

Christian

Visitor.

A Family Newspaper—Devoted to

Religious and General Intelligence.

BAILEY & DAY, Proprietors.

"BY PURENESS, BY KNOWLEDGE—BY LOVE UNFEIGNED."—ST. PAUL.

{ Rev. E. D. VERY, Editor.

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O, WHERE SHALL OUR WAKING BE?

O, where shall our waking be?

And Love looks forth with her passionate eyes
And questioning glance, to the glowing skies
Of the dreamy west, for some isle of bliss,
With its crystal lakes that the south winds kiss,
With balmy airs and heavenlier light,
Where the loved and loving make all things bright.

O, where shall our waking be?

But Faith kneeleth calmly, with meek hands prest
Peacefully over her passionate breast,
And her blue eyes raised to their native heaven,
Holy and bright as the planet of eve—
Tranquil and blest, earth's chilliest sod
Is warm to her heart, with the smile of God!

O, where shall our waking be?

Aye! upward, still upward man's heart doth look,
With yearnings unsated, that cannot brook
The chill world's dalliance, but struggle through hill,
Their earnest gaze fixed on that bright gold still,
Uncrushed and unchilled, tho' by mountains op-
pressed
Gazing afar to their sweet place of rest.

New York Tribune.

Correspondence of the New York Evangelist.

Present State of Switzerland.

New York, Jan. 10th, 1848.

MR. EDITOR:—A few weeks ago, I undertook
to give your readers an account of the origin of
the troubles which are now agitating Switzer-
land, and of the war which was then imminent.
The events which have since occurred have con-
firmed, to the letter, the statements which I
made in that communication. By this time, it
is pretty well understood both in Europe and
in this country, that the struggle has not been
between Protestantism and Romanism, but ra-
ther between Radicalism and Infidelity on the
one hand, and Aristocracy and Religion on the
other. It has been owing to a movement which
has long been going on in Switzerland, to sub-
vert all existing government wherever it was in
the hands of the more powerful classes, (what-
ever the cause of their power) and of everything
that might have any influence in sustaining
them, be it the order of Jesuits, or an evangeli-
cal Protestant ministry.

That the contest has not been one between
Protestantism and Romanism, we have the best
proof in the world, in the fact that the General
and many of the officers in the army of the Son-
derbund, or League of the Seven Roman Catho-
lic Cantons, are Protestants—at least in name!
It is also a fact that a great many of the Protest-
ant inhabitants of the Protestant Cantons, have
sympathized with the Catholic Cantons, believ-
ing them to be more in the right than the Diet.
The truth is, the latter body had no right what-
ever to require the expulsion of the Jesuits from
the Canton of Lucerne. The evangelical Protes-
tants of distinction all took that ground, as I
stated in a former communication. They said,
and truly, that if the Diet has the right to inter-

ferre in the religious affairs of a Canton, and order
the expulsion of the Jesuits, they may interfere
to put down a Protestant sect, which may hap-
pen to be unpopular with the masses. They
may, indeed, look with great anxiety upon such
violations of the Constitution of the country; for
who knows but what their turn may come next.
Much as the Radicals of Switzerland hate the
Jesuits, I think that they hate, or will before
long, the evangelical portion of the Protestants—
the *Momiers*, or Methodists—as they call them,
still more.

The last steamer brought us the intelligence
that the troops of the Diet had triumphed, and
with the greatest ease, apparently, everywhere
over the Sonderbund. Fribourg, Lucerne, and
all the other places of importance had submitted,
almost without the slightest effort at resistance.
The troops of the Diet in the course of two or
three weeks, seem to have overrun all the seven
Cantons of the Sonderbund—Lucerne, Fribourg,
Uri, Schwytz, Unterwalden, Zug, and the
Valais.

When the natural strength of these Cantons,
especially those of Schwytz, Uri and Unterwal-
den is considered, the Cantons in which liberty
was first established in the 14th century, and
which resisted so long and successfully all the
efforts of Austria—we may well be surprised
that the Diet met with so little difficulty.

