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

{ Rev. E. D. VERY, Editor

VOL. I. SAINT JOHN, NEW BRUNSWICK, WEDNESDAY, JULY 12, 1848. NO. 34

[From the New York Evangelist.]
MR. EDITOR:—I send you an extract from Arthur Cleveland Cox's *Dreamland*, for the sake of a spirited rejoinder to some portion of it. A lady of my acquaintance was quite roused up at the baptismal portions of *Dreamland*—and being herself a child of the wave, a Christian Anadyomane, she thus pours cold water on the sprinkling vision.

Dreamland.

- In *Dreamland* once I saw a church;
Amid the trees it stood,
And reared its little steeple cross
Above the sweet greenwood;
And then I heard a *Dreamland* chime
Peal out from *Dreamland* tower,
And saw how *Dreamland* Christian folk
Can keep the matin hour.
- I saw the *Dreamland* minister
In snowy vestments pray;
He seemed to think 'twas natural
That prayer should open the day;
And *Dreamland* folk responded loud
To blessings in God's name,
And in the praises of the Lord
They had no sense of shame!
- I saw a *dreamland* babe baptised,
With all the church to see,
And strange as 'twas—the blessed sight,
'Twas beautiful to me;
For many a voice cried loud Amen,
When o'er its streaming brow
The pearly cross was charactered,
To seal the Christian vow.
- I learned that *Dreamland* children all
As bowing spouses swear,
To bishops hands are duly brought
To Eucharist and prayer;
And *Dreamland* maids wear snow-white veils
At conformation hour:
For such—an apostle wrote—
Should clothe their heads with power.

Zion.

- It was no *dreamland* church I saw—
No *Dreamland* street I trode;
I marked her bulwarks well—and knew
The 'City of our God.'
No Gothic arch, no lofty spire,
No heavy vaulted aisles,
Nor gaudy panel obscure the light,
Where this fair city smiles.
- Oh! deep are her foundations laid
On Christ the living stone;
And high as heaven her hopes aspire
Through his dear name alone.
And through her streets a river flows,
Peaceful and clear and sweet;
A cordial to the simple souls
Who on its margin meet.
- No *Dreamland* baptism, I woen,
Was that you hear might view;
An earnest, solemn, truthful scene
No *Dreamland* ever knew.
No little innocent was brought,
In mockery to vow;
No Popish finger gravely traced
The cross upon its brow.
- But coming like fair Zion's king,
Obedient to his word,
Men claimed in face of heaven and men
A burial with their Lord.
The wave received their yielding forms—
The wave restored a gain—
And hallelujah to the Lord
He echoed o'er the plain.
- Then bowed they round their Master's board,
In meek simplicity:
Obedient to his dying word,
Eat—and Remember me.
Be this the city of my choice,
And these my friends, I cry;
Their only law God's written word,
Their hope, that Christ has died.

Statistics of Denominations in Russia.

Whilst Russia presses herself on our notice, by ever increasing political and ecclesiastical encroachments, she contrives, by a perfection of police regulations, before which even that of Fouche must hide its diminished head, to "withdraw in state from human eyes;" and while working her ends with a puissance almost irresistible, knows how to conceal the machinery from all, but the very few initiated, who are indispensable to guide its movements.—Hence, while every other European power must submit to have its councils and designs revealed, more or less, by the leading journals of the day, through the medium of that Argus-eyed class, known by the name of "Our own Correspondent," no such personage exists at St. Petersburg or Moscow; and even those who live on the confines of this hermetically sealed State, only obtain occasional glimpses of what is passing within a few wersta of their domicile. In such a state of things, our natural desire to learn how the kingdom of God progresses in that vast Empire, is glad to avail itself of any light, which even official documents now and then afford; and of these a very remarkable one now lies before me. It purports to be the report of the Minister of the Interior for 1846, [such reports never find their way to the public for at least 9 or 10 months after date, thus giving time for the various grades of political censorship to sift, polish and excerpt, as may be deemed advisable,] and contains a statement of the relative position of all the different sects, christian or unchristian, which are tolerated in Russia, comprehending a sum total of 8,830,255 individuals; together with an exact list of their clergy and respective places of worship; all of which may, perhaps, be most graphically given in the following comparative table:

