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REV. E. D. VERY,

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

EDITOR.

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Prospects of the Church of England.

[From a volume of Poems published by the Hon. and Rev. B. W. Noel, some two years since in London.]

Storms are gathering in the sky;
 Vengeful thunders hover nigh;
 Plague-spots in the Church appear,
 Filling every heart with fear.
 She must drink the cup of woe,
 Shame and sorrow she must know;
 She is wandering from her God,
 On her brow write Ichabod.
 Mystic fingers on the wall
 Trace her sin and bode her fall;
 Warning voices through the gloom
 Tell us of our coming doom.
 Priestcraft, with a giant stride,
 Stalks the land in pomp and pride:
 He who should preach only Christ,
 Now a semi-papal priest,
 Would the Church's lord appear,
 Not its lowly minister;
 Calling all men, great and small,
 Down before the priest to fall.
 Priests, forgetting in their pride
 Him who as our ransom died,
 Bid us on our works depend,
 Not on Christ, the sinner's friend.
 None the Bible now must read,
 Till the priest has fixed our creed:
 None must rest on Christ alone,
 Till the priest his work has done:
 Sacraments the priest extols,
 For 'tis he each rite controls;
 Thought to freedom is allied,
 Therefore preaching set aside;
 Fonts and altars now must teach;
 Priests should sacrifice, not preach.
 Priests, they say, can intercede
 In our hour of guilt and need.
 Priests, ambassadors of Heaven,
 Can pronounce our sins forgiven,
 Since, whatever their want of sense,
 They the gifts of grace dispense;
 And, ordained of Heaven, possess
 Apostolic power to bless,
 Priests the Monarch's throne outshine
 By a dignity divine;
 Mean, compared with these, are kings;
 Dynasties but mushroom things;
 Priests had won their rightful throne
 Ere the crown of England shone;
 They had risen to princely state,
 Long ere England's Senate sat;
 And when empires pass away
 They shall hold their steadfast sway.
 Devotees around them wait,
 To exalt their lordly state:
 See them sit in chancels proud,
 High above the vulgar crowd;
 See them, when the prayers they say,
 From the people turn away,
 Muttering hidden words of prayer,
 That the vulgar may not share:
 Then at altars rich and high,
 Bow and cross, we know not why,
 What is wanting? Incense bring:
 Morn by morn the matins sing;
 Faldstool and sedilia place;
 Hang upon the altar lace;
 There the dying figure fix;
 Knelt before by Catholics;
 Then dispense the wafer bread;
 Say due masses for the dead;
 Chant the dirges slow and sad;
 Sacred copes and banners add,
 Candlesticks, with glittering gloss,
 Credence table, rich reredos,
 Pictures round the temple set,
 Then the show will be complete.
 Woe to thee, my country, woe!
 Thou canst bear this papal show;
 Thou canst tamely sit and see
 This advancing mummery:
 Forms exalted to the skies,
 While God's Word dishonored lies;

Rome is fondled as a child;
 Martyrs scorned, and saints reviled;
 Truth is bound with priestly chain,
 Charity and candour slain:
 Pastors, who their country warn,
 From their grieving flocks are torn;
 From the Church they loved at heart,
 Crowds indignantly depart;
 While triumphant errors stand
 Lords of the bewildered land.
 Oh, for an hour of Luther now!
 Oh, for a frown of Calvin's brow?
 Once they broke the papal chain—
 Who shall break it now again?
 Lord, thou seest us weak and cold;
 Rise, as in the days of old,
 Bare thy own almighty arm,
 Save thy Church from every harm,
 And may truth the victory win
 Over falsehood, fraud, and sin.

A fortnight since we noticed the imprisonment of Rev. J. Shore, in England, under the prosecution of the Bishop of Exeter, for preaching the Gospel in his diocese contrary to his admonition. At the great meeting held in Exeter Hall a week after, a worthy Deputation was appointed to express the sympathy of the Meeting to the prisoner. We publish below notices of their visit with their address, and Mr. Shore's reply.—Ed.

