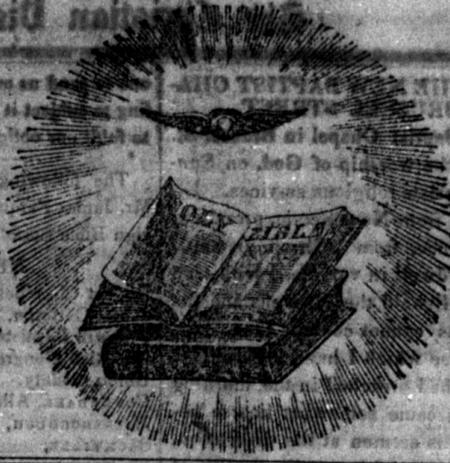


# Christian

A Family Newspaper—Devoted to



# Visitor.

Religious and General Intelligence

GEORGE W. DAY, Proprietor.

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

{ Rev. E. D. VERY, Editor

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## THE GIN-FIEND.

Mr. George Cruikshank has published another pictured story, "The Drunkard's Children," in eight plates, designed as a sequel to "The Bottle." The second issue is accompanied by an illustrative poem from the pen of Dr. Charles Mackay, who has versified and moralised the harrowing incident depicted by the artist. The following spirited song of "The Gin-Fiend," is part of Dr. Mackay's illustrations.

The Gin-Fiend cast his eyes abroad, and look'd o'er all the land,  
And numbered his myriad worshippers with his bird-like long right hand:

He took his place in the teeming streets and watched the people go  
Around and about, with a buzz and a shout, forever to and fro

"And it's hip!" said the Gin-fiend, "hip! hurrah! for the multitude I see,  
Who offer themselves a sacrifice, and die for the love of me!"

There stood a woman on a bridge she was old, but not with years—  
Old with excess and passion, and pain—and she wept remorseless tears.

And she gave to her babe her milkless breast; then goaded by its cry,  
Made a desperate leap in the river deep, in the sight of the passers by.

"And it's hip!" said the Gin-fiend, "hip! hurrah! she sinks but let her be,  
In life or death, whatever she did, was all for the love of me."

There watched another by the hearth, with sullen face and thin;  
She uttered words of scorn and hate to one that staggered in.

Long had she watched; and when he came, his thoughts were bent on blood;  
He could not brook her taunting look, and he slew her where he stood.

"And it's hip!" said the Gin-fiend, "hip! hurrah!—my good friend is he!  
He hath slain his wife, he hath given his life, and all for the love of me."

And every day, in the crowded way, he takes his fearful stand,  
And numbers his myriad worshippers with his bird-like long right hand;

And every day the weak and strong, widows, and maids and wives;  
Blood-warm, blood-cold, young men and old, offer the fiend their lives.

"And it's hip!" he says, "hip! hip! hurrah! for the multitude I see,  
That sell their souls for the burning drink, and die for the love of me."

## WHY ARE YOU A DISSENTER?

BY JOHN BATES.

MY DEAR FRIEND.—You have asked me an important question, but as great books are not necessary to determine great matters, I shall give you a short scriptural answer in reply. The great principles of dissent are simple and easy to be understood, and are of the first importance both to the prosperity of the church and the conversion of the world; they are the following:—

I.—THE SUPREMACY OF CHRIST AS THE ONLY HEAD OF THE CHURCH.—"One is your Master, even Christ," Matt. xxiii. 10. The national church expressly denies this principle, by teaching that the king or queen is invested with all power as head of the church in this kingdom. Act 26 of Henry VIII. In the Book of Common Prayer it is asserted that the king is "The supreme governor of the Church of England, and will not endure any varying or departing in the least degree." "But did any of the kings or queens claim this unlawful authority?" Yes; Queen Elizabeth said in a letter to the Bishop of Ely, "I, who made you what you are, can unmake you; and if you are disobedient, I will immediately unrock you." James I. directed the clergy what they should preach. Charles II.

instructed them how they should preach. Queen Anne rescinded the decision of all the bishops. George I. by his royal will, suspended a convocation of the clergy. See Hume's History of England; Book of the Denominations; Wardlaw in reply to Dr. Chalmers; and Towgood on Dissent. In fact the Queen is now "The supreme governor of the Church of England," as by law established, nor could all the clergy make the least change in it, without her consent. As a British subject I shall always "honor the king" as a civil magistrate, but as a Christian there is "ANOTHER KING, ONE JESUS," Acts xvii. 7., to whom I must bow in all spiritual matters, for he is appointed by God, "Head over all things to the Church," Eph. i. 22.