Names and number of the Sects.	Amount of Clergy.	Places of Worship.
Roman Catholics,	2,769,929	2,158
Armenian do.	19,998	51
Armenian Greeks,	364,246	2,264
Lutherans,	1,756,763	440
Reformed [Calvanist]	14,361	31
Jews,	1,189,648	5239
Mahomedans,	2,422,021	18,580
Lama Worshippers,	223,548	6,674
Other heathen sects,	169,749	507
Total	8,830,255	35,944

These 11,380 places of religious worship, are exclusive of convents and monasteries, which are enumerated as follows:
 Roman Catholic for both sexes, 106
 Containing Monks and Nuns to the number of 1,664
 Armenian Georgian religious houses, 31
 Amount of Monks and Nuns therein, 145

The next subject touched on in the report is the result of proselytizing, which is reported to have produced, in the year 1846, conversions to the Orthodox [established] Greek church, from the Roman Catholic communion, 3,328; but from the Protestant, no less than 32,932! To the Romish church there went over, in the same year, three Lutherans and seventy-three Jews, while the Protestant church is stated to have been increased by fifty-three Roman Catholics and thirty-three Jews. It is deserving of notice, that no conversion from the Greek Orthodox Church is alluded to. Yet it would be an erroneous deduction, from this omission, than none such had occurred. The fact being, that whoever leaves the pale of the Russian Establishment, disappears at the same time from the country, either voluntarily by flight, [as in the case of Prince Gazerin] or involuntarily by banishment [as Siberia's list can testify,] or by incarceration in some orthodox convent, for the purpose of better instruction, so that such apostates are never enrolled in any Russian ecclesiastical register. Yet that cases of this kind do occur, and that not unfrequently, is well known to all in any degree familiar with the private annals of Russian families. But the persecution which any public notice of such events has been known to draw down on remaining members of the recusant's

family, deters from bringing before the christian public instances of self denial, re-avocation of worldly wealth, and high-souled exposure to personal, or [still worse] family suffering such as European civilization knows nought of, save in Russia; but which, if made known, would prove that the ancient spirit of martyrdom is not extinguished.

The same official document from which I have already so largely quoted, informs us that the Roman Catholic Church possesses an aid fund, for her special use in Russia, which amounted, on the 1st of January 1846, to 867,448 silver rubles.* Of this large sum, 300,000 rubles are, however, severed, and formed into a species of sinking fund, of which the interest alone can be raised; and which is appropriated solely to the repair and maintenance of Roman Catholic churches. The Roman Catholic Seminary in St. Petersburg now contains its full complement of forty pupils, and the previously existing disputes between the Armenian [or Georgian] Catholic clergy and their flocks, are officially announced to have entirely ceased from the time when the Romish Propagandists were expelled from the trans-Caucasian provinces.

In running the eye over the foregoing table, the question naturally occurs, "How many of those called Christian communities, may we hope are really instructed to place their hopes of salvation on the finished work of Christ?" And, alas! the answer of charity, in its utmost latitude, will be, "lamentably few."—*Evangelical Christendom.*

* A silver ruble varies in value from 3s. 2d. to 4s. sterling in different localities.

Hope for Madagascar.

From the following extract from the Report of the Secretary of the London Missionary Society, read at the 54th anniversary of that Institution, held in London, on Thursday, 11th ult., it will be seen that although persecution has not entirely ceased in Madagascar, the prospects there for the promulgation of the Gospel are brightening.