CASE OF MR. SHORE.

THE VISIT OF THE LONDON DEPUTATION TO EXETER GAOL, MARCH 28, 1849.

The deputation entered the gaol about four o'clock on Wednesday, the 28th of March. They found Mr. Shore in a room nearly square, four whitewashed walls, a small circular table, covered with letters of sympathy from every part of the kingdom, a bit of matting the length of the room and about a yard in width, with a bed in one corner.—Two windows with iron railings let in sufficient light upon the prisoner to humble any Englishman, and to cover with shame every Christian who witnesses such an illustration of Christianity furnished by the laws, not of Jesus Christ, but of the Established Church of England, in the year of grace 1849. The deputation consisted of Six Culling Eardley Eardley, Bart., Thomas Thompson, Esq., and the Revs. R. Ainslie, T. Binney, W. Bean, J. Hinton, and G. H. Stoddart. After an interchange of kind inquiries and of Christian sympathy, the deputation proceeded to discharge the duty devolved upon them by the great assembly convened in Exeter-hall, March 20, 1849.

The Rev. Robert Ainslie read the following verses from the 142nd Psalm (Prayer-book version), which were sung by the deputation by Mr. Shore, and his wife and three daughters:—

To God at last I pray'd:
 Thou, Lord, my refuge art;
 My portion in the land of life
 Till life itself depart.

Reduced to greatest straits,
 To thee I make my moan:
 Oh, save me from oppressing foes,
 For me too powerful grown!

That I may praise thy name,
 My soul from prison bring;
 Whilst, of thy kind regard to me,
 Assembled saints shall sing.

A part of the 4th chapter of the Acts of the Apostles was read, and prayers were offered by the Rev. G. H. Stoddart and the Rev. Thomas Binney.

The Rev. Robert Ainslie then read the following Address to the Rev. James Shore:—

ADDRESS.

REV. AND DEAR SIR,—We, the undersigned, being the representatives of a meeting held this day in Exeter-hall, London, com-

posed of members of the Church of England, and of other Christian communities (and thus itself representing much of the religious feeling of the country), beg, on our own behalf and of those whom we represent, to convey to you, in your present circumstances of persecution and imprisonment, the expression of our sincere respect and hearty confidence.—We rejoice to assure you, a prisoner though you be, that we believe your character to be morally unimpeachable, as a man and a Christian; and that with respect to your ministerial struggle with your Diocesan, it is our strong and earnest conviction that you are entitled to the thanks of all religious and right-hearted men.

We consider that while the course pursued towards you by the Bishop of Exeter has shown how a prelate has the power of persecuting a clergyman through the means of canons comparatively obsolete, and of ecclesiastical principles extensively repudiated, your conduct has displayed a desire and determination to expose and resist a legal immorality.

With respect to your refusal to pay the cost incurred by the Bishop in persecuting you, whatever may be thought of it by different classes of persons, we rejoice that, taken in connexion with the rest of your procedure, the result of it will be, to advance many great and important objects connected with the rights of conscience—the freedom of worship—the liberty of the subject—the disenfranchisement of the clergy—the securing to them the privilege of full religious and ecclesiastical inquiry—the utterance of their convictions—and the unobstructed embodiment of these in action.

Approving, as we do, of your manly, protracted, though expensive resistance to a civil wrong, inflicted under the guise of ecclesiastical discipline, we approach you with fraternal and friendly greetings, to tender to you the expression of our deep sympathy, while, at the same time, we congratulate you that you have been “counted worthy to suffer.”

We assure you of our concurrence in what you have done, and of our support in what you may yet have to do, or to suffer; and declare that it is our determination to use such means as may seem best adapted, by God's blessing, to secure those objects, the pursuit of which by yourself has ended, so far, in your becoming the associate of those who, in former days, had, for Christ's truth, or Christian liberty, to suffer loss, spoiling, imprisonment, and bonds.

