

# CHRISTIAN

# VISITOR.

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REV. E. D. VERY,

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### THE POOR.

BY REV. EDWARD HOPPER.

The poor! God help them, the suffering poor!  
In this time of storm and cold,  
When chill winds rattle their rickety door,  
And enter their tenements old,  
Oh! little we know of their want and wo,  
Of their scanty table and hearth;  
How they shiver and shriek, while the dreary snow  
Puis a shroud on the frozen earth.

Hark! voices are in the winds to-night,  
And they tell us a dismal tale  
Of the weary and worn with the hunger-blight,  
And the poor man's piteous wail.  
Full many a shriek, on their pinions bleak,  
They carry about the air,  
From the heart of the strong by want made weak,  
And manacled by despair.

There's a stifled groan from a dwelling lone,  
Where fatherless children live,  
And the mother hears her infant moan,  
But oh! she has nothing to give.  
'T would rend your heart that widow's cry,  
Who watcheth their scanty bed  
With her hollow cheek and sunken eye,  
And her husband with the dead.

Oh! her heart will break for her children's sake,  
In that house without food or fire,  
For not a crumb of their crust will she take,  
Lest her little one's starve entire.  
And dying they are, in our very sight,  
Of hunger, and cold, and sorrow:  
We must take some bread to that house to-night,  
Or take out a corpse to-morrow.

The poor are God's poor! And, Christian men,  
God's almoners are ye!  
Then as ye receive, so give again,  
God's bountiful charity.  
Let it not be said that you keep God's bread,  
And hoard His silver and gold,  
While ye leave the suffering poor unaid,  
And perishing with the cold.

Greenville, Jan. 26th. Chn. Intelligencer.

[Correspondence of the New-York Recorder.]

### RHODE ISLAND.

#### LECTURE ON ENGLAND.

The tenth lecture before the Mechanics' Association was delivered on Tuesday last, by Rev. Mr. Hedges, from the State of Maine. Subject, *The English Nation*. It was a noble theme, and a noble lecture. After a brief and appropriate exordium, in which he mentioned the geographical features most favorable to the progress of civilization, referring for illustration to Crete, Phœnicia, Greece and Italy, Mr. Hedges proceeded by an easy transition to Great Britain, or more strictly *England*, which he described as the great maritime and commercial power of modern times.

The English are composed of two distinct races—the Saxon and the Norman; the origin and characteristics of both of which, and their gradual blending, or rather the absorption of the Norman by the Saxon were graphically sketched. The history of England furnishes the most complete view of the progress of liberty and of humanity which the world affords. Other nations may have theorized more, or had more enlarged ideas, than the English; but in the latter we behold in their practical results the most successful working of these mighty problems. From the time of the conquest until the reign of Elizabeth, there was a continual struggle between the two races, until at length the industry of the Saxon prevailed against the force of the Norman.

John Bull's national traits and peculiarities were truthfully and vividly portrayed; the lecturer nicely discriminating between those of Saxon and those of Norman origin. Unlike the Trollopes and Dickens who visit this country, Mr. Hedges, while he spared not the vices, was enthusiastic in praise of the virtues.

Other things being equal, the stronger the government the greater the subject's liberty. The English nation is the strongest in the world, and the personal liberty enjoyed under it is greater than that of any other European nation. A striking parallel, or rather contrast, was drawn in this respect between England and France. In the latter country liberty is a theory, a sentiment; in the former, it is practical, it is a fact. In France it has a revolutionary aspect, in England a character of legitimacy. In England its growth has been slow, steady, continuous; in France it comes with a red flag, or like an army with banners, and is gone before it is understood. The French are specifically the least conservative people in Europe—the English the most so. Strong in her Saxon intelligence, and in her Norman law, England's motto is *forward*, though armies bivouac in her capital, or armadas ride on her seas.

The evils under which the English suffer are social rather than political. The tyranny of wealth is perhaps the greatest of them all. The pride of pedigree is great, but the pride of purse is incomparably greater. A lively comparison was instituted between the English and the Neapolitan "proletary," in which, and no doubt justly, the advantages of the latter were shown to predominate.

