

# Christian

# Visitor.



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

{ Rev. E. D. VERY, Editor

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From the Reflector and Watchman.  
**THE KAREN'S DYING DESIRE.**  
 When he came to die, he said to his companion, "Now speak to me the words of consolation, that we have preached in the jungles. And my child, let her be taught the same words."—*Rev. Mr. Vinson, before the Am. Bap. Miss. Union.*

A voice of mellow'd accent, blends  
 With Salwen's heathen wail;  
 And from the shores of darkness, sends  
 Its music on the gale;  
 For there, from other lands, afar,  
 Have gone out words divine,  
 And beams of Bethlehem's hallow'd star,  
 Are seen, in peace, to shine.

And minds but lately wrapt in gloom,  
 And hearts to misery given,  
 Have found for that blest message, room,  
 Which tells of hope and heaven;—  
 Adapted to the widest wo,  
 Of ruined, wretched men,  
 The Duran seeks its truth to know,  
 And hates,—the dark Karen.

And such was he, who not the gift  
 Of faith, in vain, received;  
 But bared the blazing torch to lift,  
 And preach, what he believed:—  
 Whose lips, as faint the weary breath,  
 In accents mild and meek;  
 Ere struggling nature sinks in death,  
 Are heard again, to speak.

Now breathe to me, the words of peace  
 Which we have often taught;—  
 How well, when life and nature cease,  
 They suit the solemn thought!  
 Sweet words of comfort, what repose  
 They in this conflict give:  
 Though flesh must fail, and time must close,  
 These shall forever live.

And let my child, in tenderest hours:—  
 My fondest earthly tie;—  
 Let her be taught these words of power;  
 Be taught to live, and die;  
 A father's heart, that with sincere  
 Affection overflows;  
 With this,—awaits a higher sphere,  
 Where love immortal, glows.

And then that meek disciple died;  
 Whose faith thus taught to shine,  
 Alike in life and death, supplied  
 Its proofs of power divine;  
 Of sacred toil, another seals,  
 Another pattern given;  
 To kindle out long slumbering zeal;  
 And point our path to Heaven.

O Gospel! Calm and bliss of life!  
 The saint's supreme desire;  
 Thy strength sustains midst mortal strife;  
 And nature's funeral fire:  
 Refreshing water from the rock,—  
 Manna, a rich supply,—  
 Pillar to lead the chosen flock,—  
 Their solace, when they die.

The tree, whose leaves the nations heal,—  
 The captive's ransom-power,—  
 Image, immortal souls to seal,—  
 Support of every hour:  
 Still bless us with thy saving words;  
 Still send their light abroad;  
 Till the whole world, their glory girds,—  
 And nations greet their God.

S. P. H.

## Anniversaries of the Protestant Religious Societies in Paris.

Messrs. Editors,—Perhaps some of your readers may desire to know something of the recent Anniversaries of the French Religious Societies. Whilst there are very many who are disposed to gaze and wonder at the extraordinary political scenes which are passing over France, it is possible that some of those who daily peruse the Journal of Commerce, may wish to learn something of the religious movements of that country. They may want to know

what has been the effect of all these great changes upon the religious state and prospects of the nation. They may wish to learn what influence these things have had on the minds of the little band of our Protestant friends in Paris and elsewhere, who are actively engaged in promoting the knowledge of the true Gospel in that great country. To such the following statements, derived from letters recently received from a valued correspondent in the French capital, who has the best means of knowing the truth of what he describes or affirms, may not be uninteresting.

The Anniversaries of Paris did not commence this year until the 7th May, having been adjourned several days on account of the assembling of the Convention, and the excitement which that event occasioned. The first meeting which occurred was on the evening of the day just mentioned; it was a meeting for prayer in reference to the annual meetings which were about to be held. The last meeting was held on the evening of the 17th; it was one of thanksgiving for the goodness of God as manifested in the meetings which had just been held. Thus this interesting season was opened and closed with meetings for supplication and praise.

