

CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, APRIL 26, 1850.

TO SUBSCRIBERS IN THE CITY.

Those who are changing their place of residence will please give information to the carrier or at this office, as it will be impossible to supply extra numbers if this is neglected.

THE BISHOP OF EXETER'S CONTROVERSY.

The journals of the different parties in the Church of England on the Gorham case would seem to indicate greater alienation than has ever existed in the one Church. Those of the Puseyites, are contemptuous in their dissatisfaction; those of the Evangelical party are congratulating the Church on the satisfactory decision of the case. The great body of Evangelical clergy are about to present a congratulatory address to the Archbishop of Canterbury for the firm stand he has taken in defence of the pure principles of the Established Church of England. The High Church party have on the other hand, agreed upon an address to the Bishop of Exeter for his firmness in resisting errors subversive of the nature of a Sacrament—errors which in their humble station they will ever feel it their bounden duty to oppose.

A very remarkable publication has just issued from the press, having reference to the Judicial Committee of the Privy Council, and which may be considered a very significant sign of the times. It is entitled, "The Church, the Crown, and the State—their Junction or their Separation;" by the Rev. W. J. E. Bennett, M. A. The author is one of those of the clergy of the Church of England who believes the doctrine of baptismal regeneration to be the "foundation of Christianity." He perceives the humiliating position of the Church as illustrated by the Gorham controversy, and says, "the State is nothing more than an incorporation of a legislative, judicial, and executive power, which in England, depends on the will of the people, and is not, in any way, of necessity, ecclesiastical." The writer declares that the subjection of the Church to the State, "has ever been her bane, and is very likely now to become her destruction."

The *London Record* says that Lord John Russell has relinquished his pew in Mr. Bennett's Church. Mr. B. is, as the above publication would indicate, one of the leaders of the Tractarian party.

In the *Christian Times* of March 29, is an analysis of a letter of the Bishop of Exeter to the Archbishop of Canterbury, which the Bishop has published in a pamphlet of 90 pages. The scope and purport, and temper of this letter may be inferred from its closing paragraph, which is as follows:—

"Meanwhile I have one most painful duty to perform. I have to protest not only against the judgment pronounced in the recent case, but also against the regular consequences of that judgment. I have to protest against your Grace's doing what you will be speedily called to do, either in person, or by some other exercising your authority. I have to protest, and I do hereby solemnly protest, before the Church of England, before the Holy Catholic Church, before Him who is its Divine Head, against your giving mission to exercise care of souls, within my diocese, to a clergyman who proclaims himself to hold the heresies which Mr. Gorham holds. I protest that any one who gives mission to him till he retract is a favorer and supporter of those heresies. I protest, in conclusion, that I cannot without sin—and by God's grace, I will not—hold communion with him, be he who he may, who shall so abuse the high commission which he bears."

So it seems the good Bishop will not hesitate to exclude the Archbishop from his Christian communion.

The *Western Luminary* states, that about 40,000 copies of the Bishop's letter have been sold already.

A curate suggests in the columns of a morning paper that steps be taken to pay the costs incurred by the Bishop of Exeter's "heroic defence of the Church against heresy;" they amount, he understands, to £14,000.

The *Morning Herald* says the Bishop of London did originally concur in the judgment of the Privy Council in the Gorham case—studied it, considered it, and returned it with his approval; and then only two or three days before its public delivery, suddenly changed his mind.

The Union Society.

As we have no authority to speak officially in reply to the enquiries of Adelpheos in another column, we shall do it with diffidence.

First. We do not know any ground on which to expect that an agent will be sent out previous to the Meetings of the Association, to collect the funds for the Union. This is not from any abatement of desire, or any lack of urgency in the claim of our several objects; but because the Committee does not know any one adapted to the work who would be likely to accept their call. Again, so many have objected to the expense of an agency, and to aiding the Society because of what was consumed by an agency, it may be well to ascertain how far such an agency may be dispensed with, after the whole matter has been laid repeatedly before the Churches. We trust that those who have been sufficiently interested to sustain and assist an agent will not neglect these important matters when the cause is so much more dependent upon their care and aid; and that those who have been anxious to spare the expense of an agency will work heartily to allow no loss to the funds from a trial of their experiment. As a matter of theory, and considering only what ought to be, instead of what really is, the dispensing with an agency is most plausible; and it is a pity that the expense to support it should be required from benevolent funds; but the Churches and Ministers are so slow to move in the work, except upon some special appeal, that we think agencies indispensable. Nothing however would please us better, tenacious as we may be considered generally of our opinions, than to have the facts this year prove that we are in error on this point; and that so much can be safely reserved from the funds of the Society as has hitherto been expended in collecting them.