But the key to the mystery of the matter is
to be found in the fact that there is a vast Rad-
ical party in those very Cantons, who secretly
did all they could to thwart the efforts of the
Sonderbund, and who heartily rejoiced at its
overthrow.

So Switzerland is to be henceforth entirely
rid of the Jesuits. On every account we cannot
but rejoice at this, although we could have wish-
ed that their expulsion had been brought about
by constitutional means. The great Jesuit Col-
lege at the city of Fribourg, were hundreds of
French youth were receiving instruction in the
doctrines of Liguori, whose principles in philo-
sophy are subversive of the very foundations of
morality, has been abolished! Henceforward
those infatuated Frenchmen who desire to have
their sons educated at a Jesuit institution—not
having one in Switzerland, or in their own coun-
try, will be under the necessity of sending them
to Belgium* or Italy.

The present Pope has not yet had the courage
to come out against the order of the Jesuits. But
I think he will be compelled, by the public sen-
timent of his own dominions, if not of all Italy,
to do so before long. Indeed, I think the day
is not far distant, when that most corrupt and
most dangerous of all the Orders of Rome will
be again suppressed, and that by a bull of the
Pope, throughout the entire world. There is too
much light, or there soon will be, even in the
darkest portions of Christendom, to tolerate such
a nefarious institution. Pius IX, ought to get
clear of these Janizaries as quickly as possible,
if he is going to get the old ship of Rome into
proper trim, and well under way again. In fact,
he must have an entirely new crew, if he is going
to do all that he hopes to accomplish with that
rickety vessel.

It was my intention to say something about
the deplorable state of things in the Canton de
Vaud, and the prospects of evangelical religion,
not only in that Canton, but in the entire of
Switzerland, under the recently-commenced
reign of Radicalism and Infidelity, but I must
postpone these things till next week.

Yours very truly, R. BAIRD.

*The greatest Jesuit University in the world
is that of Louvain, in Belgium.

The Greek Church.

A traveller in Greece, writing to the Providence
Journal, thus speaks of it:

"Perhaps no church which calls itself Christian,
is in a much lower state than the Greek Church.
In point of efficiency and intelligence, it may be
considered far below the Roman Church, although
it has managed to preserve a somewhat purer creed.
It discards the doctrine of purgatory, it does not
pretend to infallibility, it worships only icons paint-
ings, and does not admit sculpture into the church-
es, or "any thing that casts a shadow." It licen-
ces the marriage of the clergy, among the lower orders'
and prides itself upon its spirit of salvation. But
it is miserably weak, both in the intellectual char-
acter of its ministers, and in its influence over the
popular mind. Its priests are more ignorant, but
less vicious than the Roman Catholic, and there
being so much common ground still left in point of
doctrine between the Protestant and Greek church-
es, learned and pious men have thought that re-
form was possible without annihilation. The rites
and superstitions, however, which accompany the
present worship of the Greek Church, are so puerile
and so monstrous, that they quite obscure the
simplicity of its creed, and must be brushed away
before even a single true feature of Christianity shall
be revealed."

The same writer says that in the Greek Hall of
Representatives, hardly a fortnight since, the Speaker
and an honourable member exchanged shots with
inkstands. That body is composed of many men
of the most debased character, even acknowledged
assassins being allowed to hold seats and to debate,
and all are ready to do the bidding of a corrupt king
for money.

Ecclesiastical Slavery the Conse- quence of State Pay.