The only son of the Queen, and her successor to the throne, who has just attained to manhood, has continued to afford the persecuted followers of Christ the most conclusive evidence that he is a faithful brother in the Lord. In defiance of the laws which pronounce slavery and death upon the Christian, the youthful convert assembles with them for worship in their places of retreat; and when their lives and liberties are threatened, he employs all means in his power to warn them of impending danger and effect their rescue. He has been more than once reported to the Queen, by her chief officer, as a Christian; but the love of a mother has prevailed over the spirit of the Pagan persecutor, and the life of the Prince has been spared. The characteristic attachment of the Malagash to their offspring and near kindred has been strikingly overruled for the preservation of this hopeful youth. 'Madam,' said the prime minister, when recently addressing the Queen, 'your son is a Christian; he prays with the Christians, and encourages them in this new doctrine. We are lost if your Majesty do not stop the Prince in this strange way.' 'But he is my son,' replied the Queen, 'my only, my beloved son! Let him do what he pleases; if he wish to become a Christian, let him!—he is my beloved son.'

But in a manner still more striking, the heart of the very man who was thus the accuser of the Prince was subsequently overcome by the power of affection. Being informed of a meeting of Christians in the capital, he sent his nephew (of whose conversion to Christianity he was ignorant) to take down the names of all those who were thus, contrary to law, met together for religious worship. The nephew, without making any objection, went to the Christian brethren, and told them instantly to break up and go home, lest his uncle should do them harm.—When the young man came back, the uncle

inquired, 'And where is the list?' 'There is none.' 'Why have you disobeyed my orders? Young man, your head must fall, for you show that you also are a Christian.' 'Yes,' he replied, 'I am a Christian, and if you will, you may put me to death, for I must pray!' At these words, the feelings of the severe and cruel enemy gave way to those of kindness and compassion, and he exclaimed, 'O, no, you shall not die!'—and thus the affair dropped, and the Christians were delivered.

'You must not, however,' adds our informant, 'think that persecution has ceased. Sometimes the goods of the Christians are confiscated, their wives and children sold into slavery, and themselves reduced to perpetual bondage; whilst others, seven in number, have been cast into chains. Those who escape can only meet for worship during the night, or in solitary caverns, or in the deep recesses of the woods; and even there they may be troubled by spies, sent by the government, who immediately take down the names of those they find thus congregated together. But thanks to the prudent mediation of the Prince, things do not in general proceed further.'

The Terms of Discipleship.

Jesus said to all, "if any man will come after me, let him deny himself, and take up his cross daily, and follow me."

What is self-denial? It is not to relinquish the comforts and conveniences of living; it is not to bow down the head like a bulrush; to do penance, to perform some irksome task, or some unpleasant religious service, it is not to retire from the world to a cloister or nunnery; it is not a constrained will-worship, and humility, and neglecting or afflicting the body; it consists not in any or all of these things.

Self-denial consists in the renunciation of the principle and spirit of selfishness; in choosing God as the supreme object of affection; his glory as the motive of action, his will as the rule of life, and the merit of Christ as the ground of hope.

What is taking the cross? It is not to speak or to pray in the family or social circle; it is not to go into the water, or to overcome some natural aversion to some religious duty. The cross was the instrument of death; a part of the sentence of this mode of execution, required the condemned person to carry his cross to the place of execution. To take up the cross is to be willing to die upon it rather than deny Christ. The disciple of Christ must love him more than he loves life itself.

What is to follow Christ? To be benevolent, and live to do good. "For even Christ pleased not himself." He lived and died for the good of others. "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren."

Reader, are you a Christian? Have you renounced the spirit of selfishness? Are you following Christ in a life of obedience to God, and benevolence to men? "Be not deceived, for God is not mocked; whatsoever a man soweth, that shall he reap." Much that passes for religion in the world, and is highly applauded by men and is highly deceptive. It is destitute of the essential characteristic of true piety—love to God and benevolence to men. It is no better than the righteousness of the Scribes and Pharisees. "Many," not a few of those who have sat at the Lord's table, "shall say unto him, 'In the last day, 'Lord, Lord open unto us, to whom he shall say, I never knew you.' How sad the disappointment! How dreadful to sink into endless despair from this high hope of heaven! 'Deny thyself.'

"Strait is the way—the door is strait That leads to joys on high; 'Tis but a few that find the gate, While crowds mistake and die." From the New York Evangelist.