

Mr Lawrence

# Christian Visitor.



A Family Newspaper—Devoted to

Religion and General Intelligence.

BAILEY & DAY, Proprietors.

“BY PURENESS, BY KNOWLEDGE—BY LOVE UNFEIGNED.”—ST. PAUL.

{ Rev. E. D. VERY, Editor.

VOL. I. SAINT JOHN, NEW BRUNSWICK, WEDNESDAY, JUNE 7, 1848. NO. 29

## TRUTH.

What is the reason, Truth, that men admire  
Dark falsehood so, as if she were thy sister?  
Of thee they weary, but they never tire  
Of her—unnubbed lips have daily kissed  
her,  
As if she were a bride,  
Whilst thou stoodest mourning by her side.  
Man loves thee not—the worse for him hereafter;  
Return into the bosom of thy God,  
Laden with tales of him; if his false laughter  
Hath mocked thee, thou hast power to see the  
rod,  
Surely the world is taught,  
Elisha was not mocked for nought.  
Come o'er my threshold, Truth! Sit by my  
fire,  
And tell me stories of the past! How thou  
Hast shouted “Victory!” on the Martyr’s pyre,  
And cooled the scorching fever of his brow.  
To thee my heart will cleave,  
Even while I wonder and believe.  
Of Galilee thou canst word me stories;  
Though thou shouldst weep thou wilt be proud  
To tell—  
How this discovery of starry glories,  
Leant on the breast when Folly barred his  
cell,  
Thy shortest tale of sorrow  
Will make me strong in conscience for the  
morrow.  
And of the future tell me. Thou hast lips  
Which prophesy the excellence of such;  
Those who go “down to the sea in ships”  
Shall rot go warefully. Oh, break the crutch  
On which weak falsehood leans,  
And there will be no plea for battle scenes!  
Come o'er my threshold, Truth! Sit by my  
fire,  
And we will chat like friends. Then I shall  
Lift up my voice,  
My forehead to the heavens a little higher;  
In faith thou art the Almighty’s gift,  
As I know thou’rt His anointed  
For whom the host of seraphs were ap-  
pointed.  
Thus will I speak my brethren for Truth’s sake:  
Shrink not in cowardice when Truth shall  
ask  
A sacrifice. Stand up, erect, nor quake  
When tyrants scowl. Shake off the liar’s  
weight  
And brave the world’s disdain;  
For so to live is hope—to die is gain.

## Foreign Correspondence of the N. Y. Recorder.

Anniversary of the Baptist Missionary Society.—  
Efforts to pay the debt—A minister liable to be  
imprisoned for life for preaching—Bishop of Exe-  
ter on Baptismal Regeneration.  
LONDON, April 28, 1848.  
The meetings of Baptist Societies, held annually  
in London, terminate to-day. They commenced with  
a prayer meeting at the Mansion House, on Thurs-  
day morning, the 20th inst., and have occupied, with  
the smallest possible intervals, the whole of the in-  
tervening term. Unfavourable weather has rendered  
the attendance at most of them smaller than usual;  
but the spirit by which they have been animated  
has been good. Our custom now is to transact real  
business, which may involve difference of judgment  
and require discussion, at meetings which are not  
open to the public, but consist exclusively of sub-  
scribers and ministers having some defined connec-  
tion with the society whose affairs are under con-  
sideration. By this plan we are enabled to render the  
meetings which are public, at which addresses are  
delivered, more calm and devotional than they could  
be when points of practical moment, relating to man-  
agement or prospective measures, were settled in  
the presence of promiscuous assemblies. This year  
we have been remarkably free, at our public meet-  
ings, from the levity by which they have sometimes  
been disgraced. We have reason to be thankful  
too, that the funds of most of our societies are in a

better state than might have been expected, con-  
sidering the commercial calamities that have been  
experienced, and the pressure which still continues.  
The Baptist Missionary Society, that is, our society  
for foreign objects, commenced the year, April 1847,  
with a debt of £3,711; and three months ago, we  
feared that we should close it with a debt of twice  
that amount. During the month of March, how-  
ever, remittances came in beyond expectation; so  
that the balance against the society at the close of  
the year was but about fifteen hundred pounds more  
than at its commencement. The total receipts of  
the society during the year have been £22,527 17s  
6d. A debt of five thousand pounds is, however, a  
serious clog, and, under the present prospects of  
commerce, its tendency is peculiarly disheartening  
and restrictive. Some large donations were made  
therefore by hearty friends, which came into last  
year’s account; and some additional efforts for its  
redemption are being made now. The officers and  
committee last week set an example to their consti-  
tuents by subscribing among themselves for this  
purpose about twelve hundred pounds. At the pub-  
lic meeting yesterday, in Exeter Hall, donations  
were made amounting to five hundred pounds more,  
and I apprehend the proceeds of last week and this  
will not be altogether much less than two thousand.  
It is certain, at least, that the society is not in worse  
circumstances now, in a pecuniary point of view,  
than it was this day last year.