On the 8th of May was held the 25th anniversary of the Paris Tract Society. The assembly was not large, because of the political excitement which pervaded the city, and the apprehension of some popular outbreak and disorder. The meeting was, however, an interesting one. The report was read by a young minister of the Gospel, Mr. Edmund de Pressense, a man of much zeal and talent, son of one of the most zealous Christians in France.

It contained a great many details of the good effects of circulating religious tracts in France, and argued the importance of publishing, without delay, a large number of tracts adapted to the peculiar circumstances in which France now is. But, alas, the Committee of the Society have not the means of carrying forward the work as it ought to be. The dreadful commercial embarrassments of the country have so crippled all the religious societies, that they must almost cease, unless aid be sent from abroad. And from what country can such aid come with more propriety than from us? In fact, our own country is almost the only one which is in a condition for doing much in behalf of our Protestant brethren in France. The depository of the Society is exhausted. The issues last year were 613,482 copies.

Tuesday, (the 9th May,) the annual meeting of the Evangelical Society of France was held, at which the venerable Pastor Audebez presided. This excellent man has preached the Gospel at Paris—in one of the Free Chapels—since 1830, and has also made many missions and tours in the interior, and has been greatly blest in them. In particular, it was he who was the instrument, under God, of commencing the wonderful movement in the Department of the Yonne, where in many places the truth is making great progress among a people who were, a few years ago, wholly Roman Catholic.

The Report was read by the Treasurer, M. de Pressense, formerly a Roman Catholic, but now, and for many years, a most active promoter of every good work. He is treasurer of several societies, and has more than ordinary acquaintance with financial affairs, having held an important office in the Treasury Department of the government during several years. The report was one of great interest, and contained many facts of vast importance. Never has the work of evangelizing France appeared so hopeful. In a great number of localities, almost the whole population call for the preaching of the gospel. The report cited several cities, boroughs, and villages, from which the Catholic curates have been sent away by the people, who have said, "No more Roman Catholic Priests; we wish to become Protestants." The Committee of the Evangelical Society receive continually most pressing invitations to send to such and such places, ministers, teachers and

evangelists. But, alas, the pecuniary difficulties which hinder its progress, do not permit it to respond as it should do to these appeals.

The report cited several instances in which the preaching of the gospel has produced the happiest influence upon those who have heard it. I can give but one, that of *Thiat*, a town in Haute Vienne, where a faithful preacher, supported by the Society, has laboured with much success. A few weeks ago the population of that place resolved to plant a "liberty tree" in honor of the Republic. As has too often happened, they appointed the Sabbath as the day for doing this thing. But early on the Sabbath morning, the Committee who had charge of the matter, thinking that to plant the tree on the Sabbath would divert many of the inhabitants from the hearing of the gospel, proposed to the inhabitants to adjourn the ceremony until the next day. This was agreed to unanimously. It was also decided that there should be no noise, nor any of those abundant libations, as is too usual on such occasions, in order that the world might know "that the inhabitants of *Thiat*, now instructed in the gospel, are no longer turbulent people, drunkards, as in former times."

The Treasurer in terminating his report, stated that the debt of the Society, which had lately surpassed 60,000 francs, had been reduced to 32,000. Whereupon, an Englishman present, the Rev. Mr. Burgess, of London, who had been deeply interested in the details of the report, came forward and laid on the table the sum of 6,500 francs—thus reducing the debt to about 25,000. Many of the pastors who were present, with great earnestness, urged the Committee, to extend greatly its operations, so as to work in a measure corresponding to the great want of France. But how can they do this in the present circumstances, without a great deal of aid from abroad? Christians of America! what think you of this? Will you not say to your brethren in France—"Do not retrench, but go forward, and we will help you?" If you do, lose no time, we conjure you; but give that aid promptly which is so much needed.

