator himself declares, "for infamous crimes."—*Dublin Review*.