The total number of members in the churches,  
which owe their origin to the Baptist Missionary  
Society, including Jamaica, is 35,484. The number  
of stations and sub-stations is 173; that of mission-  
aries 67; that of native teachers and school masters  
163. Our number of day schools is 148; and there  
have been added to the mission churches during the  
last year, not including Jamaica, from which we  
have no returns, 450 persons.

The languid state of the churches in this country  
has engaged the serious attention of the ministers  
and delegates belonging to the Baptist Union. We  
are happy to hear the good tidings with which you  
have recently been able to furnish us; but at pre-  
sent we see no decided symptom of revival among  
ourselves, unless it be a more subdued and humble  
state of mind. It was agreed that an address on the  
subject should be circulated; that pastors should be  
requested to call the thoughts of their congregations  
to it on Lord’s day, June 11, and to propose to each  
church to devote some portion of time in the week  
that will follow that day, to special prayer.

About five thousand persons assembled in Exeter  
Hall on the 14th April, to hear from the Rev. J.  
Shore an explanation of the course of events by  
which he has become liable to imprisonment for life.  
Mr. Shore had laboured in the Gospel zealously for  
thirteen years as the curate of a district chapel in  
Devonshire, when advantage was taken of an acci-  
dental change in the incumbency of the parish, to  
require that he should be re-nominated by his vicar,  
and re-licensed by his Bishop. It was the Bishop  
himself who had required this—the Puseyite bishop  
of Exeter. Finding it impossible to obtain permis-  
sion to continue to officiate as a clergyman, Mr.  
Shore determined, with the consent of the proprie-  
tor of his chapel, to place himself and the building  
under the protection of the Toleration Act, and  
preach henceforward as a Dissenter. The Bishop  
however, proceeded against him in the Ecclesiasti-  
cal Courts, and the result was that he was forbidden  
to preach or perform any ecclesiastical duties in the  
Province of Canterbury, about four-fifths of England,  
and condemned in costs. Mr. Shore claims the pri-  
vileges of a dissenting minister; but the decision of  
the Court of Queen’s Bench is that he cannot divest  
himself of the character of a priest in holy orders,  
with which he had been clothed by the authority of  
the church of England when he was ordained by one  
of the bishops, and when he promised canonical  
obedience to that church. Mr. Shore now says,

therefore, “If I preach I shall be liable to imprison-  
ment for contempt of Court; if I do not preach I  
shall stifle my convictions, bring guilt upon my soul,  
and offend my blessed Lord and Saviour, who has  
called me to the ministry. I have therefore preached  
and am liable to imprisonment.” What a system  
of tyranny is this! And this, it appears, is the case  
with all clergymen who have seceded from the  
church and become dissenting ministers. The im-  
punity which they usually enjoy does not arise from  
the state of the law, but from the laxity with which  
it is administered.

Another flagrant case has occurred which is likely  
to arouse the whole evangelical church party. The  
Rev. G. C. Gorham, Vicar of St. Just, Cornwall,  
having been presented to a living by the Lord  
Chancellor, the Bishop of Exeter, angry that Mr.  
Gorham had advertised for a curate “free from  
Tractarian error,” required, though Mr. Gorham was  
a clergyman of more than thirty years standing, that  
he should go through an examination respecting his  
soundness in faith. The examination occupied 52  
hours, during eight days, and turned exclusively on  
“the unconditional efficacy of the sacrament of bap-  
tism.” The result is that Mr. Gorham, not believ-  
ing satisfactorily the doctrine of Baptismal Regener-  
ation, the Bishop has formally refused to admit him  
to the living!