Of all modern nations, the English are most like the Romans. The prominent trait in their character is practical good sense. With the French, the appeal must be to sentiment; with the English, to the pocket. This remark was fully and finely illustrated.

Although the English have little idealty, are deficient in enthusiasm, and in intellectual manifestations generally are surpassed by the French and the Germans, yet no nation has a richer literature or a greater affluence of poetry. The literature of England, which, with few exceptions, is emphatically safe, is distinguished by two phenomena—its Shakspearean drama and its unrivalled humor.

The mission which England has already fulfilled is twofold,—the material perfection and political emancipation of labor. The great problem that remains to be solved is its social emancipation.

But the education of mankind will not be completed by England, nor yet by New-England; other nations and other races will be employed in carrying forward the great work which the English and their American descendants have so auspiciously commenced.

### Ecclesiastical Intelligence.

#### DENOMINATIONAL STATISTICS OF SCOTLAND.

[From the *Protestant Dissenters' Almanack*, for 1849.]

THE CHURCH OF SCOTLAND comprehends 1,152 congregations, including *quoad sacra* and Parliamentary churches. It employs six missionaries in India, two to the Jews, with several cathists and native agents. The sums raised for various purposes, as reported for the year ending April, 1848, are as follows:—Ind. Mission, £4,377 16s. 10d.; Female Education in India, £7,537 11s. 7d.; Education, 8,958 13s. 7d.; Home Mission, £11,705 12s. 9d.; Colonial Churches, £10,059 9s. 8d.; For the Endowment of Chapels of Ease, £418 12s. 1d.; Jewish Mission, £2,636 9s. 5d. There are other objects, such as chun extension, education of Gaelic students, gael church funds, &c., for which large sums are raised annually.

THE FREE CHURCH OF SCOTLAND comprehends 847 congregations. It supports 17 missionaries and 9 native teachers and catechists in India; 1 in Africa, and 8 native female teachers; 1 to the Jews; 1 in the West Indies, and 3 Malta, Corfu, and France. It

has also a college for the education of those studying for the ministry, employing 15 professors and tutors. The following sums were raised during the year ending March 31, 1848:—Sustentation Fund, £89,051 8s. 11d.; Building Fund, £34,566 3s.; Congregational Fund, £71,850 6s. 7d.; Missions and Education, £55,041 4s. 2d.; Miscellaneous, £25,956 11s. 8d. Total during the year, £276,465 14s. 5d. Total raised from 1843 to 1848, £1,590,432 11s. 8d.

UNITED PRESBYTERIAN CHURCH comprehends about 500 congregations. It supports and sends forth between 70 and 80 Missionaries, in Canada, the West Indies, Old Calabar, Africa, Caffraria, Persia, and Australia, besides catechists, artizans, and a missionary ship. It has also a Theological hall in Edinburgh, for the training of its rising ministry, employing 5 professors. Sums raised during the year ending May, 1848, were as follows:—Synod General Fund, £1,424 16s. 10d.; Fund for Home Missions and Weak Congregations, £3,183 8s. 3d.; Foreign Missions, £9,893 19s. 1d.; Synod House Fund, £320 8s. 3d. Total £14,827 12s. 7d.

THE UNITED ORIGINAL SECEDERS comprehends 40 churches. It has a Divinity-hall at Edinburgh, with 2 professors.

THE REFORMED PRESBYTERIAN SYNOD comprehends 20 churches in Scotland. It has 2 Synods in Ireland, which comprehend 33 churches, and 3 in New-Brunswick and Nova-Scotia. It has 2 missionaries in Canada, 3 in New Zealand, and a missionary to the Jews in London. It supports a Divinity-hall at Paisley, with one professor.

THE CALVINISTIC SECESSION PRESBYTERY comprehends 3 churches.

CONGREGATIONALISTS, in connexion with the Congregational Union of Scotland, 106 churches, and a Theological Institution with 2 tutors.

CONGREGATIONALISTS not in connexion with the Union, 55 churches.

THE EVANGELICAL UNION comprehends 18 churches, and a Theological Institution with 2 tutors.

THE WESLEYAN METHODISTS have 16 circuits, comprehending between 30 and 40 congregations. The other sections of Methodists have also several chapels in Scotland.