II.—THE SUFFICIENCY OF HOLY SCRIPTURE AS THE ONLY RULE OF FAITH AND PRACTICE.—The Bible is given to make "the man of God perfect, thoroughly furnished unto all good works," 2 Tim. iii. 16, 17. The Church of England however denies this by asserting in her twentieth article, that the church has power to decree rites or ceremonies, and authority in controversies of faith. In vain is it provided that her decrees shall not be contrary to God's Word, for none but legislators may judge of that. "But did the church ever claim this unlawful power?" Yes; by decreasing what dress the clergy are to wear; how many holy days are to be kept; when fasts are to be observed; that churches and church-yards are to be consecrated; that excommunicated persons are to be openly reconciled by penance, article thirty-third; and that the silly fable of Bel and the Dragon in the Apocryphe must be read for example of life and instruction of manners, sixth article. Now those who wish to "follow the Lord fully," must be dissenters from such an establishment as this, for its decrees and traditions, like those of the Pharisees of old, make void "the commandment of God," Mat. xv. 3.

III.—LIBERTY OF CONSCIENCE IN ALL MATTERS OF RELIGION, AND FREEDOM TO PROPAGATE RELIGIOUS SENTIMENTS WITHOUT RESTRAINT.—The Word of God says, "Prove all things; hold fast that which is good," 1 Thess. v. 21; which a person cannot do unless he may think for himself. The Church of England denies this, for in her Prayer Book she prays that the Lord Lieutenant of Ireland may use the sword for the protection of the Established Church, and of course for the oppression or destruction of every other. That she denies liberty of conscience is evident from her many oppressive acts, and the intolerance she has manifested in causing thousands of dissenters to be either banished, imprisoned, taxed, tortured or put to death and millions of their property to be confiscated, not for contempt of civil authority, or any matter of wicked conduct, (for they were eminent Christians,) but simply because they were dissenters, and worshipped God regardless of ecclesiastical restraint. A National Church, in any form, necessarily involves persecution. In Denmark the penalty of dissent is imprisonment; in Spain banishment or death; in England it is social degradation, loss of property by exaction in support of the state church, costs, and imprisonment. In the present day the working of the system may be more lenient, but it possesses the same spirit as it did in past ages, retains the same persecuting canons, and refuses to alter or repeal them. Thus the Church of England tolerates dissenters in a proof of her weakness, not of her love. So long as they maintain the supremacy of Christ as the only head of the church, the sufficiency of the scriptures, and the right of judging for themselves in matters of religion, however excellent they may be as Chris-

tians, they cannot but be obnoxious to the state church. I could easily enlarge, but these are the great principles of dissent, founded, as we have seen, upon the absolute requirements and supreme authority of the word of God. Churchmen may exclaim against our imperfections in endeavouring to carry these principles out, but the principles themselves are imperishable; "the word of God is incorruptible, it liveth and abideth for ever," 1 Peter i. 23. As well therefore might they attempt to arrest the rising sun, as to arrest these principles in their progress. Some in every age, whether they have been called Novationists, Fanatics, Lollards, Puritans, or Dissenters, have held them fast: and they will continue to be so held, and like the Hebrews of old, who grew and multiplied amidst the greatest oppression, supplanted the Canaanites, and finally took possession of the promised land,—so these principles, notwithstanding the hostility of bishops, emperors, and kings, will go on conquering and to conquer until all national churches shall fall before them, and upon their ruins shall arise a kingdom which cannot be moved.

