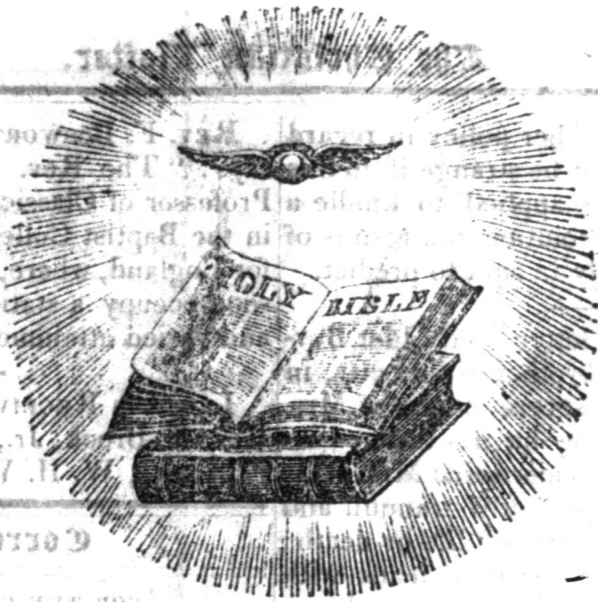


CHRISTIAN



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REV. E. D. VERY,

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

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[From the Puritan Recorder.]

"AND MOVE NO MORE."

This is a moving world for such
As have no store
To build a cottage of their own,
"And move no more;"—
Where they can stay, with none to say:
"Tenants, more rent,
Or look about and seek you out
Some other tenement."

'Tis sweet to find a resting-place
Upon life's shore,
No longer tossed on shifting waves,
To "move no more;"—
With none to say, "friends, you must pay
A higher rent,
Or look about and seek you out
Some other tenement."

Let him be thankful as he should,
Whose wand'rings o'er,
Can sit him down to rest for life,
"And move no more;"—
The plain, the hill, the wood, the rill,
The rock the same,
Where he can have this side the grave,
A dwelling-place and name.

This is your rest.

'Tis well, perhaps, that some are tossed
From wave to wave;
Else, they might dream they had a home,
This side the grave,
And live and love as if their house,
For aye would stand,
And never need a house on high,
Built by another hand.

Life is a bird upon the wing,
Still pressing on;
Seeking, always, a place of rest,
And finding none,
Death comes unsought and brings the boon,
Our journey o'er,
And lays us in his narrow, cold,
Dark home, to move no more.

Not so:—A trumpet, by and by,
Shall rend the tomb,
And countless hosts of sleepers, cry:
"Give, give us room!"
Then, shall the just arise and dwell
In mansions blest,
And hear their God and Saviour say,
"Rejoice, this is your rest."

MEMOIR OF THE REV. EDWARD STEANE, D. D.

The Rev. Dr. Steane ranks among the most influential ministers of the Baptist denomination. He is of respectable family in the city of Oxford, where he was born in the year 1798. His father served the office of deacon in the Baptist Church in that city, under the pastoral care of the Rev. James Hinton; from whom Dr. Steane received his early education. Subsequently, he went to Bristol, to pursue his theological studies under the Rev. Dr. Ryland. Thence he proceeded to the University of Edinburgh. Dr. Steane's attainments, as the result of these advantages, place him among the most respectable of scholars and divines. Before he had remained at the University a sufficient time to enable him to graduate, he was requested to take the charge of an infant Church at Camberwell. At that time the place of meeting was uninviting, and the congregation small. The locality, however, presented facilities and prospects which induced him to accept the charge. His labours were attended with much success, and it soon became necessary to erect a new place of worship. A chaste and commodious edifice was built, at a cost of £3,000; at the dedica-