Be assured, dear Sir, that we regard your present situation as a glory rather than a disgrace; and we pray that, while it continues, you may be cheered and sustained by His presence, solace, and strength, who sent His angel to deliver Peter from prison, and who enabled Paul and Silas to sing in the stocks. From the heart of many a godly man—from around the hearth, and from the family altar, of many a devout Christian household—in many of the Churches and sanctuaries of the land, have prayers been offered, are daily rising to God for you, even as prayer was continually made by the Church for the Apostle. In these prayers are not forgotten, nor do we forget, your wife and your children, to whom we tender the expressions of our Christian affection and warm sympathy—who, we believe, will ever remember, with glad and grateful hearts, the conduct of one so nearly related to them,—and whom, with yourself, in the name and as the representatives of myriads of British Christians, we commend to the keeping of the great Shepherd and Bishop of souls, alike the Protector and Avenger of the faithful.

[Here follow the signatures of the Committee.]
 Exeter-hall, London, March 20, 1849.

To which Mr. Shore, with deep feeling, returned the following

REPLY.

“I receive with the most lively satisfaction and deepest feelings of gratification the Address which you have now presented to me. An honor so great I never could have anticipated, as an address of sympathy and kindness, emanating from a meeting so vast, influential, and intelligent, and conveyed to me in a manner so truly gratifying to my feelings. Such important advocacy of the principles of religious freedom far more than compensates for any little personal inconvenience I may have experienced, and will tend to cheer me as long as I may continue in my present confinement. I especially value this demonstration as a token for good to my country. The simple fact of my imprisonment, is, in itself, a matter of little moment; it is only when viewed in connexion with the acting out of the principles which brought me here, that it emerges into importance; and I rejoice in this expression of the good-will of so many of my countrymen, as showing that they are not disposed to acquiesce in those so-called principles of Puseyism which are now threatening to deluge the land. While, however, I cannot but repudiate laws which fetter the preaching of the gospel, I truly compassionate those who, by carrying them into execution, have brought me into my present position.—To the members of the Deputation, and to those through whose kindness you have been commissioned to visit me in my prison, I have no words to express my deep feeling of thankfulness: and I can only pray that that Divine Being may reward you a thousand-fold into your bosoms, who has taught us, that one characteristic of His approval, at the final day of decision, will be “I was in prison, and ye came unto me.”

JAMES SHORE.

The Gaol, St. Thomas, Exeter, March 28, 1849.

The Deputation, after remaining some time with Mr. Shore, adjourned to take part in the meeting to be held that evening in the Subscription-rooms, Exeter.

Mr. Macaulay and Mr. Baptist Noel.

The Lord Rector, Mr. Macaulay, on whom our civic authorities conferred the freedom of the city on Thursday last, is, by descent, connected with this part of Scotland. His father, the late Mr. Zachary Macaulay, was born at Cardross, of which parish the Rector's grandfather was Minister. Mr. Zachary Macaulay, who was an eminent London merchant, engaged in the African trade, took a deep interest in the cause of emancipation, and was the author of some able and well written publications on the subject of slavery. A correspondent mentions that the Lord Rector made his first appearance as a public speaker, along with Mr. Baptist Noel, at a meeting of the Anti-Slavery Society. The speeches of the two gentlemen were reported in the Anti-Slavery Reporter, whose Editor, the late Mr. Pringle, formerly of South Africa, called attention to them, as being the speeches of two promising young men who would eloquently support the anti-slavery cause, when its older friends had retired from the scene. Our correspondent's attention was attracted at the time by the eloquence of both speeches, particularly that of Mr. Macaulay, which exhibited many of the characteristics of his latter productions, so much so, that, some years afterwards, when rumor ascribed to his pen the article in Milton, on the Edinburgh Review, our correspondent was satisfied of its correctness, from his recollection of this speech.—Our correspondent further remarks a striking coincidence in the career of the two gentlemen who thus made their debut as public