There can be no doubt of the necessity of a change
in the position of the church; the only question is,
what shall that change be? Some say there must
be a separation of the two old friends, and that the
state must try and manage her own matters, by her-
self, as best she may. A separation is, no doubt,
the remedy of many good churchmen themselves.—
Let us look for a moment at the state of things as
they are, and say, can we wonder at the conclusion
to which they have come? No power exists in the
church to regulate any one matter connected with
her internal constitution or external operations.—
She must apply to Parliament for leave to make
the slightest change in any matter. Here then we
have the necessity imposed upon the Episcopalian
to ask the Non-Episcopalian for permission to ad-
just his church to his wants. The Quaker legis-
lates for a church with sacraments and a ministry;
the Anti-Pedobaptist for the baptizer of infants;
the Romanist for those whose oaths testify belief in
the damnable nature of the doctrines of the church
of Rome. In short, men of all creeds, or of none,
have in their hands the destinies of the church, of
by far the greater part of our people, and exercise a
power over the established religion, which they
would not allow, even in name, with regard to their
own. In this view of the Church of England, is it
to be wondered at that the feeling is so widely
spread of the necessity of a change? The Bishops,
again, are nominees of the Minister. And what
may that Minister be? Anything or nothing.—
But if the Prime Minister himself be sound in the
Christian faith, and an attached member of that
church, of which he is in fact the temporal head,
is he not compelled to yield to his colleagues, and
for his power, or his party, under the necessity of al-
lowing to them a voice in his appointments? Who
can doubt it, that knows anything of the men and
measures, cuts and contrivances, treachery and ter-
giversation of the last 20 years? The whole re-
medy for this lamentable state of things in the
church lies in the hands of the Clergy. Let them
but arise to the emergency, and the work is done!

A change there must be. The natural remedy is
that proposed in the letter of our correspondent,
and to delay calling for that remedy longer would
not be so much apathy or indolence, as treason to
God and man in the best interests of the Christian
Church.—Wakefield Journal.—A conservative News-
paper.

This is a sign of the times. Even Churchmen
are beginning to talk of separation. Do they mean
to give up State-pay, when they shake off State-
control? The State will have something to say on
that subject.—Montreal Register.

Style in Public Speaking.

[The pithy writer who calls himself "Old
Gilbert," in an essay on the subject of speak-
ing and preaching, gives some of his views
in the following paragraphs.]

We confess our likes for effective pulpit style.
A minister is not a pulpit essayist. A minister
is not a philosophic lecturer. A fine book style
is not a fine pulpit style. The heart is the mi-
nister of the desk. The best style is that which
brings the intellect down through the heart, and
melts all its precious metals in that hot furnace.
If you want a specimen, take good old South.—
see what edge is in all he said. Playful but not
light—sharp but not sour—imaginative but not
dramatic—using common words with uncommon
power—speaking to you as if he expected to
convince you—full of earnestness—decided with-
out dogmatism—witty but not vulgar. All
his words strike you like the explosion of tor-
pedoes.

Some preachers use a sort of air gun. You
hear no report—you see some effect. Others are
real artillery-men—thundering and blazing. No
objection to the artillery-men, if they will only
throw balls, but it is rather funny, to fire loud
guns, and have very small shot.

Let every man keep to his own natural style.
All children can't cry alike. Some cry easy—
some make a great blubbering. All preachers
can't preach alike. Personal taste should be
rectified, and then become personal law. How
would Milton's old Gothic architectural style
suit simple-hearted Cowper? How would Hall
look in Chalmers' garb? How would Wesley
appear in Harvey's gaudy robes? Let every
man be natural, but let him take care what is
natural. Nature is a very indefinite word now-
a-days. If you have the volume of water of Nia-
gara, then you may become a cataract, but a
bucket-full won't answer. If you have elec-
tricity, you may afford to thunder, but not
without.

PERSONAL APPEARANCE OF CHILDREN.—Some
writer, but his name we do not know, holds the
following rational discourse in relation to the
dressing of children:

Send two children into the streets; let one
be a bareheaded bare-footed ragamuffin, with
a face which perhaps never had but one thorough
washing, hair that never heard of any comb, and
nobody would think of giving him a hand to
help him through any mud or over any gutter;
or if he should get run over in the street, you
would hear no other remark than that he was
a dirty dog, and might have got out of the way.

On the other hand, send a sweet girl into the
street, looking like a new blown rose, with the
glistening dew-drops hanging from its leaves,
and above all, her face as clean as air, as
transparent as you know her untainted mind is
under all this, and there is not a chimney sweep
so low that he would not give her the side walk;
nor a clown, even among the clownish, who
would not, if he dared touch her wipe his hands
upon his clothes, and with delight carry her
over the crossings, rather than that she should
soil even the sole of her slipper.