The second inquiry, in regard to Foreign Missions, is one which we consider capable of a very simple reply. The Lord's commands are irrespective of this or that particular individual as the one to receive our benefactions. There are about 1500 Protestant Missionaries in the foreign field, and there are in England and in the United States many organizations to sustain missions, so that any person or church, or association wishing to contribute to "preach the gospel to every creature" can easily do so. But we are far from entertaining the idea that our distinct missionary action is to cease because of Brother Burpe's return. Others, we understand, are now purposing to go forth who will command the confidence of our brethren when they are known, and no one year's contributions of our churches has ever been sufficient to meet the expenses of an outfit and the salary of a Missionary family, and our only hope is in the course adopted when the others were sent, "lay up in store" till the means were sufficient. All our readers may not be aware of the fact, though many of them must be that we should have failed altogether to meet our engagements to Brother Burpe and the Missionary Board for the few years past but for what had been previously collected and thus laid by. Our collections have not reached, for several years, above one-half of what our pledged obligations required, and yet every year we have paid punctually our whole quota; and how? The collections of previous years when we had no missionary dependent upon us were under the careful keeping of our respected Treasurer as he reported year by year drawing interest and he has made up the deficiency of collections by drafts upon this principal till our Missionary Fund is now exhausted. It has under the good providence of God lasted till Brother Burpe's return, but we are not in a condition to-day, nor should we be at the coming Convention to make a new engagement as a body unless our Pastors and churches will take hold of the work earnestly and bring their contributions into the treasury of the Lord and commit them to the keeping of men of their own choice. The other several objects are all making urgent and incessant demands upon a treasury now exhausted and in need. The Domestic fund we presume in almost every district is over drawn; applications have been made which the Boards could not conscientiously refuse, and now they look to the General Board for their annual dividend. The Bible translated is ready for distribution, and we frequently publish the earnest calls from the destitute for the lamp of life. The interests of Education every day with the spread of information among the people become of greater consequence to us as a body, and if we would maintain a respectable stand, and advance with an advancing population, we must sustain our Institution. These

things all combined make the matter of duty to our mind exceedingly clear and plain "come up to the help of the Lord." Times are pressing, we know, but all such seasons of commercial depression weigh heavily upon the interests of our blessed Zion and limit benevolent resources. We have sent forth our Deputation to the Mother Country to solicit aid and they have been generously received: God and his people there lay us under greater obligations to do with our might all we find to do, especially to help ourselves when they thus come to our aid. We can but think the cause of missions and all our religious and benevolent movements will be well considered now, and that no serious deficiency will be allowed to result from the want of an Agent to visit the churches.

Extract of a Letter from Elder D. Crandal.

The labours of brethren Newcomb and Wallace have been much blessed in promoting a very encouraging revival now in progress in the upper Church, Salisbury, with brother Herritt. The revival is still advancing on Polit River, several have been baptized of late by brother Bunting.

* In connection with the above the editor would acknowledge the kindness of brother Bunting in securing us a list of eight new subscribers in Elgin, for which neighbourhood brother John S. Colpits has kindly consented to act as Agent for this paper. We hope by the exertion of our friends in that section the list will be much increased. Brother Crandal continues almost weekly to forward new names.

By the last mail we received our regular exchanges for April. The Baptist Reporter, the Primitive Church Magazine, the Evangelical Christendom, and the London Baptist Magazine, the first two of which are of unusual interest, full of excellent articles, from which we shall select for our readers.

Besides these our good brother Francis, whose big heart has no doors to it, but is always wide open, sent us the generous parcel of 62 periodicals and pamphlets, which were of all sizes and upon a great variety of subjects, suitable to give interest to a paper like this.

This is the chief secret of a good paper: as a good supply of oil or gas contributes to a good light, so with an abundance of good material we can send out a good paper. We know no match for our good brother as a paper-feeder. Brethren Elder and Newcomb have furnished us letters for him; where are the rest?

Her Majesty, exercising her right for a life presentation in connection with the Orphan Working School, Haverstock-hill, has selected from the list of candidates Joseph Parrett, one of the seven children of Rev. W. Parrett, of Mexagissy, Cornwall. The mother of the child died of cholera during the last year, and the total income of the father is under £70 a-year. This selection of the son of a Dissenting minister proves at once and forever the catholic spirit of the Queen.

The Anniversaries of the Great Benevolent Societies have already commenced in England and we shall soon have some of their interesting reports to lay before our readers. The annual public meeting of the Baptist Missionary Union was appointed for Thursday, April 25, (yesterday,) in Exeter-Hall. Alderman Callender of Manchester, was to take the chair at 11 o'clock.

LETTERS RECEIVED.—Rev. D. Crandal, with remittance; Benjamin Rice, do. do.; Dr. Walker, do. do.; Rev. A. McDonald, do. do.; F. A. Wilson; Rev. S. Bliss; Hon. J. W. Johnson; J. Moser.