tion of which the Rev. Robert Hall preached one of his most impressive discourses, on the words, "He that hath the Son hath life" (1 John v. 12). The Rev. Dr. Waugh also took part in the opening services. The original building soon became inadequate for the accommodation of the numbers who were gathered under the ministry of Dr. Steane; and an enlargement of the place was effected, by the addition of galleries. Subsequently, further improvements were made, and a larger amount of accommodation afforded. School-rooms have been provided in the vicinity, by the liberality of the congregation, the members of which, prompted by their zealous pastor, have ever been forward in promoting works of Christian charity and usefulness. The Church is numerous, consisting of more than four hundred members, a large proportion of whom hold Pædobaptist sentiments. Dr. Steane's views with regard to the call of the Church to the ministerial office, led him to dispense with the ceremony of ordination as, in his opinion, needless. After his entrance upon the important sphere of labor which he has so successfully occupied, Dr. Steane was united in marriage to Miss Stephenson, of Claphamcommon, a granddaughter of the venerable Abraham Booth. Three of their children have been removed by death—two remain. The bereavement thus sustained, prompted Dr. Steane to commit to the press the publication entitled, "Bereaved Parents Comforted under the Loss of Pious Children and Infants." In private intercourse, Dr. Steane is distinguished by much urbanity and affection. In the pulpit he holds an even course, chiefly addressing himself to the great practical lessons of the Gospel, and the active development of the Christian character. His sermons are evidently the result of careful thought; and, though containing no laboured periods or sudden flashes, they evince more of nature than of art. The hearer never finds the dignity of the pulpit lowered, while the delivery of the preacher is familiar and easy. Dr. Steane has largely adopted the method of the easy; abstaining from distinct announcements of formal divisions of the subject, and making his text rather a motto for expatiation than a theme for exposition. Of late, he has deviated from this habit—as some think, with advantage—placing before his auditory the several points of discourse in distinct propositions. This enables them more easily to recall the train of thought which has been placed before them. In the ordinary course of his ministry, Dr. Steane rarely uses a fully written manuscript; but, on special public occasions, he generally resorts to the practice of reading his sermons. This may insure the accuracy of a discourse, but it diminishes the effect. Dr. Steane's habit of mind and address is such, that he has no need to resort to this means of meeting the requirements of such services.—A popular writer on pulpit orators has evidently heard him only on these occasions, as he attributes to Dr. Steane the practice of reading, as though it were uniformly adopted.—The critic is in error on this point. If there be one excellency in his ministry more striking than another, it is to be found in his addresses to the throne of grace. Solemnity,—earnestness,—propriety,—combine in no ordinary degree, whenever he leads the devotions of others. His spirit, in this respect, has infused itself into the minds of his people. Together, they have very extensively promoted meetings for social prayer. On such occasions, Dr. Steane is in his element; and no small measure of advantage has resulted both to the pastor and his congregation, from these unostentatious but interesting assemblies. His views on this subject are embodied in a publication, entitled, "Prayer, the Christian's Relief in Trouble." This has passed through four editions, and

cannot be too highly commended. As an author, Dr. Steane has written enough to create a desire for some more extended production worthy of his powers. A few sermons have appeared in a sketchy form in one of the "Pulpit" periodicals, but these fail to do justice to the preacher. Most of Dr. Steane's publications have been founded upon pulpit exercises. They are as follow:—The Eternal King, a Sermon on the Death of his late Majesty King William IV.;—Spiritual Declension, a Pastoral Address;—The Rights of Conscience, an Argument;—Prayer, the Christian's Relief in Trouble;—Bereaved Parents Comforted;—Christ, the First Fruits of the Resurrection, an Argument in Two Parts;—Funeral Sermons for the Rev. S. Summers, Pastor of Broadmead, Bristol, and the successor of Robert Hall; for the Rev. John Dyer, Secretary of the Baptist Missionary Society, a member of Dr. Steane's Church; and for the Rev. W. H. Pearce, Missionary in Calcutta, and son of the late Samuel Pearce, of Birmingham;—The Paradaical Origin of the Sabbath-day;—Instability of Character, a Lecture to Young Men;—The Reasonableness of the Great Doctrines of Christianity;—God's Moral Government;—Lectures to Mechanics;—A Memorial, presented to Lord Bexley and the British and Foreign Bible Society, on the Oriental Translations of the Baptist Missionaries.

