

CHRISTIAN



VISITOR.

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REV. E. D. VERY,

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

EDITOR.

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WAIT A LITTLE LONGER.

There's a good time coming, boys,
A good time coming,
We may not live to see the day,
But earth shall glisten in the ray,
Of the good time coming.
Cannon Balls may aid the truth,
But thought's a weapon stronger;
We'll win our battle by its aid;—
Wait a little longer.

There's a good time coming, boys,
A good time coming,
The Pen shall supersede the Sword,
And right, not might, shall be the Lord
In the good time coming.
Worth, not birth, shall rule mankind,
And be acknowledged stronger,
The proper impulse has been given;—
Wait a little longer.

There's a good time coming, boys,
A good time coming,
War in all men's eyes shall be
A monster of iniquity,
In the good time coming.
Nations shall not quarrel then,
To prove which is the stronger,
Nor slaughter men for glory's sake;—
Wait a little longer.

There's a good time coming, boys,
A good time coming,
Hateful rivalries of creed,
Shall not make the martyr's bleed,
In the good time coming.
Religion shall be shorn of pride,
And flourish all the stronger,
And Charity shall trim the lamp;—
Wait a little longer.

There's a good time coming, boys,
A good time coming,
And a poor man's family,
Shall not be his misery,
In the good time coming.
Every child shall be a help,
To make his right arm stronger,
The happier he, the more he has;—
Wait a little longer.

There's a good time coming, boys,
A good time coming,
Little children shall not toil,
Under or above the soil,
In the good time coming.
But shall play in healthful fields,
Till mind and limbs grow stronger,
And every one shall read and write;—
Wait a little longer.

There's a good time coming, boys,
A good time coming,
The people shall be *Temperate*,
And shall love instead of hate,
In the good time coming.
They shall use, and not abuse,
And make all virtue stronger,
The reformation has begun;—
Wait a little longer.

There's a good time coming, boys,
A good time coming,
Let us aid it all we can,
Every woman, every man,
In the good time coming,
Smallest helps if rightly given,
Make the impulse stronger;
‘Twill be strong enough one day;—
Wait a little longer.

PAST AND PRESENT.—Measure not life by the hopes and enjoyments of this world, but the preparation made for another; rather looking forward to what you shall be than backward to what you have been.

SCOTLAND.

EDINBURGH, May 4th, 1849.

To the Editors of the Puritan Recorder:

I ought to have written you by last mail, but the pressure of public engagements prevented. Let me now briefly call your attention to a species of agency which christian benevolence has devised for those masses of the population of this great country, which have sunk into the lowest depths of degradation and vice.

INDUSTRIAL SCHOOLS AND RAGGED CHURCHES.

In Aberdeen, Dundee, Glasgow and other large cities, certain benevolent gentlemen, impressed with the fearful amount of juvenile depravity and crime, and with the sentiment so obvious, that prevention is easier and far better than cure, have associated for the purpose of plucking these brands from the burning. A large warehouse or other suitable building is hired in a suitable locality near where these masses reside; it is cleansed, white-washed, ventilated and simply fitted up in school rooms, work rooms, kitchen and eating room. The most ragged, filthy, wretched of the population, between about 5 and 13 years of age are gathered day by day in this institution. They are cleansed in a bath, fed and taught. The lessons are adapted to their condition,—are very thorough, and are pervaded by the important element of evangelical religion. A part of the day is assigned to work. The girls scrub, cook, &c., the boys learn trades. I had the opportunity of examining several of these schools, and beg to assure your reader that in all the branches of an ordinary common school education, and in the simple truths of divine revelation, very commendable and indeed surprising proficiency was displayed. Thus a most depraved and wretched class of the youth, having drunken or vicious parentage, for the most part, are trained up for spheres of honour and usefulness. They apprentice them, as they grow old enough, often to persons of character proceeding to the Colonies, and thus detach them from those contaminating influences by which they would be otherwise surrounded. The expense is about £4 to £5 sterling a head, which—as a matter of economy, apart from higher considerations—is less than it would cost the country to prosecute and punish them as criminals.

In Dundee I attended one service in a Ragged Church, which presented truly a novel and not less mournful, yet in one view pleasing spectacle. In a room in a very low part of the city on Sabbath evening, white-washed, lighted with gas and furnished with plain benches, were gathered some sixty wretched looking depraved creatures of both sexes, in their ordinary apparel, and with the marks on their persons of the effects of vice, listening with a fair measure of attention to an exposition of the Word of God on the part of a member of one of the churches in the city.—It was an affecting spectacle, but hopeful.—These wretched creatures listened! Is not God's word attended by His Holy Spirit, “like as a hammer that breaketh the rock in pieces, and as a fire which burneth?” I am delighted to find that the churches of this land are awakening to the claims upon their sympathy and efforts, of that large mass of people which has fallen away from all contact with the sanctuary, and which is sinking into the worst forms of heathenism. The Christians of all great cities should look well to this matter.

Mr. Haldane's Jubilee.