THE BAPTIST CHURCHES comprehend 120 congregations, including the mission in the islands. The Baptists have a Theological Institution at Edinburgh.

THE SCOTTISH EPISCOPAL CHURCH has 106 churches, under the superintendence of seven bishops. It has a Theological Institution at Edinburgh, with two tutors.

ENGLISH EPISCOPAL CHAPELS, not in connexion with the Scottish Episcopal Church; these are 12 in number.

THE ROMAN CATHOLIC CHURCH has about 80 congregations.

PRESBYTERIAN CHURCH IN ENGLAND.—This organization comprises chiefly those Presbyterian pastors and congregations in this country, which were formerly connected with the Scottish establishment, but adhered to the opinions, and approved of the proceedings of the "Free Church." It is divided into seven Presbyteries; London, 13 churches; Birmingham, 5; Lancashire, 17; Cumberland, 7; Newcastle-on-Tyne, 14; Berwick, 8; Northumberland, 13; making a total of 77 churches in one general Synod. They have home and foreign missions, and college and school funds, upon which nearly £4,000 are expended annually. Their Theological College is held in Exeter Hall, London, with 3 professors and 2 assistant tutors.

### BUNYAN AND HIS BIBLE.

BY REV. T. L. CUYLER.

The question, wherein lies the charm of the world-known *Pilgrim's Progress*? does not admit of a single answer. It does not lie alone in the exquisite simplicity of the language, or in the liveliness of the conceptions, or in the clearness of the theological truth presented, or only in the beauty and force of its practical teachings. It is the combination of them all which throws the immortal charm over the allegory; and for this wondrous combination he was indebted to one book. It was his *only* book. He had indeed read one or two volumes of the martyr history of Christ's Church, and his wife brought him among her marriage portion two more volumes, the "Practice of Piety" and the "Plain Man's Pathway to Heaven." But the *BIBLE* was to him the "book of all learning." He had read little poetry, save the sublime breathings from the inspired lips of David and Isaiah; and he has himself written a poem glowing with the loftiest imagery. He had studied no theology but that which he learned directly from Moses and the Prophets, and which fell from him who spake as never man spake, and yet he has produced a "book of divinity" second to none but his great original.

It is to the study of the English translation of the Bible that he is mainly indebted for the strength and purity of his language. His English is undefiled. As far as we know, there is but one foreign word quoted, (the "congee," which polite Mr. Byends makes to the pilgrims,) and for that he might have found a substitute in his mother tongue. His dialect is the old unpolluted dialect of England's heroic days, which the most illiterate may understand and which the most learned cannot improve. It is the dialect which Shakspeare found rich enough to meet all the varied wants of all his characters, from elegant senators and courtly ladies, down to the clownish peasant and the lisping child. It is the prevailing dialect of Taylor, the most eloquent of old English divines; of Macaulay, the most brilliant of modern essayists; of Webster, the purest in style of American orators.

The poetical language of scripture Bunyan seems to have completely mastered. What an oriental splendor falls upon his land of Beulah, where the "sun shineth night and day, and the flowers appear every day, and the voice of the turtle is heard in the land." We imagine him to ourselves at this moment, bending over his oaken table in the Bedford prison cell. By the light of his solitary lamp we can discern the ruddy face and the sharp twinkling eyes, the broad forehead, and the large mouth, with the tuft above it, which "he wore after the old British fashion." He is adding the last lines to the immortal allegory. The Book of Books is before him—opened at the Apocalypse. He has lingered over John's wonderful visions until his soul is lifted into a devotional rapture, and as he is borne along in rapt enthusiasm, his thoughts pour fourth in a constant flow of scripture imagery. He seizes his pen and writes—"Now I saw in my dream, that the two pilgrims went in at the gate; and, lo! as they entered they were transfigured; and they had raiment put on that shone like gold. Just as the gate was opened to let in the men, I looked in after them, and behold the city shone like the sun! The streets also were paved with gold, and in them walked many men with crowns on their heads, and golden harps to sing praise withal. "There were also of them that had wings, and they answered one another without intermission, saying, 'Holy, holy, holy is the Lord!' And after that, they shut up the gates; which when I had seen I wished myself among them."