MONIES RECEIVED without letter C. Burnett, £1 6s. 3d.; Joseph Shaw, 10s.; John Hays, 11s.; Rev. John Chase, 10s.

We have written to enquire for the parcel for Mr. Mosher, to Moncton, where it was sent; he will hear as soon as we learn its whereabouts.

The last *Royal Gazette* contains a notice from the Secretary's Office, stating that certificates have been duly filed therein, which authorize the Rev. J. D. C. Sewell, of this city, and Rev. E. N. Harri- of Carleton; Rev. Elijah F. Foshay, of Harvey, Albert County, all of the Baptist Church, to solemnize Marriage.

On the 25th ult., her Majesty's Royal Easter bounty to the aged poor, was distributed at the Royal Alms-house, Middle Scotland-yard, by the Lord High Almoner and assistants. Upwards of 500 aged men and women were presented with 5s. each. Other similar distributions have taken place.

population is not thought to be over 40,000. Some of the people are attached to Sweden, some to Russia, and some to Denmark. Their size is small, but their features ugly, and their language barbarous. They live on venison and fish.

The Laplanders have been called Christians from an early period, but their religion was merely nominal. Missionaries had visited them at the end of the fourteenth century. They taught the people parts of the catechism, built a church here and there, and this was about all. Ecclesiastics afterwards resided in the villages of Lapland. Still, the people were more than half pagan, and full of pagan superstitions. Their morals were low. Intemperance was a marked vice.

In 1833, a pious Swede, named Tellstroem, undertook to Christianize the Laplanders. He was a painter, and went from town to town in Sweden practising his vocation. At Stockholm, he became a convert, and chose Lapland as the field of his labors. After long search in the libraries of Stockholm, he found a grammar of the Lapland idiom. He soon acquired all the knowledge of the language necessary. He exposed himself to the cold in various ways, so as to be able to bear the Lapland climate. He qualified himself as an evangelist, and in July, 1835, went to *Lycksele*, a village on the frontiers of Sweden and Lapland, under the auspices of the Lutheran Bishop.

He began to hold private meetings in his own chamber. But few attended at first.—Soon, the number increased. Public meetings were then held in the church. He travelled through the country, exposed to all kinds of danger. He visited the great fairs, and found the people there sunk in intemperance. He established a school, and began with eighteen children, whose parents confided them to his care for two years. The results were gratifying. Some of the young men taught by him became assistants in his missionary labours.—They opened schools in various places. At this time, the schools have become so popular, that the rich "give their goblets, cups, spoons and other plate, and jewelry," to support them.

One of the chief ecclesiastics of the country, moved to charity by Tellstroem's example and success, is now at work in the same field. He traversed Lapland, assembled the people wherever he could, conversed with them on matters of religion, preached to them simple and popular sermons, and performed deeds of beneficence. His sermons have been printed and distributed freely, and they are read with avidity.

A great revival has recently taken place in Lapland. Consciences have been awakened; scoffers have become serious. These men, says the writer, "apparently so rude and insensible, became like children; they were a prey to agony; they remained for hours upon their knees, their faces bowed in the dust, sobbing and crying for pardon and grace." The result has been a great moral change. Profane swearing is rarely heard. The passions are curbed. Sobriety rules. Religious reading and conversation occupy the leisure hours of the people. The number of criminals has diminished more than one half. The cause of temperance has made rapid progress.

Such is the gratifying account the Observer's correspondent gives of the present religious prospects of cold and dreary Lapland. We hope he has not exaggerated the picture. It is almost too good to be true, and yet we have full confidence in the statements. He says that "those even who have not been awakened are yet outwardly reformed. The people have a feeling of disgust, I should say of horror, for spirituous liquors; regarding them as the devil's drink. A man now would be ashamed to be found with a bottle of brandy. Perhaps some still drink liquor, but they do it secretly. At the annual fairs, not a single Laplander has been seen to take a glass of brandy, and a rich merchant has poured into the street his whole stock of liquors."

California Paper Money.—The new State of California, in the absence of the means of converting the dust into coin, it seems is favored with the facilities of paper circulation. We have seen a \$3 bill of the most approved pattern and in the best style of Danforth and Hoby of New York—purporting to be issued by "The Miners' Bank of California," J. E. Foller, cashier, and Wall. H. Graham, president. The bank is located in San Francisco.

EMIGRATION FROM LIVERPOOL TO THE UNITED STATES.—The tide of emigration seems again to have set in. Six vessels for New York alone lay in the Mersey on Tuesday awaiting the tide. The aggregate number of their passengers was upwards of 3000. Meanwhile hundreds of other persons are awaiting to depart by other ships.