## The Two Daughters.

A gentleman residing in the western part of  
New York, a few years since, had sent two of  
his daughters to Litchfield for an education.  
While they were there, God was pleased to bless  
the place with a revival of religion. The news  
of it reached the ears of their father. He was  
much troubled for his daughters, apprehensive  
(to use his own words) that their minds would  
be affected, and they might be frightened into  
religion. He had been informed that the Spirit  
of God was striving with them, and that they  
were inquiring, with deep solicitude, the way of  
eternal life. Alive—as he thought—to their  
happiness, and determined to allay their fears,  
and quiet their distress, he sent a friend to Lich-  
field, with positive orders to bring them imme-  
diately home, that they might not be lost to all  
happiness and hope, and consigned a gloom and  
despondency. The messenger departed on this  
errand of their father’s love. He arrived, but  
was too late. God had baptized them both with  
his holy Spirit, and adopted them into his family.  
They had chosen Christ for their portion, and  
had resolved that, whatever others might do, they  
would serve the Lord. They returned to their  
father’s—not overwhelmed (as he expected)  
with gloom and despondency; but with hearts  
glowing with gratitude to God, and countenances  
beaming with a heavenly serenity and cele-  
stial hope. They told their father what the  
Lord had done for their souls. Sometime after  
their return home, they were anxious to estab-  
lish family worship. They affectionately re-  
quested their father to commence that duty.—  
He replied, that he saw no use in it. He had  
lived very well more than fifty years without  
prayer, and he could not be burdened with it now.  
They then asked permission to pray with the  
family themselves. Not thinking they would  
have confidence to do it, he assented to the pro-  
posal. The duties of the day being ended, and the  
hour for retiring to rest having arrived, the sisters  
drew forward the stand, and placed on it the Bible;  
one read a chapter—they both knelt—the other  
engaged in prayer. The father stood; and while  
the humble, fervent prayer of his daughter was as-  
cending on devotion’s wing to heaven, his knees  
began to tremble; his nerves, which had been ga-  
thering strength for half a century, could no longer  
support him; he also knelt, and then became

prostrate on the floor. God heard their prayer,  
and directed their father’s weeping eyes (which  
never shed tears of patience before) to the Lamb  
of God, which taketh away the sins of the world.

## Sunday in Paris.

There is perhaps no line of demarcation so strong  
between the English and French as the desecration  
of the Sabbath by the latter. We may identify our-  
selves with their fashions, speak the language from  
preference, and visit exclusively in the Faubourg St.  
Germain, until we have shaken off all patriotic par-  
tiality, and we begin to fancy we are all brethren  
of the same land; but this allusion only lasts for six  
days in the week—the revolving seventh chills us  
back into aliens, among a people who make no dis-  
tinction whatever of respect for the day which we  
so highly reverence. The shops are unusually full  
on Sunday; the various labours of mechanics, ma-  
sons, painters, carpenters, glaziers, are followed as  
a matter of course. Ladies stand at their windows  
with needle work; and parties playing cards by day  
light may be seen among all classes. Sunday is the  
great washing day with *les blanchisseuses* of Paris,  
who only prepare their *laisive* for that day (it is a  
strong infusion of wood ashes, the powerful alkali  
of which saves them soap and labour, but at the  
cost of the linen, which it makes rotten) the envi-  
rons of Paris, for some distance appear to have been  
seized by the washerwomen for drying grounds;  
and the number of fields on Sundays hung with  
lines of clothes, far exceeds what the eye can reach,  
and really requires to be seen to be believed. Sun-  
day is used also by country families, who have  
laundries; therefore it would seem to be more than  
a matter of chance. But no persons work so hard  
on the Sabbath as the French actors. Being sure of  
a full attendance at any theatre on that day, they  
are in the habit of making excursions to Versailles  
and other places within an easy distance of the ca-  
pital, where they give a performance early in the  
afternoon to crowded audiences, and then they re-  
turn to Paris in time to fulfil their usual business at  
their own theatres.—*Morning Chronicle.*

## OFFICIAL REMUNERATION OF SCIENTIFIC MEN.

—A correspondent of the *Athenaeum* points out from  
last year’s estimates the various amounts received  
by certain officers connected with the different de-  
partments, contrasting the salaries received by per-  
sons whose duties require no education with the  
pay of men of high attainments. Thus the door  
keeper of the House of Commons receives £874 per  
annum, while the Astronomer-Royal is paid £74 a  
year less, the Hydrographer of the Navy and the  
superintendent of the Nautical Almanac having only  
£500 per annum each. The messengers, and deli-  
verers of the votes of Parliament get £300 a year a  
piece, which is more by £50 per annum than is paid  
to the Professor of Fortifications at the Royal Mil-  
itary Academy; more by £60 per annum than is  
allowed to the senior assistant of the M. S. depart-  
ment, British Museum, and more by £90 a year  
than the second Assistant Royal Astronomer gets.—  
The Hall porter at the Admiralty has £160 per  
annum, while the dole of the third Assistant Astro-  
nomer Royal is £150 a year.

AUSTRIA.—A new constitution has just been  
proclaimed in Austria. The following is a brief  
summary of its principal points:—The upper  
House is to consist of about two hundred mem-  
bers, one fifth of them to be nominated by the  
Emperor. The heads of the princely houses  
are also to have a seat in this assembly; the re-  
mainder to be elected by the landed proprietors  
who pay a thousand florins and upwards annu-  
ally of taxes. The Lower House is to be on the  
broadest democratic basis; every man is to have  
a vote, and to be eligible as a representative.—  
The number of members to be about four hun-  
dred. Liberty of conscience, and of religious  
worship has been guaranteed.