The following extract, from a sermon reported in the "British Preacher," for 1831, may serve as a specimen of the ease and appropriateness of Dr. Steane's general method of illustration. The text is 2 Cor. iv. 6—"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." The preacher proposed, first, To illustrate the analogy between spiritual illumination and natural light. Second, To identify the agent producing them as in both instances the same. Third, To exhibit the great evidence by which it may be ascertained whether, as we enjoy the one, we partake the other also. Under the first topic the following passage occurs:—"As spiritual illumination is thus no less necessary to the discovery of spiritual things than light is to vision, so, like the natural light, its design is not to create objects to be seen, but simply to supply the medium by which they become visible. As the sun, when he rises, adds nothing to the actual scenery of nature, but, by pouring a flood of light upon it, clothes it with an inexpressible charm and grandeur, so the Divine Spirit, when He enlightens dark minds opens no new disclosure of the love of God—of the atonement of Christ—of the results of faith—of the felicities of Heaven; or, in short, of any part of the entire system of revealed religion; but invests the exhibitions already given with attractions in which they were never previously beheld. He shines upon them with his essential light; and truths, which once appeared mystical, obscure, and unintelligible, are instantly seen to be replete with sublimity and wisdom, and instinct with life and joy. But his beams convey into the mind no new revelation of the will of God, nor originate there any fresh truths connected with the salvation of the soul. He communicates no information extrinsic of the Written Word. His illumination adds nothing to the contents of the sacred book, but increases the clearness and the force with which their importance is perceived. It makes them 'quick and powerful,' efficacious to accomplish their Divine purpose, pungent and irresistible in their application to the conscience, energetic and successful in the removal of unbelief, efficient to convert and sanctify the soul. Apart from it the sublimest truths make no impression; possessing it, the simplest are invested with omnipotence."

Dr. Steane was formerly engaged as Editor of *The Baptist Miscellany*, and *The Baptist Magazine*. He now acts as the principal Editor of *Evangelical Christendom*, the semi-official organ of the Evangelical Alliance. He officiates as Secretary to the Bible Translation Society. Dr. Steane's connexion with the Evangelical Alliance has been one of considerable importance, and deserved prominence.—At the Conference on Christian Union, held in Liverpool, in October, 1845, he was appointed one of the Secretaries. The Provisional Committee of the proposed Evangelical Alliance requested him to act as one of the Official Secretaries in preparing for the Great Conference held in London, in August, 1846. In conducting the business of that assembly, he sustained an arduous responsibility to the full satisfaction of all its members, and was chosen Interim Secretary to the British Organisation. At the Conference held in Manchester, in November, 1846, he introduced, in an able and elaborate speech, the plan of the constitution, which owed its origin and details chiefly to Sir Culling E. Smith (now Sir Culling E. Eardley), Bart., and himself. The scheme was extensively and minutely ramified, its chief faults being, in the judgment of many, unnecessary expansion and complexity. On the appointment of the Rev. W. Bevan, of Liverpool, to the post of Office Secretary to the British Organisation, Dr. Steane was requested by the Conference held in Edinburgh, in June, 1847, to become one of the Honorary Secretaries; and on Mr. Bevan's retirement from his office, in August last, Dr. Steane, with two other brethren, consented to superintend the business of the Council until the meeting of the Conference now sitting in Glasgow.

A few years since, Dr. Steane received his diploma of Doctor in Divinity from the Baptist College at Waterville, in the United States.

Egyptian Hieroglyphics.

Previous to the year 1802, the hieroglyphics, or sacred characters of the Egyptians, found in the sepulchers and on monuments, were a mystical scrawl, the unknown signs of an unknown tongue, which the learned gazed at with unavailing longings. But a stone, found three years before between Rosetta and the sea by a French officer of engineers, was destined to give the hint, which fell like a sudden spark of light upon their conjectures. This was the celebrated Rosetta Stone (now in the British Museum,) a fragment of black basalt, 3 feet in length, and originally 2 feet 5 inches in breadth, and from 10 to 12 inches in thickness. The sculpture was not in itself of great antiquity, dated 196 years before the Christian era. It contained two inscriptions—one in the Greek, and one in the popular Egyptian character, called Demotic or Enchorial, afterwards discovered not to have been much used before 700 B. C.; but there was likewise a third, in hieroglyphics; and it may be supposed with what interest it was discovered that these three were identical in substance! They were an edict chiseled at Memphis, in honor of Ptolemy Epiphanes, and the concluding sentence was in these words:—"That this decree should be engraved on a tablet of hard stone, in hieroglyphical, enchorial, and Greek characters, and should be set up in first, second, and third-rate temples, before the statue of the ever-living King."

The inscriptions being identical, would of course repeat the name the same number of times; and the word Ptolemy, being found in the Greek eleven times, the first business was to look for a corresponding word in the Demotic character. In this inscription a group of seven letters was found repeated eleven times; and these were discovered to compose the