The established church, as such, has not the least support from the word of God. It is in vain that churchmen appeal to the Jewish establishment. That was a Theocracy, and hence can never be imitated by fallible men. There was no human legislation in that, as in the church of England, neither was the religion of the nation determined by the king, or magistrate, or the votes of the people, but by God himself. It was established by divine law, regulated by divine law, maintained by divine law, and abolished by divine law. Is there any thing like this in the national church? Is it not purely a creature of the state? Was it not called into existence by legislative authority? And is it not by the consent of the crown that it lives, and moves, and has its being? Its origin, regulation, and support, are all by human laws; and as it is what the state created it, so the state may alter or abolish it at its pleasure. The national establishment is neither a Jewish Theocracy, nor a Christian church, but contrary to both; for it owes its very existence, form and continuance, to human law. As the Jewish Theocracy was set up by God for local and temporary purposes so God abolished it when those purposes were accomplished; in order that his apostles might found churches or congregations in its room, which would be adapted to all mankind, under every form of civil government, without interfering with any; and these apostolic models we are commanded to follow till the end of time. Addressing the church at Thyatira, our Lord says, "That which ye have already, hold fast till I come," Rev. ii. 25.

It is not so much the form of an establishment that the scriptures condemn, as the principle; which is opposed alike to the spirit of the gospel and the rights of men. The question is about truth, not about what kings may think best for the country. Religion is a matter that lies entirely between God and our own souls, and from the spirituality of its nature, it cannot be established by human laws. Let episcopacy in England be supported by the voluntary principle as it is in Scotland and America, and dissenters will not complain. In Italy men must hear the Pope; in England we are called upon to hear the church, and though infallibility is not claimed, dissenters have learned that authority can result from power as well as from right. Popery acknowledges the supremacy of the Roman Church.—Episcopalians acknowledge the supremacy of the Episcopal Church,—but dissenters acknowledge the supremacy of the Bible. The

fact is, that if the principle of an establishment had been put down at the reformation, the principles of dissent would have kept down popery and instead of having nine thousand Puseyite clergymen in the establishment diffusing it all around us, it would probably have been wholly purged away before now from the churches of Christ in this land.

"Every plant," says Jesus, "which my heavenly Father hath not planted, shall be rooted up;" and should not the national church tremble when she thinks of this? History informs us that this church has often been changed, and scripture informs us that it must be entirely destroyed. "The cities of the nations," as well as their metropolis, "Babylon the great," must fall. Henry VIII. found a Romish church, and he changed it into a Protestant Episcopal church. Mary changed it back, and Elizabeth restored Protestantism again; afterwards episcopacy fell, and steps were then taken in order to overthrow both, that Presbyterianism might be established in its place. Liberty of conscience, according to this, is liberty to think as the state may enact, or suffer imprisonment, banishment, or death, for dissent. Religious toleration, however, is the birth-right of every man. The church above disregards the laws of men, and the church below, as it respects religion, ought to do the same for we both have the same king, "one Jesus." Let us, then, hold fast these great scriptural principles. They have been working in every age. They led the Israelites to be dissenters in Egypt; they led the first churches to dissent from the will of the rulers in Judea; they led the Gentile converts to dissent from all pagan establishments; they led Episcopalians to dissent from popery, and many others to dissent from them. And some of the Episcopalians are beginning to think that if Puseyism goes much further, they must dissent, not only from the church of Rome but from the church of England. May it be so; the more dissent there is from all corrupt establishments the better.

Such then, my friend, are some of the reasons why I am a Dissenter. We wish our churches to stand in divine simplicity, dignity, and strength; counselled, protected, and supported, by the wisdom, power, and faithfulness of our Lord. Believing that you will be satisfied with these principles, and praying that you may be a genuine dissenter,

I remain, &c.

JOHN BATES.

Pastor of the Baptist Church, Ballina.

## Canada East.

Canada East extends on both sides of the St. Lawrence river, from its mouth to the river Ottawa. More than three fourths, or about 600,000 of the inhabitants are of French origin; they speak the French language, and are Roman Catholics. The Grande Ligne Missions embrace eleven stations and sub-stations, with twenty missionaries, ecoproteurs and school-teachers. The remaining fourth of the population is made up, mostly, of natives of Great Britain and their descendants. There are two Baptist Associations, the Montreal and Ottawa, containing an aggregate of one thousand members; also a Baptist college at Montreal.

## Canada West.

There are seven Baptist Associations in Canada West, with an aggregate of 7,234 members. The population is about 600,000. There is an excellent Baptist paper, called the "Evangelical Pioneer," published in London, and edited by Rev. James Inglis, formerly of Detroit. We have had several applications for the appointment of ecoproteurs, and will suit for the necessary funds, to enter upon this interesting field.