Thursday, the 11th, the Society for Evangelical Missions among the Unevangelized Nations, held its annual meeting. It was an interesting one, and gave many details of the progress of the French Missions in South Africa, especially among the Bechuanas. The Report was read by Dr. Grand Pierre, who has so long and so ably superintended the Seminary of the Society at Paris, and is also pastor of a Church in one of the suburbs. It is painful to be compelled to state that pecuniary embarrassments have compelled the Society to dismiss for the present, the five or six students who were preparing, in that institution, for the work among the heathen. It is pleasing, however, on the other hand, to be able to say that, upon the Treasurer's informing the audience that unless 12,000 francs were received in a few weeks the drafts from the Mission could not be met, the sum of 4,500 were subscribed on the spot! This looks well.

Friday, the 12th, the French and Foreign Bible Society held its annual meeting. M. de Gasparin, (an ex-peer of France, and the father of Count Agenor de Gasparin, who is so actively engaged in every thing which concerns Protestantism in the French realm and elsewhere) presided. The report states that that Society put into circulation last year 23,000 copies of the Sacred Scriptures. If we add to this the number distributed to the Protestant Bible Society, and the British and Foreign Bible Society, which has an Agency in Paris, the entire number of copies of the Sacred Scriptures circulated in France last year must have exceeded 150,000. This is good. Would that the number had been 500,000! The French and Foreign Bible Society is supported almost entirely by the French Protestants themselves, as is the old Protestant Bible. The former diffuses the word of God among Roman Catholics as well as Protestants: the latter confines its labours to the

Protestants alone, and is chiefly in the hands of that portion of the National Protestant Church which is not Evangelical in its principles.

Several addresses were made on the occasion.—The Society was urged to go on boldly in its work. But it wants the means. It is well, therefore, that the American Bible Society has resolved to send \$10,000 to its aid this year, and as much next. This help will be eminently seasonable.

In reviewing the proceedings of the French Religious Societies, for the last year, I am, on the whole, greatly encouraged. They need our help and must receive it. Our churches will, I trust, respond well to the appeals now addressed to them in behalf of the work in France. Notwithstanding all that some men, and some editors among us, may say to the contrary, *France wants religion—the religion of the Bible*, and we ought to help her to obtain it. B.

## Navigators' Islands.

The following extracts respecting these Islands are from the Report of the anniversary of the London Missionary Society, May 1848, and will be interesting in connection with the letter from our missionaries published last week.

When the lamented Williams first visited the Navigators Group, a war of extermination was raging between the natives; and, before the introduction of the Gospel, the islands of the Pacific, generally, were deeply afflicted by intestine strife and sanguinary conflicts; but, since the entrance of the Word of Life, the principles of peace have laid a firm hold of the native mind, and "by a large majority of the Islanders the practice of war is now viewed with abhorrence" equal to the savage delight with which it was formerly pursued.

In some minds, however, the love of discord and strife still dwells; and, in the month of June last a number of the inhabitants of Nanona, under the influence of a supposed provocation, determined to attack a district of the neighboring island of Upolulu. They were calmly but strongly resisted by the Christians of that island, not with sword and spear, but earnest remonstrance and fraternal persuasion. "It would have been an interesting sight," say our brethren, "to every friend of peace and humanity to have beheld two or three hundred Church members, and others who wished for peace, sitting on the ground, neatly dressed, clothed, and in their right mind, endeavouring by moral means to overcome those of their own nation who were thirsting for blood. There they sat, in a body; and when the war party came up endeavouring to break through them, they expostulated and begged them to desist; on which the former threw up their clubs, pretended to spear them, fired their guns over their heads, and returned to their seat of depredation, cutting the beautiful bread fruit houses, and in every way seeking—but in vain—to enrage the people and those who wished peace. At length finding that their enemies could not be appeased the people of the invaded district resolved to leave their lands, stating, that, if they stayed there, and Manono made an attack, war would take place and lives be lost;—that, although this was first generation which had cast off (abandoned) their lands, yet on account of the Word of God they would leave in peace." Some exclaimed in sadness, "Ah! we could leave our houses and lands, but what is the most grievous to us is to leave our Zion, where we have listened to the words of salvation and drank the water of life."

This "exemplification of forbearance, on the part of those who could have repulsed and punished their adversaries, was followed by the happy results; and, when the last intelligence