The past year was that of a jubilee of the Scottish Congregational churches. They have issued an appropriate and able volume, commemorative of the services, and contain-

ing essays, sermons, historical notices and statistics, all brought out on the several occasions of meeting in the several cities of the land. To that volume I do not further advert than to commend it to the notice of all who are curious in the history of scriptural church polity. But I had the opportunity a few days since of attending the jubilee of the pastorate of one of the fathers of the denomination in Scotland, whose name I have placed above. It was a very crowded meeting, in the public services of which were engaged ministers of several denominations. Mr. Haldane became a Baptist soon after the commencement of the work; but the account he gave of his earlier labours just prior to the commencement of his pastorate, was one of deep interest. One point was brought out strikingly, namely, that the former days were not better than the present. He and his companion, Mr. Aikman, had been marched upwards of thirty miles to a court, as prisoners, for daring to preach the Gospel in the market-place of a town. He mentioned a scene which occurred under his own eye fifty years since, hardly credible were not the testimony so nearly unexceptionable. He sat in one of the parish churches of the Highlands, and heard the minister preach the sermon prior to the observance of the Lord's Supper. The invitation was given to approach the table, but no one moved. At length he was startled by the sound of a blow, and on turning round he beheld one of the elders cudgelling a man towards the table. This was a signal for other elders to do the same, so that many were compelled by the weight of a stick upon their head and shoulders, to go up to the table.—This may be considered a new way of compelling men to “come,” but we may be thankful that it has long since ceased to be employed. There was one fact brought out at this meeting as illustrative of the encouraging truth that Christ's ministers may be instrumental of doing more good than they have any knowledge of, that will interest your readers. It was mentioned by Dr. Alexander, and occurred during the visit of Moffat to this country a few years since.

Moffat the Missionary and His Minister.

Dr. A. and the excellent Moffat had been engaged in a missionary service in the North of England, and returned for repose to the house of a friend. They met in the room an aged minister named Caldwell. In the course of conversation, Moffat adverted to his mother, or whom he entertained the most devoted regard. Mr. C., whom Moffat did not know, not even his name, mentioned that he perceived he was a Scotchman. “Yes,” said the missionary, “the scenes of my boyhood and youth in my native land are dear to me. I often think of them when far away among the heathen.—I often think of my excellent mother leading me when a little fellow, from Cannon Shore to Falkirk to the Independent Meeting House, to hear an excellent minister, Mr. Caldwell.” He then spoke with enthusiasm of his mother, of the minister, and of the impressions he had received then and there. The venerable listener rose up with tears coursing down his cheeks, and exclaimed, “Can it be? Are you little bobby Moffat? Is Moffat the Missionary the little fellow whom his mother used to lead to my meeting house in Falkirk, when many years ago I was the minister there?” The mutual recognition, and embrace, and rapture, may be better conceived than described.—The venerable Caldwell had not, till then, identified the little boy with the man who has done so much for Africa. May there not be many such blessed surprises when the Christian minister enters his rest, and “his works do follow him.”

POSITION OF ENGLAND.

Great beyond all other nations in the heritage of a pure Christianity, and pre-eminently exalted also in the scale of commercial power, for what end hath she received the two-fold talent, and how has she improved it? Her's is the pure Protestant faith; her's the unrestricted liberty of access to the Bible; her's, the light of the gospel in all its effulgence; her's, again, is a matchless extent of commerce. Her merchant fleet numbers between 24,000 and 25,000 vessels, with a tonnage of upwards of 3,000,000. The port of London alone, in the year 1842, had belonging to it upwards of 3000 merchant vessels; the aggregate number of the crews of those vessels amounting to above 35,000 men and boys. The customs' duty in the port of London alone, in 1844, was above £11,000,000. So great an amount of shipping and commerce was probably never before concentrated in any single port in the world. Then look further, at the colonies of the British empire. The aggregate population of our colonies is estimated at above 140,000,000.—The official value of the imports from the colonies into the united kingdoms, in 1842, was between £30,000,000 and 40,000,000. One-sixth part of the inhabitants of the whole world are beneath the British sceptre and bow to British dominion. Surely never was there a nation so favorably placed for evangelizing the world. For what end can there have been bestowed upon England so vast an extent of commercial influence and power?—For what purpose can it have been ordained that so insignificant an island in point of geographical limit, should have been entrusted with an empire of such unparalleled extent? and this too contemporaneously with her inheritance of a pure religious faith? Was it merely that she might enrich and aggrandize herself, attract to herself all the luxuries and productions of other climes? or rather was it not that, like a moral beacon in the midst of the nations, she might shine for the light of the world, and, exhibiting in her own aspect the power of Christianity to make a nation great, win the other nations of the world to the faith of the crucified Emmanuel? And oh, if England as a nation were to act up to this her illustrious vocation; if she were but to determine to weave her Christianity into the staple of all her commerce; if when freighting her noble vessels with stores of merchandize, she were not to forget to freight them with the Bible and the missionary; if she were to seek that wheresoever her navies spread their canvass or plough the ocean they might carry along with them the preachers of Christianity, and thus seek to evangelize the whole earth; then would her moral lustre outshine her commercial splendor, her moral greatness would surpass her political pre-eminence; and in making her commerce subservient to Christianity she would be realizing the truth of that noblest of inspired predictions—“I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth.”

Christians, get your thoughts to be well exercised, be much in thinking, think of the goodness, and kindness, and holiness, and compassion of the Lord; think of Christ, of his love, of his life, of his death, of his bowels, and everlasting kindness; think often what great things the Lord hath done for your souls; think what ye would that he should do for you; much thinking on God and holy things, will leave a holy tincture on your hearts, will, by degrees, do much to the begetting holy habits and dispositions in you; the Lord uses to convey down much of his holy image and likeness upon the heart by the thoughts.—R. Allen.